

Chapter 1 : The CPE learning environment

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Growth Resources in Family Systems Therapies The diverse cluster of therapies whose aim is to facilitate creative change in relationships and in social systems represents a highly significant development in contemporary therapies. These relational-systems approaches reflect fundamental changes in our understanding of both the nature of human growth and the central focus of therapy. The shift in their therapeutic focus is away from a primary concern with what occurs within individuals the preoccupation of the mainstream of therapy since Freud and toward enhancing interpersonal relationships and small social systems such as families. This conceptual reorientation has given rise to therapies that are a veritable gold mine of resources for enriching the quality of relationships and helping institutions, organizations, and communities become more growth-nurturing for everyone. There are four broad categories of systemic approaches to personal-social change: The first category, ad hoc group therapies, includes the many types of group counseling and therapy, growth groups, and self-help groups that are flourishing today. All of these create and use small ad hoc groups to help individuals experience healing and growth. From a systems perspective, this is a hybrid category. It retains the primary goal of the individualistic therapies -- transforming what goes on within individuals -- but also introduces a new systems methodology that uses a growthful quality of group experience to enable individuals to change. The second category of systemic therapies aims at changing ongoing, natural systems such as marriages and families. This category includes the many forms of conjoint marriage counseling and therapy, marriage and family enrichment, and the multiple-family and extended family approaches to therapy and family enrichment. The common goal of these methodologies is to enhance the quality of relationships within these natural systems so that they will become environments of healing and growth for everyone within them. The third category of systemic approaches includes all those which aim at making the emotional climate of larger face-to-face systems such as churches, schools, industries, and social agencies more growth-enabling. Included are the therapeutic community approaches and what is called "organizational development. Organizational development seeks to increase the effectiveness of organizations in fulfilling their institutional objectives in ways that also fulfill the needs of individuals. The fourth category of systemic approaches includes all those which aim at making larger, non-face-to-face systems such as governments, institutions, and economic and legal systems more responsive to the real needs of people and therefore more supportive of human development. The radical therapies, which aim at empowering persons to engage in effective institutional-societal change action, belong in this category, as do other social action approaches which ordinarily are not called therapies. Feminist therapies chapter 10 combine the goals of the first and fourth categories. They seek to heal the psychological wounds of women caused by our sexist society, and as an essential part of this healing to empower them to work together to eliminate the collective growth-constriction of all women by all our social systems and institutions. The therapies in this fourth category are beginning to bridge the chasm that has existed between most therapies, with their exclusive concern for personal and rational growth, and social action aimed at social-political change. All the therapies in these four categories, though differing widely, share one guiding motif -- a commitment to the central therapeutic importance of the systemic perspective. All of them see groups as the place where healing and growth can be facilitated most effectively. All share the implicit assumption that the degree of wholeness that individuals are able to maintain is strongly influenced, if not determined, by the relative wholeness of their need-satisfying interpersonal systems. All four types seek to create growth systems that will provide a nurturing environment within which people will develop more competence, creativity, and power to live effectively. This chapter will highlight some growth resources in systemic therapies by focusing on the principles of family therapy. I will not attempt to describe in detail the significant differences among the various family therapies. Growth groups are the most widely applicable systemic methodology for nurturing

