**IST 3078 Crisis Care and Pastoral Theology**

**Online, Spring, 2016**

**Iliff School of Theology Denver, Colorado**

**Professor**

**Dr. Carrie Doehring**

**Course Description**

This course uses a practical theological approach that begins with life experiences (our own or care seeker’s) of crisis care that could include suicide,sexualassault,domestic violence,addiction,disability,andmentalillness with particular populations (military service personnel, veterans, and their families; young adults; those marginalized because of aspects of their identity like sexual minority groups, racial groups, those going through the court system, those who are homeless). Students will present case studies that focus on one of these specialized populations. For example, those training for or in military chaplaincy will focus their course work on military service personnel, veterans, and their families.

 We will use a narrative approach that identifies psychological and theological themes arising from the intersubjective intermingling of our stories and our care seekers’ stories. We will draw upon current research and theory in religious/theological and psychological studies, especially those exploring how the intersection of various aspects of identity give both caregivers and care seekers particular social privileges and disadvantages in the current crisis. We will use these perspectives to begin to cocreate psychological and theological meanings around suffering and the ways that spiritual practices and theological meanings provide unique resources to those in crisis. This course helps students continually form and reform identities as pastoral and spiritual caregivers that integrate their own spiritual experiences with critical thinking in order to provide socially just spiritual care within a complex world in ways that deeply engage religious and cultural traditions.

**Iliff MDiv 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**

To use a practice theological method to develop more complex theological meanings arising from challenging care crises with particular populations.

To develop and articulate an interdisciplinary understanding of particular crises (suicide,sexualassault,domestic violence,addiction,disability,andmentalillness) with particular populations (military service personnel, veterans, and their families; young adults; those marginalized because of aspects of their identity like sexual minority groups, racial groups, those going through the court system, those who are homeless).

To develop and articulate appropriate pastoral skills for responding to persons whose social identity both exacerbates and helps them spiritually integrate crisis experiences by drawing upon spiritual practices and meanings. Attention will be paid to the knowledge of the caregiver’s role and to how their attitudes toward particular crises and aspects of social identity may function to promote or to hinder adequate fulfillment of pastoral responsibilities related to crisis care.

To develop, and evaluate resources for spiritual care and religious leadership in relation to particular crises and populations.

**Teaching Methods**

A variety of methods will be utilized to accomplish the purposes of this course: lectures, readings, discussions, brief papers, experiential exercises, case studies, and non-print media will be used at appropriate points.

**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**

1. Class participation: class members will be expected to do the readings and reference them in weekly reading forums. **(50%)**

2. Case study on a particular kind of crisis care **(50%)**: Students will sign up by week 2 to develop and submit a case study on one of the topics in weeks 3 – 8 or on a topic of their own choosing, to be presented in week 9. Papers are due one week in advance of the week they will be read. For example, students writing about military sexual trauma will submit their paper to Professor Doehring one week before this topic comes up, so that she can post it as a required reading for that week. Guidelines for case studies will be posted on Canvas.

**Policies on Academic Integrity**

The School’s policies on academic integrity, incompletes and pass/fail options are found in the *Masters Student Handbook.*

**Canvas Courseware and Iliff Helpdesk**

Students must be familiar with Canvas to succeed in this online format. Please consult My.Iliff for tutorials and email or phone Iliff’s HelpDesk with questions about navigating the technical components of the course. The HelpDesk may be contacted by email at helpdesk@iliff.edu or by phone at (303) 909-9321. If you have not done so please register the email you use most frequently in the Course page for this course.

**IST 3078 Weekly Topics and Readings**

**Week 1. Introducing ourselves**

**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 Spiritually integrated care due 2/29**

*The purpose of our readings this week is to gain familiarity with using an interdisciplinary approach that combines theology, psychology, and pastoral care perspectives and practices. The first required reading (Doehring, 2015) introduces you to the postmodern liberative method we are using in this course. The artilce by Vieten et al (2013) is the best description of how behavioral health practitioners should respect the religious values and beliefs of their clients. We will be practicing this respect for each other when we reply to posts. In order to gain a better sense of the different values we hold, I’d like you each to go on this website:*

