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### Helping Clinical Pastoral Education Students Develop an Integrated Theology of Judgment in a Hospital-Based, CPE Program at Mary Washington Hospital, Fredericksburg, Virginia

Kevin S. Crowder

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HELPING CLINICAL PASTORAL EDUCATION STUDENTS  
DEMONSTRATE AN INTEGRATED THEOLOGY OF  
JUDGMENT IN THE HOSPITAL-BASED CPE PROGRAM AT  
MARY WASHINGTON HOSPITAL, FREDERICKSBURG, VIRGINIA

A PROJECT

SUBMITTED TO THE FACULTY OF  
THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY  
GARDNER-WEBB UNIVERSITY  
BOILING SPRING, NORTH CAROLINA

IN PARTIAL FULFILLMENT OF  
THE REQUIREMENTS FOR THE DEGREE  
DOCTOR OF MINISTRY

BY

KEVIN SCOTT CROWDER

DECEMBER 15, 2018

APPROVAL FORM

HELPING CLINICAL PASTORAL EDUCATION STUDENTS  
DEVELOP AN INTEGRATED THEOLOGY OF  
JUDGMENT IN A HOSPITAL-BASED, CPE PROGRAM AT  
MARY WASHINGTON HOSPITAL, FREDERICKSBURG, VIRGINIA

KEVIN SCOTT CROWDER

Approved by:

\_\_\_\_\_ (Faculty advisor)

\_\_\_\_\_ (Field Supervisor)

\_\_\_\_\_ (D.Min. Director)

Date: \_\_\_\_\_

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## LIST OF ABBREVIATIONS

ACPE . . . . .	Association for Clinical Pastoral Education
APC . . . . .	Association of Professional Chaplains
BCC . . . . .	Board Certified Chaplain
CEC . . . . .	Certified Educator Candidate
CPE . . . . .	Clinical Pastoral Education
CEV . . . . .	Contemporary English Version
JB . . . . .	Jerusalem Bible
KJV . . . . .	King James Version
NASB . . . . .	New American Standard Bible
NEB . . . . .	New English Bible
NIV . . . . .	New International Version
NRSV . . . . .	New Revised Standard Version

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**The Rev. Dr. J. Larry Haun** is the pastor of Fredericksburg Baptist Church and my best friend in ministry. We have enjoyed a mutually supportive pastoral, collegial, and personal relationship for decades and a weekly meal for many years. He inspires me, motivates me, and regularly challenges me by his words and example to be the person God has called me to be. There is no doubt that, outside of CPE, I have learned more about ministry and how to love people from Larry than from anyone else. My affection and appreciation for Larry is beyond measure.

**The Charles B. Keesee Ministerial Fund** provided substantial financial support to me in this educational endeavor. Without this support, I can hardly imagine having undertaken this program of study.

I genuinely believe that I continue in ministry today because of my initial Clinical Pastoral Education experience at **Children's Medical Center of Dallas**. I am certain that I am neither the first nor the last person to call CPE salvific: the fact that I remain in ministry today is due in no small part to my training at Children's. It was at Children's Medical Center of Dallas where I first recall experiencing grace and judgment, and the most amazing pastoral care offered by two of the most profound pastoral care givers and educators I have ever known, the **Rev. Ron Somers-Clark and the Rev. Dr. Wayne Menking**.

I would have never experienced CPE were it not for the encouragement of my (then) Southwestern Baptist Theological Seminary professor, the **Rev. Dr. Doug Dickens**. I love to tell the story on Doug that he sent me to apply to Children's right after he rejected me from his own group he was to supervise at Baylor Medical Center, Dallas. After encouraging me to apply to his program, he rejected me from it, saying Children's had one more slot for which I would be a perfect fit. He coached me on how to interview, and it must have worked. I was accepted without having the required prerequisite. Since those conversations a lifetime ago, Doug has become more than a



professor to me; he is a colleague and friend . . . and he is the professor with whom I came to Gardner-Webb to study. I learned a long time ago that I could trust Doug's deep clinical insight, and I am exceedingly pleased to have had the opportunity once again to study with him.

**The Rev. Marlyne Cain** was my ACPE Supervisor throughout my supervisory education process. In fact, I am proud to claim to be the last in the long line of ACPE Certified Educators for whom she was a primary Supervisor throughout their supervisory education process. As far as I am concerned Marlyne is a living legend in ACPE circles; she paved the way for countless women in ministry in ACPE. She taught me the value to transitioning a supervisory relationship from educational supervisor to colleague and friend. I am grateful for Marlyne and the friendship we have enjoyed for many years.

**The Rev. Dr. Larry Austin** was my ACPE Certified Educator colleague at Mary Washington Hospital from 2009 through 2017. Although about as different from me as anyone I know, Larry and I enjoyed a professional relationship that I would characterize as Camelot. When he joined the Mary Washington Hospital Pastoral Care Department, he treated me as if I had been the director before him, which I had been. Larry taught me a lot about leadership, and I remain grateful for his guidance and friendship.

I wish publicly to thank my Doctor of Ministry project advisor, **the Rev. Dr. Robert Canoy**, for his faithful support and especially for his encouraging words when I grew weary with everything but the writing. He made it clear to me that he fully grasped my fatigue, and he gave me the strength to persevere.

My supportive wife, **Terri**, my daughter, **Aubrey**, and my mother, **Melba Collier**, sacrificed along with me to make this educational journey a reality. I was away from home more than I would have liked. I was not as emotionally available to them as I would have liked. This program, while worthwhile in so many ways, consumed far more of my time and energy than I anticipated. They paid the price along with me. I could not have completed this project without their unending love and support. Likewise, my bonus son, **Rob**, and my bonus daughter, **Krystyn**, inspired me, as throughout this process we were in different schools together. I shall always appreciate their patience with me, as I floated my ideas passed them. I also owe Rob a debt of gratitude for his technical assistance with sorting and reporting the data collected.

I am indebted to Mary Washington ACPE Certified Education Candidates, **the Rev. Dr. Susana Brown** and **the Rev. Elizabeth Rickert Dowdy**, who co-supervised the summer 2018 CPE cohort along with me. I have worked with both of them throughout their CPE journey. Their support, patience, encouragement, professionalism, energy, creativity, and vitality helped me manage supervising this cohort. They are a constant inspiration as I endeavor to improve my practice of supervision. I am confident that the Mary Washington CPE program will improve as a result of their presence in it.

Finally, I appreciate the willingness of **the students of the Mary Washington Hospital summer CPE cohort of 2018** to trust Mary Washington and me with their CPE

journey. Their names will not appear in this document to protect their anonymity, but this project could not have been undertaken without them. They were the students who risked sharing their attitudes, beliefs, opinions, and practices with me for the sake of this study, while engaging in this unit of CPE. They are tremendous, and I appreciate every one of them.

## ABSTRACT

Many Clinical Pastoral Education students are averse to judgment. Some do not want to be critiqued or critically engaged. Others believe that pastoral ministry should not include judgment, critique, or conflict whatsoever. This project was conceived to help both groups appreciate that judgment is integral to pastoral care. Between pre- and post-curriculum surveys where changes in students' attitudes and understanding about judgment were assessed, students participated in judgment-related curriculum including readings, didactic seminars, verbatim presentations of clinical cases, and written assignments. There was some movement in student attitudes and understanding, but not necessarily as anticipated.

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## CHAPTER 1 - INTRODUCTION

### How Interest in the Project Developed

Several years ago, this author began to reflect on the difference between two passages of Scripture and the wildly different emphases placed on them by the churches in his experience. The first one from the Matthew passage commonly referred to as the Sermon on the Mount which reads, “Do not judge, so that you may not be judged,”<sup>1</sup> seemingly everyone knew, memorized, and often quoted. This author does not recall ever hearing the second one from John 7, “Do not judge by appearances, but judge with right judgment,”<sup>2</sup> emphasized in church in any way. How are these seemingly disparate texts to be reconciled? Is there such a thing as a theology of judgment or pastoral judgment, or is there a way for judgment to be integrated into a broader theology? It was as if the church, or at least the Baptist churches within his awareness, and seemingly other Christians had decided that judgment was incompatible with the Christian life in general and pastoral ministry in particular. Then, some years ago the author discovered ACPE Supervisor<sup>3</sup> Lowell Colston’s 1969 book, *Judgment in Pastoral Counseling*.

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<sup>1</sup> Matthew 7:1 (NRSV).

<sup>2</sup> John 7:24 (NRSV).

<sup>3</sup> As of 2017, the ACPE credential became, “Certified Educator.”

After letting this volume gather dust on the bookshelf for a few more years, he began reading this book, and, given some of the anecdotes with students found below, the author subsequently decided to use this book as a CPE text for first Unit students.

### **Profile of the Specific Ministry Setting**

Mary Washington Hospital is a 450-bed, not-for-profit, non-religiously affiliated, community hospital and Level II Trauma Center. It is the largest entity within Mary Washington HealthCare, which includes a second 100-bed hospital roughly ten miles to the north of the main hospital, a home health and hospice agency, and a number of other smaller health-related companies. Mary Washington Hospital is located in Fredericksburg, Virginia, a town of about 20,000 people, but the surrounding counties, essentially bedroom communities of extended suburban Washington, DC, push the population of the hospital service area to the 400,000 range.

The Pastoral Care Department, which dates back to the late 1980s, currently consists of two Association for Clinical Pastoral Education (ACPE) Certified Educator positions (one of which is vacant but temporarily filled by a contract supervisor from March 8 – December 31, 2018), two supervisory education students, four resident chaplains, three to eight chaplain interns depending on the Unit, and one Board Certified staff chaplain, as well as about a dozen contract chaplains, all of whom are alumni of the Mary Washington Hospital CPE program, their having completed between one and seven ACPE Units here. The author has been employed in this clinical setting since January 17, 1994, initially as the third Pastoral Care Director (January, 1994 - August, 2008), subsequently as CPE Program Manager (August, 2008 - July, 2018), and since July 10,



2018, once again as the Director of the Pastoral Care Department. ACPE Accredited CPE was first offered at Mary Washington Hospital in 1995, under a contract with Virginia Commonwealth University (VCU), where VCU was the sponsor and Mary Washington was, at times, a CPE placement site and later a satellite of the VCU Center. In 2010, Mary Washington Hospital was independently accredited by the ACPE to offer all levels of CPE training. A residency was begun in 2010. Though accredited from the outset to offer supervisory education, the first Supervisory Education Student (SES), now Certified Educator Candidate (CEC) was admitted in 2014.

The author and researcher of this current study is a Caucasian, 50-something, married, Ordained, Cooperative Baptist Fellowship Endorsed, Association of Professional Chaplains Board Certified Chaplain and Association of Clinical Pastoral Education Certified Educator. He is the father of a recent high school graduate (daughter) and the bonus father (step-father) of a recent college graduate (bonus son) and graduate student (bonus daughter). He has served Mary Washington Hospital for more than twenty-four years, the last eighteen years as an ACPE Certified Educator.

The Project was conducted with the Summer 2018 (May 29 - August 10, 2018) Chaplain Intern cohort.<sup>4</sup> This group was jointly supervised by the ACPE Certified Educator and the two Certified Educator Candidates (CEC), with all of us participating in group work with the students. Although one of the CECs provided individual supervision to three of the students, the Certified Educator and author of this project maintained ultimate supervisory responsibility for all students in the program, as well as providing individual supervision for the other students. The syllabus was prepared collaboratively

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<sup>4</sup> Some of the demographic data about participants, and if necessary others, may be modified if necessary to protect their confidentiality.

by the CECs and Certified Educator. He led the didactic seminars related to this project. One ACPE Certified Educator Candidate, a thirty-something, Caucasian woman, ordained and endorsed to chaplaincy and ACPE supervision as an Alliance of Baptists minister, was a participant/observer throughout the process but carried no individual supervision responsibility. The other ACPE Certified Educator Candidate, a fifty-something, Caucasian woman, ordained and endorsed to chaplaincy and ACPE supervision as an Interfaith Minister, supervised the remaining students. The CECs led some of the didactic seminars that were unrelated to this current project. We jointly supervised the peer group process, including verbatim and interpersonal relations seminars.

Concurrent with the Chaplain Intern cohort in this study, there was an additional ACPE Level I/II CPE student group at Mary Washington Hospital, a Resident cohort supervised by a part-time, temporary ACPE Certified Educator.

## CHAPTER 2 – DETAILED PROJECT DESCRIPTION

### Statement of Problem

In the modern Clinical Pastoral Education context, it is common to encounter students who are averse to judgment, whether giving it or receiving it. This ACPE Certified Educator has often heard students assert that they provide pastoral care “without judging.” The thought that judgment might be a component of or integral to one’s pastoral theology seems foreign to many. In a recent CPE Unit, one student said to her peers, “Don’t judge me!” About the same time, an applicant interviewing for a residency position said, “I am not interested in a CPE program where the supervisor unnecessarily inserts conflict into the program,”<sup>5</sup> which this author interpreted as meaning the student did not want to face the specter of critical reflection (insight or educated opinion, based on discernment, or judgment) provided by the Certified Educator, or supported by the Certified Educator if initiated by a peer. In a recent hospital Clinical Ethics Committee meeting, one nurse, who has completed two Units of CPE in another center, said, within a case discussion, “I’m not judging.” If these statements reflect societal, generational, or theological attitudes about judgment in general, or judgment in pastoral ministry in particular, a CPE Unit-long emphasis on the development of an integrated theology of judgment might be in order.

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<sup>5</sup> One might reasonably wonder how the Buddhist applicant who did not want “conflict inserted unnecessarily” could possibly discriminate between necessary and unnecessary conflict. What was his criteria? What if the Certified Educator(s) disagreed with the student about what conflict was necessary? Ultimately, after an initial hour long recruiting phone call and a ninety-minute interview, all eventually agreed that he was not a good fit for this program.

Further, it is the premise of this author that, of necessity, the ministry of pastoral care requires that good and constant judgments be made, that any notion that this ministry might be accomplished without judgment is, at best, naïve, short-sighted, and more, contrary to Jesus' teaching. Ministry simply cannot occur without the exercise of a vast array of judgments, which includes pastoral discretion, discernment, discrimination, critique, and critical purchase (the ability to identify the strengths and liabilities of the thing or action being assessed), among others.

### **Addressing the Learning Opportunity in CPE**

In this eleven-week Unit of CPE under study (May 29 – August 10, 2018), an action/reflection model of learning was employed in a clinical setting, focusing on student self-awareness as well as skill acquisition and skill development, in order to explore, study, and enhance the students' theology of pastoral judgment. At the conclusion of this one ACPE Unit of training, the students demonstrated a marginally higher level of integration of belief and practice of pastoral judgment in their ministry.

Consistent with the Association for Clinical Pastoral Education (ACPE) Standards, this Unit included at least 300 hours of supervised clinical ministry time coupled with not less than 100 hours of group and individual instruction. ACPE Standards require a minimum of three students in a peer cohort, while an ideal size student group might consist of five or more students representing a diversity of genders, ethnicities, ages, and faith groups. Of course, the actual demographics of the student cohort was dependent upon the applicant pool. Approximately eighteen applications were received; most were Episcopal students from Virginia Theological Seminary. Of

the other applications, one was a Caucasian female student from Union Presbyterian Seminary in Richmond, one a US Army chaplain originally from Nigeria, and two were African-American Baptists.

### **Educational Methods**

As with any of Unit of CPE, a variety of educational methods was utilized to enhance and facilitate student learning. For example, students in the Unit under study **read** Lowell Colston's book, *Judgment in Pastoral Counseling* and *The Skilled Pastor: Counseling as Practice of Theology* by Charles Taylor,<sup>6</sup> as well as other supplemental materials to address their unique learning interests and needs. Students participated in lecture-discussion **didactic seminars** on the integration of judgment in pastoral ministry. As in many CPE experiences, students wrote and presented in seminar **verbatim reports** of select clinical encounters. In this particular Unit, the verbatim format used included a reflection component focusing on judgment (whether demonstrated in the form of pastoral discernment, spiritual assessment, prophetic ministry, or otherwise). Students participated in **Inter-Personal Relations Seminars** where they were expected to support one another, clarify their learning issues and opportunities, and when necessary for their learning or the learning of a peer, to critique one another.

Several assessment instruments and processes were used in this Unit to enable students to evaluate themselves, the educational process, their learning, and the effectiveness of the educator(s). To create a baseline of student views, attitudes, and beliefs about judgment, they completed a **Pre-Unit Pastoral Ministry Survey** (included

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<sup>6</sup> This second text was chosen for its skill-based approach to pastoral ministry.

in Appendix J below). They repeated this exercise with a **Post-Unit Pastoral Ministry Survey**, the exact same tool at the end of the Unit, to determine attitudinal changes, if any. These instruments were comprised of a series of multiple-choice and fill in the blank questions. To facilitate analysis, the multiple-choice questions had Likert Scale responses. The open-ended questions were analyzed for recurring themes. Students prepared **weekly Reflection Journal** papers they submitted to their supervisor; these assignments included a section on Judgment, with the guiding questions around at least a) the student's use of judgment in the clinic; and b) the student's experience of judgment in the educational program -- whether supervisory or peer critique, whether receiving or offering judgment. Students wrote an integrative **theological reflection paper**, using clinical vignettes to illustrate their learning about pastoral judgment. Consistent with ACPE Standards, students evaluated their work and learning progress in **final evaluation documents**. They evaluated the individual seminars with specific instruments designed for that purpose, as well as the CPE faculty and program at the conclusion of the program, using an Association for Clinical Pastoral Education approved instrument.

During the first day of the program students were given a **Syllabus** containing the curriculum elements described above, as well as a **Student Handbook**, as required by ACPE Standards, that described the program elements, department history and philosophy, pastoral care and CPE policies and practices, student expectations, and more.<sup>7</sup>

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<sup>7</sup> Please see the Appendix for the Summer 2018 Program Syllabus.

## **Rationale for the Project**

There is a striking paradox that is occurring at this very moment in America. At the time of this writing, the American cultural (at least media) landscape is dominated by allegations of sexual harassment followed by swift investigations and terminations. Matt Lauer, long term anchor of NBC television's Today Show was fired November 28, 2017, as a result of alleged inappropriate behavior. On November 29, 2017, Garrison Keillor was terminated from Minnesota Public Radio. Harvey Weinstein of Miramax Studios and actor Kevin Spacey were both fired due to similar allegations. These are merely the latest in a long list of public personalities who have been alleged to have committed some form of sexual misconduct. Concurrent with these quick **judgments** of the wrong-doing of high profile figures, there is a strong and profound undercurrent against the construct of **judgment**. In other words, at the same time that judgments are being doled out across the airwaves and media pages, whether print or pixel, many people, are opposed to the idea that they might make judgments or be judged. For example, presumably as part of their marketing campaign, Planet Fitness gyms promote themselves as "judgment free zones," ironically, while prohibiting behaviors like dropping weights. Meaning, a company that exists to improve the strength and stamina of its customers prohibits the safest way to dump heavy weights following a lift, in order that its strongest customers not call attention to themselves and by extension to those who cannot lift heavy weights in the first place. The point here is to highlight the hypocrisy of judging, evening limiting safe behaviors, while proclaiming a "judgment free zone!"

Or consider the irony of a Presbyterian female seminarian rolling her eyes in disgust with a peer or Certified Educator in one seminar and saying, "Don't judge me" in

the next hour; this illustrates this same paradox within the context of CPE. Because this latter event was no isolated incident, this ACPE Certified Educator has been considering a way of structuring a Unit of CPE to focus on judgment for some time.

### **Project Outline**

Clearly a project of this magnitude has many moving parts that require careful planning, structure, flexibility, and thoughtful implementation.

Although **Recruiting Students** feels like a passive exercise, waiting for email inquiries and phone calls for example, former students of this program actively recruit on behalf of the program. Particularly for the summer Unit, the Mary Washington CPE program relies heavily on students from the Episcopal Virginia Theological Seminary (VTS). In the summer 2017 cohort for example, four of the five students were from VTS, the fifth being from the Lutheran seminary in Gettysburg, Pennsylvania. Aside from word-of-mouth advertising at VTS, the Certified Educator and Certified Educator candidates network when and where we can in the months prior to any given Unit in order to create interest in the program. In other words, recruiting for the Summer 2018 cohort(s) began at least a year prior by creating positive learning experiences for the 2017 cohort.

**Preparation of the CPE Unit Curriculum** for the Unit under study was begun in December 2017 and continued through the spring. The basic outline and emphasis did not change, but the details, like the finalization of the **Syllabus, Seminar Descriptions, and Verbatim Report Template/Outline**, received slight modifications through



February and March, 2018, with final revisions occurring actually during the Unit as a result of last minute clinical issues, scheduling conflicts, and programmatic needs.

The **Didactic Seminar Topics** for the project included 1) Judgment: What it is and Is not; 2) Judgment as Assessment; and 3) Ethics: The Moral Face of Judgment.<sup>8</sup>

Three **Survey Instruments** were utilized in this study to assess student attitudes and understanding, as well as student experience of the program, educator, and material: Pre- and Post-Unit Pastoral Ministry Surveys, Didactic Seminar Student Evaluation Instrument for each project-related didactic seminar, and the ACPE Consumer Program Evaluation Tool.<sup>9</sup>

As part of the curriculum, students completed a process **Reflection Journal** where they reflected on their learning experiences theologically, about patient care, about their peer relationships, about the supervisory alliance, and about pastoral judgment.<sup>10</sup>

About two thirds of the way into the Unit, each student wrote and presented in seminar a short **Integrative Paper** about their emerging understanding of judgment as it applies to their pastoral ministry. In this paper, they briefly described their theology of judgment as well as the biblical antecedents to their theology. They illustrated the practice of their theology with clinical vignette(s) where they integrated their emerging or settled beliefs with their practice in a specific ministry encounter(s). The students presented these papers to the peer group for discussion and feedback.

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<sup>8</sup> Please the Appendix for a description of each didactic seminar including the objectives for each.

<sup>9</sup> The CPE Program Evaluation Instrument is contained in Appendix F. The Didactic Evaluation Tool is located in Appendix H. The Pre- and Post-Unit Pastoral Ministry Survey is located in Appendix J.

<sup>10</sup> The Reflection Journal outline is included in the Unit Syllabus in Appendix K.

In the closing days of the Unit, each student completed a **Final Evaluation** of their learning process. In these documents, the students assessed their learning in terms of their stated learning goals, and they evaluated themselves against the ACPE Outcomes for Level I CPE.

### **Project Calendar**

**December 2017.** Discussed project with Mary Washington Hospital Institutional Review Board and documented request and response.<sup>11</sup> All of the members of the MWH IRB indicated that they did not consider the nature of this project to require official sanction and review by the IRB.

**January – February, 2018.** Developed project proposal. Established preliminary bibliography. Drafted Abstract. Developed and executed on-line literature review strategy, identifying search terms and collecting journal articles. Selected journal articles to use in background research. Developed didactic presentations. Conducted Greek and Hebrew word searches. Identified biblical narratives on which to develop theological rationale. Developed a plan to inform students who were being recruited about this study, including developing a Consent Form for this purpose.

**March 2018.** Finalized summer CPE cohort with eight students.

**April 2018.** Completed outstanding documents for CPE Unit (surveys, evaluation instruments, etc.) Revised timeline to submit project proposal by April 16.

**May 2018.** Began Unit under study.

**June – August, 2018.** Completed Unit of CPE. Collected study documentation.

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<sup>11</sup> All Mary Washington Internal Review Board Correspondence related to this project is contained below in Appendix I.

**August - September, 2018.** Completed project analysis, abstract, acknowledgments. Submitted completed project.

**October, 2018.** Made requested edits and submitted final completed project.

**November, 2018.** Defended project.

**December, 2018.** Graduated.

## **CHAPTER 3 - THEOLOGICAL REFLECTION**

### **Introduction**

Of necessity, any theological reflection on judgment in pastoral care must include consideration of the Hebrew Scriptures, the Christian Scriptures, as well as material developed by modern pastoral care givers, other clinicians, theologians and philosophers.

### **Judgment in the Hebrew Scriptures**

The Old Testament presents a couple of interesting and obvious problems for the topic of judgment in pastoral ministry: first, the emergence of pastoral theology is a function of the Gospel. Very simply, the Old Testament predates the conceptual premise of the project: that compassion and discretion combined in the form of pastoral judgment is essential to Christian pastoral ministry. Second, while judgment in the Hebrew Bible cannot be said to be explicitly pastoral, there are stories and illustrations of judgment that might be used to support the premise herein. While the Hebrew Canon is replete with Divine acts of passing or rendering a judgment, the task at hand is to identify Old Testament antecedents that can inform a pastoral approach that recognizes judgment in the form of discernment, discretion, and decision. Pastors, clergy make decisions all the time. Ministers must constantly exercise discretion, but they do not condemn in pastoral ministry. While they do not, as a matter of pastoral practice, or pastoral care, render verdicts or sentences – divine or otherwise – in the Old Testament judicial sense, there

may be some similarities between Old Testament judicial pronouncements, and pastoral judgment.

