***Iliff School of Theology***

##  IST3034-1-SP15 Post-traumatic stress disorder: Pastoral, psychological, and theological responses

*Winter Quarter Online, 2016; 4 credits*

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**Course Description**

We will use a practical theological approach to understanding traumatic narratives and how spiritual practices of compassion prepare us to listen. Readings from psychological of religion and intercultural spiritual care and our own spiritual practices will help us listen compassionately and become more theologically reflexive when we listen to trauma stories. We will use psychological perspectives to understand acute stress responses and post-traumatic stress (PTS), post-traumatic growth (PTG) and religious coping. We will use theological perspectives (theodicies) to compare traditional and contemporary ways of understanding traumatic suffering, and, in particular, the moral dilemmas generated by trauma and its aftermath.

We will use our own trauma narratives in order to integrate what we are learning in journal assignments. We will focus on what was over-whelming and what helped in terms of coping and meaning-making. Using peer learning and support, we will reflect upon our own experiences of trauma in order to become aware of the embedded religious and existential beliefs and values we use to make sense of and cope with overwhelming stressors. In sharing these reflections with each other, we will learn how to use a theologically-oriented transactional understanding of religious coping. The peer learning and support experienced during sharing our trauma narratives and reflections with each other will help us practice an intercultural approach to spiritual care that fully acknowledges the mystery and alterity of our religious worlds. By putting into practice an intercultural approach to spiritual care with each other, we will better understand how our trauma narratives can become resources or roadblocks when we care for others experiencing post-traumatic stress. This self and theologically reflexive learning will enhance our formation as pastoral and spiritual caregivers who deeply engage religious and cultural traditions within a spiritually, socially complex world.

**Iliff M.Div. Curricular Goal related to Theology and Religious Practices (PR):** engage in analysis of contemporary religious traditions and institutions in order to assess, design, and perform meaningful leadership practices with sensitivity to contextual realities and relationships.

**Iliff MAPSC Curricular Goals Central to this Course**

The course is designed to meet the needs of those preparing for the specialized vocation of pastoral and spiritual care. Students take courses in pastoral and spiritual care that implement an intercultural approach to spiritual care, integrating contextual understandings of religious truth with a social justice orientation. Experiential learning through sharing and intentional conversations about journals describing traumatic experience provide intense group learning and supervision of the practice of pastoral and spiritual care. This course will help students integrate what they are learning in the core curriculum. Each area has a thematic focus, and courses within each area cohere in directing students to think more critically about their assumptions and to develop theological perspectives necessary for becoming responsible pastoral and spiritual caregivers in a changing world.

**Specific Goals of this Course**

Students will understand and use an intercultural approach to spiritual care to respond to trauma narratives.

Students will identify and critically evaluate the ways in which their personal, religious, and cultural experience, along with their theology, moral orientation, and vocational formation shapes their response to overwhelming and traumatic events.

Students will draw upon psychological theories and research on post-traumatic stress disorder and growth along with religious and spiritual coping and meaning making to understand and respond to trauma narratives.

Students will describe strategies for their continued spiritual development and self-care that helps them connect with a sense of the sacred in responding to overwhelming and traumatic events.

**Course Objectives**

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| Course Objectives: At the conclusion of the course, students will be able to: | The following assignments will be used to assess the extent to which these objectives have been met |
| Use an intercultural paradigm of spiritual care of trauma survivors that -establishes a sense of trust-focuses on using religious and spiritual practices to establish a sense of safety-explores meaning-making | * Journal assignments
* Learning partner responses to and conversations about journal assignments
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| Use psychological theories and theologically-oriented approaches to religious coping in response to trauma in order to help trauma survivors assess their coping skills and use effective spiritual and religious coping to establish a sense of safety | * Reading reflections
* Journal assignments
* Learning partner responses to and conversations about journal assignments
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| Identify traditional and contemporary forms of theodicy and be able to explain how each makes sense of tragedy using theological themes like sin, evil, power, love, and compassion. Explore with trauma survivors how they make sense of their suffering. | * Reading reflections
* Journal assignments
* Learning partner responses to and conversations about journal assignments
 |
| Practice self-care so that students do not become overwhelmed by caring for trauma survivors | * Use a spiritual practice throughout the course that strengthens compassion.
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**Teaching Methods**

Online reading forum discussions, journal assignments, peer reflections on journal assignments, peer support and peer intercultural spiritual care.

