***Iliff School of Theology***

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

*Winter Quarter Online, 2016; 4 credits*

Carrie Doehring, PhD cdoehring@iliff.edu

**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
 |
| 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
 |
| 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.

#### *Doehring 2016 PTSD Course readings*

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

The readings this week help us understand how this course is designed to use our own trauma narratives in journal assignments and spiritual care conversations in order to integrate what we are learning. 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.

**By reading *The Outline for the Journal Assignment,* and *Carrie Doehring’s Journal Assignment***, you will start thinking about the overwhelming life experience you would like to write and talk about in your journal assignment shared with me and your learning partner. *The Life Stressor Checklist* prompts you to review the kinds of overwhelming life events you have experienced, which you might wish to write about. The purpose of the assignment is to spiritually integrate and learn from a personal experience *not to do psychotherapy on yourself or your learning partner.* I will guide you by giving feedback on the questions you draft for your spiritual care conversation with your learning partner, to make sure these are spiritual care and not psychotherapy questions.

As you can see from my sample journal assignment, I wrote about one of the most stressful childhood experiences I had had. I did this because it was an experience I had already worked on extensively in therapy, and I wanted to integrate theological reflections into the psychotherapy work I had done. Also, I had processed this life event and written about it, such that I felt safe sharing it in this written form with all of you in this course. While I did re-experience some post-traumatic stress in writing about this experience, I was able to cope with such stress by using spiritual practices.

In thinking about the life experience you might write about, I suggest that you choose an experience you have already worked on, which feels safe to share with your learning partner and me, and which has religious or spiritual significance (involves core beliefs about suffering, core values that shape your life, and core stress responses and coping patterns). You can experiment by trying to write the 300 word description while using your spiritual practices to cope with the stress of remembering. If you find yourself becoming so overwhelmed that your coping practices do not allow you to continue writing, then you can shift to writing about a different experience. It can be difficult to predict in advance how stressful such self-reflection and sharing can be, so experimenting with writing the 300 word summary is helpful.

I have used this kind of assignment in this course for the past six years. Students have shared a lot of different kinds of experiences, ranging from

* *sexual/physical violence, harassment, bullying* (like my journal assignment),
* *health crises* (chronic disability, health crises),
* *family crises* (combining work and parenting; caring for an aging parent),
* *relational crises* (ending a committed relationship; divorce of parents),
* *parental crises* (with children/teens), and
* *work* *crises* (horrible job/boss/work environment),
* *not* *fitting in and experiencing stress/aggression* because of religious, sexual, gender, racial identity and oppression,
* *ways of coping with stress that were life-limiting* (i.e. addictions).

While it is easier to write about a single overwhelming event, you can write about ongoing stressors by focusing on a representative event that typified the overwhelming stress. Feel free to consult with me by email about the experiences you considering for your journal assignment.

**The readings on intercultural spiritual care (Doehring, 2015)**, emphasize the differences between *spiritual care* of trauma and *psychotherapy*. We will not be doing psychotherapy on ourselves or each other. We will be engaged in spiritual care focusing on what makes spiritual care distinct:

1. *spiritual and religious ways of coping* with traumatic stress
2. *spiritual and religious meanings*: (a) understanding the embedded embodied theologies of trauma/spiritual orienting systems we internalized through family and culture and (b) co-constructing intentional theologies/spiritual orienting systems we would like to experience in our bodies, and enact in our beliefs, values, and ways of coping.

**The reading by Ken Pargament et al.** provides ways for us to assess whether our religious/spiritual coping and meanings are life-giving or life-limiting. The four criteria for assessment Pargament describes help us assess spiritual/religious coping and meanings both psychologically and theologically. Ken Pargament is one of the leading psychologists of religion in the world today and he does adjunct teaching at Iliff School of Theology. He will be co-teaching a praxis with me in the spring quarter on April 29/30. He will also be co-teaching a 4 credit week-long summer intensive on spiritually integrated care and counseling with me and Kelly Arora ( August 15-19).

**Questions to answer in this forum:**

1. *Anticipated Benefits:* Quoting specifically from both sets of readings by Doehring (the chapter on trauma and the book chapters from *The Practice of Pastoral Care*), highlight two or three anticipated benefits of using an intercultural approach to spiritual care in reflecting on, sharing, and having spiritual care conversations about an overwhelming life experience in your journal assignment.
2. *Risks:* Identify the risks for you of doing this kind of self-reflexive learning that draws upon your own life experience.
3. *Challenges:* Quoting specifically from both Doehring’s chapter on trauma and Pargament et al.’s chapter, what will be the challenges for you as a spiritual caregiver who will be leading a conversation with your learning partner about his or her journal assignment?