human growth. Obviously, they should have a central place in the work of any growth-oriented professional or institution. Conjoint marriage counseling and enrichment offer superb opportunities for nurturing growth in marriage systems. These approaches also should be a prominent part of any growth program. Self-help groups many of which are modeled on Alcoholics Anonymous represent one of the most hopeful developments in the whole field of contemporary therapeutic groups. Because I have discussed growth groups, marriage counseling and enrichment, and self-help groups in some detail elsewhere, I will not deal with these important methodologies here. In the next chapter I will explore growth resources in feminist therapies. The Systems Conception of Growth in Family Therapies To understand the nature and goals of growth in family therapies, one must understand the systemic perspective as a way of perceiving human beings. Like the growth perspective, the systemic perspective functions like a new set of glasses for growth-enablers. When counselors and therapists put on these glasses, a new world becomes visible as the glasses provide fresh ways of seeing and understanding people. The growth resistances, needs, and possibilities of individuals often are illuminated dramatically as they are perceived in their interpersonal context. As clients are helped to put on these glasses, they sometimes get a new understanding of both the growth problems and the growth opportunities they face. The systems perspective can help all of us be more aware that both our brokenness and our wholeness are the consequences, to a considerable degree, of the quality of our systems of need-satisfying relationships. For those of us who have invested years of professional training in putting on the intrapsychic glasses, it usually requires strenuous effort to learn to also see people through the interpersonal-systemic glasses. But the glasses for seeing intrapsychic dynamics, which we have learned to wear, provide a much more meaningful picture of human beings when the interpersonal-systemic way of perceiving is added. As was pointed out in chapter 3, interpersonalism was the central motif of the thinking of Harry Stack Sullivan, the foreparent of systems therapies. The systemic therapies presuppose an interpersonal view of human beings. In a profound sense, we human beings are our relationships. Building on this awareness, systemic therapies took the crucial step methodologically by intervening directly in interpersonal systems to help them become more growth-enabling as systems. Families are the basic system of "people making" Satir in all human societies. A family is a primary social organism with a distinctive identity or "personality" of its own, which is more than the sum of its parts. The functioning of any one part of such a system reflects and influences, to some degree, the interaction of all the parts of the whole organism. The behavior, attitudes, values, and pattern of relating of individual family members are shaped by the family structure -- that is, by the unconscious family rules, expectations, values, taboos, beliefs, patterns of communication, and distribution of power among its members. This dynamic family structure can frustrate or facilitate the potentializing of all its members. Those who do therapy in institutional settings with psychologically disturbed persons have long been aware that such persons often regress dramatically when they return to their families. The basic goal of family therapy is to work with the whole family organism to help them change their underlying rules and patterns so that all their members will be free to grow and none will be needed as a scapegoat to bear hidden family pain. Some families cope constructively, for example, with the heavy pressures of the stage when the children are young but develop dysfunction when the children become teenagers. Many families need help in revising their family patterns of interaction to cope more growthfully with stressful crises and new family stages. A family system, like other social organisms, is composed of several interdependent subsystems. It is important for family counselors and therapists to be aware of the patterns of interaction within and among these subsystems -- husband-wife, mother-children, father-children, child-child, grandparents- parents, grandparents-children, child-pet, and so on. The marital subsystem develops as two newly married persons work out a functional blend often with severe clashes and pain of the diverse family patterns that they carry within them from their families of origin. Fortunately, parents who become aware of their implicit family rules, values, and expectations may diminish or interrupt the transmission of ungrowthful patterns to their children. Thus, the family systems perspective, as implemented in family therapy, empowers adults to discover and change intentionally the transgenerational transmission of family patterns that they internalized in their own childhood. Family therapist Salvador Minuchin describes how unconscious family patterns tend to constrict potentializing: Family patterns put blinders on people. You are who you are in your context. This means that

your relationship to your brother, your husband, your parents, your sister, and your children, causes you and them to focus sharply on certain aspects of your life and let your other skills and possibilities lie idle and perhaps atrophy. Therapy can sometimes facilitate the activation of such unused skills. Virginia Satir, whose approach is thoroughly growth-centered, has identified four dynamics in families in which growth flourishes. Second, persons in growthful families communicate in direct, clear, and honest ways. Fourth, such families are open systems that interact in a mutually nurturing way with a considerable number of people, families, and institutions outside their own family boundaries. Satir sees a positive reciprocity between all these factors: Open and closed families can be distinguished by the number and quality of their extrafamilial relationships and by their responses to crises and change. Open, healthy families have more persons in their network of mutual-support than do closed families. Closed, rigid families are extremely vulnerable to crises. They resist change and try desperately to maintain the status quo by inflexible rules and by psychological or physical coercion. In contrast, open families tend to cope more constructively with crises and change. They are more apt to seek to resolve their conflicting wants and needs by fair compromises or in other win-win rather than win-lose ways. They recognize that in intimate relationships if one person loses, no one really wins because the relationship is hurt thereby. The research of family therapist Murray Bowen⁷ has illuminated another crucial goal in helping families become more growth-enabling. A family is a system of interacting and counterbalancing forces, according to Bowen. Two primary forces in all families are the force toward togetherness and fusion, and the counter force toward differentiation and individuality. The togetherness-fusion force, which is deeply rooted in the biological survival needs of human beings, is the cohesive force that makes for the bonding of family systems and other close relationships. The autonomy-individuality force is also rooted in a profound human need. Families vary greatly in the ratio of these two needs. A healthy balance between togetherness and individuality allows family members to be closely involved with one another without losing their sense of autonomy. Bowen has discovered that the most disturbed and growth-stifling families are those in which the fusion force far outweighs the individuality force. This creates sticky interdependency, rigidity, and an intolerance of individualism and nonconformity within the family. When heavy internal or external stress strikes such families, they are very vulnerable. Although both togetherness and individuality are essential human needs, families that nurture optimal growth and cope-ability among their members are those in which individuality is valued and encouraged. Here, in summary, are the major operational goals of family systems therapy. Family therapists usually meet with the whole family and occasionally with one or more subsystems within the family seeking to help the family learn: The therapist is a "coach" of effective, relationship-strengthening communication skills. This may involve a number of marriage therapy sessions with the wife-husband subsystem. This often involves doing family "homework" assignments between sessions. A central issue in growthful marriage counseling is how to develop real equality between spouses. This issue has not been emphasized adequately in most of the literature on marriage counseling and family therapy. There is overwhelming evidence that the institution of marriage and the ways in which many couples define their personal marriage contracts is growth-limiting, particularly for women. To illustrate, single women, on the average, are healthier both physically and psychologically than married women. The opposite is true for men. Women who have few sources of esteem and power outside of the family tend to overinvest in wifing and mothering roles. They exercise their basic human need for power through controlling their children and often their husbands in covert, manipulative ways. If marriage counseling and family therapy are to be growth-liberating, professionals who work with families must have their own consciousness raised regarding the destructiveness of sexism in the laws and customs defining the institution of marriage.