**Disability Accommodations**

Iliff engages in a collaborative effort with students with disabilities to reasonably accommodate student needs.  Students are encouraged to contact their assigned advisor to initiate the process of requesting accommodations.  The advising center can be contacted at advising@iliff.edu or by phone at 303-765-1146.

**Professional Confidentiality and Mandatory Reporting**

All students must agree to abide by professional confidentiality in all matters, which means that they will preserve anonymity by disguising the identity of cases when seeking consultation and case reporting. Student disclosures to one another and to the professor will remain confidential, unless the law requires otherwise. In all cases, students must be aware of the mandatory reporting laws of the state in which they provide professional caregiving. If they are designated spiritual caregivers within their religious tradition, they need to also be aware of what their religious organization requires. If students have reason to suspect or have first-hand knowledge of recent, current, or ongoing child abuse or neglect perpetrated on a child currently under the age of 18 years, elder abuse, sexual and domestic violence, or threats of homicide or suicide in any of the pastoral situations they use for fulfilling the requirements of this course they need to seek immediate consultation with supervisors, denominational leaders, and the professor of this course so that proper reporting procedures can be ascertained. We will work together to establish an appropriate pastoral relationship with all parties facing these crises.

State laws on mandatory reporting are available at [State Laws on Mandatory Clergy Reporting](http://www.childwelfare.gov/systemwide/laws_policies/statutes/clergymandated.cfm) Colorado mandatory reporting requirements may be found at [Colorado Revised Statutes](http://www.michie.com/colorado/lpext.dll?f=templates&fn=main-h.htm&cp) 19-3-304, 1a, 2(aa, II, III); 13-90-107c.

**Requirements**

**Weekly reading responses** to discussion forums submitted by Monday (midnight) and responded to by Thursday midnight (56%)

Grading Rubric:

* Posting on time: Points deducted for late postings both on Monday and Thursday nights
* Quoting from each of the weekly readings: Points will be deducted if required weekly readings are not cited (with page #) in the Monday forum.
* Substantive use of concepts in both Monday and Thursday posts

**One journal assignment** following the outline provided online**: Due to your partner Feb 16, interview questions due Feb 21**. These students’ journal assignments will become the basis for the spiritual care conversations with your learning partner in week 8 (40%). When possible, local students will schedule these conversations with Prof. Doehring during times when they can come to Iliff. We will also Skype or use Google Hangout for journey student conversations.

**Submitting and revising the spiritual care conversation questions:** In preparation for leading a spiritual care conversation with a peer, each student will prepare a list of questions for their spiritual care conversation with their partner, following the outline provided online, and also the video conversation also provided online. These questions are due Feb 21, will be submitted to Prof. Doehring and their partner, for feedback from Prof. Doehring and revision of questions prior to the spiritual care conversations (4%).

#### Class Texts:

#### *All students are required to purchase*

Doehring, Carrie (2015. The practice of pastoral care (Revised and expanded). Louisville, KY: Westminster John Knox Press. ISBN 9780664238407 *This text is required for the prerequisite for this course and will be used for review purposes. If the prerequisite was waived or you read the first edition, please purchase this so you can read review chapters for this course.*

Levine, P. A. (2015). *Trauma and memory: Brain and body in a search for the living past: A practical guide for understanding and working with traumatic memory*. Berkeley, CA: North Atlantic Books.

#### *The following Course Articles and Chapters are available online.*

Butler, L. H., Jr. (2014). Religion, terror, and America: Pastoral care in the 21st century. *Pastoral Psychology, 63*(5-6), 537-550. doi: 10.1007/s11089-014-0612-6

Chen, B. (2012). Coping with death and loss: Confucian perspectives and the use of rituals. *Pastoral Psychology, 61*(5-6), 1037-1049. doi: 10.1007/s11089-012-0476-6

Csordas, T. J. (2005). Gender and healing in Navajo society. In L. L. Barnes & S. S. Sered (Eds.), *Religion and healing in America* (pp. 291-304). New York, NY: Oxford University Press.