In other words, in the absence of explicitly discernable judgments that may be described as pastoral in the Hebrew Scriptures, it is necessary to find parallels between stories that exist, on the one hand, and a judgment-based rationale for pastoral interventions, on the other. For the purposes of establishing an Old Testament rationale for the theological position articulated in this project, three passages will be explored: 1 Kings 3, some of the wisdom versus folly discussion in the book of Proverbs, and the story of judgment in one of the apocryphal sections of the book of Daniel.<sup>12</sup>

The story of the **Wisdom of Solomon** as told in 1 Kings 3 provides two opportunities for theological reflection of judgment for the Christian minister, the theophany at Gibeon where Solomon is promised wisdom (3:1-15) and a folk tale where he illustrates his wisdom (3:16-28). The chapter begins by describing the political alliance Solomon established with Egypt when he took an Egyptian princess as his wife. This is followed by Solomon's famous prayer for wisdom as a ruler where in verse nine Solomon says, "Give your servant therefore an understanding mind to govern your people, able to discern between good and evil," (NRSV). Brueggemann and others suggest a better translation of "understanding mind," might be a "hearing heart" or an "obedient heart," suggesting that Solomon was asking not "that he should be made clever

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<sup>12</sup> The author acknowledges that Daniel 13, the story of Susana, is not considered canonical to the Hebrew Scriptures, or for that matter, to the Protestant Christian Old Testament. According to Ellen Spolsky in *The Judgment of Susana Authority and Witness*, (Atlanta: Scholars Press, 1996) 1, and others, the oldest version of this story appears in the Old Greek translation of the Hebrew Bible.

or discerning, but that he be attuned to Yahweh's guidance and purpose for justice."<sup>13</sup>

Norman Snaith is also helpful when he adds,

The heart is often said to have been regarded by the Hebrews as the seat of the intellect, but the meaning of the word is in fact much wider. It stands for the inner core of a man's [sic] being, and thus can be used as the seat of the intellect, the will, the emotions, or whatever aspect of man's nature is involved basically at the time.<sup>14</sup>

Volkmar Fritz joins the chorus when he says that "the biblical understanding [of] the heart is not the place of feelings but the center of understanding and will."<sup>15</sup> The New English Bible (NEB) offers a helpful interpretation seemingly integrating these additional insights, particularly for the discerning pastoral minister, with "a heart with a skill to listen." Perhaps Brueggeman's emphasis on attunement to God's guidance is a worthy theological correction to the construct emphasized herein for pastoral judgment to be discerning, discriminating, and decisive! Indeed, Brueggeman offers a higher pastoral ethic when he says that Solomon was "serious about being a good, Yahweh-oriented, Torah-informed king."<sup>16</sup> The discerning pastoral minister could do a lot worse than to be a good, Jesus-oriented, Gospel-informed pastor!

Verses 10 – 14 record God's reaction and response to Solomon's prayer where verses 11 – 12, in particular, are important to this discussion. "God said to him, 'Because you have asked this, and have not asked for yourself long life or riches, or for the life of

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<sup>13</sup> Walter Brueggemann, "1 & 2 Kings," *Smyth & Helwys Bible Commentary*, (Macon, Georgia: Smyth & Helwys Bible Commentary, 2000) 47-48.

<sup>14</sup> Norman H. Snaith, "The First and Second Books of Kings," *The Interpreter's Bible*, Volume III (New York: Abingdon Press, 1954) 41.

<sup>15</sup> Volkmar Fritz, "1 & 2 Kings," *A Continental Commentary*, trans. Anselm Hagedorn (Minneapolis: Fortress Press, 2003) 38.

<sup>16</sup> Brueggemann, 48.

your enemies, but have asked for yourself understanding to discern what is right, I now do according to your word,” (NRSV). In particular, the last word in verse 11, מִשְׁפָּט, is important. It is variously translated “what is right,” (NRSV), “administering justice,” (NIV), “justice,” (NASB), and “judgment” (KJV). This masculine singular noun, מִשְׁפָּט, refers to that discerning, judging process this author asserts is essential to pastoral ministry. It derives from the Hebrew verb שָׁפַט, which means “to judge.”<sup>17</sup> In some contexts, to be sure this word carries the meaning of judging or executing civil law, where “Moses sat as judge for the people” (NRSV) in Exodus 18:13, for example, but it is also used to denote discrimination between persons or issues in civil, political or even religious questions.

This second pericope, 1 Kings 3:16-28, immediately illustrates the wisdom promised to Solomon by Yahweh earlier in the chapter. In this familiar story, two prostitutes present themselves to Solomon, each having recently delivered a baby but with only one son surviving between them. The first woman to speak accuses her housemate of stealing her baby in the night after the second woman’s child died. Solomon calls for a sword, supposedly to divide the child in two for the women to share. The first woman begged for the child’s life, even at the expense of giving up her son to the other woman, while the second woman was satisfied to divide the child. Solomon declared that the first woman should have the child, declaring her the mother. Verse 28 reads, “All Israel heard of the judgment that the king had rendered; and they stood in awe

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<sup>17</sup> Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon*, (Peabody, Massachusetts: Hendrickson Publishers, Inc., 2005), 1049.

of the king, because they perceived that the wisdom of God was in him, to execute justice” (NRSV).

Richard Nelson is insightful when he casts doubt on exactly which woman was the compassionate one: the first to speak and bring the allegation or the defendant. Nelson posits that Solomon was less interested in determining the biology of the child than which of the women was more fit to be the parent.<sup>18</sup> Fritz surmises that “the preservation of innocent life is thus the criterion of law and morality.”<sup>19</sup> Brueggemann aids the discussion at a couple of points. First, he asserts that the proximity of this story confirms “the gift [of wisdom] of Yahweh promised in the [Solomon’s earlier] dream,” and second, he identifies the author’s purpose as presenting Solomon “as a shrewd judge whose cleverness makes the doing of good possible in difficult and unclear cases.”<sup>20</sup> Ralph Sockman makes clear that Solomon is operating with God’s wisdom, not simply his own, and he connects wisdom with justice. “Divine justice,” he says, “is dispensed by the infinitely wise and understanding Father God.”<sup>21</sup>

The story clearly depicts a judicial act by a divinely appointed sovereign monarch, but it illustrates at least a couple of qualities of the discerning pastoral minister. First, Solomon listened deeply to assess what was said and not being said. This means he saw that one woman wanted fairness at any cost, even at the expense of the life of the surviving baby, while the other woman would sacrifice her relationship with her child to

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<sup>18</sup> Richard Nelson, “First and Second Kings,” *Interpretation: A Bible Commentary for Teaching and Preaching*, (Louisville: John Knox Press, 1987), 38-39.

<sup>19</sup> Fritz, 42.

<sup>20</sup> Brueggemann, 49.

<sup>21</sup> Ralph W. Sockman, “The First and Second Books of Kings,” Exposition, *The Interpreter’s Bible*, Volume III (New York: Abingdon Press, 1952), 44-45.



preserve the child's life. Second, while Solomon rendered a thoughtful judgment between the women, the text is silent as to whether he passed judgment on their vocation (prostitution). It appears that he did not concern himself with this. That is, he triaged among the presenting issues to address the more salient.

A second Hebrew Scripture source of pastoral insight into judgment to be examined herein occurs in some of the **wisdom and folly material in the book of Proverbs**. Although there are many possible verses that might support the thesis of this project, Proverbs 12:5 stands out as especially helpful. “The thoughts of the righteous are just; the advice of the wicked is treacherous,” (NRSV). The word translated “just” by the NRSV and most others, **מִשְׁפָּט**, is the same Hebrew root that is translated elsewhere as “judgment” or “justice,” as noted above. Notably, the KJV renders the word “right,” while the full text of the verse in the JB reads, “The plans of virtuous men are *honest*, the intrigues of the wicked are nothing if not deceit” (emphasis added). So, by virtue of the context, the reader may determine whether the root word might be translated “judgment,” “just,” or even “justice.”

The same root word, **מִשְׁפָּט**, appears in Proverbs 1:3 where the author expressed his/her purpose, though only a portion of a sentence is similarly helpful: “for gaining instruction in wise dealing, righteousness, justice, and equity . . .” (NRSV). Rolland W. Schloerb's exposition of Proverbs 1:3 in *The Interpreter's Bible* could have been written for this project! He says, “This art of discrimination is especially essential amid the complexities of modern life.”<sup>22</sup> Even if the “modern life” to which he spoke referred to a

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<sup>22</sup> Rolland W. Schloerb, “The Book of Proverbs,” Exposition, *The Interpreter's Bible* Volume IV, (New York: Abingdon Press, 1955), 782.

time more than half a century ago, his thoughts continue to ring true. He could be speaking to twenty-first century CPE students when he adds, “The irrevocability of our choices adds another incentive to the search for the ability to discriminate between what is good and what is bad.”<sup>23</sup> In other words, Schloerb is saying that the gaining of “wise dealing[s], righteousness, justice, and equity” (NRSV), results in one who is discerning, discriminating, one who has precisely the pastoral capacities that have been asserted throughout this project.

**The Story of Susanna** in the apocryphal chapter of Daniel 13<sup>24</sup> is a fascinating morality play of discernment between conspiring accusers and an innocent woman. The author of this Greek addition<sup>25</sup> to the book of Daniel said Susanna was a righteous and beautiful woman, the wife of Joakim (v. 1), the daughter of Hilkiyah (v. 2). Two village elders who were serving as judges at the time began to lust for her. They developed a plan to entrap her and have their way with her during one of her noonday walks in the garden. On a given day, they hid in the bushes in her garden (v. 16). After sending the servants away, Susanna began to bathe in sight of the hiding men. They presented themselves and demanded sex, or they said, they would publicly allege that she was having an adulterous affair with another unnamed man whom they said they saw escape the garden. She realized that she was trapped, but she refused to consent to their threats (v. 22). When she cried out, the elders shouted too, making their false accusation (v. 24).

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<sup>23</sup> Schloerb, 782.

<sup>24</sup> John Collins indicates the various alternative locations of the Susanna story within the various versions of Book of Daniel. “Daniel,” *Hermeneia – A Critical and Historical Commentary on the Bible*, (Minneapolis: Fortress Press, 1993) 426. He also indicates that the story has not been considered historical since the eighteenth century (435).

<sup>25</sup> Sharon Pace, “Daniel,” *Smyth & Helwys Bible Commentary*, (Macon, GA: Smyth & Helwys Publishing Incorporated, 2008) 105.

During a hearing the following day, the two of them corroborated one another's story, while Susanna prayed (vv. 34-41). The townspeople, though aggrieved for Susanna, were about to stone her when Daniel stepped in as God's answer to Susanna's prayers for divine intervention. Daniel rebuked the crowd and separated the men, asking them one question that might expose their crime: the kind of trees behind which they hid (vv. 54-58). When they answered differently, their plot was foiled, and because of their perjury, they received the punishment they had conspired for Susanna (v. 62. See also Deuteronomy 19:15-21).

In the story, it is Daniel who is identified as a "young boy," (JB<sup>26</sup>, v. 45), who acted with discernment, discretion, authority, and conviction. While the story is one of judicial action, Daniel's wisdom, tact, and patience, rooted in thoughtful listening and analysis becomes a reasonable antecedent for pastoral judgment. In the same way that Daniel decided to intervene, clergy must act with pastoral initiative and pastoral authority, combined with tact and sensitivity. Unlike any other profession, clergy in the Christian tradition in general and even interfaith chaplains in particular have the ability to initiate pastoral relationships, preferably from an invitational posture not a posture of imposition. In the same way that Daniel inserted himself, standing up and shouting, "I am innocent of this woman's death" (v. 45), clergy will ideally stand and defend the innocent, the marginalized, and the impoverished. Similarly, in the manner of Daniel, clergy will ideally look beyond the surface, beyond the obvious, to listen for motive, for intention, for implication, for what is not said, and when necessary, speak against the crowd prophetically.

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<sup>26</sup> Jerusalem Bible.

The purpose of this reflection has been to identify and discuss a couple of passages that support the premise that there are antecedents to pastoral judgment in the Old Testament. Since the Hebrew Scriptures predate the Christian notion of pastoral care, and since they emphasize God's judgment, it is necessary to make inferences from the available material. Through this brief treatment of 1 Kings 3, a few selections from the book of Proverbs, and Daniel's story of Susanna, this author has endeavored to make that connection explicit.

### **Judgment in the Christian Scriptures**

The references and connections in the New Testament to judgments that might be pastoral, or the basis of pastoral, are a little more straightforward.

One might even explore the logic of the two arguments from a biblical (New Testament) perspective. In other words, logically, if the "do not judge, so that you may not be judged" (Matthew 7:1, NRSV) argument were an appropriate pastoral approach, then one might reasonably expect to find, or perhaps to construct from the available material, numerous illustrations from the life and ministry of Jesus to support the position. On the other hand, using the same logic, if one were to frame pastoral ministry as inclusive of necessary, or "righteous" judgment (John 7:24),<sup>27</sup> one might expect to find plenty of illustrations from the life and ministry of Jesus, not to mention in the lives of Peter and Paul, to support this argument. Using this rational, logical approach to develop

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<sup>27</sup> John 7:24 echoes Leviticus 19:15, "You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great; with justice you shall judge your neighbor," and Proverbs 31:9, "Speak out, judge righteously, defend the rights of the poor and needy," (NRSV).

a biblical understanding of pastoral care, the evidence is heavily weighted in favor of the latter approach. It is not even close.

In the Synoptic Gospels, Jesus constantly illustrates some form of judgment. The temptation of Jesus by Satan (Matthew 4:1-11, Mark 1:12, 13, Luke 4:1-13) shows Jesus' *discernment*. The calling of the fishermen disciples (Matthew 4:18-22, Mark 1:16-20, Luke 5:1-11) implies that Jesus is *discriminating* in his choices, choosing some to be disciples without choosing others. There are several healing narratives, like when Jesus healed the leper (Matthew 8:2-4, Mark 1:40-45, Luke 5:12-16) or when he healed Jairus' daughter (Matthew 9:18-26, Mark 5:21-43, Luke 8:40-56) where he *decides* to heal someone. In the story of Jesus calming the sea (Matthew 8:23-34, Mark 4:35-5:20, Luke 8:22-39), Jesus also *decides* how to intervene. Even the various trials prior to the crucifixion, like before Pilate (Matthew 27:3-14, Mark 15:2-5, Luke 23:1-5, and even John 18:28-38), illustrate Jesus' *discretion* with regard to how he responded.

Similarly, Jesus' repeatedly uses the parables to teach about one facet of judgment or another. The parable of the sower (Matthew 13:1-9, Mark 4:3-20, Luke 8:4) suggests that the hearer must *discriminate* between behaviors. The parable of the lamp and the bushel basket (Matthew 5:15, Mark 4:21-25, Luke 12:2) challenges the hearer/reader to *choose* how to be. Jesus even uses a fig tree as a metaphor (Mark 13:28-30) to illustrate the need for his followers to *see, to read the signs* of the times and to *discern* what is happening about them. Even Jesus' use of parables as a teaching tool illustrates his expectation that his followers practice *discretion* and *discernment*, working to develop understanding of spiritual matters, using the physical world to illustrate the spiritual.

John's Gospel account also provides ample evidence of Jesus' use and practice of judgment, particularly that function of judgment described herein as discernment, or volitional choice. Beginning with the wedding at Cana (John 2:1-12), Jesus' ministry is replete with examples and illustrations of his judgment *as volitional choice*; Jesus decided to intervene. Furthermore, some of Jesus' judgments were critical, like in the story of his cleansing of the temple of so-called money changers and thieves (John 2:13-23). John's narrative of Nicodemus' nighttime visit with Jesus (John 3:1-21) implies that Jesus' followers must also make a *volitional choice* to believe, if not regular, repeated choices to believe. John's record of the woman at the well in Samaria (John 4:1-42) depicts Jesus violating cultural norms in the interest of one woman and her community. Here again, one might reasonably infer courage, decision, and volition by Jesus. Again, in the narrative of John 5, where Jesus *decides* to heal on the Sabbath, one might reasonably assume that Jesus knew that doing so would provoke the religious leaders. Whether feeding the thousands (John 6:1-14), walking on the water across the sea of Galilee (John 6:16-21), tending the woman caught in adultery (John 7:53- 8:11)<sup>28</sup>, or the raising of Lazarus back to life (John 11:38-44), Jesus repeatedly exercised judgment in whom to see, what to do, how to intervene, and whether to intervene. These are precisely the same kinds of daily, repeated judgments the pastoral minister must exercise as a matter of routine practice.

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<sup>28</sup> Whether the reader considers this passage a later addition to the Scripture or not, it illustrates the point that Jesus' ministry was replete with judgments.

Of course, it is also from John's Gospel that the central text that the primary thesis of the project arises. The entire pericope is John 7:14-24.<sup>29</sup> In this text, which James Heflin has identified as the basis for the Christian doctrine of judgment,<sup>30</sup> John tells of Jesus being in Jerusalem at the time of the feast of Tabernacles. While there, Jesus went to the temple and began to teach. His audience was surprised at the authority of his teaching. When he alleged that the Jews were plotting to kill him, they responded essentially by calling him crazy, to which he responded with something of a rhetorical trap. Because he knew the Jews were angry with him supposedly dishonoring the Sabbath by healing a man, Jesus contrasted their willingness essentially to injure a baby by way of circumcision on the Sabbath while condemning him for healing a person. In so doing, Jesus was pointing out that the Jews were judging between two laws, the law about circumcision – that it must occur on the eighth day, apparently even if day eight of life falls on the Sabbath – on the one hand, and the Commandment to keep the Sabbath holy – which was interpreted as doing no work. It was Jesus' judgment that the ethics of care superseded keeping the Sabbath holy. He pointed out that the Jews' valuing the Sabbath over the human life was a superficial interpretation of the law at the expense of

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<sup>29</sup> “When the festival was already half over, Jesus went up to the temple and began to teach. The Jews were astonished: ‘How is it’, they said, ‘that this untrained man has such learning?’ Jesus replied, ‘The teaching that I give is not my own; it is the teaching of him who sent me. Whoever has the will to do the will of god shall know whether my teaching comes from him or is merely my own. Anyone whose teaching is merely his own, aims at honour for himself. But if a man aims at the honour of him who sent him he is sincere, and there is nothing false in him. ‘Did not Moses give you the Law? Yet you all break it. Why are you trying to kill me?’ The crowd answered, ‘You are possessed! Who wants to kill you?’ Jesus replied, ‘Once only have I done work on the Sabbath, and you are all taken aback. But consider: Moses gave you the law of circumcision (not that it originates with Moses but with the patriarchs) and you circumcise on the Sabbath. Well then, if a child is circumcised on the Sabbath to avoid breaking the Law of Moses, why are you indignant with me for giving health on the Sabbath to the whole of a man’s body? Do not judge superficially, but be just in your judgments.’” John 7:14-24 (New English Bible).

<sup>30</sup> James B. Heflin, “Preaching Values in the Gospel of John,” *Southwestern Journal of Theology*, 31 no. 1 (Fall 1988), 34.

the suffering person who needs to be healed.<sup>31</sup> “Jesus contended that no act of mercy was to be delayed for the sake of the Sabbath, even though the need was not urgent.”<sup>32</sup>

According to John’s telling, Jesus concludes his statement with the admonition: “Do not judge superficially, but be just in your judgments.”<sup>33</sup> In other words, Jesus is concerned that his audience, in their attempt to apply the Law of Moses rigorously, is missing what is really important through the absence of discernment, or thoughtful discrimination. O’Day contributes to the central thesis of this project when she asserts, “Jesus challenges the crowd to judge with discrimination, to look carefully at what one sees and not judge according to what one expects to find or assumes one sees.”<sup>34</sup> Clearly Jesus’ audience was not a group of twenty-first century ministers, but it had just as well been. The CPE students referenced above who abhor the thought of giving or receiving judgment are just like Jesus’ audience: they are missing the point. Just as Jesus’ audience could not comprehend Jesus healing on the Sabbath, some modern CPE students struggle to comprehend the importance, centrality even, of discrimination (judgment, even righteous judgment) to the pastoral task.

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<sup>31</sup> A.M. Hunter, “The Gospel According to John,” *The Cambridge Bible Commentary on the New English Bible*, (Cambridge: Cambridge University Press, 1965) 80.

<sup>32</sup> Arthur John Gossip, “Luke, John,” Vol. 8, *The Interpreter’s Bible*, (New York: Abingdon=Cokesbury Press, 1952) 584.

<sup>33</sup> John 7:24 (New English Bible).

<sup>34</sup> Gail R. O’Day, “The Gospel of John,” *The New Interpreter’s Bible: A Commentary in Twelve Volumes*, (Nashville: Abingdon Press, 1995) 620.



## Literature and Resource Review

Pastoral judgment is *not* about *passing* judgment. Pastoral judgment is an act of discretion and discernment. It is the act of deciding with the best interests of the parishioner in mind, not about providing simplistic answers.<sup>35</sup> Pastoral judgment is essentially an act of pastoral care, an act of grace-giving by the minister to the person(s) served, or as Lowell Colston says, “judgment and love are interrelated concepts.”<sup>36</sup> From a theological perspective, one might go so far as to say that the constructs of judgment and love are hardly distinguishable. They serve a singular purpose: to draw the person closer to God. Pastoral judgment might look like a minister assessing that the question asked by a grieving family member is a lament about a terrible situation rather than a question to be answered. In order to flesh out more fully the meaning of judgment in pastoral care, one needs to consider the thinking of pastoral care authors, those who write in behavioral health, as well as theologians who address the subject.

### *Pastoral Care Resources*

In his little book, *Should Treatment Be Terminated: Moral guidelines for Christian Families and Pastors*, Thomas Oden proposes forty-two moral guidelines to facilitate decision-making around discontinuation of medical treatment.<sup>37</sup> He does not name or label the judgment of the minister as much as he implies it in his collection of guidelines. That is, he identifies moral guidelines to facilitate the decision-making

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<sup>35</sup> Carroll Wise, *The Meaning of Pastoral Care*, (New York: Harper & Row, Publishers, 1966) 49.

<sup>36</sup> Lowell Colston, *Judgment in Pastoral Counseling*, Nashville: Abingdon Press, 1969) 15.

<sup>37</sup> Thomas Oden, *Should Treatment Be Terminated? Moral Guidelines for Christian Families and Pastors*, (New York: Harper & Row, Publishers, 1976).

(judgment) process clergy might use with families in the difficult process of determining whether treatment should be continued or discontinued. To be clear, Oden does not presume to assert what decisions need to be made; he proposes thoughtful guidelines to guide the decision-making process. For example, in his discussion of the question as to whether a person has a “right to death,” Oden offers, “Guideline thirty-three: The only circumstance under which life may be justly taken, in classical Jewish and Christian ethics, is in defensive resistance to an unjust aggressor against an individual or the common good,”<sup>38</sup> not to relieve suffering, end a bad quality of life, or anything else.

When one begins to frame pastoral judgment in terms of discernment, or in terms of acting with discretion with regard to the spiritual needs in one’s care, it does not take long to begin to see pastoral judgement throughout the literature, whether it is directly called “pastoral judgment” or not. For example, Carroll Wise, *The Meaning of Pastoral Care*, asserts that there is nothing about pastoral judgment that resembles condemnation, though he says it is the minister’s task to help the parishioner to understand their “need” for a relationship with God, and what is required for that relationship.<sup>39</sup> In short, Wise frames existential judgment as the province of God, while helping people evaluate and understand themselves and their predicament is the minister’s task.<sup>40</sup> Integrating Wise at this point, it is not unusual for a chaplain to encounter a patient who expresses guilt, whether or not there is a rational, or even seriously theological basis for that guilt. In this

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<sup>38</sup> Oden, 72-73. In other words, the minister’s responsibility with a patient and family is to exercise considered pastoral discretion (judgment) as s/he helps the patient/family grapple with their existential dilemmas around both treatment discontinuance and, if raised, medical assistance in dying.

<sup>39</sup> Wise, 80-81.

<sup>40</sup> Wise, 80.

case it is the chaplain's task to help the patient/family member to sort through his/her feelings and beliefs, including beliefs about causation and his/her religious beliefs, to help the patient determine whether their guilt is justified, if they are willing to consider the possibility that their guilt might be baseless.

