**HJI INTERNATIONAL GRADUATE SCHOOL FOR PEACE AND PUBLIC LEADERSHIP**

**Doctor of Ministry Course Syllabus**

**Concentration Course**

**Family and Educational Ministries**

**Title: MIN 8504: Faith Formation, Spirituality and Counseling within the**

 **Contemporary Family**

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**Term:** **Spring - 2025**

**Course Description:**

The purpose of this course is to provide students with the opportunity to engage in the action-reflection-action model of learning, in order to develop a fuller understanding of their faith walk over the course of their lifespan. This course should assist each learner in recognizing the need for continual spiritual development. Students will unpack key stories/lessons from their faith journey in relation to their family of origin or initial spiritual teachers. The goal is for students to be able to articulate their identity through God and to express how God relates to humanity. Through exploring the central themes of personal faith formation and spiritual development, students will be better equipped to foster healing and wholeness within the context of the contemporary family. Essentially, learners will demonstrate empathic listening and hear the stories of pain (*of those served*) beneath the surface. The intent is to discover that faith accompanies the spiritual quest that will yield the fruits of their labor in the communities that they serve. They will examine the biblical foundations of spirituality and ministry.

Students will focus on families as they seek to serve and witness in deeds and words that heal and free -- in the role of counselors. Attention will be given to the brokenness and wholeness of life as they seek to minister to the hurts and hopes of those they will encounter in their ministry.

Through the readings and reflections students are expected to develop skills, talents, assess, evaluate and envision their calling for the sake of others-- the contemporary families. The primary aim is to help students be open to God's call and God's work through their lives. Emphasis will be placed on enabling them to identify their skills and talents (their personal needs), and explore options through a process of illuminating, clarifying, and opening themselves to new possibilities.

Students will create a spiritual genogram; this information will enhance personal reflection and aid in completing the final paper. Each class participant will submit at the end of the course a model of a Spiritual Inventory consisting of goals, objectives, skills, talents, strategies, tools and mobilization of resources and assets for involvement in a faith-based ministry within the contemporary family.

**Course Outcomes:**

Through this course, students will be able to . . .

1. **Identify** God's presence in their lives and beyond.

2. **Discover** how to utilize their vocation to convey God's love in the world.

3. **Develop** resources, tools, and strategies to counsel within the contemporary family.

4. **Examine** their strengths, limitations and deficiencies in ministry. Delineate which aspects of their ministry they desire to excel in within the next 5 to 10 years.

5. **Explore** new processes for on-going faith formation and spirituality (*formulate objectives, plans, and gather resources to support the contemporary family*).

**Required Texts:**

Covey, Stephen R. (1997). *The 7 habits of highly effective families*. New York: St. Martin’s New York. ISBN: 978-0307440853; $9.99 (e-book), $7.93 (text)

Fowler, James W. *Stages of faith: The psychology of human development and the quest for meaning*. New York: Harper One. ISBN: 978-0060628666; $12.45 (text)

Nouwen, Henri. (2015). *Spiritual formation following the movements of the Spirit*. New York: Harper Collins. ISBN: 978-0061686139; $13.49 (e-book), $11.03 (text)

Taylor, Barbara B. (2010). *An altar in the world: A geography of faith*. New York: Harper Collins. ISBN: 978-0061370472; $10.49 (e-book), $8.92 (text)

Wimberly, Edward. (1997). *Recalling our own stories: Spiritual renewal for religious caregivers*.

San Francisco, California: Jossey-Bass, Inc. ISBN: 978-0787903633; $16.96 (text)

Greenleaf, Robert .Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness, Paulist Press, New York, 2002 ISBN 0-8091-0554-3 $17.09

**Required Article:**

Frame, Marsha W. (2000). The spiritual genogram in family therapy. Journal of Marital and Family Therapy, Vol. 26, No. 2, 211-216.

**Required Video:**

Shelton, D. (2013, May 20). Genogram instructions – marriage and family.