**BY THURSDAY,** post a reply to someone who has not yet had a reply at the time you began typing your reply (sometimes two replies come in at the same time; no worries if this happens).

**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)

The purpose of this course text is to highlight the physiological stress responses that are part of overwhelming life events, especially in different kinds of memories.

1. Quoting specifically from this book, what insights did you have about a memory of your own that you now understand better?
2. Quoting specifically from the text, how can Levine’s “Practical Guide” help us understand the work of spiritual integration we are doing in this course, either in working on one of our own memories or having a spiritual care conversation with our learning partner about his/her memory?
3. Quoting specifically from the text, identify a difference between the way Levine works on trauma in his therapy and what we can do as pastoral and spiritual caregivers.

Note: you will need to post your reply first before you can see your colleagues' posts.

**BY THURSDAY,**post a reply to someone to whom you have not yet replied in this course and who has not yet had a reply at the time you began typing your reply (sometimes two replies come in at the same time; no worries if this happens).

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

**Read:**

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)

The purpose of these readings is to help us reflect upon how aspects of our social identities (gender, race, ethnicity, social class, sexual orientation, able-bodiedness, and so on) shape overwhelming life events, in terms of our automatic stress responses, related emotions, and meanings. For example, in our Week 2 readings, you read about Frank the Vietnam veteran I described in Chapter 1 of the *Practice of Pastoral Care*. I created a chart to try and track how aspects of his social identity (social class, gender, identity as a veteran, racial/ethnic identity) shaped his embedded theology (the upper part of the box in the center, p. 33). In the chapter I wrote on pastoral care of trauma, you read case studies illustrating how aspects of social idnetity shaped trauma. In your reflections, several of you identified ways you automatically process stress. For example, Maria, you noted your tendency to intellectualize. Patrick, you noted your tendency to compare your social privleges and suffering to those with social disadvantages.

A key ingredient of the process of spiritual integration we are using in this course is to identify these automatic ways of coping and compassionately understand their origins in our family beliefs, values, patterns of coping and in our internalization of cultural beliefs, values, and ways of coping. By compassionately understanding the origins of these embodied theologies and the often life-and-death quality of these survivalist coping responses, we will likely experience the ways that self-compassion (fostered by our spiritual practices and the caring responses of our learning partner and professor [me!]) opens up a more transcendent horizon of meaning-making that is flexible, integrated, complex and connected to goodness experienced in our bodies and lives.

The readings this week look at how racial identity interacts with other aspects of identity (like gender, age, social class) to shape suffering. Look again at

Doehring Journal Assignment, paying close attention to how I described

* My lived theology
* Part 7: How the lived/embedded theology you experienced in your stress reactions/emotions were shaped by intersecting social systems….

This section of the journal assignment prompts you to reflect upon your social identity, as you can see from my example.

Referencing every single reading this week, what did you learn about how aspects of your formative family experiences and social identity shaped the ways you automatically cope with and make sense of stress, in comparison to the experiences described in each of our readings? For example, I might compare the experiences of racial identity described in the readings with my experience of my family’s Germanic-American middle class ethnic values which made me keep my vulnerability private and handle my fears on my own. My family’s ethnic values and social privileges discounted the reality of continual danger I felt as a young woman encountering sexual violence and harassment. I internalized cultural sexism in believing that there was something about me as a woman that attracted this coercive and violent sexual attention. It was up to me to be vigilant, always on the alert for sexual danger. In comparing my experiences to those in the readings, I can see how my hyper-vigilance is similar to the hypervigilance of those identified as black in a racist culture. On the other hand, my experience of social privilege did, in fact, provide a lot of safety and access to emergency help if needed. In addition, even though I did encounter a lot of unwanted sexual attention as a young woman, I was eventually able to use my social privileges to access help in the form of women’s support groups and therapy, that allowed me to spiritual integrate my experiences of trauma.

Note: you will need to post your reply first before you can see your colleagues' posts.

**BY THURSDAY, first,** post a reply to someone to whom you have not yet replied in this course and who has not yet had a reply at the time you began typing your reply (sometimes two replies come in at the same time; no worries if this happens). Feel free to make other responses as well.

