CPC Handbook

MA: Mental Health Counseling
MA: Marriage & Family Counseling
MA: Pastoral Counseling

Version: September 4, 2015

Introduction

Welcome to Asbury Seminary and the Department of Counseling and Pastoral Care. We are honored that you have chosen Asbury Seminary. We look forward to getting better acquainted with you over the course of your academic training in counseling or pastoral counseling. We trust that God will bless you as you seek to follow God's call for your life and as we join you on that journey.

In this handbook you will find essential information that is related to the degree programs in the Department of Counseling and Pastoral Care. This handbook does not replace the Catalog under which you enrolled for general Seminary policy or the current Student Handbook. In fact, we will refer you to those documents on several occasions. This Handbook does describe policies and procedures that pertain to your successful attainment of your professional counseling or pastoral counseling degree.

The Academic Catalog under which you enrolled in your program represents the courses that you are required to take. When in doubt about *which* catalog is yours, please contact the Registrar.

Seminary Mission Statement

Asbury Theological Seminary is a community called to prepare theologically educated, sanctified, Spirit-filled men and women to evangelize and to spread scriptural holiness throughout the world through the love of Jesus Christ, in the power of the Holy Spirit, and to the glory of God the Father.

Counseling and Pastoral Care Department Mission Statement

To equip students to serve diverse communities by facilitating healing and growth through reflectively integrating Christian values, principles and resources with professional counseling competencies and practices.

Definition of Pastoral Counseling

Pastoral counseling moves beyond the support or encouragement a religious community can offer, by providing psychologically sound therapy that weaves in the religious and spiritual dimension. (https://aapc.org/content/what-pastoral-counseling)

Definition of Professional Counseling

Counseling is a professional relationship that empowers diverse individuals, families and groups to accomplish mental health, wellness, education and career goals. (20/20: A Vision for the Future of Counseling; as cited in *Counseling Today,* June 2010, p. 36).

About the Seminary

The Department of Counseling and Pastoral Care is an academic unit of Asbury Theological Seminary. Wilmore faculty members are also members of the School of Practical Theology. Orlando faculty members are also members of the School of Urban Ministry. This section summarizes important information about the Seminary. Complete information is located in the current Asbury Theological Seminary Academic Catalog.

Seminary Mission Statement

Asbury Theological Seminary is a community called to prepare theologically educated, sanctified, Spirit-filled men and women to evangelize and to spread scriptural holiness throughout the world through the love of Jesus Christ, in the power of the Holy Spirit, and to the glory of God the Father.

Seminary Ethos Statement

Asbury Theological Seminary is a community called to prepare theologically educated, sanctified, Spirit-filled men and women to evangelize and to spread scriptural holiness throughout the world through the love of Jesus Christ, in the power of the Holy Spirit and to the glory of God the Father.

We, the trustees, administration, faculty, staff and students embrace this global mission as a Wesleyan community which stands within the tradition of Christian orthodoxy and whose life and work is committed to reflecting the truth, beauty and goodness of God's holiness.

We aspire to order our communal and personal life according to the truth and love revealed in Scripture and imparted by the Holy Spirit. We pledge ourselves to go on to the fullness of salvation, seeking through relationships of mutual accountably the maturity of faith, hope, and love that reflects the mind and likeness of Jesus Christ. By the Spirit's power we will bear witness to God's Kingdom, embodying a way of scriptural holiness that unites sound knowledge and vital piety in proclaiming the Gospel and participating in God's mission.

We covenant together to embrace ways of living in keeping with the spirit and intent of the General Rules set forth by John Wesley.

1. by doing no harm and by avoiding evil of every kind.

2. by doing good of every possible sort as far as possible to all people.

3. By practicing the means of grace together.

We are committed to speaking the truth in love, sharing one another's burdens, bearing with one another's weaknesses, and serving one another by the mercy, forgiveness, and reconciliation extended by God. We will practice and nurture speech that is just, charitable, encouraging, and respectful of the standards and policies of Asbury Seminary. Exercising discernment which is guided by the law of love, we will affirm the breadth of views that bear witness to the richness of the Gospel and the diversity of Christian communities it calls and creates.

With God's help we will exercise the freedom of joyful obedience in being faithful stewards of our minds, bodies, time, gifts, abilities, possessions, and finances as expressions of God's good creation. We will renounce those attitudes and actions that resist the work of the Spirit, divide Christian community, and impede human flourishing. In faithfulness to the Gospel, we will resist the pervasive influence of materialism and commit ourselves to ministry with the poor. We will reject utilitarian methods that commodify the faith and mission of the church according to the values of a consumerist culture. By God's grace, we will nurture redemptive relationships that honor and uphold the dignity of creation, human life, the sanctity of human sexuality, the equality of women and men, the covenant of Christian marriage, and the importance of the family. Soli Deo Gloria!

APPLICATION OF WESLEY'S GENERAL RULES AS A COVENANTAL COMMUNITY

This covenantal ethos orients our community life toward the fullness of holy love as the end of God's Law which has been fulfilled in the life and work of Jesus Christ. In light of the truth and goodness of God revealed by Christ, and as interpreted by our Wesleyan heritage, we acknowledge the Christian life cannot be reduced to either right doctrine or morality. Because we have been created and redeemed through Christ in the power of the Spirit, the fullness of salvation consists of the restoration of our being and life in communion with God and others. Intrinsic to our task as a theological seminary is the cultivation of knowledge, wisdom, and virtue for the practice of faithful obedience that bears fruit in love for God, our neighbors, and the whole creation.

For this reason, concerns related to particular expressions of thought and behavior will be assessed in light of the law of love which is the source, means, and goal of true freedom in Christ. To this end, we commit ourselves to seeking the Spirit's wisdom and discernment through the study of Scripture and participation in the means of grace, common worship, and holy conversation. For the common good of the Asbury Seminary community, we offer the following guidance:

• We stand with all Christians, both past and present, against the misuse of all substances that abuse the body, foster addiction, and bring harm to others.

• We covenant with each other to maintain an alcohol, tobacco and drug free environment with respect to all seminary facilities, events, and activities.