WorldCat is the world's largest library catalog, helping you find library materials www.nxgvision.com more

In lieu of an abstract, here is a brief excerpt of the content: Lawrence Edward Carter Sr. It was this understanding of the person that was the foundation in Martin Luther King Jr. According to King, not only is the person what Bertocci would later refer to as a "unitas multiplex," but what Walter George Muelder would call "a center of autonomous value" worthy of unconditional love. Thus, there is no separation between the structure, or how the person is defined, and the value, or how the person might be viewed in light of that definition. Bertocci defines personality as something that is "learned as a person interacts with other persons. Farrell deals with Catholic worker personalism, which he saw demonstrated in the beat of personalism, civil rights personalism, liberated personalism, student personalism, the Vietnamization of personalism, and counter-cultural personalism. He does not, however, deal with theistic personalistic idealism, teleological personalism, communitarian personalism or dynamic interpersonalism. A quick glance at the Personalist Forum and the Internet, however, will convince you of how many variations of philosophical personalism exist. In studying the Gandhian nonviolent method of nonviolent resistance, King discovered in his philosophically based activism a consistency between the principles of personalism and the inherent respect for the person in the method of nonviolence as a strategy and a way of life. Thus, King thought nonviolent direct action was reasonable, practical, and moral in its regards for persons. Nonviolent personalism stressed the sacred dignity of persons. Nonviolent personalism focused especially on the centrality of the oppressed and poor persons, using their conditions as an index of the health and justice of their society. Nonviolent personalism was suspicious of systems, the market economy, and the government, because they were not ultimately focused on the inviolable dignity of persons. Nonviolent personalists believed in the inner revolution and the personal reformation that comes from the personal reflection and practice of ethical principles or the science of ideals. Nonviolent personalists did not stop with the conversion of the individual: Nonviolent personalists believed that people in community could govern themselves and their needs to reduce the conflicts caused by competitive individualism, laissez-faire capitalism, and corporate liberalism. Nonviolent personalists assumed the essential harmony of personal and political life, that virtues like compassion and cooperation could and should be applied to You are not currently authenticated. View freely available titles:

Chapter 3 : Orlo Strunk, Jr. (Author of Dynamic Interpersonalism For Ministry)

Comment: A copy that has been read, but remains in clean condition. All pages are intact, and the cover is intact. The spine may show signs of wear. Pages can include limited notes and highlighting, and the copy can include previous owner inscriptions.

