This sample verbatim is taken from Doehring (2015) Chapter 2.

In this sample Assignment I am writing as the student who role played the caregiver Sam Lee, and Mrs. Wood is the student role playing someone seeking care.

*Note on how to begin to work on the assignment: I would begin drafting this sample assignment by transcribing everything I said as Rev. Lee. It would also be helpful to summarize what Mrs. Woods said so the conversation would make sense.*

*The next step would be to pick out the five statements I want to comment on, making sure that I would be able to reference all of the concepts covered in the readings. I will highlight these concepts so I can keep track and make sure I have referenced all the concepts in my commentary. This is a first draft and I will need to go back and find quotations from the readings and course resources and forums to elaborate my commentary.*

PARTS 1 & 2 Transcription of what I said and commentary

Summary of the conversation and how it began:

As the caregiver, I role played the Rev. Sam Lee, who arranged a meeting with a middle-aged woman of Korean heritage who attended worship at my Korean Methodist Church for the first time. She asked whether she could come and see me about a family problem. Mrs. Woods opens the conversation by talking about her mother who is Korean. Mrs. Woods’ father was an American soldier in the Korean War when he met her. Her mother cut herself off from her past when she married and moved to the US, and never became involved in a Korean-American congregation like my congregation. Mrs. Woods herself has never been to a Korean American congregation and usually worships elsewhere.

Rev. Lee (1): I’m glad you visited. (Brief silence)

***First Commentary***

*Commitment to my own spiritual integration: I prepared for this conversation using a welcoming prayer kind of meditation so that I would be able to keep track of my emotional responses and not become too anxious. I would like to be able to use a brief breath prayer when I am anxious in the conversation so that I can regulate my emotions, especially if there are moments of silence, like the one above. [I would insert a quote from Doehring/learning goals about the importance of self-differentiation and spiritual integration].*

*Intercultural empathy: My partner who role played Mrs. Woods wrote this comment in the week 6 forum: “I found the moments of silence near the beginning of the conversation a little unsettling, since I was waiting for the caregiver to take the lead and ask more questions.” I wonder now whether I let the silence go on for too long, and also whether my eye contact was perhaps too much. She was role playing someone in an older generation than me who might have expected the minister to take the lead. When I allowed silence near the beginning of the conversation this could have been culturally insensitive of me [quote for Doehring about intercultural capacity; also use of silence. Note: our textbook had a detailed index which can be helpful for finding aspects of spiritual care you want to describe].*

Mrs. Wood has come to find out more about Korean women her mother’s age (late seventies). Her mother is now a widow. She notes that her father died about a year ago and her parents didn’t have a very close marriage.

**Rev. Lee (2): Not a close marriage?**

***Second Commentary***

*Theological empathy: I tried, as much as I could, to echo back the words Mrs. Woods used. I was trying to avoid using my own language, like saying that it sounds like they had a dysfunctional marriage, but then I would risk slipping into a therapeutic paradigm of care [Quote from Doehring about what this is].*

*In the week 7 forum, Professor Doehring commended me for echoing back Mrs. Woods’ language but wondered whether in my trying to avoid sounding like a therapist, my deliberate echoing might have made me seem like a therapist in spite of my best intentions. She wondered if it would have been helpful to add a comment like, “that sounds really difficult” (Doehring, Week 7 forum). My partner who role played Mrs. Woods affirmed in her response that she did find me pretty opaque at this early point in the conversation and would have liked more direct expressions of support (My partner, Week 7 forum).*

Mrs. Woods adds that her mother is almost a recluse; comes to visit a couple of times a year.

Rev. Lee (3): You’ve been concerned about her.

Mrs. Wood describes her mother as a mystery to me, but notes she is saying more about her past; things that others would judge her for.

Rev. Lee (4): How so?

Mrs. Wood says her mom met her dad when she worked in a bar when she was 14, where men picked her up.

Rev. Lee (5): That sounds very difficult.

Mrs. Wood was shocked to hear this.

Rev. Lee (6): You probably have a lot of questions about your mother now.