• We affirm the need for responsible care and stewardship of the human body through regular exercise when possible, practicing healthy eating habits, and proper balancing of study, work, rest, and leisure.

• We commit ourselves to the practice of celibacy in singleness and fidelity in Christian marriage which we affirm as a sacred union between one woman and one man.

• We commit ourselves to helping one another attain the highest standards of sexual morality, and to recognize the devastating personal, social, and global effects of sexual sin against God, the self, and others, but especially society's most vulnerable members.

• We condemn any form of harassment or abuse.

This ethos assumes the practice of Christian hospitality within a seminary community that is dependent upon the gift of God's grace and characterized by relationships of mutual trust and respect. To this end, we acknowledge our constant need for keeping covenant with one another and diligence in speaking the truth in love. We encourage the practice of repentance, confession, pardon, correction, and redemptive discipline when breaches of this covenant may occur.

Seminary Accreditation

Asbury Theological Seminary is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award masters and doctoral degrees. Contact the Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097 or call 407-679-4500 for questions about the accreditation of Asbury Theological Seminary.

The seminary is also an accredited member of The Association of Theological Schools in the United States and Canada (TATS). Contact the TATS Commission on Accrediting at 10 Summit Park Drive, Pittsburgh, PA 15275-1103 or call 412.788.6505. In addition, the seminary is approved by The University Senate of The United Methodist Church. Asbury Theological Seminary does not, within the context of its religious principles, its heritage, its mission and its goals, discriminate on the basis of race, color, national origin, age, physical impairment or gender in administration of its admission policies, educational policies, scholarship and loan programs, athletic or other school-administered programs.

Our Communities

Orlando, Florida

With an innovative rhythm of urban appeal, the Florida Dunnam campus of Asbury Theological Seminary provides cutting-edge theological education to students in Orlando and beyond. Alongside the basic degrees offered, the Florida campus offers additional opportunity. Its fresh approach to multicultural ministries attracts over 200 learners a semester. This same zest energizes the unique Latino/Latina studies program that draws students to the Florida Dunnam community. As host to Asbury Theological Seminary's new School of Urban Ministries, the Florida Dunnam site provides multiethnic training in the worldwide educational marketplace.

Wilmore, Kentucky

Asbury Theological Seminary's Kentucky campus is the established cornerstone of the historic institution. Nestled in the heart of the Bluegrass, its heritage as the founding site yearly attracts over 800 students from around the world. The Kentucky campus offers a wealth of degree options, serving as home both to top scholars and budding students. It shares its legacy with a diverse community of learners. With a strong representation of international students, Asbury Theological Seminary has made Wilmore, Kentucky a familiar name in Kenyan villages and South Korean mega churches alike. Steeped in tradition, known worldwide, the Kentucky campus is home.

Christian Formation Program

Asbury Theological Seminary (ATS) is a community called to prepare theologically educated, sanctified, Spirit-filled men and women to evangelize and to spread scriptural holiness throughout the world through the love of Jesus Christ, in the power of the Holy Spirit and to the glory of God the Father. In conjunction with this institutional mission, Asbury places the spiritual growth and development of students as one of its highest priorities.

The Christian Formation Program (CFP) is the institution-wide program crafted to support and promote this emphasis. The CFP lifts up three core values related to the ATS experience: Loving Community, Loving Transformation, and Loving Mission. The CFP encourages students to enter into relationship with God and others in ways that facilitate a life of love that overflows into the world for the sake of Christ. The characteristics of this kind of loving life are often qualities of holiness that are evident in heart, mind, and worship. More information about the CFP is available in an online classroom under the label Christian Formation Program. Also, those of you who attend New Student Orientation will learn more about the CFP during that experience.

The CFP does not mandate one particular comprehensive or individualized plan to follow during your seminary experience. No one institutionalized program could anticipate how God wants to nurture and challenge you during your time at Asbury. You should gain unique formative opportunities in the context of curricular (i.e., academic coursework, Chapel, practicums) and co-curricular (i.e., formation groups, community service, community life activities) experiences while you are at ATS. You should also find yourself being formed beyond your seminary-related activities. God is at work in you in every context— at home, in church, in professional organizations, and even in employment settings.

The CFP is designed to create a few deliberate moments in the context of all of these potentially formative experiences. With personal assessments or in conversation with others, you can choose to reflect on your growth or lack of growth during this season of life. The CFP is a structure crafted to trigger "a pause" in your seminary busyness, so you can celebrate those vital moments or think deeply about those "wilderness" moments. The CFP encourages you to have intentional opportunities to ask yourself, often in the presence of others, "How is it with my soul?"

Your introduction to the CFP will be in your first weeks as a student at ATS. After "drop and add" of your first semester, you will receive an invitation to take the Spiritual Transformation Inventory (STI). This inventory is a confidential measure of relational spirituality with suggestions tied to your results about how to grow in certain areas of your Christian life. It will be used as part of a required class assignment for CO 600 and CO 601, typically your first classes in this department. You should remember that the STI is only one perspective and that it can add to your own view of your current spiritual experience. It is intended to bring up things for you to consider – areas of strength as well as those that need attention. After some reflection, you are welcome to agree or disagree with the results.

The required class assignment in CO 600 and CO 601, described above, is called a "Rule of Life." Specific instructions about constructing this personal essay will come from your course professor. The "Rule" represents an important starting point for your formative process at ATS. It lays out your own individualized plan for creating space for God to work in your life during this seminary "season." You will find that this essay has impact beyond CO 600 or CO 601. You will need the document on two other occasions. First, you will upload a final version of your "Rule" to the CFP Online Course found at virtual.asburyseminary.edu. There, it can be viewed by your Christian Formation Faculty Guide (see next paragraph). Second, you will also present your "Rule of Life" and any updates at your Second and Third Gates. In both cases, you will receive instructions about how to perform these tasks at the appropriate time.