In his book, *Ministering to Deeply Troubled People* in the "Successful Pastoral Counseling Series," Ernest Bruder adds to the discussion, asserting that the pastor needs training to learn to be able to "see" the multiplicity of ways emotionally and mentally ill persons "need understanding."<sup>41</sup> Bruder suggests that it is through clinical training where the minister learns to see compassionately, taking into consideration the minister's humanity as well as the antecedent circumstances that result in the parishioner's current troubled circumstance. His emphasis on perceiving (seeing, understanding, and even "dimly" sensing)<sup>42</sup> contribute to this author's understanding of pastoral judgment.

Baptist pastoral counselor Margaret Kornfeld's *Cultivating Wholeness: A Guide to Care and Counseling in Faith Communities* suggests that the minister must protect her/himself from the projections of distressed individuals,<sup>43</sup> implying that self-care depends upon the discretion and discernment (judgment) of the pastor. Howard Clinebell, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*, emphasizes the historic pastoral functions of "healing, guiding,

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<sup>41</sup> Ernest E. Bruder, *Ministering to Deeply Troubled People*, Successful Pastoral Counseling Series, edited by Russell L. Dicks (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1963) 38.

<sup>42</sup> Bruder, 38.

<sup>43</sup> Margaret Kornfeld, *Cultivating Wholeness: A Guide to Care and Counseling in Faith Communities*, (New York: A Giniger Book published in associate with Continuum, 1998) 57.

sustaining, reconciling, and nurturing” in his model of pastoral care and counseling.<sup>44</sup> As he does, he makes the case for pastoral care and counseling that is “supportive, educative, confrontation, and growth enabling.”<sup>45</sup> Of course, one cannot engage in such ministries without discriminating between the parishioner’s needs, both consciously declared and those that are implied, their unconscious motivations, the minister’s attitudes, biases, and assumptions, as well as discerning and navigating the family system and related and implied needs of others related to the parishioner.

Edward Wimberly describes pastoral care in the African American church in terms of a narrative approach, using stories, integrating the cosmic drama of God’s unfolding love story with humanity on the one hand with the struggles facing parishioners in the black church on the other. Though he emphasizes story-telling and story-listening, he illustrates his approach, among other ways, using an “intervention” of a pastor and family with their loved one who has a substance abuse problem,<sup>46</sup> which might suggest that the pastor needs to think critically and strategically (exercising judgment) with her/his congregants to develop a plan of care. Interestingly, elsewhere he asserts a different pastoral theoretical approach when he advises his readers, “Use conflict-free and anxiety-free narratives to help people grow emotionally and interpersonally.”<sup>47</sup> It appears that Wimberly is nuanced in his approach to story-telling and -listening, and he is willing to engage the qualities of pastoral judgment described herein when the individual ministry calls for it.

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<sup>44</sup> Howard Clinebell, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*, (Nashville: Abingdon, 1984) 43.

<sup>45</sup> Clinebell, 43.

<sup>46</sup> Edward Wimberly, *African American Pastoral Care*, (Nashville: Abingdon Press, 1991), 29.

<sup>47</sup> Wimberly, 21.

In his brief but highly theoretical book *Pastoral Paradigms: Christian Ministry in a Pluralistic Culture*, Laurel Arthur Burton proposes a pastoral care approach he calls “engaged neutrality,” which he describes as “a Model that asserts the importance of personal development-in-relation, of empowerment in community, and of the mutuality of cause and effect.”<sup>48</sup> Consistent with the theology of thoughtful discernment (judgment) proposed herein, Burton conceptualizes an engaged pastor who emphasizes relationship and process, where the minister expresses “authentic connection in power, affect and meaning while remaining open to alternative explanations.”<sup>49</sup>

Andrew D. Lester takes the church to task in his book, *Pastoral Care with Children in Crisis*. Besides developing his thesis, the theory and practice of ministry with children in crisis, this work is essentially a corrective to the various ways the church has marginalized children and their needs. It is replete with material suggestions for clergy that require her/his discernment and decision (judgment) for approach, strategy, and methodology for relating to children, particularly children in crisis. He helpfully unpacks the “seeking, rescuing, and healing roles of shepherding,” and he begins with the discernment process of assessing who is in need.<sup>50</sup>

In *Pastoral Counseling*, an introductory or overview textbook for Loyola College in Maryland, Barry Estadt, PhD, says, “A pastoral counselor is a religiously integrated person . . . who approaches others with a sense of mystery . . . along with an ability to enter into communion with others in a therapeutic alliance . . . with the goal of

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<sup>48</sup> Laurel Arthur Burton, *Pastoral Paradigms: Christian Ministry in a Pluralistic Culture*, (Washington, DC: The Alban Institute, 1988) 76.

<sup>49</sup> Burton, 78.

<sup>50</sup> Andrew D. Lester, *Pastoral Care with Children in Crisis*, (Philadelphia: Westminster Press, 1985) 68-69.

reconciliation and personal religious integration.”<sup>51</sup> In the introduction, Estadt describes the person and work of the pastoral counselor in his personally reflective and introspective style. Along the way, he describes and unpacks the idea of being “co-pilgrim,” a notion that informs his journeying with clients, while maintaining boundaries, understanding God’s providence, as well as recognizing professional identity, and humanity of both client and therapist.<sup>52</sup> Without using the words, he describes the counselor as one who constantly practices discretion and discernment.

In *Scripture & Discernment: Decision Making in the Church*, Luke Timothy Johnson supports the connection between judging and discernment when he says, “From the contexts in which he uses such terms, it appears that Paul regards this capacity of judging, testing, or discerning to be a gift of the Holy Spirit that works in and through human intelligence;”<sup>53</sup> Johnson also offers critical purchase to the idea of placing too much emphasis on the gift of discernment when he alleges that some have used discernment as a “tool for manipulation and mind control.”<sup>54</sup>

Jean Stairs’ book, *Listening for the Soul: Pastoral Care and Spiritual Direction*, says “Listening for the soul is the primary and essential form our pastoral care takes when we are concerned with fostering spiritual depth in the lives of those within our faith

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<sup>51</sup> Barry K. Estadt, “Profile of a Pastoral Counselor,” *Pastoral Counseling*, 2<sup>nd</sup> Ed., Estadt, Blanchette, and Compton eds., (Englewood Cliffs, NJ: Prentice Hall, 1991) 1.

<sup>52</sup> Estadt, 8.

<sup>53</sup> Luke Timothy Johnson, *Scripture & Discernment: decision Making in the Church*, (Nashville: Abingdon, 1983) 109.

<sup>54</sup> Johnson, 110. To be clear, Johnson’s task is similar but distinct from the purpose of this paper: whereas he is articulating something of a theology of discernment, in this current paper, the author is asserting simply that discernment is one facet of judgment as practiced by ministers engaged in pastoral ministry.

communities and neighborhoods.”<sup>55</sup> As she understands the listening function, listening requires pastoral attentiveness, including discernment and discretion. “Letting our ears be awake and attentive to the voices of yearning, weariness, and supplication in the form of words, holy screams for new life, or sighs too deep for words,”<sup>56</sup> is only possible when the pastoral care giver exercises soulful judgment. Later Stairs takes the church to task for creating processes that facilitate the discernment of candidates for ministry but neglects to help parishioners with discernment through any process whatsoever.<sup>57</sup>

The Rev. Dr. J. Larry Haun, pastor of Fredericksburg Baptist Church, illustrated pastoral judgment in a recent conversation where he described his counsel for the leader of a local community ministry to the homeless Dr. Haun helped establish.<sup>58</sup> He said it required much effort on his part continually to reframe the nature of the ministry as to the people, not to the structure. That is, it was his critique that the leader and the board tended to establish broad business-like policies and protocols that when supported legalistically, meant that the people for whom the ministry was originally conceived were not served as well as the success of the organization. It was Dr. Haun’s opinion that the primary purpose of the ministry was to help people, not to perpetuate the organizational structure, policies, and procedures of the non-profit. Conveying this message in a manner that could be heard by the leader and board, Dr. Haun said, was his on-going task.

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<sup>55</sup> Jean Stairs, *Listening for the Soul: Pastoral and Spiritual Direction*, (Minneapolis: Fortress Press, 2000) 15.

<sup>56</sup> Stairs, 15.

<sup>57</sup> Stairs, 99.

<sup>58</sup> J. Larry Haun, interview by author, Fredericksburg, VA, March 10, 2018.

Helping them see, realize, understand the judgment required to discern the actual mission from the competing and compelling interests, he clearly conveyed, was a challenge.<sup>59</sup>

In the book, *Pastoral Counseling Across Cultures*, David Augsburger lifts up the notion of cultural humility, while he critiques the Western, English dominant, sometimes colonial, Christian worldview. When he asserts that “culturally capable counselors are distinguished by five measureable and teachable characteristics that protect them, the counselee, and the counseling process from being culturally oppressive,” he seems to imply that the counselor has the capacity for pastoral judgment described in this paper.<sup>60</sup> That is, one cannot fathom characteristics that are teachable and measurable without both a reflective capacity and the ability to distinguish between alternatives, the essence of pastoral discernment and judgment.

Clebsch and Jaekle are critical in their judgment of so called pastoral care that emphasizes help, mercy, or healing at the expense of some form of Christian witness.<sup>61</sup>

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<sup>59</sup> Haun interview. For example, the cold weather shelter operated by the ecumenical ministry publishes that it is open from November 1 – February 28. On a recent night, the temperature dropped below the threshold at which it would normally open, but it was after February 28. The non-profit leader did not open the shelter. When Dr. Haun inquired of the leader’s decision, she reportedly said that the date was outside the date range of the shelter’s operation. Dr. Haun expressed to this author that he preferred a decision that was based upon the needs of those served, not the administrative needs of the shelter, or as Clebsche and Jaekle say, “The pastor finds himself necessarily ready to support the individual against the claims of institutions and groups.” See William A. Clebsche & Charles R. Jaekle, *Pastoral Care in Historical Perspective* (New York: Harper Torchbooks, 1964) 5. For the purposes of this current paper, Dr. Haun is illustrating pastoral judgment, a sound, thoughtful decision, rooted in the needs of those served.

<sup>60</sup>David Augsburger, *Pastoral Counseling Across Cultures* (Philadelphia: The Westminster Press, 1986) 20. The five characteristics are “Culturally aware counselors have a clear understanding of their own values and basic assumptions. Culturally aware counselors have a capacity for welcoming, entering into, and prizing other worldviews without negating their legitimacy. Culturally aware counselors seek sources of influence in both the person and the context, both the individual instance and the environment. Culturally aware counselors are able to move beyond counseling theory, orientation, or technique and be effective humans. Culturally aware counselors see themselves as universal citizens, related to all humans as well as distinct from all of the them.”

<sup>61</sup> William A. Clebsch & Charles R. Jaekle, *Pastoral Care in Historical Perspective* (New York: Harper Torchbooks, 1964) 7.



Besides illustrating pastoral judgment, Clebsch and Jaekle add to this discussion in their treatment of “guiding,” one of the four primary functions of pastoral care they identify when they say that guiding “consists of assisting perplexed persons to make confident choices between alternative courses of thought and action,” and “Guiding is that function of the ministry of the cure of souls which arrives at some wisdom concerning what one ought to do when he [sic] is faced with a difficult problem of choosing between various courses of thought or action.”<sup>62</sup> Importantly they emphasize the facilitative ministry of the pastor, meaning that the minister aids in the decision-making process, counseling, sometimes giving advice, listening and reflecting,<sup>63</sup> and in the fourteenth through the seventeenth centuries, devil craft.<sup>64</sup> Since the time Clebsch and Jaekle spoke of advice giving on the one hand and listening on the other, these methods have essentially become two schools of thought with the Nouthetic, or biblical, counseling movement representing the advice-giving side of the equation and most others on the other side. Carrie Doehring is critical of the Nouthetic model when she says, “In this model, pastoral care is understood as a form of guidance that requires care seekers to submit themselves to the

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<sup>62</sup> Clebsch and Jaekle, 9, 49-50.

<sup>63</sup> Clebsch and Jaekle, 50. Although Clebsch and Jaekle were writing to and for a Christian audience, one might also see the advice-giving methodology in an Imam who is accustomed to answering his congregants’ questions, informing his answers from his reading and understanding of the Koran, which is the primary approach to ministry in the Masjid. Interview with Imam who is ACPE Resident Chaplain at a Virginia CPE Center, March 9, 2018, Newport News, Virginia. He explained that his CPE learning often centers around ministry being framed or defined differently in the interfaith environment of the hospital than he was accustomed to practicing it in his congregation. This CPE student’s name is intentionally withheld to protect his anonymity.

<sup>64</sup> “Devil craft” might be described as that aspect of sustaining pastoral care where the minister helps the parishioner avoid the pitfalls of daily living, implying, in a patriarchal world view, that it is the minister alone who can see, distinguish, and help the parishioner avoid such dangers.

authority of those above them in the chain of being,”<sup>65</sup> and this author agrees with her critique. Ideally, pastoral judgment is offered from a posture of mutuality, not from a position of patronizing authority. In other words, pastoral judgment is not about the pastor *deciding for* the parishioner or *proclaiming* what is right or wrong, based upon a biblical proof-text. The minister, when exercising pastoral judgment, does not sit in *judgment*, as much as s/he comes alongside the parishioner to listen generatively, to assess carefully and humbly, and only rarely and with much tenderness when it is assessed to be the best available pastoral option to render a thoughtful, pastoral opinion.

Doehring is also helpful when she frames the pastoral task in term of discerning, or better, helping the parishioner to discern between “embedded theology,” a construct used to describe a belief that is internalized with little reflection on the one hand, and “becoming deliberative about theology,”<sup>66</sup> on the other hand. The judging task of the minister, framed thusly, is about a partnering process of reflective discernment between the minister and congregant that leads the parishioner to an act of meaning-making.

Charles Taylor’s approach to pastoral care, *The Skilled Pastor: Counseling as Practice of Theology*, emphasizes Rational Emotive Therapy as a tool to address beliefs by way of feelings and behaviors.<sup>67</sup> His contribution to this present discussion is around the subject of condemnation, which, he says, “is distinguished by an aggressive way of presenting understandings,” and “condemnation is alienated communication,” usually brought about by “unresolved guilt, anxiety, or anger about one or more of the following:

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<sup>65</sup> Carrie Doehring, *The Practice of Pastoral Care: A Postmodern Approach*, (Louisville: Westminster John Knox Press, 2006) 22.

<sup>66</sup> Doehring, 121.

<sup>67</sup> Charles Taylor, *The Skilled Pastor: Counseling as Practice of Theology*, (Minneapolis: Fortress Press, 1991).

the parishioner, the subject of the conversation, or the dynamics of the conversation.”<sup>68</sup>

Where other authors avoid the discussion of condemnation, Taylor realistically realizes that ministers who aspire otherwise may nevertheless migrate into condemning behaviors. He is also helpful when he differentiates between “Challenging Styles,” where both “Condemnation” and “Abdication” are flawed polar opposites and “Proclamation” is the preferred middle, balanced approach:

<i>Condemnation</i>	<i>Proclamation</i>	<i>Abdication</i>
Aggressive	Assertive	Passive
Judgmental	Respectful	Nonjudgmental
Imposing	Sharing	Abdicating
Not Empathic	Empathic	Not Empathic
Abstract	Concrete	Abstract
Monologue (pastor)	Dialogue	Monologue (parishioner) <sup>69</sup>

Taylor is the first author encountered in this study who suggests that abdication (non-judgment) is as much a problem to the pastoral task and relationship as condemnation.

His correction is a respectful, empathic yet assertive, concrete proclamation-al dialogue.<sup>70</sup>

Thomas Oden, *Pastoral Theology: Essentials of Ministry*, speaks to this construct when he discusses “admonition,” which he says, like Colston, “can only be placed within

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<sup>68</sup> Taylor, 98, 99.

<sup>69</sup> Taylor, 99. When the minister assumes a “Condemnation” posture: in her conversations, s/he may tend to have monologues. When s/he “abdicates” her/his responsibility, the parishioner may engage in monologue. In the more helpful pastoral relationship, there is less monologue and more dialogue.

<sup>70</sup> Taylor, 99.

the context of love.”<sup>71</sup> Admonition is one of many pastoral tasks, whether through preaching, a one-on-one pastoral relationship, or with a family. He continues, “The pastoral literature strongly urges that the whole process of admonition be tempered with discretion,”<sup>72</sup> one of the synonyms for judgment used throughout this current paper.

In *Ethics and Spiritual Care: A Guide for Pastors, Chaplains, and Spiritual Directors*, Karen Lebacqz and Joseph D. Driskill offer a caution in their discussion on “spiritual abuse of parishioners.”<sup>73</sup> Lebacqz and Driskill cite David Johnson and Jeff VanVonderen’s book, *The Subtle Power of Spiritual Abuse*, where among other typical behaviors associated with abusive congregations, they say, “Spiritual abuse happens when judgment is leveled at someone who is in need of support. Here, abuse centers on shaming.”<sup>74</sup> Of course, the judgment rendered within the context that objective adults would label as abusive is essentially the opposite of the use of discerning process proposed in this paper. Nevertheless, reckless, authoritarian, imposed biases and judgments must be guarded against in the practice of ministry.

### ***Journal Articles***

The Rev. H. Walter Yoder is very helpful to this discussion when he reminds his readers of the obvious: that every pastoral action is predicated on judgment of one kind or

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<sup>71</sup> Thomas Oden, *Pastoral Theology: Essentials of Ministry*, (San Francisco: Harper San Francisco, 1983) 206.

<sup>72</sup> Oden, 218.

<sup>73</sup> Laren Lebacqz and Joseph D. Driskill, *Ethics and Spiritual Care: A Guide for Pastors, Chaplains, and Spiritual Directors*, (Nashville: Abingdon, 2000) 129.

<sup>74</sup> David Johnson and Jeff VanVonderen, *The Subtle Power of Spiritual Abuse*, (Minneapolis: Bethany House Publishers, 1991) 20 – 21, quoted in Lebacqz and Driskill.

another. Decisions a) to assume a relatively unbiased, or neutral attitude, and b) to be “directive” or “non-directive,” as well as those decisions to be “accepting,” he reminds, are judgments.<sup>75</sup> Yoder’s sobering treatment of the matter in 1955 is a helpful corrective for the twenty-first century reader who is reticent to identify the judgments at the heart of their ministry.

In a world where judgments or being judgmental is considered impolite or inappropriate, The Rev. James B. Ashbrook’s 1966 article in *The Journal of Pastoral Care* can also be helpful, particularly when he asserts that “The purpose of judgment is grace, the healing of the hurt and disruption of dis-grace.”<sup>76</sup> He grounded his position theologically in the Genesis narrative, among others, where God’s judgment of Adam and Eve is essentially life-giving and grace-filled. Ashbrook is also helpful when he asserts that holding parishioners accountable requires relationship, humility, and sufficient self-awareness as not to engage in “self-aggrandizement under the mask of divine judgment.”<sup>77</sup> One might even go so far as to say that the minister who takes his parishioner seriously enough to engage, or even confront in humility, is the minister who truly cares for her/his flock.

Where the author of this current study asserts that discernment is an aspect of pastoral care, chaplain Scott Landes, in “Practicing Discernment: Pastoral Care in Crisis Situations,” goes a step further to say, “Understanding the practice of discernment as an essential part of both narrative and faith, the pastoral caregiver can then assist the care-

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<sup>75</sup> Harry Walter Yoder, “Judgmental Attitudes in Pastoral Counseling,” *The Journal of Pastoral Care*, 9 no. 4 (Winter 1955): 222.

<sup>76</sup> James B. Ashbrook, “Judgment in Pastoral Counseling,” *The Journal of Pastoral Care* 20 no. 1 (March 1966) 2.

<sup>77</sup> Ashbrook, 5.

seeker in a [sic] developing a fuller understanding of the context in which stories are being told and critical decisions are being made.”<sup>78</sup>

MacMaster picks up a familiar refrain and expands it when he describes pastoral discernment in terms of vision, being able to see, elaborating on the metaphor by identifying the use of “different lenses” and “bifocal vision” as aiding the minister in her/his discernment.<sup>79</sup> MacMaster also describes the use of pastoral discretion as described elsewhere herein when he changes metaphors, saying that clergy must be “bilingual,” having one language to use with officials and another when engaging the congregation, implying that clergy must not only be fluent in these languages but know when to use which one.<sup>80</sup> Finally, MacMaster reminds the reader that pastoral care requires vigilance, the process of assessing for false hope in the self and the care recipient.<sup>81</sup> This researcher has often coached CPE students to develop a method for discerning whom patients are trying to convince, themselves, the chaplain, God, or someone else, with their hope-filled or faith-filled statements, or are such patient statements genuine affirmations of faith? It is the opinion of this author that assessing these comments for authenticity and genuineness is an essential pastoral discernment (judgment) function.

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<sup>78</sup> Scott D. Landes, “Practicing Discernment: Pastoral Care in Crisis Situations,” *The Journal of Pastoral Care & Counseling*, 64 no. 1 (2010), 4.

<sup>79</sup> Llewellyn LM MacMaster, “Where Have All the Pastors Gone? A Case for Public Pastoral Care in a Democratic South Africa Experiencing Growth Pains,” *Journal of Theology for Southern Africa* 132 (November 2008), 13. MacMaster agrees that clergy must be able to see both “big picture” with something like a wide-angle lens and simultaneously “the parts” with vision like a telephoto lens.

<sup>80</sup> MacMaster, 13.

<sup>81</sup> MacMaster, 13.

In his autobiographical reflection, “Seasons of Discernment,” Baptist Chaplain Peter Yuichi Clark spans the gamut from narrative to brief biblical exegesis to heart-breaking family life. Along the way, he offers a few nuggets that contribute to this discussion in significant ways. First, Clark asserts that discernment is something of a process when he says, “discernment is a journey, often a painful and frustrating one, in which the story of my life and the biblical stories become interwoven.”<sup>82</sup> Second, Clark reminds his readers that “discernment happens amidst interdependence and community.”<sup>83</sup> Third, discernment for Clark suggests a willingness to doubt and ask childlike questions, which illustrates that discernment as a process “is as gradual as it is communal.”<sup>84</sup>

In a short article in *Pastoral Psychology*, Seward Hiltner adds another dimension to the discussion when he describes pastoral judgment as either “ordinary,” the kind of judgment that tends to “increase alienation and arouse defenses,” on the one hand, or as “shared appraisal,” on the other.<sup>85</sup> He borrows the term “appraisal” from psychiatry (of his day), indicating a kind of diagnosis. He says that a “patient’s progress can be measured by the degree to which the results of the appraisal can be shared with him [sic].”<sup>86</sup> By framing pastoral judgment as “shared,” Hiltner is suggest that the recipient of care is told only that which s/he can tolerate and assimilate, that which will, ideally,

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<sup>82</sup> Peter Yuichi Clark, “Seasons of Discernment,” *The Journal of Pastoral Care* 51 no. 2 (Summer 1997), 226.

<sup>83</sup> Clark, 230.

<sup>84</sup> Clark, 231.

<sup>85</sup> Seward Hiltner, “Judgment and Appraisal in Pastoral Care,” *Pastoral Psychology* 16 no. 159 (December, 1965): 42, 43.

<sup>86</sup> Hiltner, 44.

facilitate growth, not such a message that would arouse defenses. In other words, Hiltner is attempting to help his readers identify helpful qualities of pastoral judgment, and he is encouraging his readers to temper their pastoral judgments, to calculate the risks and the parishioner's ability to hear what the minister says.

### ***Psychology Resources***

Given the influence of psychology in the field of pastoral care and counseling over the last eighty years or so, the contributions of psychology to the question of judgment in pastoral care must be considered. It is a fact that the discriminating qualities of judgment are active in the processes of differential diagnosis in all aspects of medicine, including the domain of behavioral health. In the field of psychology, there is much written on the effectiveness of the therapeutic alliance and the decisions and judgments that must be made by the therapist to advance the interests of the client/patient, from the so called non-judgmental attitude of the therapist, to acceptance of the client, to transference/countertransference and how to understand the phenomena, to unconditional positive regard, and more. Furthermore, the subject of judgment and its role in personality and preferred way of thinking and behaving is important, as is the function of judgment in learning theory.