[www.moralfoundations.org](http://www.moralfoundations.org) *and read about the moral foundations research reported on the homepage and then register at* [www.YourMorals.org](http://www.yourmorals.org/), *and take the "Moral Foundations Questionnaire." We tend to assume at Iliff that everyone shares the same basic value set and political orientation (a more liberal value set). Becoming more aware of what your value set is, and how it might different from others is an important aspect of intercultural respect.*

*I have included two other required readings which help us become more aware of self-care and our tendencies toward compassion fatigue and moral stress, especially at this time in the academic year. After doing these required readings, choose one of the optional readings that helps you think some more about the particular kinds of stress you experience.*

*Please answer these questions in your post:*

1. *What do you find challenging about a cross-disciplinary method that draws upon theology, pastoral theology and psychology in practicing intercultural spiritual care that fully respects each person’s values, beliefs, and spiritual practices (specifically cite the readings from Doehring and Vieten in your post)*
2. *What did you learn about your own experiences of compassion fatigue/moral stress from the readings by Nayar, Forster, and your optional reading?*
3. *In completing the moral inventory, what did you learn about your values, and how might this inventory and related research help you respect those whose values are different?*

Post a reply by 4/1 to someone who has not yet had a reply.

*Required readings:*

Doehring, C. (2015). The challenges of being bilingual: Methods of integrating psychological and religious studies. In E. A. Maynard & J. L. Snodgrass (Eds.), *Understanding pastoral counseling* (pp. 87-99). New York, NY: Springer.

Nayar, U. S. (2015). The right to childhood: Reflections on the 2014 Nobel Peace Prize. *Child Abuse & Neglect, 44*, 5-7. doi: 10.1016/j.chiabu.2015.04.008

Vieten, C., Scammell, S., Pilato, R., Ammondson, I., Pargament, K., & Lukoff, D. (2013). Spiritual and religious competencies for psychologists. *Psychology of Religion and Spirituality, 5*(3), 129-144. doi: 10.1037/a0032699.supp

Forster, D. (2009). Rethinking compassion fatigue as moral stress. *Journal of Ethics in Mental Health, 4*(1), 1-4.

*Choose one of the following:*

Bland, H. W., Melton, B. F., Welle, P., & Bigham, L. (2012). Stress tolerance: New challenges for millennial college students. *College Student Journal, 46*(2), 362-375.

Doehring, C. (2015). Introduction & Chapter 1. *The practice of pastoral care: A postmodern approach* (Revised and expanded ed.). Louisville, KY: Westminster John Knox.

Doehring, C. (2013). New directions for clergy experiencing stress: Connecting spirit and body.0020s*Pastoral Psychology 62*(5), 623-638. doi: 10.1007/s11089-013-0512-1

Harris, P. R. (2011). Self-affirmation and the self-regulation of health behavior change. *Self and Identity, 10*(3), 304-314. doi: 10.1080/15298868.2010.517963

Levy, H. C., Conoscenti, L. M., Tillery, J. F., Dickstein, B. D., & Litz, B. T. (2011). Deployment stressors and outcomes among Air Force chaplains. *Journal of Traumatic Stress, 24*(3), 342-346. doi: 10.1002/jts.20646

Neff, K. D. (2009). The role of self-compassion in development: A healthier way to relate to oneself. *Human Development, 52*(4), 211-214. doi: 10.1159/000215071

Neff, K. D., & McGehee, P. (2010). Self-compassion and psychological resilience among adolescents and young adults. *Self and Identity, 9*(3), 225-240. doi: 10.1080/15298860902979307

**Week 3 Theories of intersectionality: Focusing on our bodies and disabilities Due 3/5 (Case study due 2/29)**

Arora, K. (2009). Models of understanding chronic illness: Implications for pastoral theology and care. *Journal of Pastoral Theology, 19*(1), 22-37.

Creamer, D. (2012). Disability theology. *Religion Compass, 6*(7). doi: 10.1111/j.1749-8171.2012.00366.x

Ramsay, N. J. (2013). Intersectionality: A model for addressing the complexity of oppression and privilege. *Pastoral Psychology, 63*(4), 453-469. doi: 10.1007/s11089-013-0570-4

*Choose one of the following:*

Dunlap, S. J. (2010). Culture-coded care: Ecclesial beliefs, practices, and artifacts in response to illness. In J. F. Maynard, L. M. Hummel & M. C. Moschella (Eds.), *Pastoral bearings: Lived religion and pastoral theology* (pp. 75-89). Lanham, MD: Rowman & Littlefield.