Depending on when you take your first classes at ATS, you will be assigned to one of the counseling faculty as your Christian Formation Guide at the end of either Fall or Spring Semesters. You should receive notice via email of your assignment to a Faculty Guide. You will meet with your Guide over the course of your degree plan for three Formation Conversations. Two of those conversations will occur after you have completed one-third and two-thirds of your selected curriculum. The final conversation will occur near your final semester before graduation. The goal of these conversations is to reflect on your formation, but the content of the discussion is often varied. Some counseling students want to talk with their guides about how they are doing generally. Others want to consider something specific. Some conversations will pertain to work within the department, while some are about life beyond the seminary. You can be as personal or professional as you want to be, but the focus is about how you are growing and developing spiritually.

For more information on the Christian Formation Program (CFP), there is a CFP folder under My Courses on the Online Course page at virtual.asburyseminary.edu.

Academic Integrity

Asbury Theological Seminary is committed to intellectual, spiritual, and moral growth with the pursuit of truth and knowledge as an indispensable goal of the academic community. Asbury's view that knowledge is a necessary means to faithful and effective mission and ministry, including the spreading of scriptural holiness, greatly increases the importance of integrity of heart, mind, and life.

Conduct that is considered dishonest includes:

- Reusing previously and concurrently submitted materials in another class without faculty permission;
- Cheating by copying from another's work;
- Allowing another to copy from one's own work;
- Reading an examination prior to the date it is given without the instructor's permission, and similar types of conduct;
- Unlawful duplication of copyright materials such as music, library materials, or computer software (seminary guidelines related to acceptable duplication practices of copyright materials can be found at the Information Commons help desk); and
- Plagiarism—that is, the presenting of another's ideas or writings as one's own; this would include both written and oral discourse presentations.

When dishonesty becomes evident the person(s) involved is dealt with by the faculty member in whose class or area of responsibility the violation occurred. The response of the faculty member may include requiring an assignment to be redone, automatic failure of a course or, in some extreme cases, recommended dismissal from the seminary. If loss of credit (or expulsion from seminary) is to ensue, the case will automatically be reviewed by the vice president of academic affairs/provost, the dean, the faculty member, the student(s) involved, a faculty member of the student(s) choice, and/or the student body council academic committee.

Personal Counseling for Students

At times students in the counseling program desire to receive personal counseling. At other times, the counseling faculty may recommend that a student seek personal counseling to attend to issues and concerns that appear to be impeding a student's professional development and readiness to serve as a professional counselor or pastoral counselor. *The faculty of the Department of Counseling and Pastoral Care do not provide private counseling for students in our degrees because of the presence of dual relationships.* Counseling students who seek personal counseling are eligible for limited financial assistance through the counseling referral program at Asbury Seminary.

The counseling referral program at Asbury Seminary includes referral and support for personal guided retreats, and assistance in establishing students as functioning members of the community through initiatives such as covenant friendships and Stephen's Ministry. Seminary counseling is more like a MASH unit than a residential care program – triage, treatment, and back to the front lines. Long-term chronic care is not the goal. Currently the Seminary contributes half the cost of a maximum of six appointments. The Office of Community Formation will provide a student with a list of private practitioners who are graciously reducing rates and making space for students in need. Students desiring counseling support will contact the Office of Community Formation to book an appointment with the counseling referral staff member. This contact is intended to provide another link into the community, a face to face connection.

Course Complaints

The student who has a course-related complaint [e.g., course grade, timely and substantive feedback, late work, incomplete work, interpretation of course requirements, etc.] with a professor should talk first with the professor involved. If the professor is satisfied that the issue is one of fact, he/she may suggest a resolution to the complaint. If the student agrees with the faculty member's judgment, the matter shall be concluded.

If the student and professor do not agree whether the issue is one of fact or judgment, the student will consult with the dean of the professor's school. The dean, on the basis of a conference with the faculty member, will make a preliminary decision regarding whether the matter is one of fact or judgment and will inform the faculty member and the student of his/her decision, in writing. If the dean indicates that the issue is one of judgment and the student accepts the decision, the matter may be terminated. Or, if the dean's preliminary decision is that the issue is one of fact, and the faculty member agrees and acts accordingly, the matter may be terminated.

If the student or faculty member does not agree with the dean's preliminary decision, the matter may be presented to the Academic Council in writing for discussion and recommendation. The council shall invite the faculty member and the student involved to participate in the discussion, though the final decision will be made in executive session. If the academic council decides that the issue is one of fact, it shall direct the family member regarding the resolution of the issue. The academic council shall tender its decision to all parties in writing.

In the event that either the faculty member and/or the student does not agree with the decision of the academic council, the faculty member and/or the student may appeal to the vice president of academic affairs/provost (vpaa/provost) who shall be the final arbiter with respect to the resolution of the complaint.

Official documentation of all course-related complaints and resolution to same shall be housed in the Office of the Vice President of Academic Affairs/Provost.

About the Department of Counseling and Pastoral Care

Counseling and Pastoral Care Department Mission Statement

To equip students to serve communities by facilitating healing and growth through reflectively integrating professional counseling competencies and practices with Christian values, principles and resources.

Our Philosophy of Training

The CPC faculty members recognize that we work with adult learners who seek to integrate their Christian faith with professional or pastoral counseling practices. Therefore

- We see students as learners who are capable of self-direction. Many aspects of our classes offer students opportunities to choose topics for further research so that students may develop specific areas of personal interest. Other aspects of class rely on informed student input, such as class discussions and class presentations. We expect students to come to class prepared to engage the material with one another and the instructor.
- We see students as learners who have different learning styles and who benefit from a variety of teaching approaches. Our classes employ teaching methods that seek to engage oral, visual, kinesthetic, and reflective approaches to learning.
- We see students as peers who bring their own histories, experiences, and expertise to the classroom. We expect to learn from our students as our students bring their own voice to the classroom.
- We see students as members of diverse communities, which speak into students' lives. Our students come from different racial, ethnic, religious, family, and class backgrounds. Women and men are in our program. These differences enrich our conversations, which enhance student learning.

The CPC faculty members are committed to the task of integrating Christian faith with professional counseling and pastoral counseling practice.

- We seek to develop students who are reflective practitioners. That is, we hold high expectations for our students to master the content and the practice of professional counseling or pastoral counseling, and to be aware of how their faith commitments impact these perspectives and practices so that they render ethical counseling.
- We attend to the integrative task in all of our counseling classes, some more directly (such as counseling theories and techniques) than others (such as research methodology).
- We want to challenge our students to ponder what it means to be Christians who counsel in a wide variety of settings, secular and sacred.

