

Consensus

Volume 35
Issue 2 *Care and Cure of the Soul*

Article 3

11-25-2014

From Pastoral Care and Counselling to Spiritual Care and Psychotherapy: A Growing Web

Thomas St. James O'Connor
Waterloo Lutheran Seminary

Follow this and additional works at: <https://scholars.wlu.ca/consensus>



Part of the [Counseling Commons](#), and the [Practical Theology Commons](#)

Recommended Citation

O'Connor, Thomas St. James (2014) "From Pastoral Care and Counselling to Spiritual Care and Psychotherapy: A Growing Web," *Consensus*: Vol. 35: Iss. 2, Article 3.

DOI: 10.51644/WLVH3882

Available at: <https://scholars.wlu.ca/consensus/vol35/iss2/3>

This Article is brought to you for free and open access by Scholars Commons @ Laurier. It has been accepted for inclusion in Consensus by an authorized editor of Scholars Commons @ Laurier. For more information, please contact scholarscommons@wlu.ca.

From Pastoral Care and Counselling to Spiritual Care and Psychotherapy: A Growing Web

Thomas St. James O'Connor, ThD

Professor, Delton Glebe Chair, Pastoral Counselling, Waterloo Lutheran Seminary

Carrie Doehring (2006), a graduate of the MTh in pastoral counselling from Waterloo Lutheran Seminary describes pastoral care and counselling in her book *The Practice of Pastoral Care* as a “web of being”. Drawing on the feminist thought of Nancy Ramsay (1998) and Bonnie Miller-McLemore (1996), Doehring underlines the organic quality of this web of being and contrasts it with the hierarchical notion of the ladder of authority. This image of the web articulated by Doehring captures the growth of the pastoral care and counselling program to spiritual care and psychotherapy at Waterloo Lutheran Seminary. This web began in the early 1960's with the vision and dream of Delton Glebe. The program has grown and shrunk and grown again fostering many partnerships with new and old ideas. This chapter will describe the history of this web through three eras.¹ The chapter will mention the key figures (spiders) and the various ideas from both theology and social sciences that form the web. A theological reflection will be offered on this development and some possibilities are considered for the future in terms of remembering for the future.

First Era: 1960-1977

The seeds for the pastoral care and counselling program were planted in the early 1960's. The decade of 1960-70 was a time of profound change in Western society. There was significant transformation in the Canadian Church through Vatican II, the Vietnam war, student riots, the hippie and drug culture, civil rights marches and Trudeaumania. Charles Dickens best described this age in his book *A Tale of Two Cities*:

It was the best of times and it was the worst of times, it was the age of wisdom and it was the age of foolishness, it was the epoch of belief and it was the epoch of incredulity, it was the season of Light and it was the season of Darkness.... (Dickens, 2009, 13)

Waterloo Lutheran Seminary was not shielded from this upheaval. Many students at the Seminary were disgruntled by theological education that they saw as irrelevant to people in the pew and larger society. Following the suggestion of Delton Glebe, the faculty decided to have a week to address the concerns of students. Lutheran supervisors from the United States who had an expertise in Clinical Pastoral Education and group process were

¹ A variety of sources are used for this history but the most dominant one is an interview with Delton Glebe and Peter VanKatwyk on September 21, 2010. This interview was audiotaped and transcribed. Both interviewees gave permission to be interviewed, quoted and both reviewed the manuscript

summoned to facilitate the week. Students and faculty met separately and then met together. Delton Glebe describes some of the week:

The Seminary went through a significant change during the sixties... the experience of one week of group dynamics. This experience very significantly change the educational methods of the Seminary...one change too that took place was the reconciliation of faculty and students...previous to that there was segregation of faculty and students.... ..oh there was consternation at times on the part of faculty...one comment after the growth week was "What Pandora's box have we opened?!" ...and I was not sure myself if I had opened Pandora's box! Dramatic things happened in that week. In one of the activities you had to push against another and I stretched a tendon and limped for weeks after...

Dr. Heick took part in the event. He was challenged by one of the trainers and a student came to Dr. Heick's defense. I thought that was marvelous and it brought the students and faculty close together. The student in this situation was converted to be a supporter of the faculty. The students had felt that some of the faculty didn't know where society was at. I don't think I understood where the students were at until this week happened.