Doehring, C. (2015a). Intercultural spiritual care in the aftermath of trauma. In F. Kelcourse & K. B. Lyon (Eds.), *Transforming wisdom: The practice of psychotherapy in theological perspective* (pp. 148-165). Eugene, OR: Wipf & Stock.

Doehring, C. (2015b). Resilience as the relational ability to spiritually integrate moral stress. *Pastoral Psychology, 64*(5), 635-649. doi: 10.1007/s11089-015-0643-7

Drescher, K. D., & Foy, D. W. (2010). When horror and loss intersect: Traumatic experiences and traumatic bereavement. *Pastoral Psychology, 59*, 147-158. doi: 10.1007/s11089-009-0262-2

Ellison, G. C., II. (2014). The way it is and the way it could be: fear, lessness and the quest for fearless dialoguesTM. *Pastoral Psychology, 63*(5-6), 625-639. doi: 10.1007/s11089-014-0610-8

Erzen, T. (2005). Sexual healing: religious and therapeutic conversion in the ex-gay movement. In L. L. Barnes & S. S. Sered (Eds.), *Religion and healing in America* (pp. 264-280). New York, NY: Oxford University Press.

Feldman, C. (2015, December 3). She who hears the cries of the world.

Harris, G. (2005). Healing in feminist Wicca. In L. L. Barnes & S. S. Sered (Eds.), *Religion and healing in America* (pp. 253-263). New York, NY: Oxford University Press.

hooks, b., & Ensler, E. (2014). Strike! Rise! Dance! Retrieved from *http://www.lionsroar.com/strike-rise-dance-bell-hooks-eve-ensler-march-2014/*.

Kinghorn, W. (2012). Combat trauma and moral fragmentation: A theological account of moral injury. *Journal of the Society of Christian Ethics, 32*(2), 57-74.

Litz, B., Stein, N., Delaney, E., Lebowitz, L., Nash, W. P., Silva, C., & Maguen, S. (2009). Moral injury and moral repair in war veterans: A preliminary model and intervention strategy. *Clinical Psychological Review, 29*(8), 695-706. doi: 10.1016/j.cpr.2009.07.003

Moore, D. L. (2009). Theorizing the "black body" as a site of trauma: implications for theologies of embodiment. *Theology & Sexuality, 15*(2), 175-188.

Nguyen, T.-T., Bellehumeur, C. R., & Malette, J. (2014). Women survivors of sex trafficking: a trauma and recovery model integrating spirituality/ Les femmes survivantes du trafic sexuel: un modèle portant sur le traumatisme et le rétablissement intégrant la spiritualité. *Counseling et Spiritualité, 33*(1), 111-133. doi: 10.2143/cs.33.1.3044833

Pargament, K. I., Desai, K. M., & McConnell, K. M. (2006). Spirituality: A pathway to posttraumatic growth or decline? In L. G. Calhoun & R. G. Tedeschi (Eds.), *Handbook of posttraumatic growth: Research and practice* (pp. 121-135). Mahwah, NJ: Erlbaum.

Rambo, S. (2013). Changing the conversation: Theologizing war in the twenty-first century. *Theology Today, 69*(4), 441-462.

Ren, Z. (2012). Spirituality and community in times of crisis: Encountering spirituality in indigenous trauma therapy. *Pastoral Psychology, 61*(5-6), 975-991. doi: 10.1007/s11089-012-0440-5

Rodríguez, A. (2008). God's protection of immigrants: A personal reflection from a Hispanic pastoral perspective. *Journal of Latin American Theology, 3*(2), 76-92.

Sheppard, P. I. (2008). Mourning the loss of cultural selfobjects: Black embodiment and religious experience after trauma. *Practical Theology, 1*(2), 233-257.

Tanner, M. N., Wherry, J. N., & Zvonkovic, A. M. (2013). Clergy who experience trauma as a result of forced termination. *Journal of Religion and Health, 52*(4), 1281-1295. doi: 10.1007/s10943-012-9571-3

Tanner, M. N., Zvonkovic, A. M., & Tanner, M. R. (2013). The perceptions of terminated ministers scale--revised. *Pastoral Psychology, 62*(1), 69-74. doi: 10.1007/s11089-012-0461-0

Willis, J. D. (2014). Community of 'neighbors': a Baptist-Buddhist reflects on the common ground of love. *Buddhist-Christian Studies, 34*, 97-106.