The CPC faculty members are committed to modeling professional and ethical competencies in counseling and to provide opportunities for students to gain experience in developing ethical and professional counseling competencies.

- We offer "hands on" opportunities in many of our classes so that students can learn by doing.
- We provide substantive and timely feedback on student assignments so that students can learn from their own efforts.

Guidelines for Asking Professors for References

We are happy to serve as references for you as we are able. We will provide an honest assessment of our experiences with you and of your counseling competencies. In order to do so we must receive pertinent information from you. To help us write the most complete reference possible, we need the following information. Please submit this information to us when you give us a reference form, or when you list us as references on a resume or job application.

1. Personal information: Name, age
2. Statement of career goals and objectives
3. Education: Undergraduate institution, degree, date of degree; Graduate studies (please include beginning and end date of study at Asbury Seminary), post-graduate studies
4. Scholastic Achievement/Aptitude Scores – as applicable to your request
5. Honors, Awards, Scholarships
6. Professional Affiliations (ACA, CAPS, etc.)
7. Career-related experiences that contribute to the content of the reference letter
8. Internship during graduate studies – Location/Site, Supervisor, Duties performed, Dates of internship
9. Extracurricular activities that are pertinent to your reference request
10. Leadership opportunities
11. Publications/Writing

Please provide postage for reference forms that you wish us to mail. Make sure we know the deadline for each particular reference.

The Counseling Faculty

Eugene Chambers, MA, LMHC – *Part-time Director of Training for Counseling and Pastoral Care, Orlando, FL*
Expertise: Individual & Family Counseling, Issues of Childhood and Adolescence, Trauma, and Domestic Violence
Education: AA, Los Angeles Harbor College, 1997; AAS, Community College of the Air Force, 1997; BA, Chapman University, 1998; MBA, Webster University, 1999; MA, Webster University, 2000; MA, Asbury Theological Seminary, 2009

Anne K Gatobu, PhD - *Associate Professor of Pastoral Counseling*
Expertise: Family counseling and Domestic violence
Education: BA, University of Nairobi, 1990; MA, Iliff School of Theology, 1997; PhD, University of Denver/Iliff School of Theology, 2006; MDiv, Iliff School of Theology, 2006.

Russell Hall, PhD - *Director of Training for Counseling and Pastoral Care, Wilmore, KY, Adjunct Professor of Counseling*
Expertise: Counseling Psychology, Counseling Children and Adolescents, Internalizing Behaviors
Education: BA, Anderson University, 1989; MS, University of Kentucky, 2003; EdS, University of Kentucky, 2005; PhD, University of Kentucky, 2010

Anthony J Headley, PhD - *Professor of Counseling*
Expertise: Psychology and health psychology, Stress and burnout, and Clergy issues
Education: BA, Circleville Bible College, 1978; MDiv, Asbury Theological Seminary, 1981; MSEd (counseling psychology), University of Kentucky, 1987; MS (family studies), University of Kentucky, 1990; PhD, University of Kentucky, 1993; Certificate in Medical Behavioral Science, University of Kentucky, 1993.

Virginia Todd Holeman, PhD - *Professor of Counseling, Co-Chair of Department of Counseling and Pastoral Care*
Expertise: Marriage, Family Therapy, Clinical applications of forgiveness, Integration of counseling and theology, Counselor education and supervision
Education: BSEd, Bloomsburg University, 1975; MA, Wheaton College, 1979; MA, Ashland Theological Seminary, 1986; PhD, Kent State University, 1994.

Tapiwa Mucherera, PhD - *Professor of Pastoral Care & Counseling*
Expertise: Cross-cultural counseling, Crisis counseling,
Individual and family counseling, Pastoral care in the parish setting
Education: Diploma in Theology, United Theological College (Harare, Zimbabwe), 1985; B.A., Simpson College, 1992; MDiv, Garrett-Evangelical Theological Seminary, 1989; MA, Illiff School of Theology, 1994; PhD, University of Denver and Iliff School of Theology, 1999.

Javier Sierra, Psy.D. – *Associate Professor of Counseling, Co-Chair of Department of Counseling and Pastoral Care*

Expertise: Psychology, Psychotherapy, Psychological Evaluations, Marriage and family therapy
Education: Licenciatura en Psicologia, Universidad Nacional De Honduras, 1989; MA, Wheaton College, 1998; DPsy Wheaton College, 2004.

Stephen P. Stratton, PhD - *Professor of Counseling & Pastoral Care*
Expertise: Counseling psychology, Integration of theology, psychology, and spiritual formation, Attachment theory and relational processes, Shame-based and trauma-related recovery
Education: BA, Asbury College, 1982; PhD, Auburn University, 1991, Licensed Psychologist, Kentucky Board of Psychology, 1991.

Affiliate Faculty

Janet B. Dean, PhD - *Affiliate Professor of Counseling and Pastoral Care*
BA, University of Akron, 1992; MA, Asbury Theological Seminary, 1994; MDiv, Asbury Theological Seminary, 1997; MA, Ohio State University, 2001. PhD, Ohio State University, 2003.

Georgina Panting, EdD - *Affiliate Professor of Counseling*
BA, National University of Honduras, 1990; MA, Wheaton College, 1997; EdD, Northern Illinois University, 2005.

Adjunct Faculty

Paixao Baptista, DMin, - *Adjunct Professor of Pastoral Counseling*
BD, Africa University; MDiv and DMin, Perkins School of Theology at Southern Methodist University.

Alice Koech, PhD - *Adjunct Professor of Counseling*
BTh, Kenya Highlands Bible College, Kericho, Kenya, 1996; MA, Christian Education, Asbury Theological Seminary, Wilmore, KY, 2001; MA, Counseling, Asbury Theological Seminary, Wilmore, KY, 2002; PhD, Family Studies, University of Kentucky.

Kenneth R. Lewis, Ed.D.- *Adjunct Professor of Christian Leadership and Counseling*
BS, Trevecca Nazarene College, 1984; MA, Middle Tennessee State University, 1992; EdD, Trevecca Nazarene University, 2002.

