



ASHLAND
THEOLOGICAL SEMINARY

CLINICAL MENTAL HEALTH
COUNSELING (CMHC) PROGRAM

STUDENT HANDBOOK

Ashland Theological Seminary
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CMHC Program Web Page:
<http://seminary.ashland.edu/academics/degree-programs/macmhc>

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CLINICAL MENTAL HEALTH COUNSELING PROGRAM

August 23, 2016

Friends:

It is with joy and anticipation that I welcome you to the Clinical Mental Health Counseling Program of Ashland Theological Seminary! I am always blessed by the stories of how God has moved in people's lives to lead them here to pursue training for the ministry of professional counseling. I recall the time a number of years ago when I moved to Ashland to enter the counseling program. I knew that God had led me here and yet I had to "walk by faith and not by sight" as I left the security of my ministry position in upstate New York to become a student again. I didn't know for sure what was ahead but did know Who was leading and that gave me the courage to follow. I also remember wondering if I, after having finished my undergraduate degree a decade earlier, could shake the "brain rust" enough to keep up with the rigors of graduate studies. I suspect there are others here today knowing too that God has led them to this place—yet wondering how it will all come together.

I can say from my own experience and the testimonies of many other graduates that God has more in store for you in your time at ATS than you receiving an excellent education—you will also be a changed person when you leave here. Today you are beginning another chapter in the grand story that God has for your life and I'm so glad you're here!

Blessings,

David P. Mann, Ph.D., LPCC-S
Associate Dean for Counseling Programs

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Introduction

God's blessings upon Ashland Theological Seminary are manifest in numerous ways, especially in the spiritual growth of its students, faculty, staff, alumni, and their families, as well as in the countless lives touched by these individuals for the Lord. We believe that these blessings are manifestations, first and foremost, of the goodness of God and all glory goes to Him for these. To honor and be obedient to God, and out of love and gratitude for these blessings, it is our desire to be faithful to our mission and core values. Accordingly, the **Mission Statement of ATS** is extremely important to our identity and ministry and is as follows,

“Ashland Theological Seminary integrates theological education with Christ-centered transformation as it equips men and women for ministry in the church and the world.”

This mission statement encompasses values such as servant-leadership, ministry in the Body of Christ and the world; as well as a commitment to Scripture, community, academic excellence, spiritual formation, and practical training. We pray that during your time at ATS, you will find these values in evidence across our campus and beyond.

ATS has also adopted a number of “core values” which are described in the ATS catalog. These echo (in some cases) and augment the Seminary's mission statement and include Scripture, Spiritual Formation, Community, Academic Excellence, and Practical Training.

In addition to the seminary's mission statement, the **Mission Statement of the Counseling Department** is as follows regarding the CMHC degree,

“The Master of Arts in Clinical Mental Health Counseling program is offered from within a Christian worldview and strives to develop exceptional professional counselors with the necessary knowledge and skills to provide compassionate care to people from diverse backgrounds.”

Purpose of the Master of Arts in Clinical Mental Health Counseling (M.A.C.M.H.C.) Degree

The Master of Arts in Clinical Mental Health Counseling (M.A.C.M.H.C.) degree seeks to provide the academic and experiential background needed to equip students to effectively practice as professional counselors. In addition, the degree satisfies Ohio educational requirements set by the Ohio Counselor, Social Worker, and Marriage and Family Therapist Board for licensure as a Professional Counselor (P.C.) and Professional Clinical Counselor (P.C.C.). Students earning the Master of Arts in Clinical Mental Health Counseling degree must complete 60 semester hours with a B– or higher in each counseling course, according to Ohio Counselor, Social Worker, and Marriage and Family Therapist Board law.

CACREP Accreditation

The Clinical Mental Health Counseling (CMHC) program is accredited by the Council for Accreditation of Counseling & Related Educational Programs (CACREP) and is approved by the Ohio Counselor, Social Worker, and Marriage & Family Therapist Board to meet academic requirements for the Professional Counselor (PC) and Professional Clinical Counselor (PCC) licenses.

Student Learning Objectives

The Department's assessment system includes Student Learning Objectives (SLOs) in areas of **Knowledge, Professional Skills, and Personal Attributes**. The following are Student Learning Outcomes within these three areas.

Knowledge Objectives

1. Students will demonstrate knowledge about the profession of counseling including history, professional roles, organizational structures, ethics, standards and credentialing.
2. Students will demonstrate knowledge of social and cultural diversity including the cultural context of relationships, issues and trends in a multicultural society.
3. Students will demonstrate knowledge of human growth and development in order to understand the nature and needs of individual at all developmental levels, and in multicultural contexts.
4. Students will demonstrate knowledge and understanding of career development and related life factors.
5. Students will demonstrate knowledge of the helping relationship to include an understanding of the counseling process in a multicultural society.
6. Students will demonstrate knowledge about group work including group purpose, development, dynamics, theories, methods and skills, and other group approaches in a multicultural society.
7. Students will demonstrate knowledgeable about assessments to include an understanding of individual and group approaches to assessment and evaluation in a multicultural society.
8. Students will demonstrate knowledge of research methods, statistical analysis, needs assessment, and program evaluation.

9. Students will demonstrate knowledge about the role that personal faith or belief systems play in the counseling process.

Professional Skills Objectives

1. Students will demonstrate the ability to apply and adhere to ethical and legal standards of professional counseling.
2. Students will demonstrate the ability to apply effective strategies for treatment, planning and intervention in counseling relationship.
3. Students will demonstrate the ability to recognize one's own limitations as a professional counselor and to seek supervision or refer clients when appropriate.
4. Students will demonstrate the ability to provide effective services to clients in a multicultural society.
5. Students will demonstrate the ability to apply skills in interviewing, assessment, diagnosis, and case management for working with individuals, couples and families.
6. Students will demonstrate the ability to apply relevant research findings to inform the practice of professional counseling.

Personal Attributes Objectives

1. Students will demonstrate an understanding of boundaries and the limitations to competency.
2. Students will demonstrate characteristics of integrity and honesty.
3. Students will demonstrate interpersonal strength and maturity.
4. Students will demonstrate the capacity to act professionally as generally recognized within the counseling profession.

Philosophy of Education

Of critical importance to the development and eventual dispersing of those called to the various ministries of counseling is the "philosophy of education" which an educational institution embraces. Unlike a number of prior academic experiences, your development as a viable and spiritually vibrant counselor requires a greater experiential focus (e.g., counseling skills development) and the addressing of your own (as well as each others') issues and any forms of "woundedness." To lead future clients to wholeness, it is essential that you, as an aspiring counselor, be dedicated to your own journey in these areas.

Honestly, objectively, and thoroughly assessing the state of your own psychological and spiritual welfare can be threatening and painful but it is vital lest your issues end up interfering with client care or, worse yet, harming future clients.

The philosophy of education of the CMHC program builds upon the Seminary's core values of **Academic Excellence** and **Practical Training**. We aspire to train counselors who are second to no one in terms of clinical knowledge, skills, and the other characteristics of proficient counselors. However, we also intend to focus upon you as a person, in terms of your personal, professional, and spiritual development. The core values of **Scripture**, **Spiritual Formation**, and **Community** will form the foundation for such development. Through a loving, committed, mutual accountability (see below), and based upon sound assessment strategies (see below) aimed at identifying areas for further growth, it is the intent of faculty and staff to come alongside you in order to further the call of the Lord upon your life and to best equip you for a Spirit-led and empowered ministry of counseling to future clients.

In terms of educational models, Benjamin Bloom's "Taxonomy" of Cognitive Objectives (commonly referred to as "Bloom's taxonomy") will serve as a resource within the CMHC program (see Appendix B). Bloom developed his classification as a "metacognitive" model or "way of thinking about different kinds (or levels) of thinking." The model continues to be well-accepted and often adapted for classroom use.

Within the CMHC program, you will have numerous opportunities to consider and apply this model as you gain new knowledge, seek to understand this, apply new learning, analyze information, synthesize data in new ways, and evaluate information.

Ashland Theological Seminary's "Four C's"

Ashland's approach to education described above in the philosophy of education and the core values is ultimately intended to impact you in four main areas. These are the "four C's" of core identity, character, calling, and competency.

Core identity consists of what is true about us because we are Christians. For example, we are God's beloved children, in whom he delights. We now belong to God rather than to the world. We are united with Christ, indwelt by the Holy Spirit, and incorporated in the people of God. We have been forgiven and set apart for God. Not only are we created in God's image, but we are being re-created in that image through the new self that is being formed in us by the Holy Spirit. We have been set free from sin, self, and Satan in order to serve God and others. Although this new reality is given by God rather than achieved by us, we must still recognize it and live on the basis of it. This is why Paul argues both that we have been given a new self and that we have to put it on (Eph. 4:24). Although the primary responsibility for the formation of Christian identity lies with the Lord through His church, we desire to help students who come with a distorted sense of identity or with no Christian identity at all.