Carl Rogers is helpful on a couple of points. First, as a proponent of the phenomenological school, Rogers suggested that when threatened by a state of incongruence, the self reacts defensively in one of two ways to deny awareness of the experience, either by distortion of the meaning of the experience, or by denial of the



existence of the experience.<sup>87</sup> This idea is important to the discussion on judgment, because it suggests that perception of threat or incongruence leads people to make decisions, or judgments, to maintain stasis. The application of Rogers' theory to the presence of incongruence, denial, and distortion, says that given a relationship in which there exists genuineness and transparency, warm acceptance and prizing, and empathic understanding on the part of the therapist (or for the purposes of this paper, minister) growth will occur in the client (parishioner). The second point where Rogers is helpful is in his evolving discussion of unconditional positive regard, non-possessive warmth, prizing, or valuing. The point here is simple: though his terminology migrates over time, Rogers is clear that the therapist is capable of choosing, deciding, or judging to value the client or not. Clearly the minister can judge the degree to which s/he may value her/his parishioners.

In 1956, American educational psychologist, Benjamin S. Bloom published *Taxonomy of Educational Objectives: Cognitive Domain* outlining his learning theory consisting of six levels of cognitive learning. Of Bloom's levels of learning, the tasks associated with the last and highest level, "evaluation," are principally about making value judgments between things using objective criteria.<sup>88</sup> Darcy Granello summarizes Bloom's Taxonomy and describes the developmental process of learning from knowledge acquisition to evaluation.<sup>89</sup> She contributes to this discussion on pastoral judgment when

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<sup>87</sup> Lawrence A. Pervin, ed., *Personality: Theory and Research*, 5 ed. (New York: John Wiley & Sons, Inc., 1989) 189.

<sup>88</sup> LeRoy Ford, *Design for Teaching and Training: A Self-Study Guide to lesson Planning*, (Nashville, Broadman Press, 1978) 100.

<sup>89</sup> Darcy Haag Granello, "Encouraging the Cognitive Development of Supervisees: Using Bloom's Taxonomy in Supervision," *Counselor Education and Supervision* 40 no. 1 (September 2000): 31.

she fleshes out how one might apply Bloom's Taxonomy to counseling supervision (which by extension might easily apply to Clinical Pastoral Education supervision). Specifically, she says that the educator might utilize any of the following "question stems" to facilitate the learning level of evaluation: "appraise, assess, defend, evaluate, recommend, or critique."<sup>90</sup>

Susan Opt and Donald Loffredo speak to judging as a Jungian aspect of personality in their discussion of the Myers-Briggs Type Indicator.<sup>91</sup> According to Opt and Loffredo, Jung called the human process of drawing conclusions about one's perceptions "judgment," and that people either determine those judgments by means of a logical process he called "thinking," or a subjective value-based process he called "feeling."<sup>92</sup> By this measure, or nomenclature, at least, judgment might be framed as an aspect of personality, exercised by some via cognitive and rational means and others by feeling means.

It might be true that "the psychotherapist must accept the client as he [sic] is and must not let himself be led by any preconceived judgments,"<sup>93</sup> but contrary to such early and immature thinking on the subject, this writer might assert that a modern take on Carl Rogers' emphasis on acceptance in the therapeutic relationship does not preclude the practice of judgment in that helping therapeutic alliance. In fact, though Colston follows Gaber and van der Schoot by less than a decade, his approach appears wholly more

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<sup>90</sup> Granello, 31.

<sup>91</sup> Susan K. Opt and Donald A. Loffredo, "Rethinking Communication Apprehension: A Myers-Briggs Perspective," *The Journal of Psychology* 134 no. 5 (September 2000): 556-70.

<sup>92</sup> Opt and Loffredo, 558.

<sup>93</sup> Heije Gaber and Ebel van der Schoot, *The Art of Pastoral Conversation: Effective Counseling Through Personal Encounter*, (New York: Abingdon Press, 1962) 29.

mature, nuanced, and practical, when he suggests that the minister “test” her judgments.<sup>94</sup> Where Gaber and van der Schoot extol their readers to avoid prejudgments in favor of acceptance in the helping relationship, Colston invites his readers to “assess the viability of his [sic] developing discernment by validating his judgments in interpersonal and group situations.”<sup>95</sup> It almost seems that Faber and van der Schoot are so obsessively Rogerian in their approach that they fear the fragility of their clients, or perhaps like many CPE students, they fear that their relationship cannot tolerate critical reflection.

In other words, Rogerian acceptance, as much unconditional acceptance as one might muster, might convey approval in an unintended manner, when judgment in the form of critical thinking and judicious reflection is called for. On the other hand, one might similarly want to avoid judgments that convey disapproval.

Although judgment might not be the first element that comes to mind when one considers pastoral care, it is, nevertheless, essential to the practice. The materials identified herein illustrate clearly, both directly and by implication or inference, that a) pastoral judgment, grace, and love are related constructs; b) that discernment, as in the ability to perceive and distinguish between, is crucial to pastoral care; c) that there has been a historic shift in the application of church discipline from excommunication toward compassion with regard to judgment; d) that passing judgment, or pronouncing judgment, is an extremely delicate matter for which the minister must be exceedingly care-full; e) that there are several metaphors of perception that can inform pastoral discernment; f) that the decision to be neutral, or passive, or directive, or reflective in one’s pastoral

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<sup>94</sup> Colston, 98-99.

<sup>95</sup> Colston, 98.

approach, requires judgment; g) that pastoral judgment takes many forms from triage, to assessment, to interventions, to facilitating a discriminating process for a parishioner, to assessing between real, perceived, and false hope; and, h) that like the practice of psychiatry or talk therapy, vocational ministry requires many judgments.

### ***Philosophical and Theological Sources***

When considering such a topic as judgment in pastoral care, one must eventually turn to philosophical and theological authors for insight. For the purposes of this exercise, selective works by Immanuel Kant, Paul Tillich, and Herbert Anderson<sup>96</sup> will be considered.

When Kant is making his argument for a moral philosophy, he begins with an extended preface and, in fact, publishes the book, *Groundwork of the Metaphysic of Morals*, as something of a precursor, or prequel, to this task of asserting his understanding of moral philosophy. It is in his extended preface that he asserts that a kind of discernment he calls “judgment” is necessary to distinguish morality from all of the artifact of thinking (and writing) that might get in the way the idea and the phenomena of moral philosophy.<sup>97</sup> It seems to this author that Kant is making a strong case for discretion and discernment in the apprehension of moral philosophy in the same manner in which discretion and discernment are necessary components of pastoral care. Perhaps Kant is most passionate when he says,

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<sup>96</sup> “Herbert Anderson is a pastor of the Lutheran church and professor of pastoral care at the Catholic Theological Union, Chicago, Illinois.” Leroy Aden and J. Harold Ellens, *The Church and Pastoral Care*, (Grand Rapids: Baker Book House, 1988) 9.

<sup>97</sup> Immanuel Kant, *Groundwork of the Metaphysic of Morals* tr. By H.J. Paton, (New York: Harper Torchbooks, 1964) 57.

A metaphysic of morals is thus indispensably necessary, not merely in order to investigate, from motives of speculation, the source of practical principles which are present *a priori* in our reason, but because morals themselves remain exposed to corruption of all sorts as long as this guiding thread is lacking, this ultimate norm for correct moral judgement.<sup>98</sup>

Roughly a century and a half later, Paul Tillich, while helpful in his separation of judgment from condemnation within a larger discussion of God's love, is ultimately of less benefit to this discussion, because his focus is not on pastoral judgments, but God's. For example, "Condemnation," he says, "is not the negation of love but the negation of the negation of love," and he adds, "It is an act of love without which nonbeing would triumph over being."<sup>99</sup> "Judgement," on the other hand, he says, "is an act of love which surrenders that which resists love to self-destruction."<sup>100</sup> Perhaps one might extrapolate that the minister's judgment may be similar to God's in this latter sense, but this thought goes beyond Tillich's intent.

In his practical theological discussion of Incarnational theology, Herbert Anderson offers a discretion-based caution to chaplains when he says, "The assurance of presence prematurely given may short-circuit the painful but positive process of discovering the depths of human autonomy in the face of God's absence."<sup>101</sup> Anderson is saying that it is essential that the chaplain use discretion about specific kinds of ministry interventions emphasizing presence, as their caring approach via an incarnational representation of God may "short-circuit" the patient's "painful but positive process of

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<sup>98</sup> Kant, 57.

<sup>99</sup> Paul Tillich, *Systematic Theology* Vol. 1 (Chicago: The University of Chicago Press, 1951) 283.

<sup>100</sup> Tillich, 283.

<sup>101</sup> Herbert Anderson, "Incarnation and Pastoral Care," *The Church and Pastoral Care* eds. Leroy Aden and J. Harold Ellens, (Grand Rapids: Baker Book House, 1988) 61.

discovering the depths of human autonomy in the face of God's absence."<sup>102</sup> That is, the chaplain should not do for the patient by way of interventional presence what they need to do for themselves. It is this author's assertion that exercising that kind of care requires careful, thoughtful discernment and discretion.

### **Concluding Thoughts**

Some might suggest that it is a truism to say that pastoral care requires discernment, decision, discretion, or specifically, judgment. Perhaps what is intended by those who prefer to frame pastoral care as judgment-free zones is grace. From Tillich to Colston, from the author of 1 Kings to Proverbs and Daniel, from Matthew to John, and from Carroll Wise to Charles Taylor, it seems clear that for all the pastoral care emphases elsewhere, the current generation needs an understanding of pastoral judgment. This author sincerely hopes that this present study contributes to a better understanding of pastoral care theory and practice by way of pastoral judgment.

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<sup>102</sup> Anderson, 61.

## **CHAPTER 4 – CRITICAL EVALUATION**

This chapter contains project evaluation material using a variety of qualitative and quantitative measures. The sources of evaluation include (1) narrative descriptions of the educational context and several processes utilized during this CPE Unit, from student recruitment and orientation to program evaluation, (2) didactic seminar evaluation instruments, (3) the Integrative Paper on Judgment, (4) ACPE Program Evaluation Instruments, and (5) Pre- and Post-Unit Pastoral Ministry Surveys. This author/researcher has retained possession of all original data collection instruments except the ACPE Program Evaluation Instruments which are the property of the CPE program.

### **Evaluation of Educational Context and CPE Process**

This Unit occurred during a unique, even difficult, period during the history of the Pastoral Care Department at Mary Washington Hospital. When the Unit began on May 29, the Pastoral Care Department was without a director, the previous director having separated from the hospital on September 14, 2017, eight months prior. There was one full-time ACPE Certified Educator, this author/researcher, who was acting as interim director and who had applied to become the Director of Pastoral Care. There were two ACPE Certified Educator Candidates. There was one vacant resident position, as well as three residents who were supervised during the spring Unit by a contract, part-time, ACPE Educator who transitioned from Candidate to Associate Educator during the spring Unit. A different part-time, ACPE Educator would assume resident supervision a few days after the beginning of the summer intern Unit. All of this is to say a) this medium

sized CPE program had barely adequate staffing to carry out its mission; b) there was some uncertainty as to the leadership future of the CPE program and Pastoral Care Department;<sup>103</sup> c) the Certified Educator (this author) was stretched thin, supervising two Certified Educator Candidates and as many as eight interns while administering the department with limited authority; and d) the Certified Educator Candidates (CECs) had their own learning needs and interests to accomplish with the same cohort of interns who were the primary subjects of this research project on judgment.<sup>104</sup> In other words, this was a complex teaching/learning environment where a multitude of factors, from physical and emotional energy to the learning needs and interests of three educators (and of course, the students in this project), to the period of leadership transition,<sup>105</sup> influenced and impacted the project at hand.

Each of the educators, the two CECs and one Certified Educator, assumed responsibility for some aspects of **Unit planning**. Consulting with the CECs, the Certified Educator determined that eight students would be recruited, although two

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<sup>103</sup> The Pastoral Care Department staff expressed anxiety, questioning the future of the department, although hospital management asserted their unfailing support throughout the period from September 14, 2017 through July 9, 2018, when there was no director.

<sup>104</sup> More must be said about the unique needs of the CECs in this program to help the reader appreciate how their participation in this training Unit may have impacted this project. One of the CECs, the Rev. Dr. Brown, is at a stage of her training where she has been authorized by ACPE to supervise students independently, meaning she could lead verbatim and IPR seminars and even conduct individual supervision without a Certified Educator present, though she remained under supervision. She regularly videotaped her work with students for later review with the Certified Educator. Because the other CEC, the Rev. Dowdy, entered the process a year or so after Rev. Dr. Brown, she was not ready to work with students without a Certified Educator present. As a result, in the planning for this Unit, the two CECs and Certified Educator endeavored to recruit as many as eight students, a) to increase the data pool for this author's project; b) to give Rev. Dr. Brown a group of as many as four interns to supervise; and c) to give Rev. Dowdy an opportunity to observe the entire process of supervision alongside the ACPE Certified Educator.

<sup>105</sup> On July 10, in the middle of this Unit, the ACPE Certified Educator and author of this study was named the new Pastoral Care Department Director.



subsequently withdrew, leaving six students, and that verbatim seminars would occur on Mondays and Wednesdays and that IPR seminars would occur on Tuesdays and Thursdays. Together we decided that didactic seminars would occur mostly on Fridays, with additional didactic seminars occurring on an occasional Monday, Tuesday, or Thursday. We also agreed to divide the group into two equal sub-cohorts for the purposes of verbatim seminars, with one CEC supervising one group of three, thereby meeting her need to practice facilitating a verbatim seminar alone, albeit with a video camera recording, and the other CEC and this Certified Educator supervising the other, giving the other CEC an opportunity to function in a supervisory role while observing the actions of the Certified Educator. By dividing the group for the verbatim seminars, each student had the opportunity to present four verbatim reports in seminar. The didactic and IPR seminars occurred with all six students and three supervisors in the room. The Rev. Dr. Brown led one didactic that included watching one episode of the Bill Moyer and Joseph Campbell series *The Message of Myth*. She also led a didactic on listening. The Rev. Dowdy led a didactic on internal family systems theory using the Disney/Pixar animated movie, *Inside Out*, as well as an introduction to grief theory seminar. All three educators assumed responsibility for some aspect of the orientation process.

There were benefits and liabilities to this shared planning and leadership process. The benefit was that the responsibilities were shared. While the Certified Educator carried ultimate responsibility, all three educators participated in the planning and implementation of the curriculum. The Certified Educator offered the initial syllabus framework on which the Unit planning occurred, but it became supplemented by the input and interests of the CECs. The downside of this shared process was the dilution of

the emphasis of the Unit on judgment. There was more discussion throughout the Unit on various aspects of judgment than any other, but the additional and worthwhile topics addressed otherwise shifted the focus off of judgment. Because this judgment project occurred during a Unit in which two CECs needed to be heavily involved in every aspect of training, this was a necessary administrative and educational, though unfortunate, price to pay. Having said that, one would be hard pressed to identify objective negative outcomes of any potential content dilution, as will become evident below.

The **textbooks** selected for this Unit were chosen by the ACPE Educator. They were Lowell Colston's *Judgment in Pastoral Counseling* and Charles Taylor's *The Skilled Pastor*. The first was chosen as part of this doctoral project emphasis on judgment in pastoral care. The second was chosen for its emphasis on pastoral caring techniques. This was the first time this researcher has used the Colston book in CPE. He has used Taylor's book in many Units. In retrospect, the manner in which the books were assigned and utilized might be improved considerably. That is, although the students were asked to read these books, preferably earlier in the Unit, there were no formal presentations on the material contained in them until the Judgment Paper presentations during the eighth week of the ten-week program. Students were asked to report weekly on what they were reading in their Weekly Reflection Papers, but for some, at least, the reading was a neglected topic for reflection. To be fair, at least a couple of students reported occasionally that they were attempting to integrate concepts from Taylor and or Colston.<sup>106</sup>

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<sup>106</sup> Those familiar with the ACPE Standards might recognize a common dilemma for ACPE Educators: the Standards require a minimum of 100 hours of group and individual instruction. When the educators planned this Unit with approximately 140 hours of group and individual instruction, they began to ask themselves how many more seminar hours they might reasonably

The **process of recruiting and selecting students** began months in advance of the May 29, program start date. When the educators were planning the Unit, they decided to recruit as many as eight students, with consideration given for diversity in terms of sex, race and ethnicity, age, sexual orientation, and faith group. From the applicant pool of about a dozen, we extended offers to eight students and deferred one to a subsequent Unit. When one declined, we invited another student to join this cohort, which consisted of five men and three women, five Caucasians, two African-Americans, and one Nigerian native who is now a US citizen; student ages ranged from early thirties to mid-sixties; seven heterosexual persons and one gay man; five Episcopalians, one United Methodist, one American Baptist, and one Evangelical; as well as seven married persons and one single man; and, seven civilians and one US Army Chaplain. In sum, aside from having a goodly number of Episcopalians from four different dioceses, this was a relatively diverse group. As indicated above, in the second week of the program, two of the women withdrew for personal reasons, leaving the cohort with five men and one woman. Although this was not an ideal situation, having a lone woman in the cohort, at least three factors mitigated against this becoming a serious liability: 1) she had adequate ego strength to hold her own in the group; 2) two of the educators, including her own supervisor, were also women; and 3) she was good friends with the other Episcopalians.<sup>107</sup>

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require. This became a salient issue when consideration was given to adding a reading seminar to discuss the texts(s) apart from the Judgment Paper presentation seminar. Ultimately relying on an adult educational theory where students assume responsibility for their own learning, they decided to forego reading seminars. Although it is hoped that the students benefitted adequately from this methodology, this Certified Educator will continue to review this methodology for effectiveness.

<sup>107</sup> The demographics of the participants in this program are recorded to inform the reader of the socio-cultural make-up of the group. Because the data collection instruments were collected anonymously, the data could not be sorted by any demographic metric. In fact, had an attempt to

**Communication with students prior to start of CPE unit** occurred

predominantly via email. Most, if not all of them, emailed their applications. Revs. Dowdy and Brown scheduled interviews via email and telephone. Once the students were accepted, however, the students were not quite as responsive. Rev. Dowdy and this researcher sent multiple requests to students to return the signed forms indicating their willingness to participate in this doctoral project (see “Consent to Participate” in Appendix D). Eventually they all submitted them, and all agreed to participate, but confounding this researcher’s intentions, there were outliers who did not complete them in advance of the first day of class on May 29. Since the completed Consent forms were needed prior to distributing the Pre-Unit Ministry Survey, this process was delayed as well. In fact, one student did not submit her pre-Unit survey until after the Unit had ended. She confessed that she had completed it in May, but she admitted that she had neglected to return it. She finally texted it to this author on August 15. Student delinquency confounded the sequencing attempts of this researcher in that he intended to secure consents and pre-Unit surveys prior to informing the students of the Unit focus, believing that the responses on the pre-Unit survey might be influenced by student knowledge of that which was being studied.

**Process of completing “pre-employment” health screens and tests.** Several of the students attend Virginia Theological Seminary in Alexandria, Virginia, approximately fifty-five miles from Mary Washington. When they traveled together to deliver some of the required Human Resources documentation to the Pastoral Care office, they made appointments to visit the Associate Health and Wellness office to be screened (urine drug

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sort the data by sex, race/ethnicity, or faith group been made, the researcher would have been able to associate some participants with their data, potentially jeopardizing their anonymity.

screen) and tested for tuberculosis (PPD). While there, they were informed by Health and Wellness staff that they would be able to return to the Health and Wellness office during their first week of training to complete the second PPD. Unfortunately, this was not accurate information. They were aggravated when the educators told them they would need to make an additional trip to Fredericksburg or make other arrangements to meet the requirement. The fact that the students received mixed messages from various offices at the hospital could have prejudiced the students against the CPE Program and by extension this current project. The mixed messages they received were very unfortunate; the students, after bristling initially, assimilated the new information with grace.

### **Analysis of Didactic Evaluation Instruments**

The Didactic Seminar Evaluation Instruments were completed by all students following each didactic seminar directly relating to this project, including the following seminars: Judgment: Assessing for Spiritual Needs, Judgment in Pastoral Ministry, and Ethics: The Moral Face of Judgment. The evaluation instrument consisted of twelve questions, nine using a 9-point Likert-type scale from “strongly disagree” to “strongly agree,” and three open-ended questions, “I found the following presentation concepts most helpful,” “I suggest the following additions to this material,” and “I offer the following additional comments.” Students were asked to complete the seminar evaluation tool immediately following the corresponding seminar. The instrument is contained in Appendix H. After the conclusion of this CPE Unit, Didactic Seminar Evaluation Instruments for each seminar assessed were randomly numbered by this researcher 1-6 for identification purposes.

The *Judgment: Assessing for Spiritual Needs* seminar occurred on June 15, at the end of the second full week of the program, not counting orientation days. Before moving to a discussion of the evaluation responses, two comments are required about process. In preparing the evaluation instruments, the date of October 15, 2018, not June 15, was mistakenly placed on the instrument for this didactic seminar. This was simply a human error. Students completed the forms following the seminar on June 15. No student mentioned the error. The error was discovered after the completion of the Unit of CPE.

Secondly, upon initial review of the completed evaluation instruments on June 15, one form appeared to be an outlier. Whereas five of the six completed instruments rated most responses as “Agree” or higher, one student marked eight of nine questions, “Strongly disagree.” The week of June 18, the week following the Friday seminar, the researcher asking the students to review the completed forms, handed all of the forms to one student. Glancing through the forms, he recognized his handwriting, laughed at what he saw, admitted that he had not read the instructions, reminded the researcher of his dyslexia, and completed an additional form, correcting his responses to conform with the instructions on the page. Both of his completed forms are in the possession of the researcher. The handwriting on the two evaluation tools provide evidence that they were completed by the same person. In the discussion below, the responses to the Likert-type questions from this student are taken from his second evaluation of the seminar. It should be noted, however, that he did not reproduce his answers identically to the open-ended questions. They are discussed separately as student 6a and 6b. Given the response of this

student to reviewing the forms, it was unnecessary to have the other students review the forms as well.

All of the respondents marked the following questions “strongly agree:” 1) “The speaker was knowledgeable of the subject matter;” 2) “The objectives of the seminar were clear,” 3) “The topic was relevant to my learning;” and 6) “I will use the material presented in my ministry practice.” Questions 7) “The material presented will positively impact my theology” and 8) “Overall, I would rate the educational value of this seminar as high” garnered an average score of 8.833, meaning five of the six respondents rated these questions as “strongly agree,” with one respondent rating these questions between “agree” and “strongly agree.” Questions 4) “The presentation methodology facilitated my learning” and 5) “I had adequate opportunity to interact with the presenter” received an average score of 8.5. The lowest scoring question was 9) “The comfort of the classroom/learning space contributed to my learning.” This question was rated 7.667, which this researcher interprets as a commentary on the room temperature, given the comments about the room being too cold.<sup>108</sup>

The open-ended questions yield additional insight into the thinking of the program participants. Every participant responded to question 10) “I found the following presentation concepts most helpful.” Participant number One said, “assessing personal

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<sup>108</sup> The room used throughout the summer is the larger of the two CPE classrooms in the Pastoral Care Suite. It is situated at one end of the suite adjacent to the department kitchenette. The room is approximately ten feet by eighteen feet. There is a white marker board on the long wall opposite the door. A television is centered on one of the short walls at eye-level when standing. Beneath it are four bookshelves that span the length of the short wall. At the other end of the room is a bulletin board and narrow table. Between the library and television at one end of the room and the bulletin board at the other, the room is outfitted with a dozen task chairs of a few different styles. It is certainly possible that the comfort rating of the room speaks to elements other than temperature. While students occasionally mentioned the comfort of chairs, they regularly mentioned room temperature as being too cold.

responsibility & its impact on patient care” was most helpful. Participant Two said, “At the end of the presentation, having us offer our own definitions of spiritual assessment based on what we learned.” Participant Three spoke to the seminar process when s/he said, “good pacing, comprehensive perspective.” Participant Four added, “It added a lot of vocabulary I’m already familiar with to my thoughts about assessing the spiritual needs of others.” Participant Five noted, “The concept of affect [sic] responses was most helpful, because those modes of feeling drive the narrative of conversation.” Participant 6a observed, “That judgment in this context is not one act, but a part of many sacred acts,” while in 6b he said, “That judgment in the pastoral setting is sacred. In my tradition only God is sacred and so God involved judgment means that I do not need to take on a role that I believe should be reserved for God.”

There were three responses to question 11) “I suggest the following additions to this material.” Participants Three, Four, and Five offered the following, respectively: “Maybe videos or role plays that illustrate spiritual assessment;” “It is a lot to cover in an hour-ish. There’d be more time to discuss/ask questions w/o feeling interupty [sic] if longer;” and “a visual representation of a particular scenario would be beneficial.”

The final question, 12) “I offer the following additional comments” was addressed by students One, Two, and 6a. One said, “The class was very educative and relevant to the CPE internship program.” Two said, “I would have liked to have the handout at the beginning of the presentation. That way I know what I don’t need to write & can also keep all notes from the presentation in order & together.” Student 6a said, “The negative connotation of judgment has been mentioned but not fully dispeled [sic];” in his 6b response, this student simply wrote “none” as his reply to this question.