Martin E. Mallory, M.Div. - *Adjunct Professor of Pastoral Counseling*
BS, Asbury University, Concordia College, and Eastern Michigan University; MDiv, Asbury Theological Seminary, 1991.

Edward O. Marshall, PhD - *Adjunct Professor of Counseling*
BA, Vanderbilt University, 1983; MS, University of Kentucky, 1994; PhD, University of Kentucky, 2000.

Paul Nesselroade, PhD - *Adjunct Professor of Counseling*
BS, Asbury College, 1989; MA, University of Louisville, 1993; PhD, University of Louisville, 1998.

Christopher Perry, D.Min. - *Adjunct Professor of Pastoral Counseling*
BS, Mississippi State University, 1996; MDiv, Asbury Theological Seminary, 1999; DMin, Asbury Theological Seminary, 2007.

Daniel S. Sweeney, PhD - *Adjunct Professor of Counseling*
BA, San Jose State University, 1983; BA, San Jose Bible College, 1984; MA, Asuza Pacific University, 1988; PhD University of North Texas, 1996.

Michael R. Sytsma, PhD - *Adjunct Professor of Counseling*
BS, Indiana Wesleyan University, 1986; MS, Georgia State University, 1991; PhD University of Georgia, 2004.

Frederick C. Van Tatenhove, PhD - *Professor of Pastoral Care and Counseling, Emeritus*
BA, Azusa Pacific College, 1960; MDiv, Asbury Theological Seminary, 1968; ThM, Asbury Theological Seminary, 1970; PhD University of Iowa, 1979.

Master of Arts in Mental Health Counseling (MA:MH)

Introduction

The purpose of the Master of Arts in Mental Health Counseling (MA:MH) is to offer instruction in the theory and practice of professional counseling within a Christian world view. The program is designed to prepare graduates to integrate biblical and theological understanding with historical and contemporary counseling theory and practice and to meet the academic and professional standards of relevant state licensure boards and national counseling accrediting organizations.

The Master of Arts in Mental Health Counseling meets the academic licensure requirements for many states. You are encouraged to contact the licensure board in the state in which you intend to seek licensure to determine what, if any, additional courses you may need beyond the Asbury MA:MH in order to meet academic licensure requirements for licensed professional counselor.

Program Level Outcomes

1. Students will demonstrate mastery of clinical skills in individual and group settings at an accomplished level, including the ability to articulate the theoretical foundations upon which these skills are built.
2. Students will practice professional behavior that maintains appropriate professional boundaries, conforms to ethical standards, and reflects respect and sensitivity for persons from diverse backgrounds.
3. Students will practice theological/theoretical integration, which is demonstrated in a maturing biblically grounded theological understanding of God and persons, along with an informed theoretical perspective of the counseling role.
4. Students will identify a professional counselor.

Your Asbury Seminary Catalog prints the official description of your MAMH degree requirements. A copy of your degree plan is available through the Registrar's Office.

Special Notes about the MAMH

- Internship requires a **minimum** of 300 hours. Students who pursue licensure in FL need a total of 1000 hours of field experience to meet Florida LMHC requirements.

Master of Arts in Marriage and Family Counseling (MA: MF)

Introduction

The purpose of the Master of Arts in Marriage and Family Counseling (MA:MF) program is to offer instruction in the theory and practice of professional marriage and family counseling within a Christian worldview. The program is design to prepare graduates to integrate biblical and theological understanding with historical and contemporary marriage and family counseling theory and practice and to meet the academic and professional standards of relevant state marriage and family licensure boards.

The Master of Arts in Marriage and Family Counseling meets academic requirements for eligibility as a licensed marriage and family counselor for many states. Asbury Seminary students are encouraged to contact the state in which they intend to seek licensure to determine what, if any, additional courses they may need beyond the Asbury Seminary MA:MFC in order to meet academic licensure requirements for licensed marriage and family therapist (LMFT).

Program Level Outcomes:

1. Students demonstrate mastery of skills for individual and systemic therapeutic models at an accomplished level, including the ability to articulate the theoretical foundations upon which these models are built.
2. Students practice professional behavior that maintains appropriate professional boundaries, conforms to ethical standards, and reflects respect and sensitivity for persons, couples, and families from diverse backgrounds.
3. Students practice theological/theoretical integration, which is demonstrated in a maturing biblically grounded theological understanding of God, persons, and relationships along with an informed theoretical perspective of the counseling role.
4. Students will identify as a marriage and family therapist.

Your Asbury Seminary Catalog prints the official description of your MAMF degree requirements. A copy of your degree plan is available through the Registrar's Office.

Special Notes about the MAMF

- The MA: MFT meets the educational requirements for MFT licensure in KY and FL in terms of number of hours of course work. **You** must carefully attend to the particular classes needed by your state of choice. FL and KY have different educational requirements in their MFT license laws.
- CO601 and CO627 are required for FL licensure.
- CO615 and CO616 are required for KY licensure.

Master of Arts in Pastoral Counseling

Introduction

The purpose of the Master of Arts in Pastoral Counseling (MAPC) is to prepare students to pursue vocations that emphasize the ministry of pastoral care in the local church and other ministry settings (i.e., chaplaincy in hospitals or the military). It meets the academic requirements for recognition by the American Association of Pastoral Counselors (AAPC). Certification by the AAPC requires that one pass their standard exam. The MAPC is not designed to meet the academic standards necessary licensing as professional counselors. The MAPC degree meets the educational requirement for fee-based pastoral counseling certificate in Kentucky.

Program Level Outcomes

1. Students demonstrate knowledge of major theories of pastoral care and counseling and life cycle development.
2. Students demonstrate the ability to integrate theological tenets with psychological knowledge and skills in offering pastoral care and counseling.
3. Students demonstrate pastoral counseling knowledge and skills in a variety of settings.
4. Students identify as a pastoral counselor.

Your Asbury Seminary Catalog prints the official description of your MAPC degree requirements. A copy of your degree plan is available through the Registrar's Office.

In your catalog you will also find suggestions for how to spend the elective hours in the MAPC.