Character refers to the virtues that should characterize our lives as Christians. For example, we should demonstrate the fruit of the Spirit (Gal. 5:22-23). A mature Christian will reflect the character of Christ. While character is based on core identity, the development of Christian character is neither instant nor automatic. It is a process of maturity that takes place as believers grow in Christlikeness through the influence of the Word and the Spirit within the context of the community of faith. It is possible to demonstrate some of these qualities (e.g., kindness, patience, self-control) without being a Christian, just as it is possible for Christians to be immature in any of these areas. This is why core identity and character can be distinguished, although they can never be divorced. Some traditions express the difference between core identity and character as the difference between justification and sanctification. Pauline scholars may talk about indicative and imperative. Although the primary context for the formation of Christian character is the church, the seminary also has its part to play (see the list of “Christian counselor effectiveness characteristics” developed within the CMHC program for this purpose).

Calling refers to the vocation that a Christian receives from God. All Christians are called to a life of self-denial and discipleship, and all Christians are called to use their gifts for ministry in the church and in the world. While the idea of calling is commonly associated with pastoral ministry, this is not the only area of service to which a Christian may be called. Although many of our students come to seminary with an understanding of God’s call on their lives, others do not. The seminary can provide a context in which you can discover, explore, and refine your sense of your calling.

Competency involves the knowledge and skills necessary for you to become fully equipped for service. This is the area which the seminary has traditionally regarded as its responsibility, and this is the area most clearly reflected in the present curriculum (see “Addressing Student Competency: Counselors’ Ethical Responsibilities,” by Jill Duba in Appendix D).

PRELIMINARY MATTERS

Relationship between the CMHC Handbook and the Ashland Theological Seminary Student Handbook

You are expected to know, understand, apply, and abide by both the ATS Student Handbook and the CMHC Handbook. The ATS Student Handbook is designed to serve as a resource for you, to make your time at ATS more profitable. Through identifying resources, outlining step-by-step procedures (when applicable), providing names of key positions and people, and other means, the handbook should assist you in a myriad of ways.

The CMHC Handbook has been developed to help you succeed in the program. In its pages you will find information crucial to your progress in the program and you are encouraged to read these materials carefully. The CMHC Handbook will familiarize you with various aspects of the program, as well as prepare you for the practice of counseling in Ohio and elsewhere. It is intended to serve as a guide for your time at ATS. Select sections of the ATS Student Handbook are repeated in this handbook both for emphasis and student convenience.

Once you have read both handbooks, please keep them in a safe place and refer to them regularly. Seminary and program policies and procedures are reviewed periodically and may be expected to change from time to time. If you have any questions about the CMHC handbook, please feel free to ask them of Dr. Mann or your academic advisor.

New Student Orientation

Prior to the fall semester of the first academic year, an orientation for incoming CMHC Program students is held. In addition to providing an overview of program requirements, opportunities will be provided for students to become acquainted with each other, to ask questions, and to meet other faculty and administrative personnel.

ACCOUNTABILITY

Introduction

As Christians, we are all accountable to the Lord. This accountability may be manifested in a myriad of ways such as loving, obeying, and serving God. It is also manifested in our submitting to and cooperating with God in the preparation for, and implementation of, God's good and perfect plan for our lives (Jer. 29:11-14a). This plan includes not only our ministry and works, but also our person, our being. As "Christians," we are called to holiness, wholeness, and abundant life (John 10:10). A part of this accountability is being led into the Truth and the light, including the truth of our own sinfulness and woundedness, in order that we might be healed. Of course, as we all know and as Scripture teaches, we also have the option of resisting and rebelling against God.

We are also accountable to and for each another. Cain's question to God, "*Am I my brother's keeper?*" (Genesis 4:9) with its implied "*No!*" on Cain's part, must not become ours when it comes to our responsibilities toward each other. We are commanded to be brothers and sisters to each other, to come alongside each other in Christian commitment and love, to speak the truth in love, and to bear one another's burdens. As in the counseling relationship, such accountability for and to another can be hard work but it is what we are called to do.

Within the CMHC program, accountability for and to each other is expected. This accountability will not be unidirectional however, with you being accountable only to

faculty and staff. While such “faculty” and “student” accountability will be a part of the program and process (as required by academic requirements, accrediting bodies, and certifying entities such as the Ohio Counselor, Social Worker and Marriage and Family Therapist Board), mutual accountability will also be emphasized. We are all accountable to and for one another as Scripture makes clear. What follows is an attempt to better spell out accountability within the CMHC program.

Expectations of Students: Personal, Professional, and Spiritual

Our expectations of you, and hence areas of accountability, fall into three areas:

Personal: First and foremost is the expectation that you will actively participate in your own growth and spiritual formation. As one of the Seminary’s core values and, more importantly, what the Lord calls each of us to as Christians (cf., Rom. 8:29), spiritual formation is paramount. Through a variety of individual and corporate activities (e.g., Scripture, spiritual disciplines, worship, fellowship), you are expected to seek and follow the leading and assistance of the Holy Spirit in cultivating spiritual growth.

Part of a your spiritual formation within the CMHC program includes your honest and open examination of where you are at in your journey, especially in your relationship with the Lord. Counseling students are understandably interested in gaining counseling knowledge and skills. These will be emphasized throughout the program. However, development into an exceptional counselor operating from a Christian worldview cannot stop with such knowledge and skills. You will be expected, encouraged, and required to honestly and courageously examine yourself in order to build upon and enhance your strengths and take steps to address your liabilities (see “Addressing Student Competency: Counselors’ Ethical Responsibilities,” by Jill Duba in Appendix D).

To aid you and us (i.e., faculty) in meeting our mutual obligations in this area, a list of “Christian counselor effectiveness characteristics” has been developed (downloadable from the CMHC web page) and will be used throughout the program. These characteristics have been drawn from a number of sources including (but not limited to) the American Counseling Association, research findings, and Scripture. Unlike “competencies” which focus more upon knowledge and skills, these “characteristics” focus upon your person. The list is not intended to be exhaustive, but rather representative of some of the most important characteristics of effective counselors.

We want to assure you that perfection in these areas is neither expected nor required. None of us have “arrived,” if such “arriving” requires perfection. What is expected, encouraged, and required, is that you will be committed to examining yourself, receiving feedback from others, and evidencing both a commitment to growth and actual growth in the areas listed.

Academic: The second set of CMHC program expectations for you is academic. The Seminary has developed “Guidelines for Coursework” (2006) across all seminary courses which specify that:

1. Each three-credit hour course ought to consist of about 100 hours of work for you over the course of a semester. This computes to about 10 hours a week for each three-credit hour course.
2. If you are taking a typical full load of four, three-credit hour courses, you would be expected to spend 40 hours per week in seminary-related work.
3. These 100 hours (per course per semester) might be allocated as follows:
 - 45 hours of class time
 - 40 hours of reading (3-credit courses should have 1000-1200 pages of reading)
 - 30 hours for papers (about 20 total pages, maximum; modified if tests/quizzes are given).

Courses (and professors) will vary in their expectations and course requirements. It is your responsibility to ensure you clearly understand and abide by the requirements of the professor as spelled out in the course syllabus. Be sure to ask questions for clarification when needed.

The seminary’s grading scale and grading policies and procedures, including minimum grade requirements, are described in the *ATS Catalog*. Individual programs, however, may have more stringent requirements related to grading as directed by legal, ethical, and/or professional guidelines. Legally, for example, the Ohio Counselor, Social Worker and Marriage and Family Therapist Board requires students seeking licensure as professional counselors in Ohio to earn a grade of “B-” or higher in *each* counseling course for the course to count toward licensure. Professionally, the counseling profession directs counselor educators to assist in serving as “gatekeepers” to the profession by denying counseling credentials (e.g., degrees, certificates, licenses) to individuals who do not possess the necessary knowledge, skills, personal attributes, and other requirements needed. Ethically, given what is frequently at stake in client care, counselors must be well-prepared so that client welfare is not jeopardized.

Therefore, within the CMHC program, you will need to be knowledgeable of, and satisfy, the following grading policies and procedures:

1. You will need to earn a minimum grade of “B-” in each of your counseling courses to have these count toward satisfying the educational requirements for licensure as a professional counselor in Ohio.
 - a. **Note:** You are strongly encouraged to monitor your in-class performance and to meet with your faculty advisor or the course professor whenever you have any concerns related to course performance. Waiting until the end of a course to consult is strongly discouraged. Faculty are devoted to

your success and are often in a position to help you succeed. However, you are ultimately responsible for your grades and need to be proactive in approaching faculty with questions and concerns.

2. CMHC students who earn a failing grade in a course will be placed on academic probation and are required to meet with their faculty advisor. Students who fail more than one course are required to meet with their academic advisor and the Associate Dean for Counseling Programs to determine whether they are able to continue within the program.

Professional: The third set of expectations and area of accountability for you is professional. You will be expected to know, understand, and comply with all Ohio laws regarding the practice of professional counseling, as well as relevant ethical codes of conduct. The latter include the American Counseling Association (ACA) and the American Association of Christian Counseling (AACC) codes of ethics. You will be expected to begin familiarizing yourself with these laws and codes early in the program and apply them throughout the remainder of your time at ATS (and beyond, in the case of the ACA and AACC codes).