The human errors of the researcher and one student notwithstanding, based upon the student feedback, the seminar seems to have been helpful. With the lowest composite score (room comfort) well above a seven on a nine-point scale, the students seemed to have appreciated the topic, objectives, methodology, and educational value, with 100% of them scoring these metrics at “Agree” or “Strongly Agree.” The critique one student offered about receiving handouts in advance is reasonable and may be debated for methodological value. Role plays were utilized regularly at other points during the Unit, particularly during verbatim seminars to illustrate various pastoral care approaches, including assessment techniques. Table 1 contains responses to questions 1-9.

**TABLE 1 – JUDGMENT: ASSESSING FOR SPIRITUAL NEEDS**

	Student 1	Student 2	Student 3	Student 4	Student 5	Student 6	Question Average
Q1	9	9	9	9	9	9	<b>9</b>
Q2	9	9	9	9	9	9	<b>9</b>
Q3	9	9	9	9	9	9	<b>9</b>
Q4	9	9	8	7	9	9	<b>8.5</b>
Q5	8	9	9	7	9	9	<b>8.5</b>
Q6	9	9	9	9	9	9	<b>9</b>
Q7	9	9	8	9	9	9	<b>8.833333</b>
Q8	9	9	8	9	9	9	<b>8.833333</b>
Q9	8	9	7	5	9	8	<b>7.666667</b>
							<b>8.703704</b>

The July 2, *Judgment in Pastoral Ministry* seminar was rated even higher by students than the Spiritual Assessment seminar, with the lowest average score achieved of 8.5 on Questions 6 “I will use the material presented in my ministry practice,” and 9 “The comfort of the classroom/learning space contributed to my learning.” While there was some variable between students and questions, 100% of them rated eight of the

questions above “Agree,” as an 8 or “Strongly Agree,” a 9. The question receiving one rating of 7 from one student was again question nine about room comfort. Here again, one student rated that question, “The comfort of the classroom/learning space contributed to my learning,” a 7, or “Agree.”

All six students responded to question 10, “I found the following presentation concepts most helpful.” Respondent One noted, “Identify and evaluate the times in your pastoral ministry when you use judgment and improve that as a skill.” Student Two said, “I found the scriptural notes most helpful.” Participant Three observed, “Judgment has seemingly garnered a negative connotation, and misinterpreted as condemnation.” Student number Four liked “discussing synonyms regarding re-framing judgment against the negative spin it encounters.” Student Five observed, “identification of scripture or other sources to inform one’s judgment.” And respondent Six said, “The entire concepts presented are all very useful/helpful.”

Only two students, Two and Five, responded to question eleven, “I suggest the following additions to this material.” Two said, “Maybe references to non-Christian material that’s similar,” while five recommended, “Maybe a follow-up in 1-2 weeks to integrate learning with CPE experience.” Again, these criticisms seem fair to this author. The CPE world and the world in general is increasingly diverse. Had there been persons of other faiths in the cohort, this educator would have utilized resources from other traditions, as he has done when the groups contained persons of other faiths. Follow-up did, in fact, occur as part of verbatim discussions.

One student responded to the request for additional comments in question twelve when s/he said, “I appreciated that we did not have to accept the presenter’s premise to

engage the topics in this didactic.” Table 2 – Judgment in Pastoral Ministry contains all student responses to questions 1-9 from the didactic evaluation instrument for this seminar.

**TABLE 2 – JUDGMENT IN PASTORAL MINISTRY**

	Student 1	Student 2	Student 3	Student 4	Student 5	Student 6	<b>Question Average</b>
Q1	9	9	9	9	9	9	<b>9</b>
Q2	9	9	8	9	9	9	<b>8.833333</b>
Q3	9	9	9	9	9	9	<b>9</b>
Q4	9	9	8	9	8	9	<b>8.666667</b>
Q5	9	9	9	9	9	9	<b>9</b>
Q6	8	9	8	9	9	8	<b>8.5</b>
Q7	9	9	8	9	9	8	<b>8.666667</b>
Q8	8	9	8	9	9	9	<b>8.666667</b>
Q9	9	9	8	9	7	9	<b>8.5</b>
							<b>8.759259</b>

The *Ethics: The Moral Face of Judgment* seminar occurred on August 3,<sup>109</sup> one week prior to the end of the program. Once again, all respondents rated this seminar very highly, with six of the nine questions (1-5 and 8) garnering an average score of 9, or “Strongly Agree.” Once again, the lowest scoring question, with an average score of 8.33 was question 9 about room comfort.<sup>110</sup> With an average score for all questions an 8.83, this was the highest rated didactic related to this project.

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<sup>109</sup> The didactic seminars related to this project were spaced as evenly as possible throughout the Unit.

<sup>110</sup> In spite of the relatively high scores for all questions, the common theme across all three didactic evaluations is the lowest score for room comfort. There are several factors that contribute to the temperature in the classroom. The Pastoral Care Suite has three thermostats. None of which are in the classroom. One thermostat controls interior rooms that do not have windows, which includes the classroom space. One thermostat controls the exterior rooms containing windows. This is important because the building has southern and eastern exposure. The third thermostat and corresponding air conditioning unit, added when the suite was previously occupied by a women’s imaging service supplements that air conditioning in one windowed office and this

Four of the six students responded to question 10, “I found the following presentation concepts most helpful.” One “enjoyed the case studies & group discussion.” Respondent Two liked the “Examples. Stories made it easy to follow.” Student Three agreed, saying “The use of real life examples made learning very meaningful.” And student Six, remarking about a specific aspect of the discussion said, “people disagree about circumcision.”

Three students responded to question 11, “I suggest the following additions to this material,” respectively. Student Two said, “When there are definitions or list of examples, it would be nice to have them in handouts.” Four added, “A chance to categorize ethical/non-ethical scenarios, [sic] would be helpful.” Five recommended, “Focus specifically on ethical dilemmas for chaplains.”

Two students responded to question 12. Student Four said, “This was a very informative and thought-provoking seminar,” while Six said, “This is a great didactic.” See Table 3 for student evaluation scores of this seminar.

**TABLE 3 – ETHICS: THE MORAL FACE OF JUDGMENT**

Q1	9	9	9	9	9	9	9
Q2	9	9	9	9	9	9	9
Q3	9	9	9	9	9	9	9
Q4	9	9	9	9	9	9	9
Q5	9	9	9	9	9	9	9

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classroom. The additional thermostat and a/c unit were added precisely to keep the CPE classroom, which previously housed imaging equipment, cooler than adjacent spaces. Since the Pastoral Care Department occupied the suite, it has been the experience of this researcher that it requires 4 – 24 hours to make a substantial difference in the temperature in any space, after adjusting the thermostat. This is compounded by the changes in the outside weather and temperature. All of this is simply to say that a) this researcher is aware of the issue; and b) managing the temperature throughout the suite is overly complex. He would also point out that the lowest score on comfort of the space on all three didactic assessments was “Neither Agree nor Disagree,” with the preponderance of responses divided mostly among “Agree” or higher.

Q6	9	7	9	9	9	9	<b>8.666667</b>
Q7	9	7	8	9	9	9	<b>8.5</b>
Q8	9	9	9	9	9	9	<b>9</b>
Q9	9	6	9	9	8	9	<b>8.333333</b>
							<b>8.833333</b>

### **Integrative Paper: Judgment in Pastoral Care**

The assignment to write an integrative paper was one of the culminating aspects of the emphasis on Judgment this Unit, as it gave the students the opportunity to describe their settled or emerging beliefs and practices about pastoral judgment concisely in three to five single-spaced pages. The assignment contained the five following questions:

1. Briefly summarize your understanding of pastoral judgment, noting which Scriptures inform you.
2. Briefly summarize a clinical vignette which illustrates your use of pastoral judgment.
3. Identify and describe which elements of pastoral judgment (e.g. discernment, triage, differentiation, decisions and interventions, your attitude about your own biases like deciding to be non-judgmental, etc.) you utilized in this ministry encounter.
4. Please describe any aspect of Colston's book *Judgment in Pastoral Counseling*, that you find compelling or that you find troubling.
5. Please describe how your understanding and practice of ministry has been informed, if it has, by this CPE Unit emphasis on judgment. If your ministry practice has not been informed by this focus, please describe what has informed your ministry during this Unit.

Students were asked to answer the questions one-by-one, or if they preferred, to write a single essay that integrated the responses together into a single, cohesive narrative. They were asked to use clinical example(s) from their hospital ministry this Unit to illustrate how their ministry practice was informed by their beliefs about judgment. They presented their papers in seminar on Friday, July 27.

All of the students answered all of the questions, although some exerted considerably more effort in the process than others. In fact, they seemed to enjoy, and thereby derive benefit, from different aspects of the assignment. This author found the following statements, excerpts, and illustrations most compelling from each student.

**Student One.**

- “The CPE unit has brought judgement [sic] into my awareness as a pastoral emphasis that I had never considered before.”
- “As a minister and icon of god’s presence in the life of a parishioner, sacred pastoral judgement [sic] is both access to the divine and to the intimate self.”
- In a rare glimpse of pastoral courage where s/he exhibited clear sacred judgment, Student One challenged a physician. When s/he had inquired of the doctor’s wellbeing, the doctor said, “fine” but looked anything but fine. The chaplain instantly identified (judged) the contradiction between affect and statement and mustering all of her/his pastoral self said, “I don’t believe you.” The chaplain later added, “It was my judgement [sic] that the doctor had not been present in how she answered my initial question

that led to my boldness in asking for more from her. It turned out that they did want to share more and benefitted from having been judged.”

### **Student Two**

- “The Unit’s emphasis on judgment has taught me to reclaim judgment as a positive noun and to embrace the use of judgment in my ministry.”
- “In providing pastoral care, as in any interaction between people, judgment is essential in order for the interaction to occur.”
- Perhaps the strongest aspect of Student Two’s paper was her/his biblical exegesis. Concerning Matthew 7:2, s/he says, “We tend to ignore verse 2, which does not tell us to make no judgment, but rather to make an equitable judgment and to judge others using the same barometer we use on ourselves.”
- S/he also compared Matthew 25:14-30, noting, “the judgments made by the master in distributing the talents to his slaves, and how one [slave] uses his own inaccurate judgment in an attempt to live without judgment.”
- In her/his own commentary on life, Student Two said, “In attempting to avoid harsh judgment, or judgment that we might perceive as unfair, we sometimes do the opposite of judgment and are left with the antonyms of judgment: ignorance, inability, ineptness, misunderstanding, and indecision.”

### **Student Three**

- This student's understanding of judgment, at least according to this paper, is dominated by her/his thinking about God's reaction to Aaron's leadership at Mt. Sinai. The student, informed by a Rabbi friend's weekly email commentary on the Jewish lectionary, points out that Aaron was not punished for his leadership in creating a golden calf at the foot of Sinai.
- This student appreciated Colston's "definition of judgment as a dimension of love that emerges in God's creative work in the world."
- S/he adds three words: capability, accountability, and vulnerability to Colston's emphasis on love.
- Student Three poured her/himself into this assignment writing six pages in addition to supplementing the paper with a six-page appendix.

### **Student Four**

- This student barely met the intent of the assignment, writing but three double-spaced pages that were replete with clichés. It is the judgment of this author, though, that s/he may have written to her/his capacity as evidenced by poor use of grammar and punctuation throughout her/his paper, which was consistent with how s/he speaks.
- S/he wrote, "It's impossible to consider yourself pastoral, and omit the presence of judgement [sic]."
- "Pastoral judgement [sic], must be rooted, in a discernment, that delves beyond what meets the naked eye."



- After reading Colston, s/he affirmed, “I believe that no judgment of any kind should be made without love.”

#### **Student Five**

- Student Five wrote a largely biographical paper around a perceived failed ministry encounter where s/he was shocked and embarrassed, to encounter a patient who declined her/his offer for prayer.
- “Pastoral care providers sometimes make incorrect judgments because of the failure to fully assimilate crucial and relevant information that are pertinent to making good judgement [sic].”
- S/he concluded, “This unit’s focus on judgement [sic] that advances patient centered care – the needs of the patient is [sic] markedly different and better in approach and outcomes in contrast to the mission dictated care practiced in the Army.”

#### **Student Six**

- “Judgment is inescapable.”
- “The concern that has arisen during this unit of CPE is that because I am already making judgments I should be aware of them.”
- “My emerging theory of pastoral judgment is that pastors exist in the tension of imperfect knowledge.”
- “My theology, my whole reading of scripture, is that God’s objective reality is other and wholly unattainable to us in this world.”

- “I was withdrawn and inside myself and that is literally the most wrong thing to do or be when in a pastoral situation that involves death.”

The title of this project is “Helping Clinical Pastoral Education Students Demonstrate an Integrated Theology of Judgment in the Hospital-Based, CPE Program at Mary Washington Hospital, Fredericksburg, Virginia:” there may be no better way to accomplish the task articulated by the project title than with the integration paper exercise.

### **Analysis of ACPE Program Evaluation Instruments**

Consistent with ACPE Standards, the students were asked to complete the Program Evaluation Instrument after they had read, discussed, and signed the Certified Educator’s Final Assessment document of their learning process, giving students the last word on the program. These documents were given to students and completed on August 9, after all seminars had concluded but before the graduation ceremony on August 10. All six students completed the documents.

The Evaluation instrument consists of thirty-two (32) five-point Likert scale questions, divided among the categories, “Personal Learning/Ministry Development,” “The CPE Program,” and “Quality of Supervision.” The Likert scale ranges from “very negative” (1) experience to “very positive” (5). There is also an “n/a” option for each question. There is one open-ended question within the “Quality of Supervision” section for students to address the “supervisor’s strengths and weaknesses as a pastoral educator.” The same question invites students to “Add any additional comments about

your supervisor, the program Unit and/or your experience in the program.” The entire CPE Program Evaluation document is contained below in Appendix F.<sup>111</sup>

Based upon the student feedback provided in these evaluations, their overall experience of the program and supervision was quite good. All students rated eight of the questions, 2, 6, 7, 19, 25, 30, 31, and 32, “very positive,” the highest rating possible. On only two questions, 9 (rating of 3.83) and 17 (rating 4.0) did the average rating fall to a 4.0 or lower. The average for all other questions fell between 4, “positive,” and 5 “very positive.” The overall average for all scores was 4.645 meaning this was a largely very satisfied group of students. All student responses to the ACPE Program Evaluation tool are contained in Table 4.

**TABLE 4 – ACPE PROGRAM EVALUATION**

	Student 1	Student 2	Student 3	Student 4	Student 5	Student 6	Question Average
Q1	5	5	4	5	5	x <sup>112</sup>	<b>4.8<sup>113</sup></b>
Q2	5	5	5	5	5	5	<b>5</b>
Q3	5	5	4	5	5	5	<b>4.833333</b>
Q4	5	4	4	4	4	5	<b>4.333333</b>
Q5	5	4	4	4	4	5	<b>4.333333</b>
Q6	5	5	5	5	5	5	<b>5</b>

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<sup>111</sup> The Certified Educator has made two modifications to the CPE Program Evaluation instrument from the one that appears in the ACPE Accreditation Manual. First, because Mary Washington Healthcare utilizes a 5-point Likert-scale customer satisfaction tool developed by Press-Ganey, years ago the ACPE tool was modified from a 4-point to a 5-point Likert-scale for consistency. Second, because members of the Mary Washington CPE Professional Advisory Group challenged the validity to signed instruments (even though the word “optional” appeared on the signature line on the instrument), the following words were added beneath the signature line, “Unless you feel very strongly, please DO NOT list your name.” One CPE Program Evaluation instrument was signed.

<sup>112</sup> The student did not answer this one question.

<sup>113</sup> The average for this one question does not include a score for Student 6, since s/he did not answer this question.

Q7	5	5	5	5	5	5	5
Q8	5	5	4	4	5	3	4.333333
Q9	3	5	4	3	5	3	3.833333
Q10	5	5	5	5	5	4	4.833333
Q11	5	5	5	5	5	4	4.833333
Q12	5	5	5	5	5	4	4.833333
Q13	5	4	5	4	5	4	4.5
Q14	4	4	4	4	4	5	4.166667
Q15	3	5	4	5	5	5	4.5
Q16	4	5	3	3	5	5	4.166667
Q17	4	5	4	2	5	4	4
Q18	4	5	5	4	5	5	4.666667
Q19	5	5	5	5	5	5	5
Q20	4	5	5	5	5	5	4.833333
Q21	4	5	5	5	5	5	4.833333
Q22	5	5	5	4	4	4	4.5
Q23	4	5	4	4	4	4	4.166667
Q24	5	5	5	5	5	4	4.833333
Q25	5	5	5	5	5	5	5
Q26	4	4	5	4	5	5	4.5
Q27	5	5	x <sup>114</sup>	4	5	5	4.8
Q28	5	4	5	5	5	5	4.833333
Q29	4	4	4	5	5	5	4.5
Q30	5	5	5	5	5	5	5
Q31	5	5	5	5	5	5	5
Q32	5	5	5	5	5	5	5
	4.59375	4.78125	4.580645	4.46875	4.84375	4.612903	4.648958

While one might want to be careful not to be too critical of an average of 4.0 or 3.8 on a 5-point scale, it might be worthwhile to review the two lowest scoring items on this instrument. Question 9 reads, “Develop my capacity to minister professionally in a variety of functions, e.g., preaching, teaching, administration, and brief counseling.” Given the emphasis within this CPE program on direct patient, family, and staff pastoral

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<sup>114</sup> This student marked this question “N/A.” This answer was not calculated for this question average.

care, it is not surprising that this score might fall below most of the others. Very simply, in this first Unit of CPE, students are not expected to assume teaching or administrative functions. They might assume chapel leadership if they scheduled themselves for a Sunday on-call shift, but this was not required. Some students had regular Sunday morning church commitments that prevented them from taking Sunday shifts at the hospital. Further, given the opportunity, one might want to parse out how students understood “administration.” As interns, they did not have administrative responsibility (meaning leadership). On the other hand, they were responsible to meet the administrative responsibilities of departmental documentation, managing the on-call calendar and visitation statistics collection, for example. Nevertheless, it appears fair to this researcher that this group of students might have rated this question lower than the others.

Question 17 reads, “Student handbook was an effective guide to the CPE program.” In retrospect, this critique also seems fair. The handbook is aging. It is due for a major update, although the Certified Educator has made minor revisions to it almost every year. It contains some redundancies that need to be eliminated. It is long, at about 175 pages. It can be tightened up a bit, if not considerably. On the other hand, a 4, according to the instructions on the tool, means “positive.” Further, without the lowest rating, a 2 by student four, the rating on this indicator would have been 4.2, and upon further examination, student 4 had the most critical overall average ratings of the program of all students.

One student responded to the open-ended question by writing, “Kevin is a highly professional, skilled educator. His personal approach is disarming and invitational. He

asks great questions and has developed a highly effective program here.” There were no other responses to the open-ended question.

Two students indicated that they took this Unit of CPE for academic credit. Four said that this Unit was required of them for ordination. One participant indicated that s/he had previously completed one Unit of CPE. Another indicated that s/he had completed 1.5 Units prior to this training. This was the first Unit of CPE for the other four students. One student signed his evaluation.

### **Analysis of Pre- and Post-Unit Pastoral Ministry Survey Instruments**

Introduction. A twenty-one question Pre- and Post-Unit Pastoral Ministry survey was developed by this researcher to measure any changes in attitude, belief, or thinking as a result of the curricular interventions regarding judgment. It contained six questions on a 7-point Likert scale, “Never, Seldom, Infrequently, Sometimes, Regularly, Often,” and “Always;” eleven questions on a 5-point Likert scale, “Strongly Disagree, disagree, Neither Agree nor Disagree, Agree,” and “Strongly Agree;” one question on a 5-point Likert scale, “In the last few minutes, In the last few days, In the last few weeks, In the last few months,” and “In the last few years;” one Agree/Disagree question; and two open ended questions. The Pre- and Post-Unit Pastoral Ministry Surveys were identical. The entire survey may be found in Appendix I.

Within the construction of the instrument, some thought was given to the ways people perceive the word “judgment.” As a result, a number of synonyms were utilized in an effort to mitigate the possible negative connotations of the word. The following words and phrases were utilized throughout the survey: “critical thinking” in Q1,

“pastoral discretion” in Q2, Q4, and Q15, Q17, and “critique” in Q5, Q19. The word “judgment” occurs in Questions 3, 6, 7, 8, 9, 10, 11, 12, 13, 14, 16, 19, 20, and 21. Some of the questions are philosophical (e.g. Q1, “A person with an appropriate theological framework for pastoral ministry will ideally exercise critical thinking;” Q9, “Pastoral discernment and pastoral discretion are qualitatively different from pastoral judgment;” Q15 “Using pastoral discretion means being confrontation and critical;” and Q20, “A person with an appropriate theological framework for pastoral ministry will ideally exercise judgment”). Some questions speak to attitude (e.g. Q3, “I consider my theological framework for understanding the meaning of judgment in pastoral ministry as fully developed;” Q8, “I am satisfied with my current understanding of judgment as a function of pastoral ministry;” Q11, “My formal, academic, theological education was helpful to me in my understanding of judgment in pastoral ministry;” and Q16, “My pastoral ministry is fully integrated with my beliefs about judgment in pastoral care”). Other questions are more personal and behavioral (e.g. Q2, “I use some form of pastoral discretion in my ministry;” Q5, “I am a person who offers appropriate and timely critique of my peers and colleagues;” and Q12, “I exercise some form of pastoral judgment in my ministry”). Student responses to the Pre-Unit Survey are contained in Table 5 below. Post-Unit responses are contained in Table 6. A graph comparing Pre- and Post- surveys, Table 7, appears following the discussion of Question 20 below.

**TABLE 5 – PRE-UNIT PASTORAL MINISTRY SURVEY**

	Test 1	Test 2	Test 3	Test 4	Test 5	Test 6	<b>Average</b>
Q1	7	6	6	6	7	7	<b>6.5</b>
Q2	7	6	7	6	6	5	<b>6.166667</b>
Q3	3	2	3	2	4	2	<b>2.666667</b>

Q4	7	5	7	6	6	4	<b>5.833333</b>
Q5	5	5	5	4	4	4	<b>4.5</b>
Q6	3	2	3	2	1	2	<b>2.166667</b>
Q7	4	2	1	2	2	1	<b>2</b>
Q8	5	2	3	2	3	2	<b>2.833333</b>
Q9	4	3	5	3	3	3	<b>3.5</b>
Q10	5	5	3	4	5	4	<b>4.333333</b>
Q11	5	4	4	4	2	4	<b>3.833333</b>
Q12	7	6	2	5	5	4	<b>4.833333</b>
Q13	5	5	5			5	<b>5</b>
Q14							
Q15	3	1	3	2	2	2	<b>2.166667</b>
Q16	5	4	1	2	4	2	<b>3</b>
Q17	5	5	1	4	3	4	<b>3.666667</b>
Q18	1	2	2	1	1	1	<b>1.333333</b>
Q19	5	5	5	4	4	3	<b>4.333333</b>
Q20	7	6	3	6	6	4	<b>5.333333</b>

**TABLE 6 – POST-UNIT PASTORAL MINISTRY SURVEY**

	Test 1	Test 2	Test 3	Test 4	T5	Test 6	Average
Q1	7	7	5	7	7	6	<b>6.5</b>
Q2	7	7	6	4	7	7	<b>6.333333</b>
Q3	4	4	4	4	4	4	<b>4</b>
Q4	7	6	6	6	6	7	<b>6.333333</b>
Q5	6	5	6	4	5	5	<b>5.166667</b>
Q6	2	3	2	4	2	2	<b>2.5</b>
Q7	4	1	2	3	2	1	<b>2.166667</b>
Q8	4	3	4	4	5	5	<b>4.166667</b>
Q9	3	4	5	4	2	3	<b>3.5</b>
Q10	5	5	5	5	5	5	<b>5</b>
Q11	5	5	4	3	3	2	<b>3.666667</b>
Q12	7	7	6	7	7	5	<b>6.5</b>
Q13	4	3	3	4	3	5	<b>3.666667</b>
Q14							
Q15	2	2	2	3	1	1	<b>1.833333</b>
Q16	4	4	4	4	4	3	<b>3.833333</b>
Q17	4	5	4	4	5	4	<b>4.333333</b>
Q18	1	1	1	1	1	1	<b>1</b>
Q19	5	5	5	5	5	4	<b>4.833333</b>
Q20	7	7	5	7	7	5	<b>6.333333</b>



Analysis of Responses to Individual Questions. The individual questions and responses must be examined to develop a full appreciation and understanding of student thinking and perceiving as to whether any changes occurred for them as a result of this CPE Unit.