**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.

These readings help us understand what happens when people feel responsible for trauma. Emerging research describes moral injury as a possible but not inevitable consequence of military service. These readings focus on the experiences of military service members and veterans. Warren Kinghorn, a VA psychiatrist with a PhD in theological ethics, and Shelly Rambo, a feminist theologian who writes about war, open up theological meanings of moral injury. Our readings in week 1 explored moral stress as an aspect of overwhelming life events for which we feel responsible. Moral injury is like a traumatic form of moral stress, that can accompany trauma involving real and also imagined self-blame.

1. Highlighting each of the readings in turn, describe what you learned about the psychological and theological dimensions of moral injury that would help you pay attention to these dynamics in listening to someone’s story.
2. Comment on whether/how any of the readings helped you understand psychological and/or theological dimensions of moral stress or injury in your own life experiences.

Note: you will not be able to see your colleagues posts until you have made your own post.

**BY THURSDAY,**post a reply to someone to whom you have not yet replied in this course and who has not yet had a reply at the time you began typing your reply (sometimes two replies come in at the same time; no worries if this happens). Feel free to make other responses as well.

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

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

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

**Read** Doehring and Jeavons, Synopsis of Nelson’s 5 Paradigms

**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.

The purpose of these readings is to help you work on your journal assignments, particularly the ways your remembered stress responses and related emotions (fear, shame, anger, guilt, etc.) generated a body/embedded theology of values, beliefs, and ways of coping with this stress/suffering that reflected family/cultural theologies of suffering (values, beliefs, ways of coping).

Remember to use your spiritual practices throughout this week’s assignment so that whenever you re-experience in your bodies the stress of memories, you can use a brief spiritual practice to center yourself and feel self-compassion. The use of these spiritual practices is absolutely vital to the process of spiritual integration we are using in doing these journal assignments.

In order to do this week’s assignment, you will need to have begun working on the 300 word description of the stressful/overwhelming/traumatic event that will be the narrative basis for your journal assignment. You can find the outline for the journal assingment in several places (week 2 forum; in the evaluation/assignment page on the course homepage); for your convenience have have included it here:

Please make sure you have read and are familiar with my sample journal assignment:

In this week’s assignment you are focusing on

**Journal Assignment Part 6: Elaborate the lived or immediate theology of values, beliefs, and coping that was energized by trauma/stress-related feelings.**

A key ingredient of the process of spiritual integration we are using in this course is to identify the automatic stress responses we had during and after this overwhelming event, which we will likely re-experience as we do this journal assignment; and the emotions that were part of this stress response (especially fear, shame, guilt, and anger—moral emotions that tend to cut us off from seeking support).

In this week’s reflections we are going to outline this automatic, embedded theology that arises out of these emotions, shaped by family and culture.

**Part 1**: Complete the following outline of the body/lived theology you experienced in the stressful event you will focus on in your journal assignment (Note: you do not need to share any narrative details about this event, but if you wish to, you could begin with a sentence summarizing the life stressor you are going to write about.)

MY LIVED THEOLOGY:

***Emotions***

***Coping***

***Values (Here is a list of possible values)***

***Beliefs***

**Part 2:** Use the readings this week to reflect upon the beliefs about suffering that were put into practice in how you automatically “made sense’ of this suffering at the time. Highlight whether/how these automatic beliefs might be similar to one or more of the theistic theologies that Susan Nelson writes about, and which I illustrate in Chapter 5 of my book (Please reference both of these readings explicitly):

Moral theologies

Redemptive theologies

Eschatologies of hope

Theologies of lament and protest

Theologies of ambiguous suffering

**Part 3:** Comparative perspectives: The additional readings this week give us comparative insights into the distinctive ways that religious/spiritual traditions make sense of suffering. Citing two of these readings, identify a striking difference between your internalized theology of suffering you have just described and how the two other traditions you read about understand suffering.

Note: you will not be able to read your colleagues’ posts until you have done your own post.

**BY THURSDAY,**post a reply to someone to whom you have not yet replied in this course and who has not yet had a reply at the time you began typing your reply (sometimes two replies come in at the same time; no worries if this happens). Feel free to make other responses as well.

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

Make available the interview questions that Ryan shared? The video/audio of Ryan’s conversation with me?

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

Monday Feb 22, 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)

**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**