Relevant laws pertaining to the practice of counseling within Ohio (including the education of counselors in Ohio may be located at the following Internet website,

<http://www.cswmft.ohio.gov/ethics.stm>

Relevant codes of ethics may be located at the following Internet websites:

ACA—<http://www.counseling.org/docs/ethics/2014-aca-code-of-ethics.pdf?sfvrsn=4>

AACC—<http://aacc.net/about-us/code-of-ethics>

You are expected and encouraged to print a copy of each of these, and to read and begin to apply these. Later in your coursework, these will be discussed in class but your responsibility to know and follow these requirements begins with your entry into the program

You are also encouraged to seek student membership in professional organizations such as the American Counseling Association (ACA), Ohio Counseling Association (OCA), and Association of Christian Counselors (AACC) as a part of your professional development (links to all of these organizations are available on the “Links” page of Dr. Mann’s web page—<http://personal.ashland.edu/~dmann>). Membership is especially helpful for the various publications provided through membership in these organizations, availability of student malpractice insurance, and assistance in the development of your identity as a counselor and opportunities for networking with other counselors. (Other guidance for

succeeding in graduate school is provided in an American Counseling Association (ACA) article in Appendix C titled, "What Every Graduate Student Needs to Know.")

Professionalism and Positive Participation

"Presence" in counseling involves much more than simply "showing up." Being physically present but consistently mentally or emotionally "absent" during counseling sessions will likely lead to undesirable outcomes for both counselor and client. Similarly, "presence" in class is much more than simply showing up. Professionalism includes presence, as well as promptness and positive participation, and all are expected of you throughout your time in the CMHC program.

As CMHC faculty and staff, we are firm believers in the maxim, *The best predictor of future behavior is past behavior*. We will therefore interpret your behavior in class as representative of your future behavior in session. That is, what you demonstrate throughout the CMHC program, including in the classroom, will generally be taken as predictive of your future behavior with clients (and addressed accordingly).

Therefore, you are encouraged to monitor your in-class professionalism and positive participation to ensure that you are "sending the right message." A simple "litmus test" would be to ask and answer the question, *Would this (behavior, question, comment, etc.) be acceptable within a counseling session or agency?* And then act accordingly. When you have questions about the appropriateness of your behavior, you are strongly encouraged to contact a graduate assistant, faculty member, or CMHC staff member for clarification. You are also encouraged to be familiar with the "Christian counselor effectiveness characteristics" and devoted to your growth in these areas.

A simple example of "Professionalism" is your being prepared for the beginning of each class session by having read and reflected upon all assigned readings and being in your seat, ready to go, promptly when the class begins. The counseling parallel is you being prepared for a client's session and being prompt in starting (and ending) the session. You are encouraged and expected to assess your own professionalism and positive participation using materials developed for this purpose.

Class Attendance

As a part of your accountability, class attendance is expected throughout the program. While it is acknowledged we are all adults and not in need of excessive oversight, expressed expectations and guidance related to attendance are intended as a kindness, based upon the realization of how busy life can get and a need to hold each other accountable. Since each class meets a limited number of times and much information is packed into each class session, missing even one class can significantly impact your progress. Moreover, your absence can adversely affect the progress of other students who would benefit from your input.

According to the *ATS Student Handbook*, attendance at all class sessions is expected unless the professor has been notified in advance. Regardless of the reason for absence, if you miss the **equivalent of two classes**, you may be required to do additional work, receive a lower grade, or withdraw from the class (this is at the discretion of the professor, in conjunction with the Associate Dean for Counseling Programs). By “equivalent” it is meant any time you are not in class during its scheduled time (e.g., being absent, arriving late, and leaving class for extended periods). It is your responsibility to acquire missed lecture materials and/or handouts from other students.

Please be considerate to others by arriving and being ready for class by the scheduled starting time. If you arrive late, class time will not be available to repeat information or re-distribute materials. Such information and materials will need to be obtained at another time during the day, from another student. Grading will be based in part upon your attendance and positive participation in class sessions. Students who regularly arrive late should not be surprised if this becomes an accountability issue with faculty and staff.

Absences

Since attendance and participation are a grading element in every class, absences may affect your course grade. You are strongly encouraged to notify the professor regarding any absences, in advance whenever possible. Missing as few as **two** class sessions may result in your failing the course. Further, some courses are sequential and you may be prevented from taking a later class that requires successful completion of prerequisites.

Chapel Services

To aid you in your spiritual formation, Ashland Theological Seminary offers campus-wide chapel services in the Ronk Memorial Chapel on Wednesday mornings from 9:40-10:20 with the library and classroom buildings being closed during these times.

ATS aspires to be a worshipping community through diverse worship services thereby significantly impacting student life and well-being. Chapel services are prayerfully and consciously planned as an experience to promote greater love of and commitment to God and to one another by providing time for spiritual edification and growth. The Seminary encourages attendance by students, faculty and staff members.

Academic Advising

Both students and faculty are accountable to each other in the area of advising. Faculty are responsible for being available to the students assigned to them by the Registrar's office and providing the best guidance possible. You are responsible for seeking such guidance and should not expect faculty to pursue you to offer such advice.

Procedurally, you will be assigned an academic advisor to assist in the pursuit of your degree. Notification about your assigned advisor is made at the time of registration or you may contact the Registrar to obtain the name of your advisor. You are encouraged to meet with your advisor prior to registration for each semester during the faculty member's regularly scheduled office hours or by special arrangement. You are not to contact faculty members at their homes unless otherwise indicated by the faculty member, as faculty have responsibilities outside ATS to families and others. A change of advisor may be requested through the registrar's office.

Self-care

Ultimately, our accountability is to the Lord, including responsibility for the "temple" God has entrusted to us (*...for God's temple is sacred, and you are that temple [1 Cor. 3:17]; Do you not know that your body is a temple of the Holy Spirit, who is in you [1 Cor. 6:19]; For we are the temple of the living God [2 Cor. 6:16]*). Wanting to be good and faithful stewards then of all that God has entrusted to us, even our very lives, self-care becomes more than a "luxury," it becomes an opportunity for obedience and for glorifying God.

Participation in any graduate program can be quite demanding and the CMHC program is no exception. You will need to exercise sound self-care strategies in order to successfully weather the stress of the program and prevent harm. You are encouraged to contact your faculty advisor to assist in this. Maintaining proper priorities, seeking adequate rest and nutrition, exercising, and maintaining a vigorous spiritual life are all ways of caring for God's temple.

Brian Dyson, a CEO of Coca Cola Enterprises, put it this way (paraphrased),

"Imagine life as a game in which you are juggling five balls in the air. You name them—work (including school), family, health, friends, and spiritual matters—and you're keeping all of these in the air at the same time. You will soon understand that work/school is a RUBBER ball. If you drop it, it will bounce back. But the other four balls—family, health, friends and spiritual matters—are made of glass. If you drop one of these, they (may) be irrevocably scuffed, marked, nicked, damaged or even shattered. They (may) never be the same. You must understand that and strive for balance in your life."

Self-care is more than a luxury as ATS faculty, the Ohio Counselor, Social Worker and Marriage and Family Therapist Board, and the counseling profession recognize that failure to adequately exercise self-care can have dramatic and drastic consequences. To the extent that any student is unwilling or unable to exercise adequate self-care, it will likely fall to others, whether faculty, staff, or other students to assist this student. Ultimately, the areas of Personal, Professional, and Spiritual Accountability discussed above all fall under the umbrella of self-care.

Assessment

In order to aid in student, faculty, and program improvement, assessments of each of these will occur throughout the program. You will be assessed through course grades, faculty and supervisor evaluations of personal and professional characteristics, performance on the comprehensive examination, and other means and foci throughout your time at ATS. Faculty will be evaluated primarily through course evaluations, although you will have opportunities at other times, and in other ways, for evaluation of faculty. The CMHC program, including evaluation of program requirements and administration will be evaluated through a variety of means including the exit survey. The intent of these assessments is to provide feedback to students, faculty, and the CMHC program for improvement.

As part of faculty accountability to students and to the counseling profession, an ongoing effort is made to assure the quality of education received and evidenced by students. To do so, the program employs a variety of assessment instruments and strategies designed to improve the program and measure student learning outcomes. You will be asked to participate in assessment by completing course evaluations, taking achievement examinations, completing self-evaluations, participating in supervisory evaluations, and a variety of other tools and strategies. Assessment results will be treated sensitively and whenever results appear in Seminary assessment reports or other public documents, they will be presented anonymously and in aggregate fashion.

Student Review and Retention within the CMHC Counseling Program

Earlier in this handbook, our **personal, academic, and professional** expectations of you were discussed. We believe that these are the areas essential for our mutual attention in order for you to become the exceptional counselor you desire to become. It was also noted that one of the expectations of counselor education programs and faculty is that of evaluation of students for retention and eventual entry into the profession (i.e., to assist in “gatekeeper” efforts for the counseling profession). Faculty are expected to identify and address student limitations which could (or do) impede current (or future) practice, especially in your work with clients.