Wilhelm Fink Verlag, In view of the fact that Eros has been a major theme of philosophy as well and that attitudes toward it seem often to be both deeply rooted in world views and also generative of world views, it seemed to me in preparing this topic that it might be most helpful to try to connect the psychological theme with the philosophical and to explore the links between psychology and world view. This linkage was first sketched by Karl Jaspers early in this century in his *Psychologie der Weltanschauungen*, but few have ventured to explore it further in a systematic way a point that seems underscored by the fact that this is one of the few books of Jaspers that has still never been translated into English. In the Foreword to the 4th edition of that work, Jaspers said that the idea for it came to him when he noticed that intellectual disputes were not always determined simply by empirical or logical considerations: Perhaps today we would be more likely to speak of Freud and Jung in such a context, and I will turn to a comparison of their ways of thinking about psychology shortly. First, however, it will be appropriate to try to see the issues involved in a broader philosophical framework, as Jaspers himself would certainly have urged us to do. He said himself in the same Vorwort that his own purpose in writing that book, which grew out of the transition he was then making from psychiatry, his field of academic training, to philosophy, was essentially philosophical. But it was also because his purpose was not simply to present a gallery of world views, like pictures at an exhibition, but to illuminate the space in which existential decisions are made p. He found a more powerful inspiration, however, in Kierkegaard and Nietzsche. Both these thinkers, he says, lived the problem of existence in the most original way and must be recognized as the greatest psychologists of world view, having not only considered and realized but tested every position in infinite self-reflexion. The ones I have in mind are three major seventeenth century thinkers: Representing respectively spirit-body dualism, reductionistic materialism, and a monism that treats spirit and matter as aspects of a single reality, these three sketched out for the early modern world the range of ways human being and the place of desire in relation to it have been conceived ever since. Emotion, Reason, and the Brain. Desire, therefore, is seen as a distraction from our true life. But he differed fundamentally from Descartes in his rejection of dualism and in his positive view of desire. Spinoza is quite explicit: For Spinoza, bondage is due not to desire as such but to lack of clarity in desiring. Freedom, or autonomy, comes through clarification of desire, not its rejection. False desire is more than a merely cognitive mistake in this context; it is a kind of idolatrous fetishism. Because there is no separation or essential difference for Spinoza between knowing and conation, misunderstanding of our desire necessarily takes the form of a misdirected striving, a pursuit of subjection. In this light we find bondage understood not as a relation to an object but as a feature of the subjective life of the one who undergoes it. True life is active, and the goal of true desire is the activity of true understanding which in turn is a participation in, a cognitive-affective union with, the life of God. To desire truly, therefore is to live consciously in God and to will with the divine will. The human subject, too, has a law of his being, which is to do precisely this, but when he mistakenly pursues subjection and passivity, he violates it and places himself in bondage. This can only happen because of lack of clarity, since it is never possible to strive for anything or any condition unless it is mistakenly apprehended as offering some potential satisfaction. The solution, therefore, lies in the elucidation and education of desire. This will have the effect that true desire will emerge into clarity and displace false desire. Because, as was mentioned above, desire which springs from joy is stronger than that which springs from sorrow. What does this mean? Joy, as Spinoza uses the word, is the affect that accompanies and gives expression in consciousness to our awareness of our life as expanding, becoming enhanced. Sorrow is our awareness of our life as contracting, becoming diminished. And what is our life? Along with our bodily thriving, it is the actuality of consciousness, the exercise of active understanding. Still another modern alternative to dualism is reductionistic materialism of the sort expounded by Thomas Hobbes.