Delton notes that in the Seminary's theological education up to the week of group dynamics, there was a divide between theory and practice. One outcome of the week was the development of contextual education. In contextual education, students were placed in congregations, social agencies and counselling agencies where they experienced practical ministry under supervision. They learned the theology both in the classroom and the practice of theology in various contexts. Peter VanKatwyk notes: "There were some radical students in the Seminary those days." One group of seminarian students who were leaders at the time of change were known as the "Fiery Furnace Five". This week of group dynamics facilitated a change in theological education which moved from classical academic lectures to including reflection on the context and practices of ministry. In the play *Remembering for the Future* written and directed by Leslie O'Dell for the hundred year celebration of Waterloo Lutheran in 2011, there is an insightful description of theological education before the change: "Lecture, lecture, lecture!" complained an actor.

The change that took place in the sixties made the development of a pastoral care and counselling program at the Seminary possible. Arnold Wiegel was hired part time to coordinate the contextual element known as field education. Most important was the beginning of Interfaith Pastoral Counselling Centre as a centennial project of the local ministerial association in 1967. Interfaith began at Trinity United Church on Frederick street. Delton Glebe and Peter VanKatwyk were involved at Interfaith from the beginning. The first executive director of Interfaith was Harold King who was lured from the United States (1968-1973). He was part of a wider pastoral counselling movement that began in the United States. Interfaith offered pastoral counselling to those in need and sought to be ecumenical and multi-faith and to offer congregations a resource for persons whom needed more help than the usual pastoral care. Prior to the formation of Interfaith, Delton Glebe, Professor of Practical Theology, had been offering courses in pastoral counselling. This began with his appointment in 1960. There seemed a natural fit between the Seminary and Interfaith. Theological students in need of counselling were referred to Interfaith. Delton notes: "The interchanges of staff and students between WLS and Interfaith laid the basics

for the WLS Counselling Program in CPE (Clinical Pastoral Education) and AAMFT (American Association for Marital and Family Therapy)." Pastors and students in the late sixties started taking SPE units through Interfaith. These CPE units were offered in local hospitals like KW Hospital (now Grand River).

These early years of the relationship between Interfaith and the Seminary that spanned from 1967 into the 1970's, 80's and 90's were marked by informality and trust. Delton notes:

I don't recall any outstanding formal relationship between Seminary and Interfaith...Rather, it grew out of a relationship...out of that relationship the faculty at Interfaith slowly began teaching courses at the Seminary....Claude Guldner in the mid-seventies, executive director at Interfaith, was the first to teach a course at the Seminary. He had a ThD. Then came his wife Dixie who had an MRE and she was an organist. Then there was Gloria Taylor and Evelyn Marcon, John Henderson...they all taught courses at the Seminary.

Peter also notes the respect and trust that existed between the two institutions despite the differences.

Yes, I agree with what Delton is saying...tension was minimal. I felt accepted when I came to the Seminary and given that the faculty at Interfaith was different than the Seminary, but there was a lot of respect and acceptance.

Certainly, the relationship between the Seminary and Interfaith and theory and practice which began in the sixties helped. Delton notes: "The sixties when the relationship between Seminary and Interfaith started was a time of creative ideas and sometimes far out ideas....so the context gave permission for this relationship."

Peter also notes the importance and strengths of the informal relationship built on trust between Seminary and Interfaith:

It was always done informally. Delton was a member of the Board of Interfaith and Claude, Dixie and Peter began as an adjunct at the Seminary...later John Henderson and Gloria Taylor were adjunct at Seminary. There were never much power dynamics...more trust between the people.... More of an ad hoc process,, so if anything had to be done it was done through phone calls and spontaneous meetings not a formal process with an agenda. Some of the Seminary courses were actually run at Interfaith.

Important Figures during the First Era.

Delton Glebe was and is the chief architect of the pastoral counselling program at Waterloo Lutheran Seminary. In 1955, he received an MA in pastoral counselling from Boston University. In 1970, he graduated from Knox College at the University of Toronto with a ThD in pastoral care and counselling. Delton liked the action-reflection model of theological education in CPE and PCE and the mantra of "learning by doing." By 1960, Delton had been hired by the Dean Dr. J.R Hauser and had become the Professor of Practical Theology which initially was orientated mostly towards homiletics. However, Delton also

emphasized pastoral care and counselling and the Seminary in 1965 hired Ed Reigert as homiletics professor. Delton was very instrumental in organizing the week of group dynamics which included Seminary faculty and students. He contacted the Lutheran supervisors from the US that came up to facilitate the week.