**Rev. Lee (7): I’ve known women who met their husbands in similar ways. Would it be helpful to hear a little about my experience as you try to make sense of this?**

***Third Commentary***

*Self-Differentiation: I regret now that I moved into a kind of teaching mode here because I was getting a little anxious and maybe even defensive about my culture, and annoyed with Mrs. Woods because she knew so little about her Korean heritage. In retrospect, I wish I had demonstrated more theological empathy by asking her more about her feelings and then the kinds of beliefs and values she had about her mother arising out of these feelings (her lived theology of motherhood). In some ways I moved into a more traditional or historical approach to pastoral care by becoming a teacher at this point and using my authority that way.*

*One member of my week 8 group noted that he thought I wasn’t really in danger of using a more historical approach because I wasn’t actually referencing tradition Christian doctrines (Student, Week 8 Forum). He thought someone using a historical approach might have raised questions about sin and forgiveness.*

**Rev. Lee (8): The women I’ve known don’t talk about their past because many feel ashamed. Some in the older generation make assumptions about a Korean woman of her age married to a veteran. I am concerned about this kind of prejudice. We have tried to create a place here where everyone feels welcome.**

***Fourth Commentary***

*Self-differentiation and spiritual integration: I wish now I had not continued on in this vein. I wish I had used a spiritual practice to center myself, because I became too invested in creating my own meanings for Mrs. Woods. This wasn’t a process of co-creating meanings. I was the one generating all of the meanings at this point. I think I might have been trying to demonstrate use of critical thinking skills in theology by providing cultural background. I should have been using critical thinking skills in psychology of religion to wonder about Mrs. Woods potential religious and spiritual struggles. [It would be helpful to use specific quotes from the readings to understand what I might have done better, looking especially at our power differential.]*

Mrs. Wood says she has felt welcomed. She feels so stupid that she never suspected anything.

**Rev. Lee (9): I’m sorry you feel stupid now; there was so much you didn’t know.**

***Fifth Commentary***

*Intercultural spiritual care and religious struggles: I wish now I had followed up by asking her what helps when she feels this way. This might have gotten us into exploring practices and ways of coping that connect her with goodness [quote importance of this from Doehring]. I could have said something about research on religious struggles, in order to try using a more evidence-based approach. [elaborate this research and how it might have been helpful].*

Mrs. Wood thought Rev. Lee might judge her because he is a Korean minister.

Rev. Lee (10): I’m glad you came and appreciate your saying that you hesitated. It sounds like it was hard to imagine talking to me about this.

Mrs. Wood would like to meet again. She doesn’t feel comfortable with him offering prayer.

Rev. Lee (12): Not at all; I appreciate your candor. I hope to see you again on a Sunday morning, and you can always call the office and arrange another conversation.

**PART 3 Draft of the learning goals**

1. From watching the video of myself I learned that even though I feel quite anxious on the inside, my tone of voice sounds calm. I know that the centering prayer I did before our conversation helped me emotionally regulate my anxiety and separate my story from my care seeker’s as the conversation began. However, my feelings of being irritated and inpatient with the care seeker prompted me to begin teaching her (see Rev. Lee 7 and 8). I also learned from the week 7 and 8 responses [cite] that my care seeker experienced me as shifting attention away from her. I noticed in the video that my voice became louder and I shifted back in my chair, away from her…..[add more reflections on difficulties self-differentiating at this point in the conversation.]
2. My learning goals are to……
3. I want to discuss these learning goals with Dr. Jason Whitehead when we talk about the assessment measures I took and my contextual education internship. I would also like to involve the pastor of the church where I am working to give me feedback on how I interact with others at the church staff meetings we attend, especially when conflictual matters arise.
4. Support I will need: I’d like to find out whether spiritual direction would be helpful to try for the next 6 months or so, especially in finding spiritual practices that I can use more intentionally to prepare for and in the midst of difficult conversations that stir up feelings for me, especially impatience. I also have access to an employee assistance program which I’d like to use to gain a better understanding of how I can care for myself in order to care for others. I feel stuck in using a way of coping with stress that provides immediate relief but which makes me feel crummy about myself afterwards. I’d like to get help seeing if I can replace this habitual way of coping with stress with a more spiritually integrative way of coping with stress.

**CHECKLIST Make sure you have done the following:**

**Did you reference and quote from the following:**

1. Your posts and the responses from faculty and peers from *weeks 6, 7, and 8*. Identify the important insights you articulated and important insights articulated in responses to your posts that you would like to quote in your assignment here.
2. P**ower point slides:**[**Approaches to Pastoral and Spiritual Care.pptx**](https://iliff.instructure.com/files/118194052/download?wrap=1) Did you reference different approaches to care (Historical, Therapeutic, Intercultural Evidence-based)? Did you reference the key ingredients of spiritual care: building trust/respect through careful listening, compassionate body language, helping the care seeker experience goodness and safety through spiritual practices?
3. Power point slides from week 5: Did you reference co-creating more life-giving values & beliefs?
4. How *did* you or *could* you have demonstrated the capacities described in our learning goals?
5. Did you fully answer all of the questions about learning goals?