Hobbes was a thorough materialist, with a conception of man as essentially matter in motion. He defines good and evil in a similarly behavioristic manner: For Hobbes the central philosophical problem, given these assumptions, was political: Desire was not inherently evil for Hobbes, but it was unruly, and if it was to find any possibility of satisfaction, it could do so only within a political order in which it was strictly controlled through the power of a sovereign to whom each subject yielded his or her freedom for the sake of the satisfactions that might then remain. Like Hobbes, Freud espoused a thoroughgoing biological materialism, and also like him, Freud considered Eros a potentially unruly element in human life that demanded careful control both in order that it might attain moderate satisfactions and that it be prevented from bringing about conditions that would make for even greater suffering than the inevitable frustration of having to settle for less than the infinity of satisfaction that the Id, left to itself, would insist on. Like the society theorized by Hobbes, the mind as conceived by Freud was in danger of falling under a tyranny, that of a blind and rigid Superego. But Freud offered a solution: It is much less difficult to be unhappy. Suffering comes from three quarters: Cartesian dualism, on the other hand, seems to have lost all appeal at the end of the twentieth century, perhaps in part because the psychology of the unconscious associated with Freud and Jung has so permeated our culture and effectively undermined the Cartesian identification of the self with rational consciousness. Where Freud identified Eros in the adult primarily with sexual desire, Jung took a more comprehensive view of it as a general appetite for life and especially for psychological differentiation and integration. He saw this as proceeding by way of an initial, disturbing realization that consciousness is only one component of a larger, and largely unconscious, self. This tended to be symbolized in the dreams and fantasies of his patients, he found, by the imagery of a shadow-self that haunted and pursued one. This very image suggests the dynamism characteristic of the Jungian vision of life, or world view, since it represents a force of truth that actively seeks, by hounding us, to come into consciousness as compared with the Freudian idea of the unconscious as setting up obstacles to consciousness. At a later point of development, as one came to find the unconscious no longer frightening but attractive, this psychic force transformed, he said, into a new archetype, the anima symbolic figure representing the positive appeal of further self-knowledge and growth. There were also later archetypal transformations as well, representing wisdom and the psychic balance that can grow out of the integration of previously unconscious life into consciousness. The parallel to the Spinozistic vision lies in the underlying conception of a unity of life that is gradually realized through the unfolding of the implications of a fundamental vital Eros that expresses itself as simultaneously corporeal and spiritual. But they never simply disappeared; in fact Freud thought they continued intact in the unconscious and from there exerted persistent pressure to return to consciousness, either as actual memories recovered through psychoanalysis or in disguise as neurotic symptoms. Both psychologies of the unconscious have been strongly criticized in subsequent years as speculations that cannot be experimentally verified. This has not, however, prevented the development of further psychologies of the unconscious which seem less susceptible to such criticisms and may even be supported by experimental evidence. One is the theory of Ernest Becker that along with Eros the other deepest human motive is the fear of death. I will turn first to Ernest Becker. Despite his explicit admiration for Freud, Becker cannot be considered a Freudian. In fact his characterization of Eros as much more than sexual libido links him with the broader, philosophical heritage of the image of Eros that Jaspers and Jung also drew on. And his treatment of the death theme is actually quite the opposite of that of Freud, whose concept of Thanatos Becker saw as an attempt to mask our real anxiety about death by interpreting death as a positive motive parallel to the sex drive rather than as an object of aversion. In order to endure the terror of living in the ever-present face of death, we need world views that tell us life is more powerful than death and that we have a permanent place in the drama of its triumph. In *The Denial of Death* Becker emphasized the need for cultural hero projects that could offer us this satisfaction. It is their desire to overcome evil that leads human beings project their sense of guilt, inadequacy, and vulnerability onto scapegoats and then destroy them: And the aim is the same: What, then, can we do, or do we dare try to do, if our evil is the result of our very effort to be good? Actually Becker thinks we can do quite a lot. Most importantly, Becker urges that, in light of his analysis of the role of unconscious motives in driving us to turn our best impulses to evil, we must learn to act consciously and carefully rather than unconsciously and stupidly. But it also requires a new formulation of