In the early 1960's, Delton was involved extensively with the Canadian Association of Pastoral Education (CAPE). CAPE was founded in 1965. (Kilbourn, 1990) The name in 1965 was the Canadian Council for Supervised Education (CCSPE). In 1974, the name changed to CAPE. However the first supervised pastoral education (SPE) unit was offered by Archie MacLachlan in 1951 at Chedoke Hospital in Hamilton, Ontario. (MacLachlan, 1990) In 1962, the first pastoral counselling centre was opened in Calgary. (Kilbourn, 1990) Delton was elected President of CAPE in 1970 for one term and then appointed chair of the accreditation and certification (A&C) committee of CAPE. The chair of A & C was a position he held for many years and was a very influential position within CAPE. The committee accredited all the programs across Canada and certified all new members. Such a position gave Delton the pulse of supervised education as well as the opportunity to have a strong influence on the movement. The growth in CAPE intertwines with the growth in the pastoral counselling program at the Seminary After Delton retired from the position of chair of A&C in CAPE in the mid 1980's, the organization gave him a special award for his longstanding service under fire. Harold King who was then teaching at the University of Winnipeg noted that Delton 'stuck his neck out for CAPE when many others feared to do so.' Delton was a wise pragmatist.

This combination of wisdom and pragmatism was also evidenced on the home front. Delton became Principal-Dean of the Seminary in 1970 and he retired from that in 1984. That position ensured that pastoral counseling would have an important place at the Seminary. The relationship between the Seminary and Interfaith grew stronger. Delton was on the first board of Interfaith and took one of the initial SPE units as a student through Interfaith at KW Hospital (now Grand River) in the late sixties. A young Christian Reformed pastor, new from Holland, named Peter VanKatwyk also was a student in that SPE unit with Delton. This initial contact as fellow students between Peter and Delton in the late 1960's in an SPE unit developed into a life-time professional and personal friendship. Delton from the beginning of Interfaith included the executive director as lecturers and adjuncts in pastoral care and counselling at the Seminary.

In this informal period, Peter VanKatwyk continued his development in Supervised Pastoral Education. In the early 1970's, he packed his wife and children into a car and drove to Claremont California to begin his PhD studies in pastoral counseling. His doctoral supervisor was Howard Clinebell, one of the most influential leaders in the pastoral care and counseling movement in the US. Clinebell wrote *Basic Types of Pastoral Counseling* which was a standard text in most courses on pastoral counselling throughout theological schools in the US and Canada. (Clinebell, 1984). Peter returned to the KW area in 1976 and received his PhD from Claremont in 1978 and became the Director of Training at Interfaith. Delton soon had him lecturing and teaching courses in pastoral counseling at the Seminary as well as at Interfaith. Delton Glebe was on the review committee of CAPE that certified Peter as a Full teaching supervisor. The relationship between the Seminary and Interfaith was very strong by the early 1980's

Other theologians at the Seminary also had a strong influence on the pastoral counseling program. One was Aarne Siirala, the Professor of Systematic theology- a Finnish

theologian. (Siirala, 1964, 1970). The Seminary hired him in the early 1960's and he retired in the early 1980's. Delton notes Siirala's influence:

I think Aarne Siirala made a huge difference in the Seminary faculty. Aarne came from Finland and was very interested in the field of therapy. His brother was a practicing psychiatrist and Aarne wrote a book on therapy and health. Aarne also wrote *The Voice of Illness* which is about how the body speaks to us. Aarne also developed a relationship with Godhart Booth who was a psychiatrist from the US and he use to come up here once a year to give a seminar. Booth influenced Aarne greatly. I think Booth was Jewish but converted to Anglicanism. Booth had the foreword in Aarne's book.