**Schedule of Readings. Further weekly instructions will be on the canvas course site.**

**WEEK 1. Post by Monday Jan. 4; reply by Thursday Jan. 7**

Review the course pages on Canvas

Read Doehring, C. (2015b). Resilience as the relational ability to spiritually integrate moral stress. *Pastoral Psychology, 64*(5), 635-649. doi: 10.1007/s11089-015-0643-7 (14 pages)

Read Doehring Notes on using spiritual practices while exploring moral stress (10 pages)

**Introduce yourself in your post by** answering these questions **in writing**:

1. Identify your degree program, how long you have been at Iliff, where you live and whether you have a faith tradition.

2. How did the readings help you understand the role of spiritual practices in exploring overwhelming life events (make sure you specifically cite from both articles)

3. Make a brief video OR attach a photo of yourself, telling us (either in the video or in writing) about the spiritual practice/s) you are going to try and use in this course. (In order to make a video, click on the "video" icon (This icon looks like an H, and is half way across the second row of formatting options, just after the V). Be sure to click Save for the video and Post on the Discussion. Be sure that your mike is not turned up too high; the results will be hard to understand.)

**WEEK 2 Post by Monday Jan. 11; reply by Thursday Jan. 14**

Read Doehring, C. (2015a). Intercultural spiritual care in the aftermath of trauma. In F. Kelcourse & K. B. Lyon (Eds.), *Transforming wisdom: The practice of psychotherapy in theological perspective* (pp. 148-165). Eugene, OR: Wipf & Stock. (17 pages)

Read Pargament, K. I., Desai, K. M., & McConnell, K. M. (2006). Spirituality: A pathway to posttraumatic growth or decline? In L. G. Calhoun & R. G. Tedeschi (Eds.), *Handbook of posttraumatic growth: Research and practice* (pp. 121-135). Mahwah, NJ: Erlbaum. (14 pages)

Review Doehring, Carrie (2015. Introduction, Chapters 1 and 2. The practice of pastoral care (Revised and expanded). Louisville, KY: Westminster John Knox Press. ISBN 9780664238407 (40 pages)

Read The Outline for the Journal Assignment

Read Carrie Doehring’s Journal Assignment

Read The Life Stressor Checklist

**WEEK 3 Post by Monday Jan. 18; reply by Thursday Jan. 21**

**Read** Levine,P. A. (2015). *Trauma and memory: Brain and body in a search for the living past: A practical guide for understanding and working with traumatic memory*. Berkeley, CA: North Atlantic Books. (You can skip chapter 6, making this reading about 120 pages)

**WEEK 4 Post by Monday Jan. 25; reply by Thursday Jan. 28**

Butler, L. H., Jr. (2014). Religion, terror, and America: Pastoral care in the 21st century. *Pastoral Psychology, 63*(5-6), 537-550. doi: 10.1007/s11089-014-0612-6 (14 pages)

Ellison, G. C., II. (2014). The way it is and the way it could be: fear, lessness and the quest for fearless dialoguesTM. *Pastoral Psychology, 63*(5-6), 625-639. doi: 10.1007/s11089-014-0610-8 (14 pages)

hooks, b., & Ensler, E. (2014). Strike! Rise! Dance! Retrieved from *http://www.lionsroar.com/strike-rise-dance-bell-hooks-eve-ensler-march-2014/*. (5 pages)

Moore, D. L. (2009). Theorizing the "black body" as a site of trauma: implications for theologies of embodiment. *Theology & Sexuality, 15*(2), 175-188. (13 pages)

Sheppard, P. I. (2008). Mourning the loss of cultural selfobjects: Black embodiment and religious experience after trauma. *Practical Theology, 1*(2), 233-257. (23 pages)

**WEEK 5 Post by Monday Feb. 1; reply by Thursday Feb. 4**

Drescher, K. D., & Foy, D. W. (2010). When horror and loss intersect: Traumatic experiences and traumatic bereavement. *Pastoral Psychology, 59*, 147-158. doi: 10.1007/s11089-009-0262-2

Litz, B., Stein, N., Delaney, E., Lebowitz, L., Nash, W. P., Silva, C., & Maguen, S. (2009). Moral injury and moral repair in war veterans: A preliminary model and intervention strategy. *Clinical Psychological Review, 29*(8), 695-706. doi: 10.1016/j.cpr.2009.07.003

Kinghorn, W. (2012). Combat trauma and moral fragmentation: A theological account of moral injury. *Journal of the Society of Christian Ethics, 32*(2), 57-74.