Sheppard, P. I. (2015). Building communities of embodied beauty. In D. P. Andrews & R. L. Smith Jr. (Eds.), *Black practical theology* (pp. 97-111). Waco, TX: Baylor University Press.

Tavernise, S. (2016). Disparity in life spans of the rich and the poor is growing. New York Times. February 12, 2016.

Whitehead, J. (2016). Ghosts and guests: Persons living with mental illness, social isolation, and belonging.

**Week 4 Disaster first aid Due 4/12 Case study due 4/5**

Graham, L. K. (2006). Pastoral theology and catastrophic disaster. *Journal of Pastoral Theology, 16*(2), 1-17.

Graham, L. K. (2013). Political dimensions of pastoral care in community disaster responses. *Pastoral Psychology, 63*(4), 471-488. doi: 10.1007/s11089-013-0571-3

*Psychological First Aid for Religious Leaders 7-09* [PDF in Canvas Course Files]

Nilsson, S., Sjöberg, M., Kallenberg, K., & Larsson, G. (2011). Moral stress in international humanitarian aid and rescue operations: A grounded theory study. *Ethics & Behavior, 21*(1), 49-68. doi: 10.1080/10508422.2011.537570

Theuring, A. (2014). Holding hope and doubt: An interreligious theopoetic response to public tragedies. *Cross Currents, 64*(4), 549-565. doi: 10.1111/cros.12104

**Week 5 Substance use disorders, Sexual addictions Due 4/19; Case study due 4/12**

Allen, J. P., Nieuwsma, J. A., & Meador, K. G. (2014). The role of military and veterans affairs chaplains in the treatment of alcohol problems. *Pastoral Psychology, 63*(1), 1-11. doi: http://0-dx.doi.org.bianca.penlib.du.edu/10.1007/s11089-012-0501-9

Aubrey, 2015. *Rethinking alcohol: Can heavy drinkers learn to cut back?* NPR interview March 23, 2015

Dearing, R. L., Stuewig, J., & Tangney, J. P. (2005). On the importance of distinguishing shame from guilt: Relations to problematic alcohol and drug use. *Addictive Behaviors, 30*(7), 1392-1404. doi: 10.1016/j.addbeh.2005.02.002

Demant, J. (2007). Youthful drinking with a purpose: Intersections of age and sex in teenage identity work. *NAT Nordisk alkohol & narkotikatidskrift, 24*(2), 149-176.

Doehring, C. (2014). Emotions and change in intercultural spiritual care. *Pastoral Psychology, 63*(5), 583-596. doi: 10.1007/s11089-014-0607-3

Johnson, T. J. (2013). Addiction and the search for the sacred: Religion, spirituality, and the origins and treatment of substance use disorders. In K. I. Pargament, A. Mahoney & E. P. Shafranske (Eds.), *APA handbook of psychology, religion, and spirituality Vol. 2: An applied psychology of religion and spirituality.* (Vol. Two, pp. 297-317). Washington, DC: American Psychological Association.

Mereish, E. H., & Bradford, J. B. (2014). Intersecting identities and substance use problems: Sexual orientation, gender, race, and lifetime substance use problems. *Journal of Studies on Alcohol & Drugs, 75*(1), 179-188.

Pargament, K. (2014). The pursuit of false gods: Addressing the spiritual dimension of addictions in counselling. In T. S. J. O'Connor, K. Lund & P. Berendsen (Eds.), *Psychotherapy: Cure of the soul* (pp. 245-254). Waterloo, Canada: Waterloo Lutheran Seminary.

*Sexual addictions & pornography*

Video of the role play

Buhi, E. R., Blunt, H., Wheldon, C., & Bull, S. S. (2014). Sexuality and new technologies. In D. L. Tolman, L. M. Diamond, J. A. Bauermeister, W. H. George, J. G. Pfaus & L. M. Ward (Eds.), *APA handbook of sexuality and psychology, Vol. 2: Contextual approaches.* (pp. 77-101). Washington, DC: American Psychological Association.

Grubbs, J. B., Exline, J. J., Pargament, K. I., Hook, J. N., & Carlisle, R. D. (2014). Transgression as addiction: Religiosity and moral disapproval as predictors of perceived addiction to pornography. *Archives of Sexual Behavior*.