Siirala also co-wrote the Wagner-Siirala (1968) report on theological education as ministry. This report was published under the title "Fresh Approaches to Theological Education." Wagner and Siirala advocated the integration of theory and practice in theology, using the social sciences especially psychology in the teaching of theological anthropology and challenged the idea of the Seminary as preparation for ministry. Rather Wagner and Siirala believed that theological education is ministry. This report developed the rationale for the contextual approach to theology and the pastoral counselling program. Peter VanKatwyk also notes Siirala's impact in the development of the Godhart Booth Society in the KW area: "Godhart Booth had also a group of followers here in KW-Ken Beale was one."

Arnold Weigel, became the first field educator at the Seminary in the early seventies. Dr Weigel worked initially with the Seminary half time placing and supervising MDiv students on congregations and other institutions like the House of Friendship and Interfaith. Then he came on full time in the Department of Practical Theology. Dr. Weigel was convinced of the importance of practice and particularly on theological reflection on practice. He practiced an adult educational approach to theological education which fit well with the adult educational approach at Interfaith. (O'Connor, 1994) Delton Glebe notes: "Mention must also be made of the Herculean efforts of Arnold Weigel in field education which supplemented the counselling program in many significant ways." Arnold Weigel was also involved in CAPE and sat on a number of certification appearances.

Richard Crossman was hired in 1970 to teach in the area of ethics and systematics. He came from Chicago and had met Paul Tillich. Crossman's doctoral thesis was on Tillich. Paul Tillich is the most important theologian of pastoral care and counselling. He is the most cited theologian in pastoral care and counseling texts. (Fitchett, 1983) Dr. Crossman taught a course on Tillich's theology at the Seminary and Richard was a strong supporter both emotionally and theologically of the pastoral counseling program at the Seminary. He became the principal Dean in 1984.

During the informal period, there were many other people who strengthened the pastoral counselling program at Waterloo Lutheran Seminary. Bill Huras was president of the Eastern Synod of the Evangelical Lutheran Church in Canada (ELCICA). Bill had trained as a supervisor in pastoral counselling in CAPE in Toronto. He knew the importance of pastoral counselling in the life of the Church. As Delton and others at the Seminary started to emphasize the importance of this ministry, Bill was very supportive. Delton notes: "It helped us with the Board and Synod relationship that Bill Huras was chair of the Board of

the Seminary. Bill was a PCE supervisor in CAPE and he was very supportive.” At Interfaith, Harold King and Claude and Dixie Guldner were key figures who supported the gradual evolution of the pastoral counselling program at the Seminary

In this informal period, the multitude of relationships between Seminary and Interfaith, Synod, CAPE, and WLU made the gradual evolution of the pastoral counselling program possible. These relationships were built on trust. Without these strong informal relationships, the formal period would not have been possible. The strands of the web were expanding.

Ideas that Facilitated the Development of Pastoral Counselling: There were many ideas that percolated at the Seminary that helped in the development of the pastoral counselling program. One was the emphasis on the integration of theory and practice, i.e., praxis. Theological education changed during that week of growth in the 1960’s and students wanted more practical ministry and learning through doing. Learning occurred both through formal academic situations in the Seminary and through ministry itself. As Robert Kinast (1996) stated forcefully in his book *Let Ministry Teach*, practice and experience through reflection became a great teacher as well as what came out of books. The ideas for this integration were articulated in the Wagner-Siirala (1968) report.

Another idea was that science especially medicine and the social sciences could offer something to theological education. Aarne Siirala (1964) united theology, therapy and health through the voice of illness. This was later expanded to family therapy. Theologically, this was Neibuhr’s notion of Christ in Culture. (Neibuhr, 1941). Christ was not just present in the Lutheran Church but the other denominations as well and in the society including other academic disciplines. Truth was not limited to the Church. Certainly this pursuit of truth and openness to truth from whatever source was a definite strength of the Seminary faculty. This was noted at the ATS accreditation in 1982. Delton observed:

ATS commented in their review that your place is outstanding for embracing the ecumenical dimension. And they noted you have retained your Lutheran identity in that embrace of other Christian denominations..... the Seminary had an ability to dialogue and respect other faith groups and still confess its Lutheran beliefs.