Question 1: *A person with an appropriate theological framework for pastoral ministry will ideally exercise critical thinking: (1) Never, (2) Seldom, (3) Infrequently, (4) Sometimes, (5) Regularly, (6) Often, or (7) Always?* Respondent average score for this philosophical question was an identical 6.5 in both Pre- and Post-Unit surveys, indicating that this group of students tend to believe strongly that critical thinking will be exercised in ministry very often. While the average response did not change from Pre- to Post-Unit, it is interesting that there was small movement among individual respondents from Pre- to Post-Unit Survey.

Question 2. *I use some form of pastoral discretion in my ministry (1) Never, (2) Seldom, (3) Infrequently, (4) Sometimes, (5) Regularly, (6) Often, or (7) Always?* Respondents registered a .167 increase in frequency in Post- over Pre-Unit survey responses to this question, indicating that over the course of the Unit, they very slightly increased their belief that they utilized pastoral discretion in ministry.

Question 3. *I consider my theological framework for understanding the meaning of judgment in pastoral ministry as fully developed: (1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, or (5) Strongly Agree?* Post-Unit responses to this question averaged 1.333 over Pre-Unit responses, one of the largest gains in the survey. Further, with the Pre-Unit average score of 2.67 and the Post-Unit average

falling at 4.0 on this 5.0 scale, student confidence, as measured by their responses on this question, has grown significantly in a short period of time. The Pre- to Post- change seems to indicate that the emphasis on judgment in pastoral ministry was helpful to students theologically, or so they thought.

Question 4. *I am comfortable exercising timely pastoral discretion appropriately in my ministry (1) Never, (2) Seldom, (3) Infrequently, (4) Sometimes, (5) Regularly, (6) Often, or (7) Always?* The average response marked a .5 increase from 5.83 to 6.33, Pre- to Post-Unit, indicating that student comfort with their use of pastoral discretion increased a bit over the course of the Unit.

Question 5. *I am a person who offers appropriate and timely critique of my peers and colleagues (1) Never, (2) Seldom, (3) Infrequently, (4) Sometimes, (5) Regularly, (6) Often, or (7) Always?* Prior to this Unit, students cumulatively indicated their willingness to offer “appropriate and timely critique,” language taken directly from ACPE Outcome 311.4, as “Sometimes,” or 4.5, with three of them rating themselves as 4 and three rating themselves as 5. On the Post-Unit survey, they rated their willingness as 5.167, or solidly “Regularly,” a .667 increase from Pre- to Post-Unit. A couple of students rated themselves as 6, one 4, and three 5s. Clearly this is a self-reported question noting participant’s perception. The intention of the question was to capture perceptions about critique as a form of judgment. If one were to repeat this study, it would be interesting to ask a parallel question along the lines of “I rate my CPE colleagues’ willingness to offer appropriate and timely critique as (1) Never, (2) Seldom, (3) Infrequently, (4) sometimes, (5) Regularly, (6) Often, or (7) Always.”

Question 6. *Exercising pastoral judgment means being confrontational and critical: (1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, or (5) Strongly Agree?* The Pre- and Post-Unit responses to this question did not bear out the author's hypothesis that students would learn through the interventions and curriculum material this Unit to separate judgment from confrontation and critique, meaning that some judgment is confrontational and critical and other judgment is a matter of discretion and decision. The Pre-Unit average score was 2.167; the Post-Unit average score was 2.5, meaning the respondents were moving from disagreement toward agreement with the question, though the movement was slight. This was one of the more disappointing changes registered by the cohort, in as much as the one of the messages repeatedly conveyed throughout the Unit was the mistake of conflating confrontation with judgment!

Question 7. *I have previously studied judgment as a facet of pastoral ministry: (1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, or (5) Strongly Agree?* Average responses to this question edged one sixth of a point higher, or .1667, from Pre- to Post-Unit survey, from 2 to 2.1667, indicating marginal change among the cohort regarding their attitude about prior study of judgment.

Question 8. *I am satisfied with my current understanding of judgment as a function of pastoral ministry: (1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, or (5) Strongly Agree?* Respondents registered one of the larger increases on the survey to this question. Average responses increased 1.3334 from Pre- to Post-Unit Survey, from 2.8333 to 4.1667. This increase seems to point to increasing student satisfaction in their understanding of judgment within pastoral ministry. In this

process with this small research pool over a very short period, this might be limited evidence of project effectiveness.

Question 9. *Pastoral discernment and pastoral discretion are qualitatively different from pastoral judgment: (1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, or (5) Strongly Agree?* Although there was some slight movement among individual respondents, the average respondent score on this element was unchanged at a 3, or “Neither Agree nor Disagree,” from Pre- to Post-Unit Survey, seemingly indicating lack of student clarity on this point in spite of the seminars and training offered this Unit and potentially negating the positivity of the prior question.

Question 10. *There is a difference between pastoral judgment and condemnation: (1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, or (5) Strongly Agree?* Average responses from Pre- to Post-Unit inched up two-thirds of a point from 4.3333 to 5.0, indicating a slight increase among the cohort with this question, but it is important to note that at the conclusion of training 100% of the students “Strongly Agree,” the highest score possible, with the statement. On the other hand, it is altogether puzzling that the scores for Q6 seem to contrast with the scores for Q10. That is, as a whole, the students’ agreement with the statement, *Exercising pastoral judgment means being confrontational and critical*, increased, precisely while their collective agreement increased with the statement, *There is a difference between pastoral judgment and condemnation*. Obviously, “confrontation and critical” is different from “condemnation.” These results are, nevertheless, surprising to this researcher.

Question 11. *My formal, academic, theological education was helpful to me in my understanding of judgement in pastoral ministry: (1) Strongly Disagree, (2) Disagree, (3)*

*Neither Agree nor Disagree, (4) Agree, or (5) Strongly Agree?* The responses to this question are among the more interesting in spite of the small change from Pre- to Post-Unit Survey. Average responses fell from 3.8333 to 3.6667, but the individual scores tell more of the story. In the Pre-Unit Survey, the distribution of student responses was as follows: 5, 2, 4, 4, 4, 4, meaning one student disagreed with the statement and five either agreed or strongly agreed. In the Post-Unit Survey, the distribution was as follows: 5, 5, 4, 3, 3, 2.<sup>115</sup> These responses seem to suggest that some students' opinion of the emphasis on judgment in their academic theological education deteriorated over the course of the Unit.

Question 12. *I exercise some form of pastoral judgment in my ministry:*

*(1) Never, (2) Seldom, (3) Infrequently, (4) Sometimes, (5) Regularly, (6) Often, or (7) Always?* The responses to this question changed more than any other from Pre- to Post-Unit Survey, from 4.83333 to 6.50, indicating relatively significant change in self-perception. Individual responses (7, 6, 2, 5, 5, 4) on the Pre-Unit instrument changed to (7, 7, 6, 7, 7, 5). These responses seem to indicate that the cohort understanding of the diversity of judgments exercised routinely in one's pastoral ministry has increased substantially.

Question 13. *My theological understanding of judgment in pastoral ministry has changed significantly: (1) In the last few minutes, (2) In the last few days, (3) In the last few weeks, (4) In the last few months, or (5) In the last few years?* Four of the six students scored this question a 5 in the Pre-Unit Survey. The other two students marked

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<sup>115</sup> Because individual surveys were randomized, the individual scores from Pre- do not directly correspond to Post-Unit, meaning it is not possible to determine which students responded similarly or differently from one survey to the next.

two answers for this question, and it is not clear which they intended.<sup>116</sup> For this reason, their responses are not included in the results in Table 5 above. The average score for the Pre-Unit Survey of 5.0 is the average for the other four students. Given the wording of this question, the author's intention was that the score would fall from Pre- to Post-Unit Survey, and indeed the scores fell, from 5.0 to 3.6667, marking the second largest change of average scores (-1.3333) in the survey process.

Question 14. *Please list the sources to which you attribute any change in your understanding of judgment in pastoral ministry. Use the back as necessary.* Five of the six students responded to this open-ended question on the Pre-Unit Survey, while all of them responded to this question in the Post-Unit Survey. Their responses are contained in the following Table.

**TABLE 7 – SOURCES INFORMING CHANGE IN UNDERSTANDING OF JUDGMENT IN PASTORAL MINISTRY**

<b>STUDENT</b>	<b>PRE-UNIT</b>	<b>POST-UNIT</b>
ONE <sup>117</sup>	<ul style="list-style-type: none"> <li>• Class in pastoral care</li> <li>• Life Experiences</li> <li>• Mentor</li> </ul>	<ul style="list-style-type: none"> <li>• Supervision in CPE</li> <li>• Personal Therapy</li> <li>• Instruction from professors I admire not only because of their academic achievement, but also because of their priestly identity and vocation.</li> </ul>
TWO	<ul style="list-style-type: none"> <li>• Mentor and priest</li> <li>• Site supervisor</li> <li>• Lectures and Books by Michael Raschko</li> </ul>	<ul style="list-style-type: none"> <li>• Colston's book</li> <li>• Prayer</li> <li>• Written reflections</li> </ul>

<sup>116</sup> They both marked both 4 and 5.

<sup>117</sup> There is no correlation between the students from Pre- to Post-Unit Survey. The student identified as any particular number in the Pre-Unit Survey may or may not be the same individual identified by the same number in the Post-Unit Survey.

	<ul style="list-style-type: none"> <li>• <i>The Art of Theological Reflection</i> by Killen &amp; DeBeer</li> <li>• Work with the Intercultural Development Inventory (IDI)</li> <li>• Work on conflict styles based in culture</li> <li>• Work as a trainer with the College for Congregational Development (cdcollege.org)</li> </ul>	
THREE	<ul style="list-style-type: none"> <li>• Ministry Experience</li> </ul>	<ul style="list-style-type: none"> <li>• Colston</li> <li>• Dan Allender</li> </ul>
FOUR	<ul style="list-style-type: none"> <li>• Starting Seminary</li> <li>• Working for a church</li> <li>• Going through the discernment process</li> </ul>	<ul style="list-style-type: none"> <li>• Lowell Colston's book, <i>Judgement in Pastoral Counseling</i> was instrumental in my change</li> </ul>
FIVE	<ul style="list-style-type: none"> <li>• Anger Management</li> <li>• Seminary</li> <li>• <i>With Oil in Their Lamps: Faith, Feminism, and the Future</i> by Sandra Schneiders</li> </ul>	<ul style="list-style-type: none"> <li>• Colston's <i>Judgment in Pastoral Counseling</i></li> <li>• Didactic on Judgment</li> <li>• Class Discussions</li> </ul>
SIX	<ul style="list-style-type: none"> <li>• <i>none</i></li> </ul>	<ul style="list-style-type: none"> <li>• Colston</li> </ul>

With five of the six students citing him, clearly Colston had a strong impact on their thought and theological development.

Question 15. *Using pastoral discretion means being confrontation and critical.*  
*(1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, or (5) Strongly Agree?* Average responses fell one-third of a point from 2.1667 to 1.8333 from the Pre- to the Post-Unit Survey, meaning students' disagreement with the premise of the question increased from before to after the Unit. What is fascinating to this researcher is that Question 6 is identical to this question save for the use of "judgment" in the place of "pastoral discretion." Both questions received an average score of 2.1667 on the Pre-Unit Survey, but the "judgment" question, Number 6, responses went in the opposite direction on the Post-Unit Survey to 2.50, meaning students' agreement increased rather

than decreased that “judgment means being confrontational and critical.” To be sure, the change from Pre- to Post- was relatively small for both questions. It is also extremely important to note that with a sample size of but six persons, it would be foolish to extrapolate that these results would hold, without replicating the experiment with a sample size considerably larger.

Question 16. *My pastoral ministry is fully integrated with my beliefs about judgment in pastoral care: (1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, (5) Strongly Agree?* Responses to this question rose from a Pre-Unit average of 3.00 to a Post-Unit average of 3.8333. This increase suggests that as a group this cohort believes that their pastoral ministry is a little more integrated with their beliefs about judgment in pastoral care than they were prior to the beginning of the Unit. As before, this is a measure of self-perception, not an objective measure.

Question 17. *My formal, academic, theological education taught me the value of exercising pastoral discretion in my ministry: (1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, (5) Strongly Agree?* Interestingly, the students’ opinion of the helpfulness of their formal, academic, theological education was relatively high (3.667) on the Pre-Unit Survey, and it got higher by the Post-Unit Survey (4.333). Although this question is not worded identically to question 11 (*My formal academic, theological education was helpful to me in my understanding of judgment in pastoral ministry*), the intent was similar, with the words “pastoral discretion” substituted for “judgment.” When the responses of questions 17 and 11 are compared, the students’ opinion of their academic training on their pastoral discretion (Q17) went up, while their opinion of their academic training on their pastoral judgment (Q11) went down over time,



from 3.833 to 3.667. If this project were ever replicated, the researcher would do well to make sure that these two questions have identical wording except for the use of the synonyms, and the slight difference might be a confounding factor.

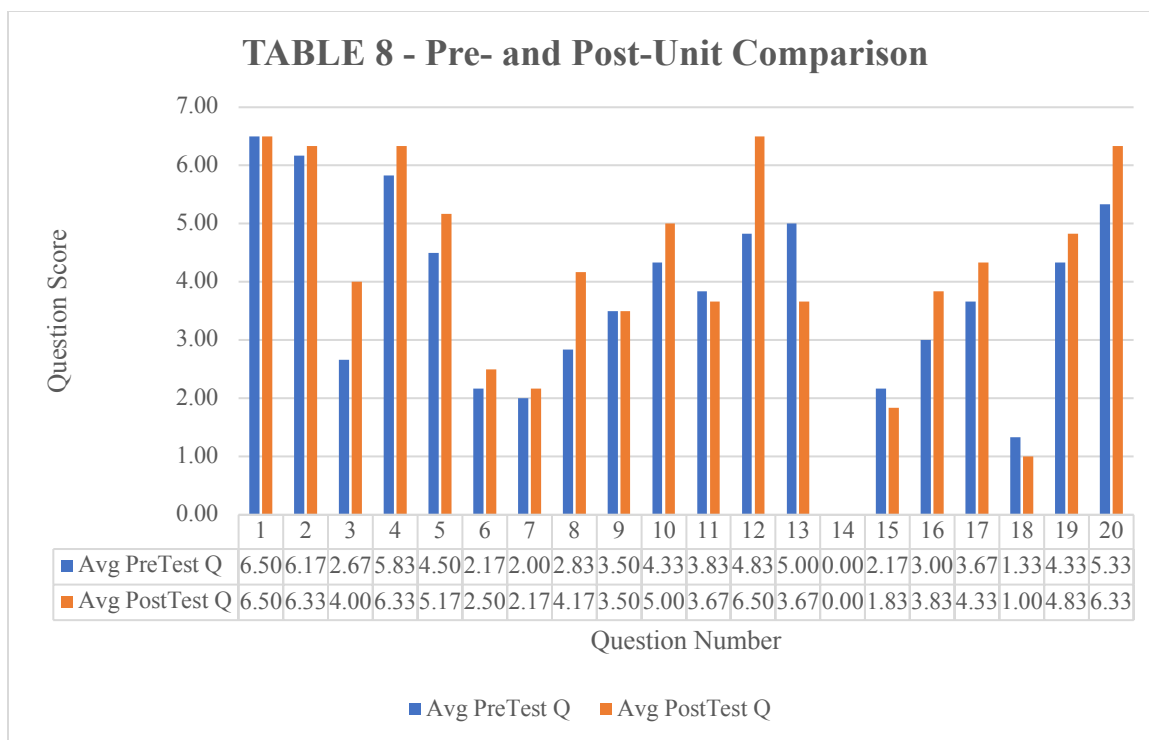
Question 18. *I have read the ACPE Outcomes for Level I CPE: Agree/Disagree?*

Two of the students admitted that they had not read the ACPE Outcomes for Level I CPE at the time of the Pre-Unit Survey. By the time of Post-Unit Survey, all of the students indicated that they had read the Outcomes.

Question 19. *I understand that my offering appropriate and timely critique involves my making judgment(s): (1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, or (5) Strongly Agree?* Pre-Unit Survey responses average of 4.333 increased to a Post-Unit response average of 4.833, meaning slightly more students agreed slightly stronger with the premise of this question.

Question 20. *A person with an appropriate theological framework for pastoral ministry will ideally exercise judgment: (1) Never, (2) Seldom, (3) Infrequently, (4) Sometimes, (5) Regularly, (6) Often, or (7) Always?* While the average responses grew one point from 5.333 to 6.333, from Pre- to Post-Unit Survey, the individual responses are more even impressive, with the range of responses Pre- (3, 4, 6, 6, 6, 7) to Post- (5, 5, 7, 7, 7, 7).

Please see Table 8 below for a visual comparison of Pre- and Post-Unit Survey responses to the multiple-choice questions.



Question 21. *Please describe your understanding of judgment within pastoral ministry on the back of this page, identifying any sacred texts you consider important.*

Four of the six students responded to this open-ended question on the Pre-Unit Survey, while all of them responded to this question in the Post-Unit Survey. Their responses are contained in the Table 9.

**TABLE 9 – UNDERSTANDING OF JUDGMENT IN  
PASTORAL MINISTRY**

STUDENT	PRE-UNIT	POST-UNIT
ONE <sup>118</sup>	I root my ideals in judgement, [sic] based upon, the teachings of James	“Be wise as serpents, and innocent as doves.”

<sup>118</sup> Again, there is no correlation between the students from Pre- to Post-Unit Survey. The student identified as any particular number in the Pre-Unit Survey may or may not be the same individual identified by the same number in the Post-Unit Survey.

	1:19, therefore I am quick to listen and slow to speak. <sup>119</sup>	Judgment in pastoral ministry safeguards the dignity and health of human beings created in the image and likeness of God. It is not primarily defined as an evaluative behavior or stance; rather, it is the scaffolding beneath a sound relationship of respect and abiding love.
TWO	<p>Mark 12:41 – “(Jesus) sat down opposite the treasury, and watched the crowd putting money into the treasury.”</p> <p>This verse has always captured my imagination – Jesus sitting down and simply watching what’s going on. He soon spots a serious problem – a widow giving all she owned, likely inviting starvation and death upon herself, while wealthy people use the offering as an opportunity for self-promotion. Only by sitting down and watching will Jesus notice this injustice. He takes time, he watches, and then he acts. This is how I see “judgment.” We must allow this time of awareness and discernment to inform ministry.</p>	<p>Judgement [sic] happens. Therefore it behooves us to be ministers who are aware of our own judgments and on the lookout for other people’s judgments.</p> <p>Khalil Gibran wrote, “your hearts know in silence the secrets of the days and nights. But your ears thirst for the sound of your heart’s knowledge.” I consider ‘the Prophet’ sacred.</p> <p>I lean on Proverbs 31:9 which asks us to judge righteously. I lean on Psalm 50 which implores us to remember the love God calls us to and says, “Mark this then you who forget God or I will tear you apart and there will be no one to deliver.”</p>
THREE	<i>None</i>	<p>The appreciative and understanding that judgement [sic] is not condemnation. Rather it is the exercise of authority with justice, love, and grace. The goal should be to help people see strength in the weakness and recognize that grace abounds in all situations.</p> <p>A Scripture that drives this view of judgement [sic] home for me is John 8:1-11. The story of the prostitute.</p>
FOUR	Judgement [sic] seems like a negative word – no one really wants	James 1:19, remains to represent the core of my understanding

<sup>119</sup> All responses are transcribed from student hand-written responses. They were transcribed as closely as could be determined.

	<p>to be judged . . . But we use our judgement [sic] all the time. What does this person need? Are they telling me the whole truth? How should I respond? All of the answers we decide are judgement [sic], of the people and the situation and the way we feel we should pastorally respond to them.</p> <p>In terms of what text, I have read that affect how I render judgement [sic], I always return to Luke 10:27: “Jesus answered, ‘love the Lord your God with all your heart and with all your soul and with all your strength, and with all your mind’: and, ‘love your neighbor as yourself.’”</p>	<p>judgement [sic]; You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger.</p>
FIVE	<p>The capacity in which judgment is a necessary survival skill renders it impossible to avoid as a thing confronted in other people.</p> <p>Helping people to understand which judgments are both fair and helpful is a huge part of ongoing pastoral care. And naming judgments may be able to help disrupt God “tapes” playing for people in distress.</p>	<p>Judgment – the practice of judging is vital for pastoral care. It encourages entering interactions with a curious &amp; discerning spirit, leading to pastors who can therefore have the information to make a true judgment – a decision based on as much information as possible with as little pre-conceived assumptions as possible, meeting the patient where they’re at [sic].</p>
SIX	<p><i>none</i></p>	<p>I still hold that judgement [sic] is a risk and often difficult task which should be tempered with other actions. Ideally I see judgement [sic] as a part of more complex thinking &amp; acting, not as something unto itself.</p>

The fact that this question occurs at the end of a survey, rather than a longer essay, means that it does not lend itself well to deep theological discussion. It might be interesting to note that four of the six students answered the question in the Pre-Unit

Survey, but all of them answered in the Post-Unit Survey, generally with longer, slightly more thorough answers.

### **Analysis Summary**

Despite the fact that this study occurred during a time of sometimes difficult transition in the Pastoral Care Department of Mary Washington Hospital, there are signs that this project was a success. The student cohort was diverse in terms of race, gender, sexual orientation, ethnicity, and faith group background. The planning and execution of the program was collaborative among educators, though their competing interests and needs may have diluted the emphasis of this project on judgment in pastoral ministry. The didactic seminar evaluation instruments appear to indicate that the student cohort found the instructor knowledgeable, the material on judgment relevant, and the sessions well-conceived, even at the expense to some of room comfort. The integrative judgment papers illustrated student engagement with the topic of judgment in pastoral ministry, the primary text book, and scripture. The ACPE Program Evaluations illustrate the opinions of the CPE participants that the educator(s), center, curriculum, and program were beneficial to their ongoing pastoral formation. The Pre- and Post-Unit Pastoral Ministry Surveys illustrate changes in attitude and belief with questions 3 “I consider my theological framework for understanding the meaning of judgment in pastoral ministry as fully developed,” 8 “I am satisfied with my current understanding of judgment as a function of pastoral ministry,” 12 “I exercise some form of pastoral judgment in my ministry,” and 13 “My theological understanding of judgment in pastoral ministry has changed significantly” showing the most change as measured by change in average

response post- over pre-. Taking all of these evaluation measures together, one would be hard pressed to declare this project, *Helping Clinical Pastoral Education Students Demonstrate an Integrated Theology of Judgment in the Hospital-Based CPE Program at Mary Washington Hospital, Fredericksburg, Virginia*, anything but a success, given the positivity of student ratings of the didactics and program, while this author would have clearly preferred the pre- and post- surveys to demonstrate more change across a greater number of indicators.

## CHAPTER 5 – CONCLUSIONS

As this project draws to a close, it might be important to review goals met, benefits of the project, lessons learned, as well as recommendations for future study or further investigation.

The completion of this project, and to a slightly lesser degree the completion of this Unit of CPE, accomplishes a number of goals, personal and professional, strategic, educational, and administrative. Many of them overlap. On so many levels hospital-based Clinical Pastoral Education is about doing one thing, while doing something else. That is, CPE is an educational endeavor that occurs while students are tending to the spiritual and emotional needs of hospitalized persons and those who care for them. This project is no different; it has been about doing one thing, while doing something else. What follows is a brief enumeration and discussion of the goals accomplished with the completion of this project.

- A. Thousands of patients, family and staff ministry encounters occurred.
- B. Six students received an ACPE Accredited Unit of CPE training.
- C. Two ACPE Certified Educator Candidates gained valuable experience working with students.
- D. Cumulatively, the students provided more than 1,800 hours of clinical coverage to the hospital.

- E. Six CPE graduates from this CPE center may now provide word-of-mouth advertising about the quality of this program, something on which this program relies.
- F. Hospital administration has had positive interaction with six additional students.
- G. This experiment (this project) was a positive experience.
  - i. A new, meaning different, text, Colston's *Judgment in Pastoral Counseling*, was explored and used as a text.
  - ii. Students were exposed to the construct of judgment in pastoral care more thoroughly than they had been before. To the degree that the goal of this project was to create a clinical ministry/learning opportunity for CPE students to reflect on their attitudes and assumptions about judgment, to reflect theoretically, thinking about their belief system specifically about judgment, and practically, reflecting on the judgments they actually made in ministry encounters, the project appears to have been a success. This exercise created the opportunity for students to develop, mature, and expand their theology of judgment, sometimes in ways that were counter to what this researcher anticipated, as evidenced by the Pre- and Post-Unit Surveys discussed above.
- H. This current project and document mark the culmination of a successful multi-year educational endeavor for this author. It has been part respite, part immersion, part study break, part marathon.