Hald, G. M., Seaman, C., & Linz, D. (2014). Sexuality and pornography. In D. L. Tolman, L. M. Diamond, J. A. Bauermeister, W. H. George, J. G. Pfaus & L. M. Ward (Eds.), *APA handbook of sexuality and psychology, Vol. 2: Contextual approaches.* (pp. 3-35). Washington, DC: American Psychological Association.

Knauss, S. (2009). Transcendental relationships? a theological reflection on cybersex and cyber-relationships. *Theology & Sexuality, 15*(3), 329-348.

**Week 6 Traumatic loss and death; Moral stress and injury due 2/26; case study due 4/19**

Anderson, H. (2010). Common grief, complex grieving. *Pastoral Psychology, 59*(2), 127-136.

Currier, J. M., Drescher, K. D., & Harris, J. I. (2014). Spiritual functioning among veterans seeking residential treatment for PTSD: A matched control group study. *Spirituality in Clinical Practice, 1*(1), 3-15.

Currier, J. M., Holland, J. M., & Drescher, K. D. (2015). Spirituality factors in the prediction of outcomes of PTSD treatment for U.S. military veterans. *Journal of Traumatic Stress, 28*(1), 57-64. doi: 10.1002/jts.21978

Drescher, K. D., Foy, D. W., Kelly, C., Leshner, A., Schutz, K., & Litz, B. (2011). An exploration of the usefulness of the construct of moral injury in war veterans. *Traumatology, 17*(8), 8-13. doi: 10.117/1534765610395615

Drescher, K. D., Nieuwsma, J. A., & Swales, P. J. (2013). Morality and moral injury: Insights from theology and health science. *Reflective Practice: Formation and Supervision in Ministry, 33*, 50-61.

Farnsworth, J. K., Drescher, K. D., Nieuwsma, J. A., Walser, R. B., & Currier, J. M. (2014). The role of moral emotions in military trauma: Implications for the study and treatment of moral injury. *Review of General Psychology, 18*(4), 249-262. doi: 10.1037/gpr0000018

Harris, J. I., Park, C. L., Currier, J. M., Usset, T. J., & Voecks, C. D. (2015). Moral injury and psycho-spiritual development: Considering the developmental context. *Spirituality in Clinical Practice*. doi: 10.1037/scp0000045

Kopacz, M. S., & Connery, A. L. (2015). The veteran spiritual struggle. *Spirituality in Clinical Practice, 2*(1), 61-67. doi: 10.1037/scp0000059

Isaac, L. M.-L. (2015). Reborn on the Fourth of July: https://www.faithandleadership.com/logan-mehl-laituri-isaac-reborn-fourth-july.

Moon, Z. (2015). *Coming home: Military service, reintegration, and the role of the church*. St. Louis, MO: Chalice Press.

Sherman, M. D., Harris, J. I., & Erbes, C. (2015). Clinical approaches to addressing spiritual struggle in veterans with PTSD. *Professional Psychology: Research and Practice, 46*(4), 203-212. doi: 10.1037/pro0000020

Tait, R., Currier, J. M., & Harris, J. I. (2016). Prayer coping, disclosure of trauma, and mental health symptoms among recently deployed United States veterans of the Iraq and Afghanistan conflicts. *The International Journal for the Psychology of Religion, 26*(1), 31-45. doi: 10.1080/10508619.2014.953896

Vargas, A. F., Hanson, T., Kraus, D., Drescher, K., & Foy, D. (2013). Moral injury themes in combat veterans’ narrative responses from the National Vietnam Veterans’ Readjustment Study. *Traumatology, 19*(3), 243-250. doi: 10.1177/1534765613476099

**Week 7 Sexual and intimate partner violence, Military sexual trauma Due 5/3; case study due 4/26**

*Pastoral Theology*

Cooper-White, P. (2012). *The cry of Tamar: Violence against women and the church's response* (2nd ed.). Minneapolis, MN: Fortress Press.

Doehring, C. (2015). 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.

Fortune, M. (2005). *Sexual violence: The sin revisited*. Cleveland, OH: Pilgrim Press.