General Information on Scheduling Classes

Faculty sabbaticals will impact the semesters in which elective courses are offered.

It is **essential** that you pay **careful** attention to the course cycle rotation. Many counseling classes are offered in either Cycle A or Cycle B. **IN OTHER WORDS MANY COURSES ARE OFFERED ONLY EVERY OTHER YEAR** in either the fall, January, spring, or summer term. Therefore, you need to attend to both the cycle and the term in which courses are offered.

You may start your counseling degree in either Cycle A or Cycle B. Foundational courses are typically offered once a year in both cycles.

Contact the Administrative Assistant on your campus for a copy of the current 2-year CPC Cycle of Classes to assist you with course scheduling. Your Academic Advisor can assist you in this process. You are also welcomed to make an appointment with any of the CPC faculty to discuss courses, professional development, and licensure concerns.

Department of Counseling and Pastoral Care Gating System

Approved by CPC 11/19/09
Edited to reflect degree plan changes 3/22/10
Approved by School of Practical Theology at its May 3, 2010 meeting
Approved by Academic Council at its August 17, 2010 meeting.
Approved by the Plenary Faculty at its August 30, 2010 meeting.

Goal 1: The first goal of this gating process is to assess student readiness for participation in supervised practicum experiences as part of the counseling degree programs (MA: MHC; MA: MFC; MA: PC) at Asbury Theological Seminary.

Goal 2: The second goal of this gating process is to engage students who show evidence of professionally harmful or deficient behavior in the course of their time as a student at Asbury Theological Seminary.

The aim of **gatekeeping** in the professional and pastoral counseling degree programs is primarily to screen potential counselors throughout the formal educational process in order to facilitate their learning and, as needed, to "remediate, or dismiss students who are not well-suited to the demands of the helping professions" (Palmer, White, & Chung, 2008, p. 30). Gatekeeping can function as an intervention mechanism to limit behaviors that could threaten the welfare of clients by helping redirect students in their development of professional skills or redirect them toward other professions. The gatekeeping responsibility is mandated for all professional counselors in the ethical standards of the American Counseling Association (ACA), 2005, Section F.5. Also, counselor educators bear an additional responsibility as specified in the 2009 *Standards* of the Council for Accreditation of Counseling and Related Educational Programs (CACREP). These standards require "a systematic developmental assessment of each student's progress throughout the program, including consideration of the student's academic performance, professional development, and personal development….if evaluations indicate that a student is not appropriate for the program, faculty members help facilitate the student's transition out of the program, and, if possible, into a more appropriate area of study (CACREP, 2009, Section I, Standard P.).

Potential signs of student impairment may be "reflected in one or more of the following ways:

> (a) inability and/or unwillingness to acquire and integrate professional standards into one's repertoire of professional behavior,
> (b) an inability to acquire professional skills in order to reach an acceptable level of competency,
> (c) an inability to control personal stress, psychological dysfunction, or excessive emotional reactions that interfere with the professional's functioning" (Lamb, Presser, Pfost, Baum, Jackson, & Jarvis, 1987, p. 598).

Assessment occurs at three "gates." The admissions process serves as the first gate. Admission decision recommendations include consideration of the following:

> a. Each applicant's potential in forming effective and culturally relevant interpersonal relationships in individual and small-group contexts;
> b. Each applicant's aptitude and readiness (e.g., academic, emotional, etc.) for graduate-level study in counseling; and

c. Each applicant's career goals and their relevance to the program.[12]

A second gate assessment occurs prior to a student's enrollment in practicum.[13] Approval at this gate serves as faculty endorsement of a student's readiness for practicum. A third gate assessment occurs at the end of the student's degree work (during the final semester or equivalent) and functions as an exit interview. Because these gates include an evaluative function, they are separate from the "guidee" meetings associated with the Christian Formation Program at Asbury Theological Seminary.

The second and third gate processes assess **six general areas**. They are boundary maintenance, respect for persons of diverse opinions, theological/theoretical integration, use of self, clinical skills, and spiritual formation.

a. *Appropriate boundary maintenance* refers to a quality of relating in which there is healthy self-disclosure and respect for others, as well as the abilities to participate in a group and pick up on interpersonal cues.
b. *Humble respect for persons of diverse opinions* is demonstrated in the ability to dialogue effectively and respectfully. This area involves the abilities to understand diverse opinions and seek out alternative interpretations.
c. *Growing theological/theoretical integration* is demonstrated in a maturing biblically grounded theological understanding of God and persons, along with an informed theoretical perspective of the counseling role.
d. *Appropriate use of self* refers to a growing self-awareness based in an understanding of personal strengths and limitations. This area also suggests an understanding of the impact of life experiences and personal development on the counseling role.
e. *Adequate clinical skills* involve the capacity to manage personal anxiety, establish and maintain rapport, reflect feelings and content, ask honest open-ended questions, and differentiate self from others.
f. *Maturing spiritual formation* refers to growth in the six core areas of the Christian Formation Program at Asbury Theological Seminary.

Detailed instructions on the preparation of the *self-assessment portfolio* are distributed by the Administrative Assistant on each campus to ensure that Gating candidates have an up-to-date copy of the instructions. See your Academic Catalog for additional information about Gating requirements.

The Counseling and Pastoral Care Department (CPC) shall assess students by **four methods** at each gate. Students will present their own *self-assessment portfolio* which includes a self-evaluation, relevant papers/ formation projects, and a professional development plan. Students are responsible for the development, maintenance, and presentation of their portfolio. Two confidential *peer evaluations* will be completed by peers chosen by CPC faculty. A *departmental recommendation* will be produced based on formal and informal interactions with students as

[12] Items a, b, and c are adapted from Section 1.K of the 2009 CACREP Standards.
[13] Practicum regularly happens after a student, going full time, has accumulated about 24 hours and has completed all of the course prerequisites for practicum. It is our intent that the second gate process happen around the "mid-way" point. For example, if a full-time student starts in Fall, the second gate process happens during the following Spring semester [with most students registering for practicum for the following summer or the next fall]. For a full-time student who starts in a Spring semester, the second gate process happens in the next Fall semester. For part-time students, the second gate process should occur between 15-24 hours and prior to enrolling in practicum.

well as the self-assessment portfolio and peer evaluations. A copy of a practicum supervisor's evaluation will be added to the third gate. Finally, the *gate interview* itself will be a point of communication and a final assessment opportunity where recommendations will be made and plans affirmed. The ability of students to relate constructively in this academic and professional review will be taken into consideration. Members of the faculty of the Department of Counseling and Pastoral Care conduct the gating interviews.[14]

The materials used in the assessment process are accessible only to the CPC faculty. Any information from the assessment process relevant to a student's performance as a practicum counselor may also be shared with practicum site supervisors or administrators. All materials will be maintained in a secure location on campus. An office assistant shall be responsible for maintaining the filing policies and procedures for the assessment materials. Students are advised to retain copies of all materials they submit.