- I. The completion of this project marks the completion of this Doctor of Ministry Degree for this author. It is . . .
  - i. An important credential in his professional development;
  - ii. A credential that helps him remain marketable within his field of practice;
  - iii. An important affirmation for all to see by an objective, outside source (the faculty of the M. Christopher White School of Divinity at Gardner-Webb) in his ongoing professional development; and,
  - iv. The latest in a long list of reinventions of self and professional goals accomplished.
- J. Life-long learning goals. I have made a habit of self-reinvention by way of earning degrees. With the exception of my most recent music degree, the others have been pastoral care career-focused. Even prior to the completion of this project and degree, I have assumed a position and role for which I was seeking this advanced education, The Director of Pastoral Care at Mary Washington Hospital.
- K. Administrative Goals. Within the healthcare context, one must be aware of a seemingly infinite list of factors that one might consider cultural and contextual. Some are explicitly stated above in one way or another, while others remain implicit. For example, it is the opinion of this author that a hospital pastoral care department, to be relevant, must *look* like the hospital and community it serves. To meet this end, he has actively recruited women, persons of color, and a religiously diverse team to meet the needs of a diverse environment. Second, a CPE program meets two strategic goals for this

hospital and health system: it is a cost-effective means of providing quality, supervised spiritual care, and it benefits the community by providing training to community ministers and seminarians who will return to the hospital as community clergy. By way of this project and this Unit of CPE, more (future) clergy have been exposed to patient-centered care, clinical ethics, and importantly judgment in pastoral care, let alone competent clinical spiritual care.

### **Benefits of This Project**

By exploring a variety of biblical, theological, philosophical, and psychological sources, this author anticipated that he would further develop, mature, and expand his theology of judgment by engaging in the study necessary for this project. It is hoped that something similar also occurred for students. To the degree that CPE is about the student exploring her/his attitudes, values, and assumptions, this project created a forum for discussion, reflection, and learning about self and about students' expressed and implied theology, particularly around judgment. If one might assert that the quality of pastoral ministry is improved when the pastoral minister has a thorough, robust, integrated theology, then obviously, those patients, family members, guests, physicians, and hospital staff were also beneficiaries of this project, as would be future parishioners. Further, it is possible, if not likely that this project may benefit the ACPE, academic, and pastoral care communities by providing either a concise theological and methodological resource for construction of a CPE Unit emphasizing an understanding of judgment in pastoral ministry in the future, or the material on which presentations may be based. Finally, it is

hoped that this exercise might lead to further study and reflection on the part of all Mary Washington CPE participants this Unit, including this author, on the strength and limits of his theological assumptions and educational methodology.

### **Lessons Learned**

**Energy.** Many times, when working on this project, the author encountered energy limitations, just like the students did. Sometimes his response was to rest. Sometimes he responded by shifting the focus of his efforts at the moment to a different aspect of the project. Sometimes he moved away from the project altogether. Sometimes he adjusted his methodology when he saw his students' energy waning. This lesson, of course, was not a new lesson as much as a reminder. This project became a metaphor for a long ministry career where one must learn to balance real life limitations to achieve the goal. One must periodically reassess, reevaluate, recalculate, re-vision, renew, and correct course to achieve the destination. By taking a long-term, multifocal view, the project completion became more of an inevitability than a chore to be completed.

**Sacrifice.** This is as much a truism as a lesson. The completion of this project was certainly a goal, a long time in the making! The goal also grew over time, periodically eclipsing all of the multitude of sacrifices along the way. As the writing phase of this project is drawing to a close, this author is keenly aware of the toll the process has taken on his body, and he longs to mitigate that toll by returning to a higher level of physical activity. The sitting at work in CPE seminars and supervision, followed by all of the desk work that is required to administer a pastoral care department and growing CPE program, followed by hours of reading and writing at a different desk is

ultimately a prescription for a physical disaster. It is at least to tend to this issue that this author purposely pushed himself to complete this project with a very short writing timeline.

Flexibility. Of course, this is not a new lesson as much as a lesson revisited. There was hardly an aspect of this Unit/project that did not get changed, sometimes multiple times. What seemed like a disaster at first, students not returning consent forms in a timely manner, became a learning opportunity and study in flexibility. When a student had a death in his family causing him to miss the scheduled mid-unit assessments, it became a study in flexibility. When my supervisory colleagues and I thought we had designed a “perfect” cohort of eight delightfully diverse students, we had to change our thinking when two of the three women withdrew.

Responsibility. As indicated above, following an adult learning theory that places the responsibility for student learning squarely with the student, this Certified Educator made a deliberate choice about the reading assignments: while students were asked to write about their reading in their weekly reflection papers, there was no seminar created and scheduled devoted to the discussion of the reading assignments. After the fact, it is the judgment of this educator that the students might have benefitted from closer monitoring of their reading. Although all three educators assessed verbatim reports, reflection papers, and class discussions for evidence that assigned reading had been completed, we might have been more intentional about maintaining student compliance.

## Recommendations

In any project of this depth, any number of recommendations might be made based upon the observations of the process. Here are a few of the most obvious recommendations. 1) The Pre- and Post-Unit survey instruments contained Likert-scale questions with a variety of variables. Most had nine. Some had five. It would be an improvement to design the instrument where all questions had the same number of options. Although there was a logic behind the design, the resulting data made some of the results appear to be outliers when, in fact, they were not. 2) As indicated above, all of the various survey instruments were numbered 1-6 at the conclusion of the Unit. There may have been significant opportunity missed by not using student identifiers consistently across all instruments, even if they were anonymized so that the researcher did not know which student corresponded to which number. 3) In retrospect, the Pre- and Post-Unit Survey could have been improved by adding a parallel question to Q5 (*I am a person who offers appropriate and timely critique of my peers and colleagues*) that might read something like *My peers offer me appropriate and timely critique*. The students' responses to Q5 are clear that they believed that they offered "appropriate and timely critique," but all of them indicated in seminars that they would have appreciated more rigorous critique from their colleagues. Obviously, there are very likely many other ways to improve the survey. 4) It would be beneficial to complete the Post-Unit surveys in time to discuss the changes with the cohort to establish additional clarity of meaning and intentions. 5) It is the opinion of this researcher that the statistical analysis was one of the weaker aspects of the critical evaluation of this project. This project could be significantly improved by better analysis of data that is currently beyond the ability of

this researcher. On the other hand, the benefits of thorough and complex statistical analysis might not be worth the effort until there is an adequate size data set.

Even with the limitations, this project has been stimulating and worth the effort. This author remains quite pleased with the outcome(s) and benefits to his students, potentially to the CPE and pastoral care community, and to his own learning.

## APPENDICES

For the convenience of the reader, the documents in the Appendix are arranged alphabetically, rather than chronologically, or as they appear in the text above. As a further convenience, their pagination from the Table of Contents is repeated here.

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## APPENDIX A

### ACPE LEVEL I FINAL EVALUATION

#### **Directions:**

This assessment is to be typed, single spaced, and duplicated in sufficient copies and presented to your peer group on the date indicated in the syllabus. Please title your responses in accordance with the headings on this form.

#### **1. Learning Covenant**

- a) State your learning covenant and assess your progress.
- b) What recommendations do you make to yourself for future learning issues and methods?
- c) How would you define your strengths and limits in ministry?

#### **2. Clinical Learning**

- a) Summarize your clinical experiences in pastoral care and discuss what you learned from your ministry in CPE.
- b) In what ways are you aware of the pastoral role in interdisciplinary relationships?

#### **3. Peer Group**

Assess the ways in which you have interacted with your peer group (support, clarification, confrontation, engagement, etc.). Briefly summarize your relationship with each peer, noting her/his strengths as well as growing edge issues.

#### **4. Supervision**

Describe your relationship with your Certified Educator and assess the Individual Supervision process.

#### **5. Theological Reflection**

- a) How have you utilized didactic seminars, and the verbatim discussions (be specific) to increase your understanding of persons, to develop your pastoral theology and how have these affected your ministry?



- b) How has your understanding of God and persons been impacted by your CPE experience?
- c) Please describe how your understanding of pastoral judgment has changed during this Unit?

#### **6. Self-Awareness**

- a) In what ways have you become more aware of yourself as a minister?
- b) How has your ministry affected persons?
- c) How would you describe your personal and professional identity currently?
- d) What aspect of CPE has most affected this, and how?
- e) How has your awareness of your personal history effected your learning and growth as a minister and contributed to a professional awareness of yourself?

#### **7. ACPE Outcomes**

Describe your progress toward the achievement of CPE outcomes for your level of training. These may be addressed separately or within one of the categories above. If addressed above, please be specific about the individual outcome to which you are speaking.

A confidential Unit Educational Assessment written by your Certified Educator will be provided for you within forty-five days of the completion of this Unit.

## APPENDIX B

### ACPE Outcomes of CPE Level I<sup>120</sup>

#### Standard 311

The curriculum for CPE Level I addresses the fundamentals of pastoral formation, pastoral competence and pastoral reflection through one or more program units. At the conclusion of CPE Level I, students are able to:

##### *Pastoral Formation*

**311.1** articulate the central themes and core values of one's religious/spiritual heritage and the theological understanding that informs one's ministry.

**311.2** identify and discuss major life events, relationships, social location, cultural contexts, and social realities that impact personal identity as expressed in pastoral functioning.

**311.3** initiate peer group and supervisory consultation and receive critique about one's ministry practice.

##### *Pastoral Competence*

**311.4** risk offering appropriate and timely critique with peers and supervisors.

**311.5** recognize relational dynamics within group contexts.

**311.6** demonstrate the integration of conceptual understandings presented in the curriculum into pastoral practice.

**311.7** initiate helping relationships within and across diverse populations.

##### *Pastoral Reflection*

**311.8** use the clinical methods of learning to achieve one's educational goals.

**311.9** formulate clear and specific goals for continuing pastoral formation with reference to one's strengths and weaknesses as identified through self-reflection, supervision, and feedback.

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<sup>120</sup> ACPE Standards Manual, Manuala.com, accessed April 12, 2018.

**APPENDIX C**  
**CONSENT LETTER**

May 4, 2018

Good afternoon!

You have probably already received a welcome email from ACPE Certified Educator Candidate ED (name withheld to protect anonymity) welcoming you to the Mary Washington Hospital CPE program. I want to add my “Welcome” to hers. I am glad you will be joining us this Unit!

As a participant in the May 29 – August 10, 2018, CPE Unit, you need to know that I have developed my doctor of ministry project around my anticipated work with you this Unit. I am sending you this correspondence to make sure you are an informed consumer about my project. My project title will give you an idea of the teaching/learning emphasis of this Unit: “Helping Students Develop an Integrated Theology of Judgment in a Hospital-Based, Clinical Pastoral Education Program.”

This means that the curriculum for this Unit will include reading *Judgment in Pastoral Counseling* by Lowell Colston, didactic seminars focusing on one aspect or another about judgment, a verbatim report form emphasizing reflection on pastoral judgments in the ministry encounter, pre- and post- Unit survey instruments about your attitude, values, and beliefs about judgment, a brief, reflective, culminating paper toward the end of the Unit about your understanding about judgment in ministry. In fact, just about everything we do this Unit will be related to this emphasis. By the way, please do NOT begin reading the Colston book until after I give you (and you take) the Pre-Unit Assessment about where you are today with regard to judgment.

Here are some things I want you to know. First, I want you to know that your identity will not be disclosed in the project. Second, you don’t have to participate. You may choose to participate in a different Unit at training at Mary Washington Hospital, or you may choose to exclude your data about your learning from the final report. If you decide not to participate in the study, your decision will not affect your participation in the Unit. Third, if you decide to withdraw from the study in the middle of the Unit, you may do so with no penalty and no impact on your CPE participation. But you need to understand that the unit emphasis will remain the same.

To document your consent, please find attached a “Consent to Participate” form. Please read it carefully, and if you are willing to participate, please sign it and return it to me as soon as you can, printing, signing, scanning and emailing it back to me if you can.

If you have questions about this emphasis, please know that I welcome them. I am eager to dialog with you about any concern you might have.

I am looking forward to working with each of you! Do forget to return the Consent form. If you decide not to consent, please let me know that too!

Sincerely,

Kevin S. Crowder

**APPENDIX D**

**CONSENT TO PARTICIPATE**

Researcher: Kevin S. Crowder, M.Div., M.S., M.M.  
BCC, ACPE Certified Educator  
M. Christopher White School of Divinity,  
Gardner-Webb University, Doctor of Ministry Project

I, \_\_\_\_\_ (printed name), consent to participate in this Doctor of Ministry Project.

By signing below, I acknowledge and understand that . . .

My name will not be disclosed in the project documents;  
Some of my demographic data might be altered if doing so is necessary to protect my identity;

*Please check **and initial** beside the boxes that apply:*

- I have been given an opportunity to decline to participate;
- I know the alternatives to participating in this project;
- I **have chosen** to participate;
- I **decline** to participate;
- I choose to participate, but I prefer that my **data is withheld** from the final report;
- I may ask questions about the project and about my participation in it before, during, and after the CPE Unit under study; and,
- Should I decide to withdraw from the project after it commences, I may do so at any time; my participation in the CPE Program will not be affected.

By signing below, I consent to participate in this doctor of ministry project.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

**APPENDIX E**

**CPE PROGRAM EVALUATION**

**Dates of CPE Unit** \_\_\_\_\_

This evaluation provides your supervisor, the CPE Center and ACPE a way to know about your experience in CPE and it assists them in their on-going quality assurance/improvement processes. Complete and give this form to your Certified Educator or designated individual *after you have received your supervisor's evaluation.*

**Primary Certified Educator** \_\_\_\_\_  
(Name)

**Units of ACPE  
accredited CPE now  
completed:**

**Certified Educator Candidate** \_\_\_\_\_  
(Name-if supervised by student supervisor)

\_\_\_\_\_ 1/2      \_\_\_\_\_ 4  
\_\_\_\_\_ 1      \_\_\_\_\_ 5  
\_\_\_\_\_ 2  
\_\_\_\_\_ 3

This unit taken for academic credit?	
_____ Yes	_____ No
Required for Ordination?	
_____ Yes	_____ No

**1 - very negative; 2 - somewhat negative; 3 - neutral; 4 - positive; 5 - very positive**  
N/A – not applicable

**PERSONAL LEARNING/MINISTRY DEVELOPMENT**

*This unit of CPE provided me opportunity to:*

- |    |   |   |   |   |   |   |     |
|----|---|---|---|---|---|---|-----|
| 1. | Further develop my personal and pastoral identity.              | 1 | 2 | 3 | 4 | 5 | N/A |
| 2. | Develop self-knowledge that improved my pastoral function.      | 1 | 2 | 3 | 4 | 5 | N/A |
| 3. | Increase my awareness of how my ministry impacts persons.       | 1 | 2 | 3 | 4 | 5 | N/A |
| 4. | Develop my ability to use my theology in pastoral ministry.     | 1 | 2 | 3 | 4 | 5 | N/A |
| 5. | Develop the ability to think theologically about my experience. | 1 | 2 | 3 | 4 | 5 | N/A |
| 6. | Develop pastoral skills in crisis intervention.                 | 1 | 2 | 3 | 4 | 5 | N/A |
| 7. | Develop pastoral skills in initial pastoral visitation.         | 1 | 2 | 3 | 4 | 5 | N/A |

- |     |  |   |   |   |   |   |     |
|-----|--|---|---|---|---|---|-----|
| 8.  | Develop pastoral skills with diverse faith groups.   | 1 | 2 | 3 | 4 | 5 | N/A |
| 9.  | Develop my capacity to minister professionally in a variety of functions, e.g., preaching, teaching, administration, and brief counseling. | 1 | 2 | 3 | 4 | 5 | N/A |
| 10. | Learn to use the <b>clinical method of learning</b> .  | 1 | 2 | 3 | 4 | 5 | N/A |
| 11. | Foster my ability to evaluate my own ministry.   | 1 | 2 | 3 | 4 | 5 | N/A |
| 12. | Make pastoral use of my religious heritage.  | 1 | 2 | 3 | 4 | 5 | N/A |
| 13. | Make use of the behavioral sciences in my ministry.  | 1 | 2 | 3 | 4 | 5 | N/A |
| 14. | Become more aware of how organizational structure and social conditions affect the lives of others and myself.                             | 1 | 2 | 3 | 4 | 5 | N/A |

### THE CPE PROGRAM

- |     |  |   |   |   |   |   |     |
|-----|--|---|---|---|---|---|-----|
| 15. | Orientation to CPE was helpful.  | 1 | 2 | 3 | 4 | 5 | N/A |
| 15. | Orientation to my pastoral care responsibilities was sufficient.   | 1 | 2 | 3 | 4 | 5 | N/A |
| 16. | Student handbook was an effective guide to the CPE <b>program</b> .  | 1 | 2 | 3 | 4 | 5 | N/A |
| 18. | Provided sufficient access to library resources.   | 1 | 2 | 3 | 4 | 5 | N/A |
| 19. | Dealt with sufficient didactic material to contribute to my conceptual framework for the practice of ministry. | 1 | 2 | 3 | 4 | 5 | N/A |
| 20. | Was open to diversity.   | 1 | 2 | 3 | 4 | 5 | N/A |
| 20. | Was accepted within the institution and integrated with services.  | 1 | 2 | 3 | 4 | 5 | N/A |
| 21. | Provided opportunities for interdisciplinary team functioning.   | 1 | 2 | 3 | 4 | 5 | N/A |
| 23. | Used interdisciplinary instructional resources.  | 1 | 2 | 3 | 4 | 5 | N/A |
| 24. | Adequately mixed the practice of ministry with didactic/other learning opportunities.                          | 1 | 2 | 3 | 4 | 5 | N/A |

25. Provided peer group experiences that helped me learn about myself in ministry. 1 2 3 4 5 N/A
26. Influenced the direction of my ministry. 1 2 3 4 5 N/A
27. Offered opportunities to pursue theory and practice of a pastoral specialty. 1 2 3 4 5 N/A

### QUALITY OF SUPERVISION

28. Individual supervision was effective for me in this **unit of CPE**. 1 2 3 4 5 N/A
29. Group supervision was effective for me in this **unit of CPE**. 1 2 3 4 5 N/A
30. My supervisor assisted my pastoral function and reflection. 1 2 3 4 5 N/A
31. My supervisor helped me use the teaching/learning contract effectively. 1 2 3 4 5 N/A
32. My supervisor's behavior was professional at all times. 1 2 3 4 5 N/A
33. Using a separate page, comment about your Certified Educator's (or Certified Educator Candidate when appropriate) strengths and weaknesses as a pastoral educator, based on your experience in this **program**. Add any additional comments about your supervisor, the **program** unit and/or your experience in the **program**.

Name (optional) \_\_\_\_\_



## APPENDIX F

### DIDACTIC SEMINAR DESCRIPTIONS

#### **Judgment in Pastoral Ministry**

Format: Lecture/discussion using PowerPoint Presentation

Learning Objectives: Participants will be able to . . .

1. Differentiate between kinds of judgment(s)
  - a. Example: Condemnation vs. Pastoral Judgment
  - b. Passing Judgment vs. Discernment
2. Identify Synonyms of Judgment
3. Identify Biblical Antecedents of Pastoral Judgment
4. Begin to Describe Pastoral Judgment

#### **Judgment: Assessing for Spiritual Needs**

Format: Lecture/discussion

Learning Objectives: Participants will be able to . . .

1. Identify two models of spiritual assessment
  - a. Art Lucas: The Discipline: Assess for Needs, Hopes, Resources
  - b. Larry Austin: Advanced Spiritual Narrative Process
2. Identify Spiritual Assessment Themes
  - a. Nature of the Holy
  - b. Actions of the Holy
  - c. Meaning and Purpose
  - d. Community

- e. Grief
  - f. Courage
  - g. Hope
  - h. Forgiveness
  - i. Beliefs and Practices
  - j. Affective Responses
  - k. Personal Responsibility
3. Practice identifying Spiritual Assessment Themes in Pastoral Conversation

**Ethics: The Moral Face of Judgment**

Format: Lecture/discussion using PowerPoint Presentation

Learning Objectives: Participants will be able to . . .

1. Differentiate between clinical, professional, and organization ethics
2. Recognize ancient and historic antecedents of modern ethical theory
3. Identify Resources for academic ethics theory
4. Reflect on classic and current cases

## APPENDIX G

### DIDACTIC SEMINAR EVALUATION INSTRUMENT

Date: \_\_\_\_\_ Topic: \_\_\_\_\_

Speaker: \_\_\_\_\_

(1) Strongly Disagree (3) Disagree (5) Neither Agree nor Disagree (7) Agree (9) Strongly Agree

1. The speaker was knowledgeable of the subject matter.

1 2 3 4 5 6 7 8 9

2. The objectives of the seminar were clear.

1 2 3 4 5 6 7 8 9

3. The topic was relevant to my learning.

1 2 3 4 5 6 7 8 9

4. The presentation methodology facilitated my learning.

1 2 3 4 5 6 7 8 9

5. I had adequate opportunity to interact with the presenter.

1 2 3 4 5 6 7 8 9

6. I will use the material presented in my ministry practice.

1 2 3 4 5 6 7 8 9

7. The material presented will positively impact my theology.

1 2 3 4 5 6 7 8 9

8. Overall, I would rate the educational value of this seminar as high.

1 2 3 4 5 6 7 8 9

9. The comfort of the classroom/learning space contributed to my learning.

1 2 3 4 5 6 7 8 9

10. I found the following presentation concepts most helpful. (Please use the back as needed.)

11. I suggest the following additions to this material.

12. I offer the following additional comments.

**APPENDIX H**  
**MWH INTERNAL REVIEW BOARD**  
**EMAIL CORRESPONDENCE**

November 30, 2017 at 2:27 PM  
From: Kevin S. Crowder  
To: Rebecca Bigoney, MD

RE: IRB Question

Good afternoon.

I think I may have mentioned to you that I am working on my Doctor of Ministry degree. (Yes, my plate is full with the Professional Ethics Fellowship at Auschwitz application looming!)

The culminating project for the D.Min. degree is a project in one's place of ministry. For this requirement, I am developing curriculum material and syllabus for the next group of Chaplain Interns. Basically, I will do a pre- and post- test on a theological construct, teach them about it through various means, and require a short paper from them, among other things.

I will notify the participants (students) in advance, ask for their consent to participate, offer them an opt out option, anonymize their participation, and get all of this in writing. My forms for all of this will be part of the appendix of the project paper.

I honestly don't think I need IRB approval, since the specific nature of this project does not involve research on patients, but I want to make sure. I nevertheless wanted to run this by you to make sure I have not missed anything. Do I need a formal approval from the IRB? Is there anything else that I have missed?

Thanks!

Kevin

Kevin S. Crowder, MDiv, MS, MM  
APC BCC, ACPE  
CPE Program Manager  
Pastoral Care Department  
Mary Washington Hospital  
1001 Sam Perry Boulevard  
Fredericksburg, VA 22401  
[Kevin.crowder@mwhc.com](mailto:Kevin.crowder@mwhc.com)

540-741-2654

[www.marywashingtonhealthcare.com](http://www.marywashingtonhealthcare.com)

[www.mwhccareers.com](http://www.mwhccareers.com)

Email Correspondence

November 30, 2017, at 3:52 PM

From: Rebecca Bigoney, MD

To: Kevin S. Crowder

CC: James Daniel, MD; Mesina Corder, RN

RE: IRB Question

I don't think you need IRB approval, particularly with the new regs which take effect 2/16/18, but will copy to Messina and Jim for their input. Since you are their instructor in an educational program I'm not even sure you need to offer an opt-out, although I do think telling them you are doing this work as part of your doctorate program as well as to revamp and strengthen our curriculum is an ethically appropriate thing to do. Becky.

Email Correspondence

From: James Daniel, MD

Sent: Thursday, November 30, 2017 6:15 PM

To: Rebecca Bigoney, MD

Cc: Kevin Crowder; Messina D. Corder, RN

Subject: Re: IRB question

Mathis (sic) type of study does not (sic) to be reviewed and approved by the IRB

Sent from my iPhone

James Daniel, MD,FACS

Senior Medical Director, Stafford Hospital

Medical Director, MWHC Cancer program

Chairman, Utilization Review Committee

Chairman, MWHC IRB Email Correspondence

From: Messina D. Corder, RN

Sent: Friday, December 01, 2017 11:49 AM

To: James Daniel, MD; Rebecca Bigoney, MD

Cc: Kevin Crowder

Subject: RE: IRB question

Hi all,

I concur (sic) this does not met (sic) the regs for research so we would not need to review. Thank you for checking.