Harris, J. I., & Leak, G. K. (2013). The Revised Faith Development Scale: An option for a more reliable self-report measurement of postconventional religious reasoning. *Research in the Social Scientific Study of Religion, 24*, 1-13. doi: 10.1163/9789004252073\_002

Harris, J. I., Leak, G. K., Dubke, R., & Voecks, C. (2015). Religious strain and postconventional religiousness in trauma survivors. *Psychology of Religion and Spirituality, 7*(2), 173-178. doi: 10.1037/rel0000026

Rudolfsson, L., & Tidefors, I. (2015). The struggles of victims of sexual abuse who seek pastoral care. *Pastoral Psychology, 64*(4), 453-467. doi: 10.1007/s11089-014-0638-9

Sheppard, P. I. (2006). No rose-colored glasses: Womanist practical theology and response to sexual violence. *Covenant Quarterly, 64*(1-3), 241-256.

*Military Sexual Trauma*

Anonymous. (2015). Being my own Virgil: My journey through Inferno from military sexual trauma. *Psychological Services, 12*(4), 339-343. doi: 10.1037/a0039201

Holland, K. J., Rabelo, V. C., & Cortina, L. M. (2014). Sexual assault training in the military: Evaluating efforts to end the 'invisible war'. *American Journal of Community Psychology, 54*(3-4), 289-303. doi: 10.1007/s10464-014-9672-0

Holliday, R., Williams, R., Bird, J., Mullen, K., & Surís, A. (2015). The role of cognitive processing therapy in improving psychosocial functioning, health, and quality of life in veterans with military sexual trauma-related posttraumatic stress disorder. *Psychological Services, 12*(4), 428-434. doi: 10.1037/ser0000058

Johnson, N. L., Robinett, S., Smith, L. M., & Cardin, S. (2015). Establishing a new military sexual trauma treatment program: Issues and recommendations for design and implementation. *Psychological Services, 12*(4), 435-442. doi: 10.1037/ser0000061

Katz, L. S. (2015). *Warrior renew: Healing from military sexual trauma*. New York, NY: Springer Publishing.

Katz, L. S. (2016). What is military sexual trauma? In L. S. Katz (Ed.), *Treating military sexual trauma* (pp. 3-23). New York, NY: Springer Publishing.

Leslie, K. (2005). "Ma’am, can I talk with you?” Pastoral care with survivors of sexualized violence at the United States Air Force Academy *Journal of Pastoral Theology, 15*(1), 78-92.

Mattocks, K. M., Haskell, S. G., Krebs, E. E., Justice, A. C., Yano, E. M., & Brandt, C. (2012). Women at war: Understanding how women veterans cope with combat and military sexual trauma. *Social Science and Medicine, 74*, 537-545. doi: 10.1016/j.socscimed.2011.10.039

Millegan, J., Milburn, E. K., LeardMann, C. A., Street, A. E., Williams, D., Trone, D. W., & Crum‐Cianflone, N. F. (2015). Recent sexual trauma and adverse health and occupational outcomes among U.S. Service women. *Journal of Traumatic Stress, 28*(4), 298-306. doi: 10.1002/jts.22028

Mondragon, S. A., Wang, D., Pritchett, L., Graham, D. P., Plasencia, M. L., & Teng, E. J. (2015). The influence of military sexual trauma on returning OEF/OIF male veterans. *Psychological Services, 12*(4), 402-411. doi: 10.1037/ser0000050

O’Brien, C., Keith, J., & Shoemaker, L. (2015). Don’t tell: Military culture and male rape. *Psychological Services, 12*(4), 357-365. doi: 10.1037/ser0000049

Street, A. E., Vogt, D., & Dutra, L. (2009). A new generation of women veterans: Stressors faced by women deployed to Iraq and Afghanistan. *Clinical Psychology Review, 29*(8), 685-694. doi: 10.1016/j.cpr.2009.08.007

*Intimate Partner Violence*

Mahoney, A., Abadi, L., & Pargament, K. I. (2015). Exploring women's spiritual struggles and resources to cope with intimate partner aggression. In A. J. Johnson (Ed.), *Religion and men's violence against women* (pp. 45-59). New York, NY: Springer Science + Business Media.

Rayburn, C. A. (2015). Ecclesiastical policies versus lived social relationships: Gender parity, attitudes, and ethics. In A. J. Johnson (Ed.), *Religion and men's violence against women.* (pp. 27-44). New York, NY: Springer Science.