The theology of Paul Tillich became crucial to the pastoral counselling program. Tillich was one of the original members of the New York psychological group. (Stokes, 1985) This group had many of the thinkers that energized the pastoral care and counselling movement in the United States. People like Godhart Booth, Erich Fromm, Seward Hiltner, Rollo May, Carl Rogers along with Paul Tillich were part of that group. Tillich’s theology was influenced by the scholars in the group and had a great influence on them. Tillich offered the foreword to *The Voice of Illness*.(Siirala, 1964) Dr. Crossman offered a course on Tillich’s theology which many students in pastoral care and counselling took.

Also the idea of service in the world or diakonia is important within the Lutheran tradition. David Pfrimmer, the current Dean of the Seminary notes that service in the world is an important idea that undergirds Lutheran theology. Service in the church and world is essential. Pastoral care and counselling are viewed as part of that service. Being part of an institution like Interfaith that offers counselling to the community is within this scope of service.

Second Era: 1977 -2003.²

On April 24 1977, the Board of Governors of Waterloo Seminary officially endorsed the MTh in pastoral counseling and the MTS degree.(Minutes of Board Meeting, April 24, 1977) In 1979, Delton Glebe as Dean in his annual report to the Eastern Synod mentioned that students were enrolled in the MTh in pastoral counseling: "Four persons are presently enrolled in the MTh in pastoral counseling. The new MTS (Masters of Theological Studies) is specifically for persons who wish to pursue theological studies but not for ordination." (Eastern Canada Synod Minutes 1977, p. 89a). The formal period had begun and was solidified with the review and accreditation by the Association of Theological Schools (ATS) in 1982. The Seminary had not been accredited previously by ATS. Richard Crossman wrote the self study and the MTh and MTS in pastoral counselling along with the MDiv and MDiv/MSW programs were approved by ATS. The alliance with Interfaith was strengthened because students were required to do SPE units in pastoral counselling as part of the MTh and MTS degrees. Most students did the SPE units through Interfaith. However, other sites were also used: Cambridge Interfaith, Interfaith in New Hamburg and Elmira Interfaith. Hospitals were also sites for SPE. There was KW Hospital and Freeport which became Grand River Hospital, Chedoke-McMaster in Hamilton and hospitals in London and Cambridge Memorial in Cambridge. The Seminary increased its courses in pastoral counselling and some of the courses were offered at Kitchener, Interfaith. In these pastoral counselling courses, many classes consisted of students from social work, counselling and marriage and family therapy as well as theology students

Kitchener Interfaith under the direction of Claude and Dixie Guldner had moved in the direction of providing therapy and teaching in the area of family therapy. They sought to become an institute accredited by the American Association of Marriage and Family Therapy (AAMFT). Both Claude and Dixie were AAMFT clinical members and supervisors. Interfaith received AAMFT accreditation as a post degree institute in 1984 under the new executive director Dr. Art Waters. With the AAMFT accreditation at Interfaith, the pastoral counselling program at the Seminary also adopted that focus. The courses in pastoral counselling developed a focus in marriage and family therapy and these courses were approved by AAMFT. The number of students in pastoral counselling continued to increase.

By the mid 1990's the numbers in the pastoral counselling program expanded to well over a hundred registered at the Seminary. The MTS in pastoral counselling was the largest student group at the Seminary. Kitchener Interfaith was thriving as well. The relationship was strong between the Seminary and Interfaith and both parts benefited. Peter VanKatwyk was the Director of Training at Interfaith and an adjunct professor at the Seminary. Delton Glebe was the Director of the Pastoral Counselling program at the Seminary until 1993 when Peter VanKatwyk took over as director. Richard Crossman was the principal Dean. The three (Crossman, Glebe and VanKatwyk) began to dream boldly. Based on the growth and success of pastoral counselling, they proposed a Doctor of Ministry program in pastoral counselling and marriage and family therapy. The degree was given by the Seminary and Wilfrid Laurier University jointly and was run in conjunction

² The formal period began with the passing of the MTh and MTS at the seminary and WLU. A list of the directors of this formal period is located in Appendix 1.

with Kitchener Interfaith. The Seminary offered the academic component and Interfaith the practical component. The program was rigorous. Entrance was an MTh in pastoral counselling. Students had to complete four SPE units by the end or 500 hours of supervised pastoral counselling and family therapy. Eleven courses were required. When ATS reviewed the program and the doctoral thesis of the first three graduates they commented that this was more like a PhD program. As a requirement of ATS, the Seminary had to hire another full time person in the field. ATS required for a doctoral program that there would be three persons with the necessary qualifications in the field. Tom O'Connor was hired in this junior position. He graduated from the Seminary and Interfaith in 1989 with an MTh in pastoral counselling and then went onto doing doctoral work at the University of Toronto in pastoral care and counselling. The three persons in the mid-nineties working in the field were Delton Glebe, Peter VanKatwyk and Tom O'Connor This was the period of the golden web, a time of prosperity and energy in the program.