The CPC faculty at Asbury Theological Seminary reserves the right not to endorse a student for a practicum experience, based on observation, interactions, and evaluation. Satisfactory completion of necessary course work does not qualify a student for a supervised practicum experience. The endorsement of the department is the authorization to register for a practicum class.

In the event that a student disagrees with the decision of the faculty of the CPC department, the student can appeal the decision using the Course Complaints (Part 4. Section 5) process as specified in the Faculty Handbook. The dean to whom the student would file an appeal is the dean of the school in which the MA degree is housed, which in this case is the Dean of the School of Practical Theology. Should this course of action be chosen by a student, information from the assessment materials may be used to support the departmental recommendation.

Occasionally, on the basis of information gained from participation in the gating system, the CPC department will require that students postpone the beginning of practicums or discontinue classes for the purpose of self-care and remediation. These decisions are made by the department as a whole, but one faculty member will usually be assigned as a representative for communication with the student in question.

Students will be asked to submit a developmental plan in response to the concerns. The plan must accurately describe the issues of concern; outline specific strategies for addressing those concerns; describe expected outcomes by which the student and the department may measure growth; and establish a timeline for implementation. Failure to create a developmental plan or participate in its timely implementation will almost certainly result in inability to register for future classes, including practicum.

If students are suspected of "impairment,"[15] as defined above, this same assessment process shall commence. Even though a regularly scheduled "gate" may not be imminent, this process can be used to consider the situation.

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[14] A minimum of two faculty members of the CPC Department will be present at the second and third gate interviews

[15] "Impairment" is the term used in license laws for professional counselors and marriage and family therapists

References

Bethel Seminary Marriage and Family Therapy. (2007). Marriage and Family Therapy Manual. Minneapolis: author

Lamb, D. H., Presser, N. R., Pfost, K. S., Baum, M. C., Jackson, V. R.,& Jarvis, P. A. (1987). Confronting professional impairment during internship: Identification, due process, and remediation. *Professional Psychology: Research and Practice, 8*, 597-603.

Palmer, R. B., White, G., & Chung, W. (2008). Deficient trainees: Gatekeeping in Christian practitioner programs. *Journal of Psychology and Christianity, 27 (1)*, 30-40.

Student Records Advisory

Student official records are kept by the Registrar and include such information as transcripts. Records related to student progress in your counseling degree plan (i.e., evaluations by your site supervisor, practicum hour record sheet, etc.) are not official Seminary records. These are maintained in the Counseling and Pastoral Care office for five years after your graduation and then they are destroyed. Therefore, we strongly encourage you, the student, to maintain your own permanent record of the important documents related to your degree.

Licensure Information for MA:MH and MA:MF Students

Becoming a licensed professional is the goal for most of our graduates. The **educational** (what courses you must take and how many hours you need to have in counseling) and **experiential** (number of hours of practicum) requirements for licensure are set by each state.

Each student is responsible for knowing what the state's requirements are for the state in which the student hopes to seek licensure. That means that you will want to contact your target states for the most current information that enumerates the licensure laws. The National Board of Certified Counselors [nbcc.org] provides names and addresses for each state's counseling licensure board. The American Association for Marriage and Family Therapy [aamft.org] provides a link for state's marriage and family license boards.

Each student should save copies of documents that are related to licensure applications. Records related to student progress in your counseling degree plan (i.e., evaluations by your site supervisor, practicum hour record sheet, etc.) are not official Seminary records. These are maintained in the Counseling and Pastoral Care office for five years after your graduation and then they are destroyed. **The Department cannot guarantee that it will have a copy of your field placement records should you need them for licensure application after your year of graduation.** Therefore, we strongly encourage **you**, the student, to maintain your own permanent record of the important documents related to your degree.
These documents include, but are not limited to:

- Course syllabi
- Documentation of hours in practicum and/or internship

Licensure requirements change over the course of time. State licensure boards are continually reviewing their requirements and will make adjustments that reflect current developments in the field. If a student delays seeking licensure in the years following graduation, it is likely that the licensure requirements will be somewhat different from those upon which the student's degree plan were based. This may result in graduates needing to take additional course work in order to comply with the license laws.

Asbury's MAMH is based on the educational guidelines set forth by the Council on Accreditation for Counseling and Related Educational Programs. Asbury's MAMF is based on the marriage and family licensure categories in Kentucky and Florida.

You will want to know if your particular target state requires specific courses that the Asbury's degrees offer as electives, and you will want to be sure to take those classes.

Licensed Professional Counselor
General Categories and Courses

Listed below are the major educational categories that you will find in the majority of state's counselor license law. You will need to pay careful attention if your state of choice requires a specific course [such as treatment of alcohol or a course on sexuality] that is an elective in our program. You will also need to attend carefully to the number of hours in practicum or internship required by your state of choice. This is a general guideline since state regulations and descriptions vary a bit and permit the use of other courses. All courses are 3 semester hours, unless otherwise specified. Some courses also carry an "MF" prefix and are cross listed CO/MF. See the current catalog for an up-to-date listing of these courses.