Specific student review policies and procedures include:

1. **Routine assessments**

- a. **Academic evaluation:** Students will need to earn a minimum grade of “B-” in each of their counseling courses for these to meet the educational requirements for licensure as a Professional Counselor in Ohio. As an aside, your admission to the CMHC program, following our interview with you, expresses our “vote of confidence” in your ability to succeed, academically, within the program. Of course, your success is largely dependent upon your hearing, heeding, and following program guidelines and guidance such as contained within this handbook. Students who earn a failing grade in one or more classes are at risk for dismissal from the program.
- b. **Personal and professional evaluation:** As indicated earlier, you will need to be familiar with the “Christian Counselor Effectiveness Characteristics,” be committed to self-reflection and your growth in these areas, and demonstrate a satisfactory level of attainment of these characteristics. Similarly, you are expected to know, understand, and comply with all Ohio laws regarding the practice of professional counseling, as well as the ethical codes of conduct of the ACA and the AACC.
- c. **Semesterly evaluations:** Midway during each semester, faculty members meet in order to evaluate students’ academic, professional, and personal progress. If you are assessed as having difficulty in any of the areas above, you may be asked to meet with your academic advisor and/or the Associate Dean for Counseling Programs who will provide you with feedback concerning the area(s) of concern.
- d. **Practicum and Internship evaluations:** Regularly, and no less than semesterly, within your field experiences (Practicum and Internship), you will receive written evaluations of your progress from your clinical supervisor (via the Field Supervisor Evaluation of Student form) as well as from your small group facilitator (via the CCEC—Facilitator Evaluation of Student form). Fellow class members will provide verbal feedback during class time.
- e. **Summative evaluations:** In addition to the formative assessments above, summative assessments will also be conducted near the end of significant program components. Current summative evaluations within the CMHC program include the comprehensive examination and final evaluations by clinical supervisors at the end of practicum and internship field experiences. Other summative evaluations will occur outside the program, such as upon your application for graduation and, for students pursuing licensure, upon your application for a counseling license.

- f. **Deficiencies:** Demonstrating adequate progress in these above evaluations will allow for your ongoing participation in the program and degree-seeking. If deficiencies are noted, a grace-based and remedial approach will be taken in addressing these. As long as the noted deficiencies are addressed and resolved, your participation in the program ought not to be interrupted. However, if you consistently fail to meet minimum program requirements, your ongoing participation within the CMHC Program and attainment of a counseling degree at ATS are jeopardized.

Ultimately, if remediation efforts are unsuccessful (or if critical incidents surface), students may be dismissed from the program and/or seminary (see ATS Student Handbook, sections titled “Student Behavior,” “Student Judicial Code,” and “Dismissal of Students”).

Conflict Resolution

In spite of a common faith and a call to unity, the CMHC program realizes that disagreements and conflicts may arise between and among students and faculty. When this happens, it is the desire of the program that such differences be resolved as quickly as possible in order to promote biblical calls to unity. To accomplish this goal, the aggrieved party is expected to speak with the offending party as soon as possible in order to effect resolution. Failure to do so, relying instead upon less mature and/or non-biblically based “remedies” (e.g., gossiping) may be cause for disciplinary action (see all relevant prior sections). Not only do such strategies evidence a non-biblical approach, they also evidence failure to master requisite counseling skills (e.g., conflict resolution).

Instead, by relying upon biblical principles and sound helping skills, it is expected that such differences will be readily and quickly resolved to the satisfaction of all parties. If such resolution cannot be accomplished by the parties involved, it is expected that either party will contact the Associate Dean for Counseling Programs to assist in such resolution. If a student has a conflict with a faculty member and, due to the power differential, is afraid to speak to the faculty member directly, the student may include the Associate Dean for Counseling Programs in the resolution process. Accordingly, if a student has a conflict with the Associate Dean for Counseling Programs, the student may include the Academic Dean to assist in the resolution process.

PRACTICAL ISSUES

Students with Disabilities

In accordance with Ashland Theological Seminary policy, for students who have specific physical, psychiatric or learning disabilities and require accommodations, please contact the instructor at the beginning of the quarter so that your learning needs can be appropriately met. In order to receive accommodations, documentation must be on file with the Center for Academic Support Disability Services, Test Accommodation

Coordinator, Seventh Floor of the Library, 419-289-5904.

Confidentiality

Any and all client-related material encountered as a part of your participation in the CMHC Program should be treated with the utmost confidentiality. Students are expected to keep confidential any clinical examples used by professors even though any identifying information will have been removed. Violations of confidentiality are an **extremely** serious matter and may be grounds for disciplinary action, up to and including dismissal from the program. In disclosing client-related data, typically you will be required to provide a properly executed release of information in order to safeguard a client's privacy. Students should also keep in mind that discussion of vignettes and other clinical information outside the classroom may be viewed by others as breaking confidentiality (e.g., being overheard talking about a diagnostic vignette in a restaurant).

Small groups

Small groups are designed to aid you in your personal growth, spiritual formation, and development of clinical skills within a Christian community. Such groups are not designed, nor intended to be, therapy groups. If you require professional counseling, please consult the "Personal Counseling" section that follows. Please review "Small Groups in the Clinical Mental Health Counseling Program" in Appendix A for further guidance.

Personal Counseling

In the process of earning a degree students may realize a need for personal, marital, and/or family counseling. Although you may choose any counselor or counseling agency from which to receive help, the following places are offered as starting points:

Ashland Cornerstone Counseling of Ashland
502 Claremont Ave
Ashland, OH 44805
419-289-1876
<http://www.ashlandcornerstone.com/>

Columbus Wellspring
1115 Bethel Rd. (main office)
Columbus, OH 43220
614-538-0353
<http://www.wellspringcolumbus.org/>

Late Assignments

Students are expected to complete assignments in a timely manner, according to the schedule announced by the course professor. Failure to turn assignments in on time may result in a grade reduction or possible failure of the class, at the discretion of the professor. Unless otherwise specified, grading will follow the seminary's grading scale.

Incompletes (I's) and Extensions (E's)

Incompletes (I's) and Extensions (E's) are intended to help should a student encounter exceptional circumstances during a course being taken. Exceptional circumstances could include serious illness (yourself or a loved one), a personal hardship, or some other emergency. I's and E's are not intended to address routine matters or failures on a student's part to adequately manage their time and/or meet course obligations. The ATS Seminary catalog spells out the Seminary policy on Incomplete (I) and Extension (E) work.

Class Cancellation Procedures

On rare occasions, inclement weather forces the cancellation of classes. Students are encouraged to check the seminary's web page for class cancellation the morning of classes, according to seminary policies and procedures. In addition, announcements may be carried on local radio and TV stations.

Graduate Assistantships

From time to time, graduate assistantships are available for students of advanced standing. "Program" graduate assistants serve within the cohort whereas those working with a particular professor aid the professor with assigned responsibilities. Information concerning these positions may be obtained from the Associate Dean for Counseling Programs.

Student Advisory Council (SAC)

To assist in providing the best learning environment possible, a small group of students is selected each year from both the Ashland and Columbus cohorts to serve on the respective Student Advisory Council (SAC). The SAC meets with Dr. Mann once per semester to provide feedback, from the students' perspective, on needed improvements and suggested changes. Students will be informed regarding who the SAC members are for their particular cohort so as to be able to contact them directly.

Faculty Letters of Reference

Requests for reference letters for employment, academic, or other purposes are to be directed to the appropriate faculty member. Decisions about the appropriateness of an

endorsement for professional credentialing and/or employment will be based on your area of specialization, training and/or course work completed, and performance. Faculty are not obligated to complete an endorsement simply because they are asked to do so.

Laptop Computer Policy

It is up to the discretion of the professor whether laptops may be used in any particular course. In those courses where permission is granted, please remember to limit computer usage to course related purposes while in class sessions by refraining from using laptops for other than course related reasons, including internet search, e-mails, etc. Please demonstrate respect by giving your full attention to the instructor(s) or student(s) presenting. Inappropriate use of laptop computers and/or other electronic devices can hinder the learning environment and therefore will be addressed by the professors and/or graduate assistants for the course.

E-mail Requests and Announcements

Occasionally students wish to send out an e-mail message to the entire cohort (e.g., prayer request, announcement, etc.). Students need to send a request to Mrs. Hord for approval by the Associate Dean for Counseling Programs. Once approval has been granted, Mrs. Hord will send out the requested e-mail message.

ADVANCED ISSUES

Malpractice Insurance for Students

Lawsuits alleging malpractice are a possibility in many professions, including counseling. Therefore, you will be required to purchase your own malpractice policy prior to seeing your first client (as a practicum or internship student). Student malpractice insurance rates are quite reasonable and protect both you and (to some extent) the host site. Joining the American Counseling Association (ACA) provides such student malpractice insurance at no additional cost or you may secure your own malpractice policy elsewhere. Verification of coverage will be required.

Clinical Content Courses

Clinical Content courses are those offered outside the cohort classes and constitute 23 of the 64 credits required for graduation. You may begin to take these advanced courses in the spring semester of your first cohort year by enrolling in CLC 7729 Differential Diagnosis (a pre-requisite for many of the courses offered beginning in summer). All course prerequisites will need to be satisfied in order to enroll in any advanced counseling course. Because of the advanced nature of these courses, all Clinical Content course enrollments are capped at 25 students.

Six of the advanced counseling courses are **required** and constitute 18 of the 23 required credits. These courses are CLC 7751* (Special Issues in Abnormal—Personality Disorders), CLC 7795 (Treatment Planning Practices and Principles), CLC 7787 (Treatment of Mood and Anxiety Disorders), CLC 7761 (Personality Assessment), CLC 7729 (Differential Diagnosis), and CLC 7721 (Crisis Counseling). Multiple sections of these courses are offered each year and students will need to plan their scheduling accordingly. The remaining 5 credits may be selected by the student from among Clinical Content electives offered. *CLC 7756 (Introduction to Substance Abuse) may be substituted for CLC 7751.