However, in the late 1990's, enrollment in the pastoral counselling program began to decrease. The Seminary also saw a drop in the MDiv program. Interfaith as well saw a decline in students. When Interfaith thrived so did the Seminary in its pastoral counselling program; when Interfaith declined so did the Seminary. Both the Seminary and Interfaith went into deficit spending. Interfaith began to let go of staff to deal with the deficit. Peter VanKatwyk resigned as Director of training and moved full time to the Seminary. Registration in the pastoral counselling moved from 100 students in the mid-nineties to 60 students in early 2001. The time of the golden web was over and the web began to reshape.

However, some students in the pastoral counselling program continued to do their practice work at Interfaith. The Seminary also reached out to develop new partnerships in pastoral counselling. One was with Hamilton Health Sciences and then St. Joseph's hospital in Hamilton. In 2003, Tom O'Connor and Elizabeth Meakes became the pastoral educators in charge of St. Joseph's residency program. The six students from St. Joseph's were enrolled at the Seminary. The term for pastoral care changed to spiritual care in order to capture the multi-faith dimension. While the web was diminishing, new threads were also grown.

The Third Era: 2003-present

In the Spring of 2003, Delton Glebe and Peter VanKatwyk resigned from the Seminary. Peter had turned 65 and Delton was well beyond that. This left only Tom O'Connor. An era had ended. This era had begun back in the early sixties. Delton and Peter in the public view were the pastoral counselling program at the Seminary. Tom O'Connor took over as the new Director without anyone else in the department! The Dean, Richard Crossman began the search for two replacement faculty in pastoral counselling and in the meantime Tom O'Connor "treaded water". He worked to keep the program going with many adjunct faculty and facilitated the transition to the post Delton and Peter era.

In the Spring of 2005, two new faculty were hired: Kris Lund, PhD from Edmonton and Marsha Cutting, PhD from Boston. In 2007, Tom O'Connor resigned from the post of Director and the new Dean, David Pfrimmer appointed Kris Lund as the new director. While the Seminary had no more special relationship with Interfaith, some students continued to train there. In 2006 for financial reasons, Interfaith joined with KW Counselling and worked as the training aspect of KW Counselling until 2009. After 2009,

Interfaith ceased to exist. For many students who graduated from the Seminary and Interfaith in the MTS, MTh and DMin programs, the end of Interfaith was a great sadness. Part of the web had died.

Under the direction of the new Director, Kris Lund, students in pastoral counselling had begun to utilize other training sites such as the university counselling centre at Wilfrid Laurier, St. Joseph's in Hamilton along with KW Counselling and a variety of public agencies in southwestern Ontario. Through the work of the Dean David Pfrimmer and Mike Chow, Director of Spiritual care at St. Joseph's, the Seminary formalized a special relationship with St. Josephs. This relationship, however, was not to the extent of the relationship that existed with Kitchener Interfaith in the past. The student numbers increased slowly in the pastoral counselling program.

The Seminary also connected with the hospital in Owen Sound in the Grey-Bruce area. Tom O'Connor was contacted to the hospital to offer a Spring SPE unit. This started in the Spring of 2008. There were also subsequent changes in faculty in pastoral counselling. In 2008, Marsha Cutting left and the Seminary hired both Colleen Lashmar and Brice Balmer in half-time positions. Colleen left in 2010 and Brice came on full time in January 2011.