Retrieved from <https://www.youtube.com/watch?v=nGXEnLrR3EY&list=PLkOT9jJaJha1aqOmrp0jvwX0zSoJwex1B>

**Evaluation:**

1. Attendance and participation 25%

2. Book Reviews, Written Reflections and Video Reflection 20%

3. A Case Study of a Family Conflict 20%

4. A Model: An Inventory of Spiritual Gifts, Tools Assessment, Evaluation Instrument, and

 Mobilization of Resources for a Selected Faith-based Ministry 35%

**Grading Rubric:**

In calculating the final grade for the course, letter grades for assignments are converted into the following numerical equivalents, and the total is then converted back to a letter grade:

A        97                 A-        91.5             B+      87

B        82                 B-        77                C+     72.5

C        67.5              C-        62.5             D+     57.5

D        53                 D-        50                F        0

This scale severely penalizes Fs. Therefore, it is better to hand in a poorly done assignment than not to hand one in at all.

In computing the cumulative grade point average (G.P.A.) the following quality point scale is used:

A 4.00 A- 3.67 B+ 3.33

B 3.00 B- 2.67 C+ 2.33

C 2.00 C- 1.67 D+ 1.33

D 1.00 D- 0.67 F 0.00

Incompletes are given only when there are compelling medical or personal reasons.

\*See UTS catalog for a detailed grading policy.

**Netiquette**

When posting online or by email, you need to follow the same ethical standards and laws as you would in face-to-face communications. Your language should be respectful of faculty members and fellow students. Do not post private or confidential information about anyone, and do not provide personal information that could put yourself at risk. The Seminaries LMS has robust security measures to protect communication between teacher and student. Yet please be aware that anything that you post in discussions and groups in which other students participate can be retrieved by others and copied.

Do not download and share course materials without permission of the instructor, as this may violate copyright. HJI reserves the right to delete postings on HJI maintained sites that are considered insensitive, harassing or illegal. Language that is illegal, obscene, defamatory, threatening, infringing of intellectual property rights, invasive of privacy, profane, libelous, threatening, harassing abusive, hateful or embarrassing to any person or entity, or otherwise, is a violation of the Student Code.

**Plagiarism and Academic Integrity Policy**

Each student's work is expected to be a product of his or her own effort. Plagiarism is a form of dishonesty that occurs when a student passes off someone else's work as their own.  Plagiarism in its most severe form occurs when a student purchases a paper from a third party or submits an entire body of work written by a third party, as the student’s own. These most serious cases can be reported to the Office of the Provost for disciplinary action. Possible actions include probation, suspension, or dismissal/separation from HJI.

Cutting and pasting material from various websites without citing the source of said material also constitutes plagiarism, as is a failure to cite sources in a paper, conveying the impression, intentionally or not, that another writer’s work is the student’s own. In these cases of plagiarism, the instructor may give the student an “F” for the offending assignment, require that the student repeat the assignment, or if the plagiarism continues, give the student an “F” for the course.  A pattern of such behavior may be reported to the Office of the Provost. It can lead to serious consequences as listed above.

Use of generative artificial intelligence (AI) tools like ChatGPT in assignments is permitted only with prior permission of the instructor. If the instructor permits students to use AI for research, students should know that it may give false results and its facts need to be checked and verified. Any passages generated by AI must be given proper citation, just as for citing other authors’ works. In addition, students must append a paragraph at the end of their work explaining how and why they used ChatGPT, which includes what prompts were used and what measures were taken to verify its accuracy. Students may not use AI to produce the content for an assignment. If an AI tool is used without obtaining prior permission and/or without providing the required citation or explanation, it will be treated as plagiarism.

Faculty reserve the right to use plagiarism detection software, such as Turnitin, to find instances of AI-generated writing, as well as plagiarism from other sources, in student assignments.