Professional Orientation	CO624 Community Counseling
Counseling Theory	CO601 Counseling Theories & Techniques CO600 Family Systems Theory
Counseling Techniques	CO655 Counseling Relationship: Process & Skills CO515 Use of Forgiveness in Counseling CO618 Systemic Counseling of Children and Adolescents CO520 Narrative Counseling CO660 Crisis Counseling CO630 Play Therapy CO740 Cognitive-Behavioral Therapy CO625 Recognizing and Treating Addictive Disorders CO626 Couples Counseling Theory & Technique CO627 Family Counseling Theory & Technique
Diagnosis of Mental and Emotional Disorders	CO720 Psychopathology: Theory & Assessment
Human Growth and Development	**CO622 Theories of Personality (required)** CO611 Human Sexuality (secondary)
Social and Cultural Foundations	CO730 Advanced Issues in Cross-Cultural Counseling
Group Dynamics, Processing, & Counseling	CO675 Group Counseling
Life-style & Career Development	CO680 Career Counseling
Appraisal of the Individual	CO715 Assessment Inventories in Counseling
Research and Evaluation	CO725 Research Seminary Theory and Design
Professional, Legal, and Ethical Responsibilities	CO610 Ethical and Legal Issues in Counseling
Practicum/Internship	CO700 Counseling Practicum CO705 & CO706 Counseling Internship CO708 [1-3 hours]

Kentucky Marriage and Family License Categories

Marriage and Family Studies (3 course minimum – 9 semester hours): Topic areas may include: system theory, family development, family subsystems, blended families, gender issues in families, cultural issues in families, etc.

MF600 Family Systems Theory
MF615 Family Development: Discipleship in the Home
MF626 Couples Counseling Theory and Techniques OR (can apply to MFT)
MF627 Family Counseling Theory & Techniques OR (can apply to MFT)
CO730 Advanced Issues in Cross Cultural Counseling

Marriage and Family Therapy (3 course minimum – 9 semester hours): Courses in this area are intended to provide a substantive understanding of the major theories of marriage and family change and the applied practices evolving from each theoretical orientation.

CO520 Narrative Counseling
MF626 Couples Counseling Theory and Techniques OR (can apply to MFS)
MF627 Family Counseling Theory & Techniques OR (can apply to MFS)
CO672 Relational Psychodynamic Counseling

Human Develop (3 course minimum – 9 semester hours): Courses in this area should provide knowledge of the individual personality development and its normal and abnormal manifestations across the life span. Topic area may include: human development, child/adolescent development, personality theory, human sexuality, etc.

CO611 Human Sexuality
MF616 Young & Middle Adult Development
MF620 Moral Development
CO622 Theories of Personality

Psychopathology/DSM (1 course minimum – 3 semester hours): Courses in this area should cover psychopathology, diagnosis through use of DSM, or application of DSM to marriage and family therapy.

CO720 Psychopathology

Professional Studies (1 course minimum – 3 semester hours): Courses in this area are intended to contribute to the professional development of the therapist. Areas of study include the therapist's legal responsibilities, professional ethics as a marriage and family therapist, professional socialization, and the role of the professional organization, licensure or certification legislation, independent practice, and interprofessional cooperation.

CO610 Ethical and Legal Issues

Research (1 course minimum – 3 semester hours): Courses in this area should assist students in understanding and performing research. Topic areas may include: research methodology, quantitative methods, and statistics.

CO725 Research Seminar: Theory and Design

Practicum/Internship (Minimum 1 year, 300 hours of supervised direct client contact with individuals, couples & families). Applicants who did not complete a clinical practicum may satisfy the practicum requirement by using their 300 post-master's client contact hours under supervision. These hours will not be counted toward the two years of required experience of the 200 hours of supervision.

CO700 Counseling Practicum
CO705 Counseling Internship I
CO706 Counseling Internship II
CO708 Counseling Internship III

Florida Marriage And Family License Course Categories

Licensure Requirement	ATS Course
Dynamics of marriage and family systems (3 hrs.)	MF600 Family Systems Theory
Marriage therapy & counseling theories & techniques (3 hrs.)	MF626 Couples Counseling Theory & Technique
Family therapy & counseling theories & techniques (3 hrs.)	MF627 Family Counseling Theory & Technique
Individual human development theories throughout the life cycle (3 hrs.)	CO622 Theories of Personality Development
Personality theory or general counseling theory & techniques (3 hrs.)	CO601 Counseling Theories and Techniques
Psychopathology (3 hrs.)	CO720 Psychopathology: Theory and Assessment
Human sexuality theory (3 hrs.)	CO611 Dynamics of Human Sexuality
Psychosocial theory and substance abuse theory & counseling techniques (3 hrs.)	CO625 Recognizing and Treating Addictive Disorders
Legal, ethical, and professional standards in MFT (3 hrs.)	CO 610 Ethical and Legal Issues in Counseling
Diagnosis, appraisal, assessment, and testing for individual or interpersonal disorder or dysfunction (3 hrs.)	CO715 Assessment Inventories in Counseling
Behavioral research as it applies to clinical practice (3 hrs.)	CO725 Research Seminar: Theory and Design
Practicum in marriage and family counseling	CO705 & CO706 Internship

State Licensure Board Information

Use the websites below to locate information about state licensing laws

NATIONAL
National Board of Certified Counselors (NBCC) www.nbcc.org
Council on Accreditation for Counseling and Related Educational Programs (CACREP) www.cacrep.org
American Association for Marriage and Family Therapy (AAMFT) www.aamft.org

FLORIDA
Counseling & Marriage and Family License: www.doh.state.fl.us/mqa/491/soc_lic_req.html

KENTUCKY
Professional Counselors: lpc.ky.gov
Marriage and Family Therapists: mft.ky.gov

Professional Counseling Organizations

As part of your professional development, the CPC faculty encourages students to belong to and participate in professional counseling organizations and their associated conferences. These professional organizations understand that student finances are tight, and so all organizations have membership fees for students that are markedly lower than membership fees for post-degree professional members.

Below is a list of professional counseling organizations that you can consider:

American Counseling Association [ACA] www.counseling.org
American Association for Marriage and Family Therapy [AAMFT] www.aamft.org
Christian Association for Psychological Studies [CAPS] www.caps.net
American Association of Christian Counselors [AACC] www.aacc.net
American Association of Pastoral Counselors [AAPC] www.aapc.org