religious sainthood, one that will join with psychoanalysis in seeking to uncover what is repressed and counter our tendency artificially to shrink our intake of experience: Both religion and psychoanalysis show man his basic creatureliness and attempt to pull the scales of his sublimations from his eyes. Both religion and psychoanalysis have discovered the same source of illusion: Also religion has the same difficult mission as Freud: The ideal of religious sainthood, like that of psychoanalysis, is thus the opening up of perception: Becker placed great weight on the claim that his approach brings religion and science together. One might wonder, however, precisely what sort of scientific grounding Becker thought psychoanalysis could offer or even itself legitimately claim. Freudian theory has been extensively applied in clinical settings, but it is now widely recognized that the results have been ambiguous when compared with other forms of psychotherapy and most importantly, with placebo therapies in which someone simply listened sympathetically to patients while offering no particular treatment and, as was mentioned above, experimental psychologists have remained quite skeptical toward it. I will not take time to describe them here, but there have been more than forty experiments demonstrating that the fear of death operates as a genuine unconscious motive that, significantly, is most powerful when it is most unconscious. Empirical Assessments and Conceptual Refinements. See also the forthcoming special issue of *Zygon: Journal of Religion and Science* scheduled for Spring devoted to terror management theory and including an essay by Solomon, Greenberg, and Pyszczynski with critical responses by the present author and others. What does it mean to say this? What it means from the point of view of Girardian mimetic theory is that our deepest psychological motive which we are deeply averse to recognizing is the tendency to imitate the desires and attitudes of others. This means, therefore, that Eros, at least as we commonly conceive it, is an illusion. Our common conception of desire is that of a relation between ourselves as subjects and a desired object. Either we conceive of our desires as arising spontaneously within us or as elicited by the attractiveness of the object. The Girardian conception of desire is that it is mimetic and therefore triangular, modeled on the desires we see, or think we see, in others. In particular we look to prestigious others for this, figures who seem to possess a vitality or psychological strength beyond our own, and we imitate their desires in order to model ourselves on them and thus acquire their qualities. Behind all of our conscious desires for particular objects, lies our real, but largely unconscious desire for the sufficiency of being the other embodied and exemplified for us. Noticing that they desire various objects, we assume that they must want them in order to gain a still greater sufficiency of being than that which they already have, and so we reach for the same objects in the illusory hope of gaining it too. The reason we are addicted to lying about this, to repressing it, is that we are afraid to admit to ourselves the vulnerability we feel and the extent to which we feel dependent on our models of being. To acknowledge this would be to admit into consciousness that which we most flee from: This is a point at which Girard and Becker overlap. Both see the fear of being nothing and nobody as our deepest repression, and both interpret it as driving us unconsciously to projects of becoming somebody, to hero projects, as Becker phrased it. Nothing ever really satisfies the deep hunger for being that is, power, and no victory over any rival ever provides effective assurance of our own power, since the very fact that we defeated the rival tells us he was not as powerful as we had thought. The result of this universal human drive toward ever-increasing levels of violent conflict would have led, says Girard, to the extinction of our species long ago if our ancestors had not accidentally stumbled on the device that delivers us from the self-destruction we hurtle toward. This device is the victimizing or scapegoat mechanism. We were saved from the relentless cycle of violence by the same mimetic tendency that got us into it: This is what Girard thinks actually happened at the dawn of human history. Collectively, our ancestors found themselves delivered by this scapegoating from mutual random violence and united in solidarity with fellow enemies of the one whom the victimizing mechanism led them to see as embodying all threats. Thus the anarchic violence that might have destroyed them all became transformed for them into a creative struggle against evil. Standing over the body of their victim, they felt blessed and at peace with one another through this polarization of violence onto a single victim.

Chapter 4 : Eugene Webb - "Eros and The Psychology of World Views"

Store Condition: Price + Fees = Total Barnes & Noble Marketplace 3, ratings @ 92% positive: Good \$ + = \$ Buy it "Light shelving wear with minimal damage to cover and bindings.

School of Spiritual Care The CPE learning environment If you have never participated in a dynamic, interpersonal, process educational experience, then you may be concerned about what it will be like. A foundational task will be for the other students, your supervisor and you to share with one another in such a way that all are cared for, supported and challenged without being belittled. Developing a learning environment that is supportive, stimulating, and safe will make the risks of interpersonal learning and growth worth taking. There are three types of accredited programs: Clinical Pastoral Education includes pastoral reflection, pastoral formation, and pastoral competence offered as units of CPE. Pastoral specialization may be offered as an option. These are "modes" or "foci" which serve as educational concentrations. While learning goals in each Unit of CPE will generally integrate elements of these modes, one will be most central. The learning contract between student and supervisor guides the development of the educational design. Some persons enter CPE at a high level of experience, and they may work on issues of formation and competency from the outset. But even practiced students must utilize reflection on reshaping and development that creates integrated understanding of themselves in the role and function of ministry. She or he is asked to assess and refine a pastoral self, including both understanding and function. Significant skills and knowledge may develop at the same time, but the focus is more on cultivating pastoral self and ministry by utilizing the clinical method of learning. Pastoral competence Pastoral competence is the discovery and use of skills necessary for the intensive and extensive practice of ministry. The focus now shifts toward pastoral function and skills. It includes awareness of patient and family needs, knowledge of theological issues, the behavioral and social sciences, and other conceptual frames relevant to ministry. This task is the unfolding and deepening of pastoral competence. Pastoral specialization Pastoral specialization is the development of pastoral competence in an area of pastoral practice. Individual students who intend a specific focus are encouraged to delay that assignments until later in the residency cycle. Extended students who have previous CPE in other centers or who have continued in the GSSC for additional years are eligible to negotiate a specialization.