**Course Schedule:**

**Session 1**: Discuss how prayer has helped you to cultivate your faith? How does Henri Nouwen’s definition of spirituality align with or differ from your personal description of spirituality? Which scripture references or quotes from other sacred writings inform your perspective? How do you understand “*docta ignorantia*”?

**Session 2:** Action/Reflection Training: Action reflection learning is widely used in various settings, including: Leadership training Team building and collaboration Organizational change initiatives. It can be applied in various domains, such as business, education, healthcare, and community development. It provides the benefit of working on real change and impact while maintaining a simultaneous focus on learning and development.

**Session 3**: Is acceptance of this concept of spirituality evident in your ministry? If so, please describe. If not, why not? How can you positively change in this area? Reflect on the class discussion. Write a one-page critical analysis of the dialogue, including a intriguing point from a classmate whose stance aligns with your viewpoint and one that differs. Turn in your critical analysis on Tuesday at the beginning of the class.

**Session 4:** Reflect on the Particularity of Ministry, specifically counseling within the contemporary family. How do you make family a priority in the turbulent society

**Session 5:**  How to solve family problems through empathic listening? How to build family unity through the celebration of differences (Using as the main text *The 7 Habits of Highly Effective Families*).

**Session 6**: Discussion on Book Reports:

**Session 7:** Discussion on Book Reports

**Session 8:** Discussion on how God's plan (*will and intention*) relates to student’s faith formation and spirituality. For discussion Read Chapters 1-3 Taylor, Barbara B. (2010). *An altar in the world: A geography of faith*

**Session 9:** Servant Leadership – Example of Jesus**.**

**Session 10:** Reflect on the major areas of ministry on which students need to focus. What skills and talents would they need to develop? How would they cope with their limitations and deficiencies? How would they cope with issues and emotions in their faith formation and spirituality relating to -- hunger, sex, power, loneliness, frustration or leadership? Discuss this in small groups, using a number of Case Studies.

**Session 11:** Case Study presentationswith theological reflections**.**

**Session 12:** Case Study presentations with theological reflections.

**Session 13**: What values and considerations are most important for students as they strive to achieve their goals and develop plans and strategies for ministry? Have students share what they aim to do five to ten years from now, and how they intend to pursue this journey. Identify/describe the leadership style you are most comfortable with in doing ministry? Do you like being the leader, the follower, or a member of the team? Discuss leaders who develop leaders and leaders who develop followers?

**Session 14**: Stages of Faith: Fowler - Discussion .

**Session 15:**  General discussion, evaluation and Post Course Assignment.

**Post- Course Assignment:**

Each student is to develop a Spiritual Genogram. Knowledge gained from the spiritual genogram should be explained in depth. Tell how your personal story informs your ministry. How can you better assist individuals served to understand their faith walk and spirituality as a result of your learning? Include a Model: An Inventory of Spiritual Gifts, Tools, Assessment Evaluation Instruments, and Mobilization of Resources for a selected Faith-based Ministry of your choice. The paper should be approximately 20 pages in length with footnotes and bibliography. In addition, each student will identify a specific ministry with which they have been connected and from which they will develop their Model. Students are expected to be creative and innovative.

**Supporting Bibliography:**

Ackerman, John, Alice Mann. (2001). *Listening to God: Spiritual Formation in Congregations*. New York: Alban Press.

Bass,Dorothy.ed. (1997). *Practicing Our Faith: A Way of Life for a Searching People*. San Francisco: Jossey-Bass Press.

Baur, F. (1983). *Life in Abundance: A Contemporary Spirituality*. New York: Paulist.

Borg, Marcus. (2003). *The Heart of Christianity: Rediscovering A Life of Faith*. San Francisco: Jossey Bass.

Bowe, Barbara E. (2003). *Biblical Foundations of Spirituality*. Maryland: Bowman and Littlefield Publishers, Inc.

Corin, Joanne Wolski, ed. (1986). *Women's Spirituality: Resources for Christian Development*. New York: Paulist.