Some significant changes were taking place in the pastoral counselling program starting in the early 2000. One was the increase in the number of non-Christian students. Buddhists, Muslims, Unitarians and people who identified as spiritual and not religious became more numerous. These students were interested in spiritual care and counselling and found that their spiritual traditions were accepted and respected at the Seminary. The ecumenical dimension that ATS affirmed in 1982 had moved into a multi-faith dimension. A result of this development was the change in the name of the program from pastoral care and counselling to spiritual care and psychotherapy. Pastoral care and pastoral counselling were terms associated with Judeo-Christian tradition. Other world religions preferred spiritual care. Also, the pastoral care department at St. Joseph's in Hamilton had changed its name in the mid nineties to Spiritual and Religious Care department. Most hospitals in Canada made a similar change.

A second change was the MTh and MTS in pastoral counselling were dropped and replaced in 2010 by the MA in spiritual care and psychotherapy. Graduates of the program had complained for years that the MTh and MTS were not understood in the public but an MA was. Richard Crossman before he retired as Dean in 2005 had gained accreditation for the MTh and DMin in pastoral counseling from the Ontario Council of Graduate Schools (OCGS). OCGS is the body that accredited all graduate programs in Ontario and offered increased funding for the pastoral counselling program. Waterloo Lutheran was one of the first of theological colleges to be accredited by OCGS. Richard Crossman had desired to change the DMin into a PhD but that was not successful. David Pfrimmer, the new Dean facilitated the changes in program. He sought approval for an MA and DMin in spiritual care and psychotherapy and added a DMin in pastoral leadership. These were approved by both ATS and OCGS in 2010.

A third change was the connection to other professional associations. During the informal period through to the end of the Delton and Peter era, students mostly joined AAMFT and its Ontario component OAMFT. This was the largest group of students. A smaller group of students also joined CAPPE as pastoral counsellors and chaplains. However, students began to explore other associations like the Canadian Counselling

Association. (CCA). Diversity in professional associations and religious and spiritual traditions were endorsed within the program.

A fourth change was the move from counselling to psychotherapy. The province of Ontario formally defined the terms of psychotherapy in the Psychotherapy Act of 2007. The province formed the College of Registered Psychotherapists and Registered Mental Health Professionals. In the Psychotherapy Act of 2007, psychotherapy was defined as:

3. The practice of psychotherapy is the assessment and treatment of cognitive, emotional or behavioural disturbances by psychotherapeutic means, delivered through a therapeutic relationship based primarily on verbal or non-verbal communication. 2007, c.10, Sched. R, s.3

The term “counselling” was defined differently in Subsection 5(c) and granted an exemption to the Act: “(c) treating a person by prayer or spiritual means in accordance with the tenets of the religion of the person giving the treatment;” Counselling done in this manner was the jurisdiction of faith group leaders. This kind of counselling was exempt from the act. Faith group leaders could offer prayer, spiritual texts and moral advice based on their traditions without worrying that they were stepping into the scope of practice of psychotherapy. However in the MA and DMin, students were being educated and trained to do psychotherapy. To avoid confusion “counselling” was changed to “psychotherapy.” Tom O’Connor was appointed by an order in council of the Ontario Cabinet to the transitional Council of the new College to help in the development of the College.

A fifth change in the program was the greater emphasis on research and publication. AAMFT required a graduate research course as part of its certification. With OCGS, research was a very important part. In the new MA in spiritual care and psychotherapy, there are two graduate research courses. Faculty also became more involved in publishing research. In some cases students published research in conjunction with faculty and on their own. For example Patrician Berensden, an MTS graduate published her comprehensive paper, “On Addictive Religion” in *Pastoral Psychology*.

The alliance between the Seminary and St. Joseph’s Hospital in Hamilton also created the Centre for Spirituality and Psychotherapy. The centre also included other hospitals such as Owen Sound, Cambridge Memorial, etc.

Spiritual and theological thoughts on the second and third era: The seeds planted by Delton Glebe in the early 1960’s had grown and turned into a vast web of relationships. There were moments when the web grew weaker and shrunk but then expanded. This new web included new ideas and connections. One strand of the web is a multi-faith dimension underlining diversity. That is captured in the phrase “spiritual care” A second strand in the web is the understanding of psychotherapy and connection to chaplaincy. A third strand is the development of Diploma in Spirituality in Health Care Setting which morphed into and Spirituality and Cultural Dynamics. A fourth strand is the many new relationships with professional association and public agencies. A fifth strand is the strong connection between theory and practice. However, research and publication also became part of this strand. Thus, an involved and intricate web was unfolding that had begun as a seed sending up branches. Most important all of these strands were rooted in a Lutheran Seminary that continued to teach Lutheran theology while being open to the diversity and ambiguity of truth (Tracy, 1987). As part of this Lutheran tradition, there was an endorsement of the

priesthood of all believers that Delton Glebe emphasized in his report to the Eastern Synod in 1979. This was initially meant for all Christians. However, this priesthood has also extended in the practice to non-Christians. As part of this theology, there is an emphasis on inclusiveness and diversity.