Alpha Tao Sigma Chapter of Chi Sigma Iota (CSI)

Chi Sigma Iota (CSI) is an international honor society that values academic and professional excellence in counseling. It promotes a strong professional identity through members (professional counselors, counselor educators, and students) who contribute to the realization of a healthy society by fostering wellness and human dignity.

CSI's mission is to promote scholarship, research, professionalism, leadership, advocacy, and excellence in counseling, and to recognize high attainment in the pursuit of academic and clinical excellence in the profession of counseling.

Ashland's CMHC program houses the Alpha Tao Sigma Chapter of CSI. Student eligibility for membership is based upon having completed at least one semester of coursework and maintaining a GPA of 3.5 or higher. Students must be deemed promising for endorsement as a professional counselor whose ethical judgment and behavior will be exemplary to be eligible for membership. Dr. Sadler-Gerhardt and Dr. Imhoff are the Chapter Faculty Advisors (CFA) and questions may be directed to either of them about CSI.

Practicum & Internship

The Practicum and Internship field experiences provide the student with the opportunity to put into practice what they have been learning in their classes by seeing clients in a clinical setting. Practicum is the initial clinical experience with a minimum of 100 hours of clinical service being necessary for its completion. Internship provides further opportunity to gain further clinical experience with a minimum of 600 hours of clinical service for its completion. Students are eligible to register for practicum providing they have met all the pre-requisite courses below:

- CLC 7729 Differential Diagnosis,
- CLC7787 Treatment of Mood and Anxiety Disorders, and
- CLC 7795 Treatment Planning Principles & Practice

Students will receive information on these field experiences from Dr. Sadler-Gerhardt (Practicum Coordinator) and Dr. Wetherbee (Internship Coordinator). It is strongly recommended that students **not** begin looking for agencies where they may serve these experiences prior to having been in contact with, and receiving permission from, Dr. Sadler-Gerhardt and Dr. Wetherbee. Contacting agencies without proper information and institutional support may create confusion for the student and the agency as well as

unintentionally undermine an opportunity that might otherwise be available. Students will have plenty of time to locate a practicum site and will be prepared with necessary information (i.e., list of agencies used in the past, what is needed, what type of supervision is required, developing a resume, procedures & protocol, etc.). Handbooks describing both Practicum and Internship are available for download on the CMHC web page.

Comprehensive Examination

All counseling students are required to demonstrate knowledge of counseling information viewed as important by counselor preparation programs. The comprehensive examination used within the CMHC program is the Counselor Preparation Comprehensive Examination (CPCE). The CPCE is a knowledge-based examination that reflects the eight core curriculum areas approved by the Council for the Accreditation of Counseling and Related Educational Programs (CACREP). The CPCE consists of 160 questions and students are allowed four (4) hours to complete the exam. **All counseling students must pass the exam to be eligible for graduation¹** and to request a letter from the CMHC program to sit for the license exam in their last semester of classes. The Comprehensive Examination is offered twice per year (July and January) and students should plan to take the exam in July following the completion of the second year of the cohort (the January test date is designed to help those unable to take the CPCE in July and for those needing to retake the exam). The cost for the CPCE is \$50 and the registration deadline is May 1st (for July exam date) and November 1st (for January exam date). Students are to contact Colleen Hord to register. The examination fee is due at the time of registration.

¹Students who fail the CPCE on their first attempt are required to meet with their academic advisor and/or the Associate Dean for Counseling Programs to discuss areas of deficiency and develop a plan for success on their next attempt. **Students failing the CPCE a second time will be dismissed from the program.**

Licensure

Students are eligible to sit for the licensing examination in their final semester of the CMHC program provided that they have passed the Comprehensive Examination (CPCE) and all requirements for graduation will have been met by the end of the semester (which includes the completion of all Internship requirements). Students will need an official letter from the CMHC program to the State of Ohio Counselor, Social Worker, and Marriage & Family Therapist Board indicating eligibility to take the exam. Students need to contact Colleen Hord for this letter.

APPENDIX A
**SMALL GROUPS IN THE CLINICAL MENTAL HEALTH COUNSELING PROGRAM:
 A guide for positive participation**

Growth within the Clinical Mental Health Counseling Program

“Life is change. Growth is optional. Choose wisely.”

“Growth means change and change involves risk, stepping from the known to the unknown.”

“Adversity precedes growth.”

“We find comfort among those who agree with us—growth among those who don’t.”

With these and countless similar sentiments, we have all been presented with the importance of growing. What is true of us in our education from kindergarteners to graduate students is no less true of us in our development from non-counselors to counselors. Growth is necessary but “optional.” Growth involves elements like change, risk, adversity, and conflict. It is rarely easy or “safe.” We may be often tempted to turn our backs on change, opting for familiarity and comfort instead.

Within the Clinical Mental Health Counseling Program, students will be expected to grow in a number of areas (e.g., mastery of knowledge and skills) and invited to grow in others. In a loving, though imperfect community of God’s beloved ones, you are invited to “be (and become) all that you can be (and become)” in God. After all, none of us has “arrived.” No one has it “all together.” None of us have all the “answers.” Perhaps our song could be, “You’ve got your ‘stuff.’ I’ve got my ‘stuff.’ All God’s children got ‘stuff.’” Acknowledging such truth will allow us to speak the Truth to God, first and foremost, and then to one another, with an eye toward growing together in love.

Growth may not be easy but it is good and it is of God. In what follows, you will be presented with a number of ways in which growth is fostered within the Clinical Mental Health Counseling Program. Ultimately the choice to grow or wilt will be yours. As the old proverb wisely notes, *You can lead a horse to water, but you can’t make it drink.* It is our prayer that the Spirit of the Living God will lead us all to streams of living water so that, together, we might all be renewed and refreshed.

This manual is intended to make your experience at ATS, including in the small groups, as productive and rewarding as possible. Read this manual carefully, refer to it regularly, and take active steps to make your afternoon experiences as rewarding as possible. Above all else, be sure to seek God’s help and blessing.

It’s your responsibility to know and implement the details of this manual and to ask questions if you don’t understand something. Don’t ever be shy about asking questions! Chances are excellent that others have the same question so somebody’s got to ask!

Small Group Operating Principles

As earlier discussed in this handbook, we are committed to growing, together, in community within the Clinical Mental Health Counseling Program, “warts” and all. To proceed wisely in community building and maintenance, including in small groups, you are being ask to commit to and abide by the following “community guidelines” or “rules of thumb” for your future interactions within your small group.

1. Knowledge of and commitment to biblical teachings and commands related to healthy human relationships, especially John 13:34 and Matthew 22:37-39 (love), the “Golden Rule” of Matthew 7:12; and Matthew 18:15-17 (as an example of a biblical model for conflict resolution).
2. Commitment to the guidance of the “*Friedensspruch*” or “Peace Saying (variously attributed to St. Augustine, Martin Luther, and Peter Meiderlin) which urges “*In Essentials, Unity; in Non-essentials, Liberty; in All Things, Charity* (or “Love”).” One translation: *Don’t “major in minors.”*
3. Commitment to growing in “dialogue” (versus “debate”).

Within the small group, the question you will need to repeatedly ask and answer is, *Are you willing to commit to and practice such guidelines, with the help of the Holy Spirit and others?*

Small groups

Small groups are typically one of the most exciting, most rewarding, and most memorable parts of the CMHC student’s cohort experience. While there is typically some initial apprehension (*What will group be like? What will be expected of me? Will I be expected to “spill my guts?” Will it be like other groups I have been in? What will the other members or the leader be like?*) this quickly diminishes as students find out that they are among other “dearly beloved sons and daughters of the King.” Moreover, with the dawning realization that none of us has “arrived” (if “arrived” means “has it all together”), that we all have “stuff” to deal with, usually comes relief and relaxation. Rest easy, you are among friends (and so much more, brothers and sisters).

Involvement in small groups as a part of your education differs from the typical courses you have taken in the past. There will be large group lectures but “learning by doing” will be emphasized. The ministry of counseling involves regularly interacting with other people (clients, clients’ loved ones, supervisors, community members) and it is essential that counselors become healthy and effective in these interactions. Your small group experience is intended to bless you, other group members, and your future clients.

Small group focus

Small groups have been a vital part of Ashland Theological Seminary's training of counselors for the past thirty-plus years. The seminary, including the Clinical Mental Health Counseling Program, view small groups as ideal for furthering and implementing the seminary's core values of community, spiritual formation, and practical training while at the same time accomplishing the seminary's primary mission, that of educating exceptional counselors (small groups are usually experienced as therapeutic by participants but this is not their primary purpose).

The focus of the small group is primarily twofold, the development of members' knowledge and skills (competency) and the development of members' hearts (calling, core identity, character). A skills or competencies focus will emphasize learning, practicing core counseling techniques (e.g., listening, responding, being present), critical thinking (e.g., the ability to analyze situations), the appropriate use of clinical and spiritual "resources" (such as spiritual disciplines, Scripture, and prayer) and the other skills needed of an exceptional counselor. The development of your heart (calling, core identity, character) will focus upon your spiritual formation, strengths (including spiritual gifts), weaknesses (including wounds), and other personal attributes. Lastly, your professional development will also be emphasized as you more and more take on the identity and role of a counselor.