Covey, Stephen R. (1997). *The 7 Habits of Highly Effective Families*. New York: St. Martin Griffin.

Crosby, Michael. (1982). *The Spirituality of the Beatitudes*. New York: Orbis, Maryknoll.

Dittes, JamesE. (1999). *Re-Calling Ministry*. St. Louis, MO: Chalice Press.

Foster, Richard. (1988). *Celebration of Discipline: The Path to Spiritual Growth*. California: Harper.

Funk, Mary Margaret. (2001). *Tools Matter For Practicing The Spiritual Life*. New York: Continuum.

Guttierez, Gustavo. (1984). *We Drink From Our Own Wells*. New York: Orbis, Maryknoll.

Joy, Charles. (1947). *The Spiritual Life*. New Jersey: Ecco Press.

Kinast, Robert. (1996). *Let Ministry Teach: A Guide to Theological Reflection*. Collegeville, MN: Liturgical Press.

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Law, Eric H.E. (1993). *The Wolf Shall Dwell With The Lamb: A Spirituality For Leadership In the Multi-Cultural Community*. St. Louis, MO: Chalice Press.

Mahan, Jeffrey. Barbara B. Troxell, Carol J. Allen. (1993). *Shared Wisdom: A Guide To Case Study Reflection In Ministry*. Nashville: Abingdon Press.

Melander, Rochelle. Harold Eppley. (2002). *The Spiritual Leader's Guide to Self-Care*. New York: Alban Institute Pub.

Mulholland, M. Robert. (1993). *Invitation To A Journey: A Road Map for Spiritual Formation*. Downers Grove, IL: Intervarsity Press.

Peace, Richard. (1998). *Spiritual Autobiography*. Colorado Springs: Nav Press.

Peck, M. Scott. (1978). *The Road Less Traveled*. New York: Simon Schuster.

Scheiter, Robert. (1998). *The Ministry of Reconciliation: Spirituality and Strategies*. New York: Orbis, Maryknoll.

Stone, Howard. (1996). *How To Think Theologically*. Minneapolis, MN: Augsburg Press.

Toon, Peter. (1980). *What Is Spirituality, And Is it For Me?* London: Daybreak.

Weibe, Katie Funk. (1995). *Border Crossing: A Spiritual Journey*. Scottdale, PA.

Whitehead, James, Evelyn E. Whitehead. (1995). *Method in Ministry: Theological Reflection and Christian Ministry*. New York: Sheed and Ward.

Willimon, William H. (2000). *Calling and Character*. Nashville: Abingdon Press.

**MIIN: 504 Faith, Formation, Spirituality and Counseling within contemporary family - 2025**

**Grading Rubric: The Rev. Dr. Jacob David:** This explains how papers are evaluated, points for different levels of proficiency. To earn a good grade, study this rubric. Make sure that your paper includes all its elements and meets all the criteria.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Main Elements** | **Outstanding** | **Proficient** | **Needs Improvement** | **Not evident** | **Value 60 total** |
|  |  |  |  |  |  |
| 1.Theological content | Theology of Ministerial Leadership | Biblical understanding | Unclear discussion | Coherent flow of thought | 15 |
| 2. Challenges of leadership as Pastor and Prophet | Description of the context of present understanding | The understanding of complex post-modern living | Description of prophetic context in Ministry | A Non-traditional understanding of leadership in the world. | 15 |
| 3. Application of theological principles in Ministry | Problems in application are discussed and analyzed | Problems are discussed but analysis is weak | Practical, innovative ways of creating awareness of crisis | Analysis of your willingness to teach pastoral roles | 20 |
| 4. Your personal analysis | Your opinion backed by your theological and scriptural understanding. | Rationale behind your understanding | Your view is weakly argued | Lack of documentation for your opinion. | 10 |
| **General Criteria** |  |  |  |  | **40 total** |
| Critical thinking | Insightful analysis and conclusions supported with evidence | Logical analysis but evidence is thin. | No coherent flow of defense with evidence | No evidence presented | 15 |
| Research and citations | Six or more different scholarly sources used and correctly cited.  | Six or more different scholarly sources but deficient citations. | Fewer than six sources. Deficient citations | No evidence of research | 15 |
| Writing | Grammar, spelling, and use of quotations are satisfactory | Weakness in grammar, spelling, paragraphing or quotations | Weakness in two areas | Weakness in three or more areas | 10 |
|  **Total 100**  |