Remembering for the Future: Looking Forward

Where will this web grow and develop? One of the strengths of this web is its resilience and ability to change. Wagner and Siirala (1968) underlined that quality as necessary to theological education. The spiritual care and psychotherapy program has developed that ability to change while staying faithful to its Lutheran roots. More non-Christians and persons who see themselves as spiritual and not religious will become part of the program. The development of the Delton Glebe Centre for psychotherapy and growth in wholeness will continue to expand. That is a dream that Delton had many years ago but it was prohibited by cost. This growing relationship with the WLU Counselling service could also include more connections to other disciplines at the University such as psychology and social work. Partnerships with groups outside of the University will also grow. Another thread in the web is the connection to the new College. This new College will shape the field of psychotherapy and the Seminary will be an important partner in that development. Finally as the Seminary has initiated a BA In Christian Studies and Global Citizenship, there could an undergraduate program in spiritual care and mental health therapy. The history of this web offers many new possibilities: from pastoral care and counselling to spiritual care and psychotherapy.

References

Board Meeting of Waterloo Lutheran Seminary, *Minutes*, April 24 1977.

Clinebell, H. (1984). *Basic types of pastoral counseling* (Revised) Nashville, TN: Abingdon.

Dickens, C. (2009). *Tale of two cities*, London: Arcturus.

Doehring, C. (2006) *Practice of pastoral care: Post modern approach* Louisville Kentucky: Westminster/John Knox.

Eastern Canada Synod, Lutheran Church in America, *Eastern Canada Synod Minutes 1977*, p. 89a.

Fitchett, G. (1983) Coherent theory of education relevant for CPE. *Journal of Supervision and Training in Ministry*. 1983, 73-108.

Kilbourn, E. (1990). Canadian association for pastoral education (CAPE). In Rodney Hunter et al., (Eds.) *Dictionary of Pastoral Care and Counseling* (pp. 116-7). Nashville: Abingdon,

- Kinast, R. L (1996). *Let ministry teach: Guide to theological reflection*. Collegeville, MN: Liturgical Press.
- MacLachlan, A. (1990). Canadian pastoral care movement. In Rodney Hunter et al., (Eds.) *Dictionary of Pastoral Care and Counseling*. (p. 118), Nashville, Abingdon.
- Neibuhr, H.R. (1941). *Meaning of revelation* New York: MacMillan.
- Miller-McLemore, B. (1996). Living human web: Pastoral theology at the turn of the century. In Jeanne Moessner (ed.) *Through the Eyes of Women*. (pp. 9-26). Minneapolis: Fortress.
- O'Connor, T. (1994). Take what you can and dance: Practice of pastoral supervision. . *Journal of Supervision and Training in Ministry*. Vol. 15, 50-62.
- Ramsay, N. (1998). *Pastoral diagnosis: Resources for ministries of care and counseling*. Minneapolis: Fortress.
- Siirala, A. (1964). *Voice of illness*. Philadelphia: Fortress.
- Siirala, A. (1970). *Divine humanness*. (trans.) T.A Kantonen, Philadelphia: Fortress.
- Stokes, A. (1984). *Ministry after Freud* New York: Pilgrim Press.
- Tracy, D. (1987). *Plurality and ambiguity*. New York: Harper & Row.
- Wagner, N. & Siirala, A. (1968). Fresh approaches to theological education. *Canadian Journal of Theology* xiv, 3.

Appendix 1

Directors of the Pastoral Care and Counselling Program and later (2011) Spiritual Care and Psychotherapy Program.

1977-1993: Delton Glebe, ThD

1994-2003: Peter VanKatwyk, PhD

2003-2007: Thomas St. James O'Connor, ThD

2007-present: Kris Lund, PhD