Typical structure of a small group session

A typical small group session might consist of (in order):

1. A brief time of settling in and settling down, exchanging a few pleasantries and updates from the preceding week (the small group leader will also collect your process notes at this time),
2. Opening the group time with prayer (e.g., asking for both the Lord's blessing and protection),
3. Addressing any questions, concerns, issues, or other "unfinished business" you or other members have from the preceding week's group,
4. You and the group leader "setting the stage" for today's group by developing an agenda for the day's group (often the agenda for the day will be related to assigned readings and you are strongly encouraged to remain current in these),
5. Implementing the day's agenda, perhaps through the use of exercises, discussion topics, or other means,
6. Allowing and encouraging members' input and interactions within the group (see "The role of the student" and "Other helpful guidelines for group members" below)
7. Processing and summarizing what you observed and learned in the group today,

8. Wrapping up (including closing the group in prayer and perhaps setting a preliminary agenda for the next week's group).

This sequence is suggestive and illustrative and is not intended to be rigidly followed. You and the group leader are encouraged to sensitively follow the leading of the Holy Spirit in any given group session.

You are expected to regularly and constructively participate in small group exercises and interactions. While it is recognized that your level of participation in small group sessions will vary, consistent non-participation is not an option. This manual has been written, in part, to help you benefit from your small group experience. You will need to be familiar with its contents and devoted to its implementation.

Group members and the group leader will need to be diligent in holding each other accountable for good stewardship of all God's resources, including time. Practically, this means that each group session will need to begin and end promptly at the scheduled times and that the time spent in group is focused upon the areas above (under "small group focus"). It is not unusual, especially in the face of demanding schedules and fatigue, to allow such stewardship to slip as the group, naturally, resists the hard work of growth. While there is a definite place for fellowship and fun within the group, these must take a "back seat" to the primary purpose of the group which is the development of exceptional counselors operating from a Christian worldview.

The role of the small group leader

Group is a good testing ground for those becoming counselors. Understanding one's own, as well as others' interpersonal behavior (and group dynamics) is one of the basic skills of being a counselor. Being in this group will help you understand how you react to people and how they react to you. Such understanding and the ability to skillfully employ what you are learning will be extremely useful for you, whether you end up working with groups in the church, a counseling setting, or elsewhere.

As the "facilitator" of the group, your small group facilitator will encourage you to participate in, and to recognize and understand, the "process" of what happens. In other words, he/she will try to help group members to see not only WHAT is happening in the group, but also HOW and WHY those things are happening. Essentially, this means helping people learn about the way they interact with others in the group and about the changes in the interpersonal interactions within and across group sessions.

Revealing yourself to other people ("self disclosure"), sharing your thoughts and feelings about how you perceive other people in the group ("feedback"), and making observations about the group process, all constitute the learning environment. As the facilitator, your group leader will always be encouraging the group to grow.

The role of the student (from “The Jesus style in relationships,” Faith at Work, Falls Church VA):
As a group member, you are encouraged to,

1. **Be real.** Jesus came to live in us so that we might become the unique persons He created us to be. Don't try to be like any other Christian or even like Jesus. Don't try to be “spiritual.”
2. **Identify with people.** This is the Incarnation principle. Jesus came to earth to be one of us totally. He commands us to be one with people, to open our lives enough to let people know that we hurt and hope and feel in the same way they do.
3. **Listen to people.** This is what love is all about. The ministry of listening is rare. Try to remember the last time somebody drew you out, asked you questions and listened intently. Where there can be an exchange of ideas, feelings and hurts, we feel God's love through the other person.
4. **Affirm people.** How often we act like John the Baptist with those around us. We teach, correct, point out faults and bring down wrath. But Jesus had a very different style. He believed in people, affirmed them, called fishermen to be apostles, loved prostitutes, Pharisees and Samaritans. People found hope because of their relationship to Jesus.
5. **Share decision-making.** We honor other people when we let them in on planning, whether we're making plans for our family, our church or the world. Include those involved in setting goals and determining strategy.
6. **Don't try to change people.** Who are the people who helped you most in a crucial situation? It was probably not the advice givers. When we give advice, we put ourselves in a superior position. To press for change, however subtly, indicates that the person is unacceptable as he/she is.
7. **Love specifically.** Love one person at a time and love that person in specific ways. We bog down when we try to love everybody instead of taking on a few as our particular mission. The whole Kingdom of God came about because Jesus spent three years in deep relationship with his disciples.
8. **Ask for help.** Be willing to receive from other people. This aspect of “Jesus style” characterizes most good leadership today. Jesus asked people for food, water, help and companionship. If we are willing to ask for help, we can launch into new areas of ministry where we have no expertise.
9. **Love in terms meaningful to the other person.** Give what is wanted and/or needed, not what you enjoy giving. Does the person you are trying to love want the kind of help you

find it so satisfying to provide? What must you do to convey unmistakably to that person that he/she is loved and cared for by you?

10. **Don't play it safe.** Any meaningful relationship requires a high degree of vulnerability. There is risk in loving...the risk of being laughed at, misunderstood and rejected. To love deeply means that there will be hurt and conflict. There is no esoteric life in the Spirit which will prevent this. But Christ is with us and we can find God's answers.

Other helpful guidelines for group members: In addition to the above, some additional guidelines for successful group participation are in order. You are encouraged to,

1. Engage yourself in the process. Don't just observe. Let Christ center the group.
2. Tell your own story. Emphasize experience over analysis.
3. Listen with your heart. Receive feelings and facts as given. Judge not.
4. Model by doing. Be vulnerable, open, affirming.
5. Give little to no advice!
6. Share time equally.
7. Pass if you are not ready to speak.
8. Practice confidentiality. Keep stories contained in the group.
9. Exercise your power to bless! Call forth one another's gifts.
10. Be accountable for your own growth.
11. Pray for one another. We care; Christ cures.
12. Be a responsible participant, not a detached observer.
13. Help to clarify what expectations for the group each person brings.
14. Seek a balance of 3 factors: a learning experience, personal sharing and prayer.
15. Accept and encourage expressions of feeling. Love and joy are real and need to be shared...but so do irritations and hurts.
16. Model by doing what you want the group to be...open, vulnerable, listening, accepting, affirming, enjoying!

17. Avoid “head trips.” What you are and have experienced are more important than what you think.
18. Be aware of your own “growing edge” and be accountable to the group for doing something about it.
19. Don’t criticize! He/she hurts enough without your help! What positive qualities can you see and encourage?
20. Sense the untapped potential in each group member. Help to call forth another’s “gifts,” encourage their development and proper use.
21. Be free to try, to risk, and to fail. The only thing God can’t correct, redeem or resurrect is nothing.

Group Logs

Experiencing group dynamics and practicing interpersonal skills are extremely valuable in your development as a counselor. So are opportunities to reflect upon these experiences and to exercise your critical thinking skills. Therefore, you will have an opportunity to do both through the creation of “group logs” related to your group experiences and insights. The intent of the group log is to provide you with an opportunity to reflectively consider what happened in group and to do so in light of what you have been learning in your studies and under the Spirit’s guidance and assistance.

After each session, you will be responsible for analyzing the group process, reflecting upon your group experiences, creating and then submitting a typed summary of your observations at the beginning of the next group session. In your process notes you may include your thoughts, feelings, and reactions regarding what goes on in your small groups. *Specific guidelines and requirements for group logs will be included in course syllabi.* You are NOT to take notes during the group in order that you may be freed up to listen, respond, and be present to other group members.

APPENDIX B
CRITICAL THINKING RESOURCES

Bloom's Taxonomy and Critical Thinking

*Contributed by Barbara Fowler, Longview Community College, Lee's Summit, Missouri;
Copyright ©1996, Critical Thinking Across the Curriculum Project, Longview Community
College <<http://kcmetro.edu/longview/lvhome.htm>>, Lee's Summit, Missouri*

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Level 1: Knowledge - exhibits previously learned material by recalling facts, terms, basic concepts and answers

Key words: who, what, why, when, omit, where, which, choose, find, how, define, label, show, spell, list, match, name, relate, tell, recall, select

Questions: Who was...? What is...? Where is...? When did...? How did...? How would you explain...? Why did...? How would you describe...? Who were the main...? Can you list three...? Which one...?

Level 2: Comprehension - demonstrating understanding of facts and ideas by organizing, comparing, translating, interpreting, giving descriptions and stating main ideas.

Key words: compare, contrast, demonstrate, interpret, explain, extend, illustrate, infer, outline, relate, rephrase, translate, summarize, show, classify

Questions: How would you classify the type of...? How would you compare...? Contrast...? State or interpret in your own words...? What is the main idea of...? Which statements support...? How would you summarize...?

Level 3: Application - solving problems by applying acquired knowledge, facts, techniques and rules in a different way.

Key words: apply, build, choose, construct, develop, interview, make use of, organize, experiment with, plan, select, solve, utilize, model, identify

Questions: How would you use...? What approach would you use to...? How would you apply what you learned to...? What other way would you plan to...? What would result if...? What questions would you ask in an interview with...?

Level 4: Analysis - examining and breaking information into parts by identifying motives or causes; making inferences and finding evidence to support generalizations.