**MIIN: 504 Faith, Formation, Spirituality and Counseling within contemporary family - 2025**

**Course Learning Outcomes Rubric**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Learning outcomes** | **Novice**  | **Approaching** | **Proficient** | **Advanced**  | **Score** |
| **1.** Identify God’s presence om their lives and beyond | Can discern the presence of God in either their lives or the lives of others but not both and /or has a basic understanding of these concepts. |  Can discern the presence of God in either their lives or the lives of others 30% | 60% Can discern the presence of God in either their lives or the lives of others | 80% Can discern the presence of God in either their lives or the lives of others |  |
| 2. Utilize their vocation to convey God’s love in the world. | Demonstrates being unaware of how to convey God’s love in the world | 30% Demonstrates being unaware of how to convey God’s love in the world | 60% Demonstrates being unaware of how to convey God’s love in the world | 80% Demonstrates being unaware of how to convey God’s love in the world |  |
| 3. Develop resources, tools, and strategies to counsel within the contemporary family | Limited ability to develop resources, tools, and strategies to counsel within the contemporary family | 30% ability to develop resources, tools, and strategies to counsel within the contemporary family | 60% ability to develop resources, tools, and strategies to counsel within the contemporary family | 80% ability to. develop resources, tools, and strategies to counsel within the contemporary family |  |
| 4.Examine their strengths, limitations and deficiencies in ministry. Delineate which aspects of their ministry they desire to excel within the next 5-10 years  | Limited ability to examine their strengths, limitations and deficiencies in ministry. Delineate which aspects of their ministry they desire to excel within the next 5-10 years | 30% ability to examine their strengths, limitations and deficiencies in ministry. Delineate which aspects of their ministry they desire to excel within the next 5-10 years | 60% ability to examine their strengths, limitations and deficiencies in ministry. Delineate which aspects of their ministry they desire to excel within the next 5-10 years | 80% ability to examine their strengths, limitations and deficiencies in ministry. Delineate which aspects of their ministry they desire to excel within the next 5-10 years |  |
| **5.** Develop process for ongoing faith formation and spirituality (formulate objectives, plans and gather resources to support the contemporary family.) | Limited understanding of developing ongoing faith formation and spirituality (formulate objectives, plans and gather resources to support the contemporary family.) | 30% ability to develop ongoing faith formation and spirituality (formulate objectives, plans and gather resources to support the contemporary family.) | 60% ability to develop ongoing faith formation and spirituality (formulate objectives, plans and gather resources to support the contemporary family.) | 80% ability to ongoing faith formation and spirituality (formulate objectives, plans and gather resources to support the contemporary family.) |  |

***Assessment Map of Assignments to Course Objectives: 2025***

**MIIN: 504 Faith, Formation, Spirituality and Counseling within contemporary family - 2025**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Course Objectives | Class Presentations and reports | Group Presentations | Written Assignments | Final Paper |
| Understanding God’s purpose for the ministry in your life |  |  |  |  |
| Be familiar with understanding of God’s ministry from different religious perspectives |  |  |  |  |
| Developing tools for ministry and create a broad common ground for caring for souls. |  |  |  |  |
| Recognize their own strengths and weaknesses the essential role in ministry of God and God’s representatives for conceiving peaceful solutions and for actually building peace |  |  |  |  |
| Recognize the organic connection between peaceful individuals and families and realizing a peaceful society |  |  |  |  |
| Models for effective faith formation and Pastoral Ministry  |  |  |  |  |