Best Regards,

Messina Corder, RN, BSN, MBA  
Manager, Regional Cancer Center Administration  
IRB Coordinator  
Mary Washington Healthcare  
Regional Cancer Center  
1300 Hospital Drive, Suite 305  
Fredericksburg, VA 22401  
Phone: 540.741.xxxx Fax: 540.741.xxxx  
[www.mwhc.com](http://www.mwhc.com)

## APPENDIX I

### PASTORAL MINISTRY SURVEY

Pretest: \_\_\_\_\_ (Date)

Posttest: \_\_\_\_\_ (Date)

Please clearly mark the most appropriate response to each question. Please answer the questions in sequence without skipping ahead and without returning to prior questions! If you have any questions, please email [kevinscrowder@me.com](mailto:kevinscrowder@me.com) or text 540-455-3404.

1. A person with an appropriate theological framework for pastoral ministry will ideally exercise critical thinking:  
(1) Never (2) Seldom (3) Infrequently (4) Sometimes (5) Regularly (6) Often (7) Always
2. I use some form of pastoral discretion in my ministry . . .  
(1) Never (2) Seldom (3) Infrequently (4) Sometimes (5) Regularly (6) Often (7) Always
3. I consider my theological framework for understanding the meaning of judgment in pastoral ministry as fully developed:  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
4. I am comfortable exercising timely pastoral discretion appropriately in my ministry.  
(1) Never (2) Seldom (3) Infrequently (4) Sometimes (5) Regularly (6) Often (7) Always
5. I am a person who offers appropriate and timely critique of my peers and colleagues.  
(1) Never (2) Seldom (3) Infrequently (4) Sometimes (5) Regularly (6) Often (7) Always
6. Exercising pastoral judgment means being confrontational and critical.  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
7. I have previously studied judgment as a facet of pastoral ministry.  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
8. I am satisfied with my current understanding of judgment as a function of pastoral ministry.  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
9. Pastoral discernment and pastoral discretion are qualitatively different from pastoral judgment.  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
10. There is a difference between pastoral judgment and condemnation.  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
11. My formal, academic, theological education was helpful to me in my understanding of judgement in pastoral ministry.

(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree

12. I exercise some form of pastoral judgment in my ministry . . .  
(1) Never (2) Seldom (3) Infrequently (4) Sometimes (5) Regularly (6) Often (7) Always
13. My theological understanding of judgment in pastoral ministry has changed significantly . . .
- In the last few minutes
  - In the last few days
  - In the last few weeks
  - In the last few months
  - In the last few years
14. Please list the sources to which you attribute any change in you understanding of judgment in pastoral ministry. Use the back as necessary. \_\_\_\_\_
- 
15. Using pastoral discretion means being confrontation and critical.  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
16. My pastoral ministry is fully integrated with my beliefs about judgment in pastoral care.  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
17. My formal, academic, theological education taught me the value of exercising pastoral discretion in my ministry.  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
18. I have read the ACPE Outcomes for Level I CPE.  
Agree                      Disagree
19. I understand that my offering appropriate and timely critique involves my making judgment(s).  
(1) Strongly Disagree (2) Disagree (3) Neither Agree nor Disagree (4) Agree (5) Strongly Agree
20. A person with an appropriate theological framework for pastoral ministry will ideally exercise judgment:  
(1) Never (2) Seldom (3) Infrequently (4) Sometimes (5) Regularly (6) Often (7) Always
21. Please describe your understanding of judgment within pastoral ministry on the back of this page, identifying any sacred texts you consider important.



**APPENDIX J**

**MARY WASHINGTON HOSPITAL  
Clinical Pastoral Education  
Summer 2018 Program Syllabus  
May 29 – August 10, 2018**

	<b>Educator</b>	<b>Name</b>	<b>Phone</b>	<b>Email</b>
A	SB			
B				
C				
D				
E	KC			
F				
G				
H				

**SEMINAR PRESENTATION SCHEDULE**

<b>Week of</b>	<b>Monday Verbatim</b>	<b>Tuesday IPR</b>	<b>Wednesday Verbatim</b>	<b>Thursday IPR</b>	<b>Bonus Seminars</b>	<b>Friday</b>
<b>6/4 #1</b>	VBT: A, E	IPR	VBT: B, F	IPR	1 Spiritual Assessment	2 Spiritual Assessment
<b>6/11 #2</b>	VBT: C, G	IPR	VBT: D, H	IPR	Centering Prayer	J: What it is and isn't
<b>6/18 #3</b>	VBT: A, E	IPR	VBT: B, F	<b>CEC @ UVa<sup>121</sup></b>	Active Listening	
<b>6/25 #4</b>	VBT: C, G	IPR	VBT: D, H	IPR	Grief	EISPU & Judgment
<b>7/2 #5</b>		IPR	<b>Holiday: No Seminar</b>	<b>Mid-Unit Assessment</b>		
<b>7/9 #6</b>	VBT: A, E	IPR	VBT: B, F	IPR	3 Spiritual Assessment	Ethics and Judgment
<b>7/16 #7</b>	VBT: C, G	IPR <sup>122</sup>	VBT: D, H	Summer CPE Day <sup>123</sup>	IPR	
<b>7/23 #8</b>	VBT: A, E	IPR	VBT: B, F	Paper Presentations		
<b>7/30 #9</b>	VBT: C, G	IPR	VBT: D, H	IPR		
<b>8/6 #10</b>	<b>Final Assessments</b>		Exit Interviews		Graduation 11:00	

<sup>121</sup> Kevin, ERD, and SB will attend Supervisory Education seminar. No class.

<sup>122</sup> Seminar will occur at later time to accommodate Kevin's administrative conflict.

<sup>123</sup> We travel to Lynchburg to Centra Health with most Virginia CPE centers for a day of lecture/discussion.

**May 29 – August 10, 2018**

SB, ACPE Certified Educator Candidate  
 ED, ACPE Certified Educator Candidate  
 Kevin Crowder, ACPE Certified Educator

**Unit Description:**

This Unit will focus on the integration of basic theory and practice of pastoral care, emphasizing acquisition of basic pastoral care listening and attending skills, pastoral identity development, and professional functioning in a clinical environment. Students will present and explore clinical material in a group setting.

**Unit Objectives:**

At the completion of this Unit, students will be able to:

- ❑ Recognize stages of grief;
- ❑ Initiate a pastoral visit;
- ❑ Discuss the various ways judgment informs pastoral care;
- ❑ Initiate helping relationships as a pastoral care provider within and across diverse populations;
- ❑ Assess, at least at an elementary level, the spiritual care needs of those served;
- ❑ Explore basic clinical pastoral care skills that enable hospitalized persons and persons in crisis to use their faith and spirituality to cope with their situation;
- ❑ Utilize the clinical method of learning, including individual supervision, for the presentation and evaluation of one's ministry practice;
- ❑ Initiate and utilize peers as well as supervisory consultation and receive critique regarding the student's clinical and pastoral practice;
- ❑ Offer appropriate and timely critique;
- ❑ Identify and discuss personal strengths and weaknesses inherent in pastoral functioning;
- ❑ Use group process to aid in the integration of person, knowledge and skill as a pastoral care provider;
- ❑ Practice theological reflection;
- ❑ Explore the chaplain's role on the interdisciplinary team;
- ❑ Articulate central themes in the student's religious heritage and theological understanding, major life events, and relationships that impact of the student's life; and
- ❑ Formulate clear and specific goals for continuing pastoral formation.

**Unit Topics:**

Grief theory  
 Spiritual Assessment  
 Listening  
 Judgment in pastoral care  
 How to make an initial pastoral care visit  
 Crisis Ministry

### Unit Requirements:

1. **Class attendance and participation.** Students are expected to attend and participate in each class with informed, respectful, and constructive dialogue.
2. **Clinical Hours.** Students are expected to complete all shifts as assigned.
3. **Learning Covenant.** Students will submit a draft of the learning covenant during the first individual supervision. Revisions may occur throughout the Unit as learning issues arise.
4. **Individual Supervision.** Students will meet weekly with their Certified Educator (or Certified Educator Candidate) to discuss their learning process. The student is expected to arrive prepared with an agenda of learning items to discuss.
5. **Weekly Reflection Paper.** Students are expected to submit a weekly paper, reflecting on clinical ministry, group experiences, and learning process. Weekly Reflection Papers are due the day before scheduled supervision. (See handbook page 131.)
6. **Verbatim Reports.** Students will present four (4) verbatim reports. Each will outline a specific pastoral encounter with a patient, family, or staff member.
7. **Mid-Unit Assessment** (See below in this syllabus).
8. **Judgment in Pastoral Ministry Paper** (see below in this syllabus).
9. **Final Educational Assessment** (see Handbook page 108-09).
10. **Reading Requirements**
  - Lowell Colston, *Judgment in Pastoral Counseling*, Nashville: Abingdon, 1969.
  - Charles Taylor, *The Skilled Pastor: Counseling as Practice of Theology*, Minneapolis: Fortress Press, 1991.

### Unit Format:

This eight-person summer cohort will consist of two four-person subgroups. Rev. Dr. Brown will supervise one of the four-person groups (A-D above), while Rev. Dowdy and Rev. Crowder will supervise the other subgroup (E-H above). These subgroups and their respective educators will remain constant throughout the summer. Verbatim seminars will occur in the smaller constellations. All other seminars will occur in the large group format.

Interpersonal Relations (IPR) Seminars offer students the opportunity to explore their learning issues, needs, and goals in a group context. IPR seminars provide a forum for peer support, constructive confrontation, and learning clarification. These seminars do not usually have a structured format but give students the opportunity to assume leadership and take initiative for their own learning needs.

IPR Seminars will occur in the large group, with two of the educators and a rotating group of five students “active,” and one educator and three students serving as “process observers/reporters.” Each student will rotate into the “active” group at least once each week and observe/report at least once every other week. IPR Seminars will last ninety minutes. During the first hour the “active” participants will present issues, respond, and dialogue with one another. In the final thirty minutes, the “process observers/reporters” will describe what they observed, offering comments to all members of the group,

including the educators, as the students wishes. (See the Guide for IPR Process Observers below.)

### **GUIDE FOR IPR PROCESS OBSERVERS**

At the appropriate time in the seminar, please observe and discuss what you consider to be the most salient of the items below.

1. Please describe the climate, or mood, of the group.
2. What were the turning points in the discussion?
3. Please describe the Group Dynamics.
  - a. Who supports? Whom do they support? How do you understand this?
  - b. Who leads? Who follows? Who avoids? What do you make of this?
  - c. What roles did you observe in the group?
  - d. Who connected with whom?
  - e. Did anyone receive more or less care than they needed?
  - f. Were there attempted connections that did not materialize?
  - g. How do you understand the group dynamics?
4. Please assess the level of participation of the individuals in the group.
5. If you identify emotional symmetry in the group, please describe it.
6. How do you understand the role of each individual within the group context?
7. If you saw ministry occurring in the group, please describe it?
8. Did you observe anything that was left unfinished in the group? What?
9. How do you understand this seminar theologically?
10. What was the most important learning opportunity that occurred? For whom?
11. What are your recommendations for the group, having observed this IPR?

### **MID-UNIT ASSESSMENT<sup>124</sup>**

The Mid-Unit assessment is not part of your permanent CPE record. This exercise is intended to be an instrument for individual and group assessment at the mid-point of this CPE experience. This document should be no more than three or four single-spaced pages. Please prepare enough copies for each peer and Certified Educator and Candidate Educator.

1. Briefly discuss and assess your progress on your learning goals and the process by which you arrived at them.
2. Briefly assess your relationship with each member of the group, including students and educators.
3. Briefly discuss your most important learning
  - a. About yourself
  - b. About pastoral practice
  - c. About pastoral care theory
  - d. About ministry to hospitalized persons and their families

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<sup>124</sup> This format supersedes the guidelines on page 127 of the student Handbook.

### SUMMER 2018 CLINICAL ASSIGNMENTS

Residents/Staff		Interns
	ICU	
	2N	
	2S	
	3N	
	4N	
	3S, L&D, NICU	
	ED	
	5N	
	5S	
	5W	
	Dialysis	
	4S	
	4W	
	Snowden	When On-call
	Palliative	
	Stafford Hospital	

**Everyone uses ABRS:** Acuity Based Referral System

**When on-call, everyone answers:** Crises, Codes, Deaths, Snowden

## PASTORAL CARE SEMINAR/DUTY TIME

ACPE Standard 308.1, in part, reads, “A Unit of CPE (Level I/Level II) is at least 400 hours combining no less than 100 hours of structured group and individual education with supervised clinical practice of ministry.” The time requirements for this specific Unit works out as follows:

### Seminar Time

Orientation	30.0 Hours
Other scheduled Group and Individual Supervision	100.0 Hours

Required daytime on-call coverage:	Eight shifts: 8:00 AM – 4:30 PM
Required overnight on-call coverage:	Eight shifts: 4:30 PM – 8:30 AM

### Frequently Asked Questions (and answers) about hours

1. If I am covering a crisis and work overtime, may I subtract those hours from my total requirement? *No, you are still responsible for all your hours on all your shifts.*
2. What happens if I miss a seminar that cannot be made up? **If you miss more than eight (8) hours of seminar time during the Unit, you MUST complete additional seminar work to received credit for the Unit! It is the student’s responsibility to make sure adequate make-up work is completed.** *Typical additional work might take the form of an additional verbatim for every two hours of seminars missed. (I.e. You may be asked to write two additional verbatim for missing four hours of seminars.)*
3. What if I have an emergency? Will I have to make up the hours I miss? *Yes, please be prepared to make up missed hours. At the Certified Educator’s discretion, hours may be forgiven. All of the participants in the program agree to cover the same number of hours in the same number of shifts. However, hours missed from group learning experiences seriously limit your ability to be current with all group issues given the process-nature of the group. If you should miss group time, you will not be able to make up the lost group experience.*
4. If I am awake all night, or most of it, may I leave early? *Yes, you may leave early on the day following your on-call shift, after you have attended your seminar(s), once someone else is on-call. You may not leave early unless you were involved in ministry for multiple hours that prevented you from resting. Leaving early REQUIRES discussion with the Supervisor of CPE or the Pastoral Care Director. You will still be responsible for all hours, even when you leave early.*

### **Judgment in Pastoral Care Paper**

Please answer the following questions. You may answer them one-by-one, or you may write a single essay that integrates your responses together into a single narrative. There is no set format requirement except that you address each question. Please use clinical examples from your ministry this Unit that informs and integrates beliefs and thoughts with your practice. In other words, your finished paper should be an integrative paper, a document that allows you the opportunity to describe how your (settled or emerging) beliefs and practices about pastoral judgment are integrated with your practical ministry.

This paper should be three to five single-spaced pages in length. On the date of the presentation (July 26), please arrive in class with seven copies, one for each of your peers and supervisor(s).

1. Briefly summarize your understanding of pastoral judgment, noting which Scriptures inform you.
2. Briefly summarize a clinical vignette which illustrates your use of pastoral judgment somehow.
3. Identify and describe which elements of pastoral judgment (e.g. discernment, triage, differentiation, decisions about interventions, your attitude about your own biases like deciding to be non-judgmental, etc.) you utilized in this ministry encounter.
4. Please describe any aspect of Colston's book, *Judgment in Pastoral Counseling*, that you find compelling or that you find troubling.
5. Please describe how your understanding and practice of ministry has been informed, if it has, by this CPE Unit emphasis on judgment. If your ministry practice has not been informed by this focus, please describe what has informed your ministry during this Unit.

## VERBATIM TEMPLATE FOR ACPE LEVEL I

Presenter: Your Name	Pseudonyms: (for each person in visit)
Date of Presentation:	Date of Visit (Must be < 10 days old):
Patient Demographics:	Location of Visit:
Time of Visit:	Length of Visit:
Applicable Learning Goal(s):	

### BACKGROUND

What did you know before you entered the room? What did you learn from referring RN, MD, etc.? What did you see, hear, smell as you entered the room?

### PASTORAL DIALOG

- Use “P” for patient, “C” for chaplain, “N” for nurse, “H” for husband, “W” for wife, etc.
- Number each response consecutively
- Indicate pertinent feelings, observations of patient or self, any significant non-verbal cues in parentheses. This may be the most important part of the verbatim, as this is the place where your interior world can be revealed.
- If you pray in the visit, you are **REQUIRED** to write your prayer in the verbatim.

For example: P1 Patient dialogue  
 C2 Chaplain dialogue  
 P3 Patient dialogue (I was nervous about what I heard.)  
 C4 Dear G\_d. Amen. (Patient became tearful.)  
 P5 That was beautiful.  
 C6 etc.

### MINISTRY ANALYSIS

1. Patient’s Stated or Implied Need (Spiritual Assessment): Actions of the Holy, Meaning, Community, Nature of the Holy, Grief, Courage, Hope, Forgiveness, Beliefs and Practices, Affective Responses, Personal Responsibility (Circle all that apply. Write about one or two referencing where in the dialog you see it/them.)
2. Pastoral Ministry: What was your ministry? How did you decide this course of action? What were the strengths of your ministry? Limitations of your ministry?
3. Your Assessment of the Interpersonal Process: Dynamics?
4. Socio/Cultural Observations: How did socialization/culture impact the visit?
5. **Your reflections about Pastoral Judgment** (triaging need among patients, pastoral discernment, spiritual assessment, prophetic ministry, etc.)?
6. Theological Assumptions: Yours and the Patient’s?
7. Learning: Self, process, interpersonal dynamics, pastoral identity, pastoral authority?
8. Goals for future ministry and learning: What do you need to learn going forward? What do you hope to accomplish with patients like this in the future?



## PRAYER GROUP

**Prayer Group** is held in ICU Waiting Room and Surgical Waiting Room daily ~11:00 AM. Please use the following script on your assigned days.

### Prayer Group script

*Good morning my name is \_\_\_\_\_, in just a few moments, I am going to have a short prayer for the people in the ICU this morning and you are invited to attend if you would like to do so.*

*This is completely voluntary. We will meet just over here for a few minutes.*

*If you are needed the volunteers will come and get you.*

Have everyone line up in a circle, have them hold hands; ask them to offer up a name or person for prayer if they wish.

Have a reading from a Psalms, the chaplain offers a prayer for the persons named, pray for the staff in ICU and for the family and friends in the ICU waiting rooms.

Be sensitive in your prayer.

After the prayer is over, ask if the families know the location of: the chapel, the dining room and the coffee shop.

### Medical Record Documentation<sup>125</sup>

For the summer 2018 CPE Unit, Chaplain Interns will NOT document their care in patient medical records. This unusual prohibition is occurring due to the fact that the beginning of this CPE Unit coincides with the health system-wide implementation of a new electronic medical record system called Epic.

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<sup>125</sup> This information supersedes what is printed in the student handbook.

## ACPE LEVEL I OUTCOMES GOALS WORKSHEET

Please develop a Learning Covenant of three goals, consisting of one Skill Development Goal, one Personal Goal, and one Group Goal.

### **Skill Development Goal (Professional Growth and Development)**

S1. *(ACPE Level I Example) My goal is to learn to initiate helping relationships within and across diverse populations by intentionally providing ministry to a diverse patient population and by presenting representative verbatim reports of my ministry to my supervisory and peers.*

S2.

### **Personal Goals (Personal Growth and Development)**

Pe1. *(ACPE Level I Example) To learn to risk offering appropriate and timely critique by practicing offering critical peer feedback in every verbatim session.*

Pe2.

### **Group Goals (Interpersonal Growth and Development)**

Gg1. *(Example) I will use the group to explore and learn about group dynamics.*

Gg2. *(Example) I will learn to risk offering appropriate and time critique in the group.*

Gg3.

---

Student

date

---

Certified Educator

date

**PASTORAL CARE DEPARTMENT  
DEPARTMENTAL ORIENTATION CHECKLIST**

New CPE student and preceptor must check each item. When all items have been covered and noted, CPE student should sign where indicated and return this form to her/his ACPE Certified Educator (or Candidate) or Department Director. Before signing, the CPE student should ask her/his educator to clarify any items that are unclear. **The signed form should be completed by the end of the first week of the CPE program.** Every item must be completed before unaccompanied clinical work may begin.

Name \_\_\_\_\_

**May 29            Orientation**

- Introductions: peers, chaplains, supervisors
- Becoming Official: ID badge, Parking Permit
- 11:00 AM SDS Prayer Group**
- Distribution of Syllabus, Student Handbook, Hospital General Orientation Process, MWHC *Living the Mission*
- Tour of MWH
- Expectations of program, each other
- Prep Genogram Assignment
- Complete on-line registration at ACPE.edu

**May 30            Orientation**

- Learning Covenant
- Introduction to CPE: Level I Outcomes Rubric (Philosophy and Methodology)
- Course Structure, Seminars, Introduction to PPI, Written Requirements, Schedule Verbatim presentations, Prayer Groups
- 11:00 AM SDS Prayer Group**
- Ministry Preparation: Clinical Assignments, On-call scheduling
- Pastoral Care Documentation and Record Keeping (page 17f)
- Cultural Services Orientation with PJ
- Procedure for Addressing Complaints (Handbook pages 59, 121-141)
- Orientation Checklist
- Lab Coats – part 1

**May 31            Orientation**

- Snowden Orientation with CS – TBA
- Stafford Hospital Orientation with BR - TBA
- Confirm that PPDs have been Read
- Crisis Ministry Seminar
- Pastoral Care Documentation in Medical Records (page 12 below)
- Group goals, values, Group Covenant, Respect for “Ouch”

- ❑ Genogram Presentations
- ❑ Lab Coats – part 2

### **June 1            Orientation**

- ❑ Assign Reflection Paper 1 [Turn in on Monday!]
- ❑ Initial Visit seminar – Initial Visits, Reflection Seminar on Initial Visits
- ❑ Introduction to Grief Ministry
- ❑ Mining a Verbatim for ALL its worth!

### **Office Location**

- ❑ Pager
- ❑ Statistics Sheets
- ❑ Log Book
- ❑ On-call Calendar
- ❑ Communion Supplies
- ❑ Pastoral Care Department Library
- ❑ Pastoral Care Department Emergency Phone numbers
- ❑ ACPE Standards
- ❑ Emergency Operations Plan

### **Hospital Location**

- ❑ Emergency Department
- ❑ Neo-natal Intensive Care Unit (NICU)
- ❑ Adult ICU
- ❑ Surgery Waiting Room
- ❑ ICU Waiting Room
- ❑ Radiology (CT, MRI, Special Procedures)
- ❑ Emergency Department Consult Room
- ❑ ICU Consult Room

### **Seminars**

- ❑ Hospital Tour
- ❑ Charting in Patient Medical Records
- ❑ Initial Visit Seminar
- ❑ Crisis Intervention Seminar

### **Other**

- ❑ Snowden at Fredericksburg
- ❑ Palliative Patient List
- ❑ Stafford Hospital
- ❑ \_\_\_\_\_
- ❑ \_\_\_\_\_

- I have read the *ACPE Student Handbook*, and I assume responsibility for the material therein. All program policies have been reviewed by my ACPE Certified Educator, Certified Educator Candidate, or Department Director.

Student Signature \_\_\_\_\_ Date \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_  
ACPE Certified Educator (or Candidate)

## APPENDIX K

### WEEKLY REFLECTION PAPER

Name \_\_\_\_\_ Date \_\_\_\_\_

Use this form to spend time reflecting on CPE this week. Please use the following categories to reflect on your learning process. Writing one to three paragraphs per topic is normally sufficient for this process. Bring this to individual supervision, or turn it in to your supervisor (Certified Educator or Candidate) per her/his instructions.

1. Pastoral/theological reflections
2. Peers: Their learning, accomplishments, your learning with and from your peer(s). Reflect on individuals and the group, including group process and group dynamics
3. Certified Educator (or Candidate): what you are learning, what is working, what is not working, how would you characterize your relationship
4. Staff (nurses, doctors, and all others): what are you learning about yourself in relationship
5. Patients: Your learning, your successes, your accomplishments, your growing edges.
6. IPR: how you are using the group, what you are learning in this seminar, how you have taken initiative, how you have experienced the group process
7. Verbatim seminar: your presentations and those of the others
8. Readings: how have your readings, both assigned and supplemental, informed your learning this week
9. Judgment: how have you experienced judgment in your pastoral care in the clinic, what are you learning about pastoral judgment from your peers, supervisor, as you receive critique or offer it
10. What was your high point (most exciting) learning
11. What was your low point (most difficult) learning

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