Key words: analyze, categorize, classify, compare, contrast, discover, dissect, divide, examine, inspect, simplify, survey, take part in, test for, distinguish, list, distinction, theme, relationships, function, motive, inference, assumption, conclusion

Questions: What are the parts or features of...? How is _____ related to...? Why do you think...? What is the theme...? What motive is there...? What conclusions can you draw...? How would you categorize...? What evidence can you find...? What is the relationship between...? What is the function of...?

Level 5: Synthesis - compiling information together in a different way by combining elements in a new pattern or proposing alternative solutions.

Key Words: build, choose, combine, compile, compose, construct, create, design, develop, estimate, formulate, imagine, invent, make up, originate, plan, predict, propose, solve, solution, suppose, discuss, modify, change, original, improve, adapt, minimize, maximize, delete, theorize, elaborate, test, improve, happen, change

Questions: How would you improve...? What would happen if...? How would you adapt _____ to create a different...? How could you change (modify) the plan...? What could be done to minimize (maximize) ...? Suppose you could _____, what would you do...? How would you test...? Can you formulate a theory for...? Can you predict the outcome if ...? Can you construct a model that would...?

Level 6: Evaluation - presenting and defending opinions by making judgments about information, validity of ideas or quality of work based on a set of criteria.

Key Words: award, choose, conclude, criticize, decide, defend, determine, dispute, evaluate, judge, justify, measure, compare, mark, rate, recommend, rule on, select, agree, interpret, explain, appraise, prioritize, opinion, support, importance, criteria, prove, disprove, assess, influence, perceive, value, estimate, influence, deduct

Questions: What is your opinion of...? Can you assess the value or importance of...? Would it be better if...? What would you recommend...? How would you rate the...? How would you evaluate...? How could you determine...? How would you prioritize...? Based on what you know, how would you explain...? What information would you use to support the view...? What data was used to make the conclusion...?

Critical Thinking Questions You Can Ask About Anything

- I. What is the purpose, goal, or point?
- II. What is the problem or issue being solved or described?
- III. On what data or evidence is the decision, definition, and/or problem based?
- IV. What inferences are being made (and from what kind of data) and are these inferences legitimate?
- V. What is the solution, outcome, or resolution of the problem or issue?
- VI. What are the short-term and long-term implications of the solution and/or consequences of the outcome?
- VII. What are the biases or assumptions behind the inferences, selection or collection of data, or framing of the problem?
- VIII. What are the basic concepts or terms being used? How do these definitions affect the framing and/or understanding of the problem?
- IX. What point of view is being expressed? What political, ideological, paradigmatic, theological considerations inform or govern or limit point of view?
- X. How would someone from a related but different discipline look at the problem, solution, issue, and could an interdisciplinary approach improve the analysis/discussion/evaluation?

CRITICAL THINKING "GUIDELINES AND GUARDRAILS"

- I. Above all else, seek **the guidance and help of the Holy Spirit**
- II. Be sure to review and renew **your own commitment** to "seek first the Kingdom of God" (Matt. 6:33), remembering that God's thoughts and ways are not ours (Isa. 55:8-9).
- III. **Scripture** (presumes some level of familiarity and "expertise" with Scripture)
 - A. Is there claimed biblical support for _____?
 - B. Is there apparent biblical support for _____ (i.e., in your eyes)?
 - C. Are there oppositional biblical teachings regarding _____?

D. Resources

1. any generally accepted translation of the Bible which fits the student's needs
2. special Bible versions (e.g., study Bibles; NIV Thematic Reference Bible (biblical themes), Alistair E. McGrath. General Editor)
3. Bible concordances and dictionaries
4. well-accepted Bible commentaries
5. Understanding the Bible, John R. W. Stott
6. Online Bible study aides
 - a) <http://bible.crosswalk.com/>
 - b) <http://www.biblegateway.com/>

IV. **Theology** (presumes some level of familiarity and "expertise" with solid theological teaching)

- A. Which theological teachings are most supportive of _____?
- B. Which theological teachings seem most neglected by _____?
- C. Which theological teachings argue against _____?
- D. Resources
 1. NIV Thematic Reference Bible (biblical theology), Alistair E. McGrath (General Editor)
 2. Evangelical Dictionary of Theology, the Baker Dictionary of Theology (<http://www.godweb.org/dictionary.htm>)
 3. Christian Theology: An Introduction, Alistair McGrath
 4. Online resources such as <http://bible.crosswalk.com/>

V. **Christian tradition**

- A. Is there any reference to or other acknowledgement of Christian tradition in _____?
- B. Does _____ mesh well with Christian tradition throughout the ages?
- C. Is _____ presented as a "novel" teaching or practice or one requiring "special" insights or techniques?
- D. Resources
 1. Care of Souls in the Classic Tradition, Thomas C. Oden, <http://www.religion-online.org/showbook.asp?title=1938>
 2. Classical Pastoral Care (Classical Pastoral Care Series), Thomas C. Oden

VI. **Experience**

- A. To what extent is personal experience emphasized in _____ (e.g., personal feelings, history, etc.)?
- B. How do the experiences of other Christians agree with or differ regarding _____?
- C. What is your gut reaction to _____? What do you think this means?

VII. **Community**

- A. Do proponents of _____ make themselves accountable to other believers?
- B. Are there responses (for or against) from other believers regarding _____?
- C. Do advocates of _____ welcome critical thinking and dialogue?

VIII. **Sound psychological thought and practice (for counselors embracing a Christian worldview)**

- A. Which psychological theories, concepts, and/or techniques does _____ most rely upon?
- B. How do these psychological theories, concepts, and/or techniques hold up in light of the guidelines above?
- C. "Evaluating Psychological Theory from a Christian Perspective," <http://www.bacip.org.uk/resources/psychtheory.pdf>

IX. **Reason/Critical thinking emphasis ("hunting assumptions")**

- A. Exercising the "mind of Christ" and building off the above guidelines, what do you think about _____?
- B. What assumptions (including philosophical bases, ideologies, etc.) are contained within _____ and how do these agree or disagree with the traditional Christian faith?
- C. Resources
 - 1. Your Mind Matters, John Stott
 - 2. Online critical thinking resources
 - a) <http://www.criticalthinking.org/resources/articles/>
 - b) <http://www.austhink.org/critical/>

X. **Practical issues for Christian approaches to healing and helping**

- A. Are there any ethical and/or legal concerns with how this intervention is practiced in Ohio?
- B. What are a practitioner's qualifications (including training)?
- C. Who are appropriate clients (types of problems)?
- D. In your opinion, what are the actual or potential dangers of this intervention?
- E. What questions remain for you about this intervention?
- F. Would you consider adopting this intervention for your ministry of counseling? Why or why not?

APPENDIX C
WHAT EVERY GRADUATE STUDENT NEEDS TO KNOW
ACA, November, 2006

In concert with *Counseling Today's* November 2006 focus on our graduate students, we offer these words of wisdom, which were originally published in the Sept. 2005 issue of CT:

1. You don't know everything. Mutual respect is the only way we have survived this long, so if something strikes you as (odd, repetitive, nonsensical, counterproductive pick one) recognize that there are REASONS we do things the way we do. Listen, observe, learn. You can try to change it later.
2. The good news is no one expects you to know everything. But you are expected to read assigned materials before class, to participate in discussions, and to challenge - - and maybe defend -- your current belief system.
3. You're not perfect, either. While perfection certainly is a goal, it is never TRULY attainable. This truism gives us all purpose.
4. You're going to make mistakes. (See Item #3.) BUT when you do, especially when there's a client involved, you'll need to own up to them immediately and consult with someone who knows a whole lot more than you do (See Item #1) to assess the damage and take steps to repair it.
5. Ramen noodles have provided sustenance to every grad student since Jung studied under Freud. We all survived.
6. A degree in counseling doesn't guarantee licensure. Find out what the requirements are for the state in which you intend to practice and make sure you are meeting all of the requirements as you pursue your degree.
7. You're probably going to have to find a supervisor on your own, and you may have to pay her or him. Start networking NOW.
8. Licensure portability (a.k.a. reciprocity) is a work in progress. If you plan to relocate (or even if you don't PLAN to relocate), keep thorough (and duplicate) records of your supervision and stay in touch with your supervisor(s) for the foreseeable future. (A greeting card during the holidays is a nice touch.)
9. A degree in counseling doesn't guarantee a job in counseling. You will have to write a resume or vita and apply for positions. Figure out how to differentiate yourself from every other counseling student to make yourself marketable upon graduation.
10. We don't advise that you launch your private practice the month after you graduate, pass the NCE, or gain licensure. Get some experience first. (But when you're ready, be sure to take advantage of ACA's Private Practice Initiative. Read ahead if you're caught up on your coursework.)

APPENDIX D
**ADDRESSING STUDENT COMPETENCY:
 COUNSELORS' ETHICAL RESPONSIBILITIES**

Jill D. Duba, MA., PC, NCC.

Member of the OCA Ethics Committee

(from *OCA Guidelines*, Vol. 30, No. 2, Winter, 2003, pp. 3-4)

Counselor educators and supervisors are called to consider and evaluate the academic and clinical growth and competence of their students and supervisees. Additionally, counselors are obligated to address students who may be academically competent, but are not presenting specific characteristics related to the “essential functions” of the professional counselor (Lumadue & Duffey, 2000; Wiggins Frame & Stevens-Smith, 1995). These functions may include personal character, emotional adjustment, psychological health, evidence of readiness to conduct an effective counseling practice, or appropriate interpersonal, personal and professional qualities (Bemak, Epp & Keys, 1999).