Rambo, S. (2013). Changing the conversation: Theologizing war in the twenty-first century. *Theology Today, 69*(4), 441-462.

**WEEK 6 Post by Monday Feb. 8; reply by Thursday Feb. 11**

Review Doehring, Carrie (2015. Chapter 5. The practice of pastoral care (Revised and expanded). Louisville, KY: Westminster John Knox Press. ISBN 9780664238407

Review Nelson, S. (2003). Facing evil: Evil's many faces: Five Paradigms for understanding evil. *Interpretation, 57*(4), 399-413.

Read two of the following:

Chen, B. (2012). Coping with death and loss: Confucian perspectives and the use of rituals. *Pastoral Psychology, 61*(5-6), 1037-1049. doi: 10.1007/s11089-012-0476-6

Csordas, T. J. (2005). Gender and healing in Navajo society. In L. L. Barnes & S. S. Sered (Eds.), *Religion and healing in America* (pp. 291-304). New York, NY: Oxford University Press.

Feldman, C. (2015, December 3). She who hears the cries of the world.

Harris, G. (2005). Healing in feminist Wicca. In L. L. Barnes & S. S. Sered (Eds.), *Religion and healing in America* (pp. 253-263). New York, NY: Oxford University Press.

Willis, J. D. (2014). Community of 'neighbors': a Baptist-Buddhist reflects on the common ground of love. *Buddhist-Christian Studies, 34*, 97-106.

**WEEK 7 Journal Assignments Due to your partners Feb 16, interview questions due Feb 21**

**WEEK 8 Skype/in person interviews** scheduled at these (Mountain Zone) times: each pair chooses one 2 hour time block.

Monday Feb 22, 4 – 6 pm

6 – 8 pm

Tuesday Feb 23 4 – 6 pm

6 – 8 pm

Wednesday Feb 24 9 – 11 am

 11 am – 1 pm  Carla Vogel (P) and Cindy Adams (P)

 1 pm – 3 pm

 3 pm – 5 pm

Thursday Feb 25 9 – 11 am

 11 am – 1 pm

 1 pm – 3 pm  Mary Ball (P) & Marisa Werner (P)

Friday Feb 26 10 a.m. – noon

**WEEK 9 Post by Monday Feb. 29; reply by Thursday Mar. 3**

**Read two of the following**

1. Erzen, T. (2005). Sexual healing: religious and therapeutic conversion in the ex-gay movement. In L. L. Barnes & S. S. Sered (Eds.), *Religion and healing in America* (pp. 264-280). New York, NY: Oxford University Press.

2. Nguyen, T.-T., Bellehumeur, C. R., & Malette, J. (2014). Women survivors of sex trafficking: a trauma and recovery model integrating spirituality/ Les femmes survivantes du trafic sexuel: un modèle portant sur le traumatisme et le rétablissement intégrant la spiritualité. *Counseling et Spiritualité, 33*(1), 111-133. doi: 10.2143/cs.33.1.3044833

3. Ren, Z. (2012). Spirituality and community in times of crisis: Encountering spirituality in indigenous trauma therapy. *Pastoral Psychology, 61*(5-6), 975-991. doi: 10.1007/s11089-012-0440-5

4. Rodríguez, A. (2008). God's protection of immigrants: A personal reflection from a Hispanic pastoral perspective. *Journal of Latin American Theology, 3*(2), 76-92.

5. Tanner, M. N., Wherry, J. N., & Zvonkovic, A. M. (2013). Clergy who experience trauma as a result of forced termination. *Journal of Religion and Health, 52*(4), 1281-1295. doi: 10.1007/s10943-012-9571-3 AND

Tanner, M. N., Zvonkovic, A. M., & Tanner, M. R. (2013). The perceptions of terminated ministers scale--revised. *Pastoral Psychology, 62*(1), 69-74. doi: 10.1007/s11089-012-0461-0

**WEEK 10 Discussion and evaluation of spiritually integrated trauma care Monday Mar. 7; reply by Thursday Mar. 10**