Website for [faith trust institute](http://faithtrustinstitute.org/)

Website for [DU sexual awareness week](http://blogs.du.edu/magazine/campus-community/sexual-assault-awareness-week-works-to-raise-assault-understanding)

**Week 8 Suicide and suicidality Due 5/10; case study due 5/3**

Bryan, A. O., Theriault, J. L., & Bryan, C. J. (2015). Self-forgiveness, posttraumatic stress, and suicide attempts among military personnel and veterans. *Traumatology, 21*(1), 40-46. doi: 10.1037/trm0000017

Bryan, C. J., Graham, E., & Roberge, E. (2015). Living a life worth living: Spirituality and suicide risk in military personnel. *Spirituality in Clinical Practice, 2*(1), 74-78. doi: 10.1037/scp0000056

Currier, J. M., Kuhlman, S., & Smith, P. N. (2015a). Empirical and ethical considerations for addressing spirituality among veterans and other military populations at risk for suicide. *Spirituality in Clinical Practice, 2*(1), 68-73. doi: 10.1037/scp0000057

Currier, J. M., Kuhlman, S., & Smith, P. N. (2015b). Spirituality, meaning, and suicide. *Spirituality in Clinical Practice, 2*(1), 82-83. doi: 10.1037/scp0000055

Currier, J. M., Smith, P. N., & Kuhlman, S. (2015). Assessing the unique role of religious coping in suicidal behavior among U.S. Iraq and Afghanistan veterans. *Psychology of Religion and Spirituality*. doi: 10.1037/rel0000055

Harmon, L. M., Cooper, R. L., Nugent, W. R., & Butcher, J. J. (2016). A review of the effectiveness of military suicide prevention programs in reducing rates of military suicides. *Journal of Human Behavior in the Social Environment, 26*(1), 15-24. doi: 10.1080/10911359.2015.1058139

Joiner, T. E., Jr. (2005). *Why people die by suicide*. Cambridge, MA: Harvard University Press.

Kopacz, M. S. (2013). Providing pastoral care services in a clinical setting to veterans at-risk of suicide. *Journal of Religion and Health, 52*(3), 759-767. doi: 10.1007/s10943-013-9693-2

Kopacz, M. S., Hoffmire, C. A., Morley, S. W., & Vance, C. G. (2015). Using a spiritual distress scale to assess suicide risk in Veterans: An exploratory study. *Pastoral Psychology, 64*(3), 381-390. doi: 10.1007/s11089-014-0633-1

Ramchand, R., Ayer, L., Geyer, L., & Kofner, A. (2015). Army chaplains’ perceptions about identifying, intervening, and referring soldiers at risk of suicide. *Spirituality in Clinical Practice, 2*(1), 36-47. doi: 10.1037/scp0000053

Rudd, M. D. (2012). The clinical risk assessment interview. In R. I. Simon & R. E. Hales (Eds.), *The American Psychiatric Publishing textbook of suicide assessment and management* (2nd. ed., pp. 57-73). Arlington, VA: American Psychiatric Publishing.

Selby, E. A., Anestis, M. D., Bender, T. W., Ribeiro, J. D., Nock, M. K., Rudd, M. D., . . . Joiner, T. E. (2010). Overcoming the fear of lethal injury: Evaluating suicidal behavior in the military through the lens of the interpersonal–psychological theory of suicide. *Clinical Psychology Review, 30*(3), 298-307. doi: 10.1016/j.cpr.2009.12.004

**Week 9 Crisis Care: Other Topics Due 5/17 Case studies due 5/10**

**Week 10 Reflecting our learning**

**Alphabetical bibliography for reference purposes**

Allen, J. P., Nieuwsma, J. A., & Meador, K. G. (2014). The role of military and veterans affairs chaplains in the treatment of alcohol problems. *Pastoral Psychology, 63*(1), 1-11. doi: http://0-dx.doi.org.bianca.penlib.du.edu/10.1007/s11089-012-0501-9

Anderson, H. (2010). Common grief, complex grieving. *Pastoral Psychology, 59*(2), 127-136.

Anonymous. (2015). Being my own Virgil: My journey through Inferno from military sexual trauma. *Psychological Services, 12*(4), 339-343. doi: 10.1037/a0039201

Arora, K. (2009). Models of understanding chronic illness: Implications for pastoral theology and care. *Journal of Pastoral Theology, 19*(1), 22-37.

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