For example, perhaps you have a counselor trainee who continuously brings his or her own unresolved issues to the table when counseling a client. Or maybe you are working with a student who fails to apply the “book material” and is unable to perform at an appropriate developmental skill level? And what about the student who is reluctant to accept feedback from you and his or her peers during group supervision?

What actions should counselors take in addressing students who are expressing non-academic behaviors that raise red flags? Whether you participate in an informal process of evaluation such as getting to know your students through informal conversation and observation within the classroom or through more formal means of discussing each student’s behaviors and progress at faculty meetings, as counselor educators and supervisors, you are ethically responsible for continuously evaluating all students as well as addressing students whom are seemingly exhibiting nonacademic behavioral concerns.

According to the ACA (1995) Code of Ethics and Standards of Practice:

Counselors, through on-going evaluation and appraisal, are aware of the academic and personal limitations of students and supervisees that might impede performance. Counselors assist students and supervisees in securing remedial assistance when needed, and dismiss from the training program supervisees who are unable to provide competent services due to academic or personal limitations.

Counselors seek professional consultation and document their decision to dismiss or refer students or supervisees for assistance. Counselors ensure that students and supervisees have recourse to address decisions made to require them to seek assistance or to dismiss them. (Section F.3.a., pp. 15-16)

Practicing under the influence of impairment, failing to perform the “essential functions” of a counselor, and practicing with the potential of causing harm to clients is also in direct conflict with the ACA Code of Ethics and Standards of Practice (1995). The ACA Code of Ethics and Standards of Practice states that counselors should have an awareness “of the intimacy and responsibilities inherent in the counseling relationship, maintain respect for the clients, and avoid actions that seek to meet their personal needs at the expense of clients” (Section A.5.a.). In addition, the ACA Code of Ethics and Standards of Practice (1995) also obligates counselors to “refrain from offering . . . professional services when their physical, mental, or emotional problems are likely to harm the client” (Section C.2.g). Consequently, “the primary obligation of supervisors is to train counselors so that they respect the integrity and promote the welfare of their clients” (Section 1.01, p. 2).

In conclusion, we are bound by ethical guidelines, specifically in evaluating and assessing our counseling students, as well as protecting the clients that they work with. What has been your process, individually and within your department or agency, in maintaining your ethical obligations? Finally, what do you do, proactively to promote the ethical behavior of your students before a problem arises or becomes enhanced?

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APPENDIX E
“Beyond the Syllabus”
Article from *The Table*

Dear Kasey,

You asked me yesterday after class if there were any learning expectations beyond what is outlined in the syllabus. I told you the short answer is “yes” but that it would take more time than we had right then for me to explain. I always appreciate it when students want to gain the most from their coursework so I decided to write you a more complete explanation. I have to preface my comments by giving a little background. Before I accepted the faculty position at Ashland Theological Seminary as Professor of Counseling, I served as a pastor, a chaplain and a professional clinical counselor. Each of those roles taught me a great deal about helping people in their times of need. These lessons are all important for students to know, but they can’t be included in any detail in a syllabus.

This is a Formational Journey—Not Just a Series of Classes

Kasey, while pursuing your degree in counseling, you are on a journey of personal and professional transformation. As I reflect back on my time as a student at ATS, I readily note that it was the most growth-producing time of my life to that point. Sure, I gained knowledge from all the coursework assignments, professors, and small group experiences but God was at work in my life to shape me into more of the person that He desired me to become as He was preparing me for counseling ministry. I would encourage you to approach each assignment and class session as divine opportunities for growth and preparation. God knows what needs to be changed, healed, and empowered in our lives. Enter each day of classes in prayer asking to be given eyes to see and ears to hear what the Spirit would say to you, and through you, in the day.

As you know, one of the seminary’s core values is community. Students need to know that they are valued members of the community who share in the growth process of others. You and your classmates are not merely people sitting in a classroom seeking education. Since no one has a “get out of life free pass” while in seminary I encourage all students to be sensitive to what other class members are going through. Please be sure to pray for and encourage others while you’re here.

Although it’s not on the syllabus, I encourage you to see that the reading and the research assignments are connected to real life struggles that people will bring to you soon. This is not a psychological trick from a professor trying to nudge students into doing their homework. It is a view from someone who has experienced first-hand how being diligent with completing assignments paves the way to be most effective when clients walk in for help. It also begins to produce important counseling habits in your life such as timely and thorough documentation, staying current in the literature, and promoting professional growth.

Think Beyond the “Box”

By the time we reach adulthood, most of us have been normed into thinking within the parameters of what currently is accepted and rewarded as opposed to *what could be*. Too often the creative juices that once ran through our veins have been lost to practicality and convention. As Parker Palmer once noted, what begins as a *movement* can over time become an *institution* that has redirected its original creative energy into maintaining what *has been* developed. Although not on the syllabus, when it comes to helping others, I urge you to nurture your “out of the box” thinking. Fan into flame the passion that brought you here! What was it burning in your heart that made you leave an established career to pursue training as a counselor? How is God making it more personal every day? We’re in good company with a number of biblical characters who were both captured by a vision from God of what could be while wrestling with doubts of its feasibility. Outside my office door I have posted a saying and passage of scripture that I encourage you to reflect on: “Dare to take the journey that begins where the path ends” (anonymous) and “We walk by faith and not by sight” (2 Corinthians 5:7). I believe God has great plans for the health and healing of others. Amazingly, he chooses to work that healing through us! I’d encourage you to be praying about how willing are you to leave any “boxed” thinking behind to be a part of what God is planning to do through you.

We Are All “Clients”

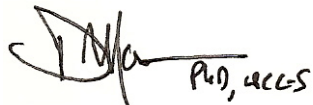
Henri Nouwen spoke of pastors being *Wounded Healers*. This perspective applies to our profession as well. Kasey—we are all “clients.” Just because we sit across from people who are seeking counseling, we are not exempted from the brokenness that others experience. We *all* have been affected by sin’s impact upon this world. We all need help from others in varying degrees over our lifespan. We ought not see ourselves above needing the very services that we provide to others. When we see ourselves as *Wounded Healers*, we recognize that our wounds need healing as much as anyone else’s. We lead by example when we actively seek deeper levels of health and wellness. I recall a statement written anonymously on a chalkboard in a room where a support group met that has stayed with me over the years: “Be nice to everyone for everyone’s life is hard.” We are all clients indeed.

Grace-Saturated Life Stories

People often come to counseling so embroiled with their problems that they have come to view themselves *as* the problem rather than struggling *with* the problem. When this happens, folks have developed *problem-saturated* views of their lives. Even though not listed on my syllabus, we must become proficient in helping people separate from their problems. Only then can they deal with their problems effectively. If I am the problem, it’s awfully hard to fix me. But if I am a person of great worth to God who is struggling with a problem, there is tremendous hope for change. All of us cooperate with our problems at times, and suffer the consequences of doing so. I don’t want you to think that we don’t have responsibility for our choices. When we help people develop what I call a *grace-saturated* approach to their lives, it empowers them begin to approach life differently. Developing grace-saturated stories of our lives helps us put into perspective our great need to appropriate God’s grace in dealing with the difficulties that we face. My hope is that you will not settle for developing a problem-solving approach to counseling, but rather that you will seek to help people put their problems into perspective within the larger picture, through the lens of God’s grace and resources for change.

As you can see, Kasey, there are many things that I desire my students to know; more than I could ever put on a syllabus. My hope and prayer is that you, and all those sitting in my classes will hear my heart, and the heart of God, as you prepare for what He is calling you to.

Sincerely,

A handwritten signature in black ink, appearing to be 'D. Mann', with the text 'Ph.D., LCCS' written below it.

David P. Mann, Ph.D., LCCS-S

APPENDIX F
Sample Form
Christian Counselor Effectiveness Characteristics (CCEC)



Christian Counselor Effectiveness Characteristics (Self-Evaluation Form)

Student Name _____

Semester: Fall Spring Summer

Course: Group Practicum Internship

The characteristics below are important for effectiveness as a Christian serving as a professional counselor. Carefully consider each characteristic and then place a (x) in the cell indicating how you believe these characteristics *are evidenced in yourself at this time*.

Use the following scale in assessing yourself: ❶ Needs Improvement ❷ Meets Expectations ❸ Exceeds Expectations ❹ No Opportunity to Assess

Characteristics	❶	❷	❸	❹
Genuine interest in others —listens well to others, seeks to others, shows respect & concern for others				
Caring and warmth —reflects a sense of mutuality and compassion				
Openness —open to differences, self-exploration, valuing other positions, non-judgmental, flexible, communicates well				
Self-awareness —aware of own emotions, beliefs, values and struggles				
Emotional wellness —deals well with own and other’s feelings				
Ability to deal with conflict —willing to consider other points of view, initiates effective conflict resolution				
Professionalism —quality of work submitted, attendance, deadlines met, contributing to class discussions				

Additional Comments: _____

Student’s Name: _____

Date: _____