

Erskine Theological Seminary  
*Christian Commitment and Excellence in Learning*

DR 911 Interpersonal Skills for Ministry

Summer 2009

9 A.M. - 5 P.M. Mondays - June 1, June 29, July 20, August 17 - Due West, SC

***NOTE: AN ASSIGNMENT IS DUE THE FIRST DAY***

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Course Description

This component aims to cultivate the interpersonal skills appropriate to ministry, specifically: the capacity to listen well, strong self-understanding, person-oriented insights basic to the professional ministry, and how such insights relate to the needs of other persons and institutions. Candidates are required to be actively involved in an ongoing ministry setting; those candidates not presently in a bona fide ministry setting will need to secure such prior to enrolling in the course. Required. Three hours. Pass/Fail.

Note: The Interpersonal Skills for Ministry requirement may also be met through one of the following three options:

1. Candidates whose ministry setting clearly makes this component irrelevant (e.g., full-time, trained counselors) may submit a written request to the D.Min. Director to waive the course and take a functions elective course in its place.
2. Candidates who have already satisfactorily completed three certified units of CPE (as evidenced by bona fide supervisory reports) may apply to the Director of the D.Min. program for a waiver of the Interpersonal Skills for Ministry course, with the hours (3) made up by taking a functions elective course. Students who have completed more than three units of CPE may petition the D.Min. Committee to receive three (3) semester hours of credit as a functions elective for each additional certified unit of CPE for a maximum of six (6) credit hours.
3. Military chaplains who have completed the Chaplain Officer Basic and Advanced courses have further options. They may take as a directed study either of the two courses specifically designed for military chaplains: Ministry to the Military, which builds upon and extends the Chaplain Officer Basic Course, and Supervising and Mentoring the Military Chaplain, which builds upon and extends

the Army Chaplain Career Course. Either of these courses may be taken by military chaplains to satisfy the Interpersonal Skills for Ministry requirement.

### Course Objectives

The mission of Erskine Theological Seminary (ETS) is to educate persons for service in the Christian Church--in faithfulness to the Bible, the Reformed tradition, and the standards of the Associate Reformed Presbyterian Church, while showing respect for denominational diversity. The Seminary's goals include the expectations that D.Min. graduates will be prepared to serve the Church with Christian character and integrity in their personal and professional lives; will integrate Biblical and theological norms, ministerial functions, and contextual dimensions of ministry into a meaningful, workable, effective whole; and, will increase in competence in the various functions of ministry, such as preaching the Gospel, leading worship, teaching, pastoral care and counseling, evangelizing, discipling, and carrying out the mission of the Church. The minister's interpersonal skills are evaluated and honed in this course in an effort to contribute to meeting these goals. At the conclusion of the course it is hoped that each student will have made progress in:

- 1) exploring and developing a viable theological perspective to guide the assessment of one's pastoral and leadership skills;
- 2) identifying, understanding, and appropriately using interpersonal skills deemed necessary and effective in ministry, especially the development of better listening skills;
- 3) monitoring and supervising one's use of such skills and developing a plan for building one's skills;
- 4) giving feedback to and receiving feedback from one's peers and supervisor;
- 5) developing better self-understanding and seeing how such understanding contributes to effective ministry; and,
- 6) gaining new insight into one's own spiritual-developmental journey, especially as it relates to one's self-care and caregiving in service to God.

### Required Texts (*The Holy Bible is assumed as a required text in all classes*):

Bolton, Robert. *People Skills: How to Assert Yourself, Listen to Others, and Resolve Conflicts*. New York: Touchstone/Simon & Schuster, 1979. 301 pp.

Erdahl, Lowell O. *10 Habits for Effective Ministry: A Guide for Life-Giving Pastors*. Minneapolis: Augsburg Fortress, 1996. 160 pp.

Nichols, Michael P. *The Lost Art of Listening*. New York: Guilford, 2009. 314 pp.

Richardson, Ronald W. *Becoming a Healthier Pastor: Family Systems Theory and the Pastor's Own Family*. Minneapolis: Fortress Press, 2005. 150 pp.

**NOTE: Required texts are available from the Erskine Theological Seminary Online Bookstore at <http://www.ecampus.com/erskine>.**

### Other Materials Required

Leas, Speed B. *Discover Your Conflict Management Style*. Rev. ed. Bethesda: Alban Institute. (An order will be placed by professor after the first class meeting; approximate cost = \$8.00)

Myers-Briggs Type Indicator (within past five years; available from professor, \$5.00)

### Course Requirements & Expectations

**Attendance** – Your preparation for, presence at, and participation in all class sessions is assumed for a passing grade. Each student, therefore, is expected to arrive on time, including following class breaks, and to attend all class meetings for their duration. In the event that an absence is necessary—for whatever reason, including pastoral duties, work, or family responsibilities—the student is responsible for all assignments and all work done in class. Students who miss more than three hours of class are required to do extra work and are expected to take the initiative to secure the assignments from the professor. Failure to complete extra work by the final day of class will result in the reduction of one's final course grade by one full letter grade. Students are responsible for all assignments (including those due on the FIRST day of class!), all work done in class, and make-up work, which is required if an absence occurs. Absences in excess of three (3) hours, may limit one's final grade to no higher than a "B-." Absences in excess of seven (7) hours will result in receiving no credit for the course. Any student who misses seven or more cumulative hours of class should contact the registrar in writing and withdraw from the course no later than the final day of class rather than fail it. Multiple instances of tardiness likely will result in a lower course grade.

**Class preparation** - Each student must be prepared adequately for each class meeting as demonstrated by the completion of all assigned readings and writings. ALL assignments must be completed satisfactorily in order to earn a passing grade in this course. Each student is expected to participate equally in class discussions. Some assignments will be shared in class. Thus, at one's own expense, each student is required to make adequate copies for one's classmates **prior to class**. The presenter is responsible for protecting the confidentiality of all parties involved by the use of pseudonyms and other appropriate means of disguise, as well as collecting and destroying such materials after their use in class.

**Assignments** - All assignments are due on the designated date; this includes reading assignments. All late work is subject to a two point penalty per day. An absence does not negate this requirement unless prior arrangements have been made. All make-up work is due by the last day of class. Written work should conform to Erskine Seminary's *D.Min. Manual*, Chapter Six, "Style and Form in Writing." Do not submit work in folders; simply supply a cover/title sheet and staple pages (numbered!) together. Give

careful attention to spelling, grammar, syntax, style, and form; these items are considered in grading. Proofread all papers before submission! Permission **may** be granted for one below average paper (< C) to be re-done one time to improve one's grade (limited to a maximum of a "B-"). This option does not exist for any papers turned in the final day of class.

Make careful use of the following assignment guides. The language of personal pronouns (i.e., I, me, my, etc.) is to be used in your written work in this course since you will be discussing your life and ministry. Papers should be double-spaced using a font size and style similar to that found in this syllabus which is Times New Roman, 12-point. **BEWARE: Do not string a number of quotes together or simply summarize the chapters. If you do so, you will receive a failing grade on the assignment with no opportunity to re-do the assignment!!**

1) Verbatims. One of the hallmarks of skilled pastoral ministry is the ability to reflect upon ministry events from both theological and behavioral perspectives, making appropriate use of collegial and supervisory feedback, in the quest to enhance one's ministry and people skills. Each person will submit and present to one's peers in the second and third class meeting, one verbatim report of a significant event from his/her current interpersonal ministry experiences. Verbatim reports should conform to the guidelines found at the end of this syllabus. The number of required copies of each verbatim report will be determined in the first class meeting when small group assignments are made. Missed small group meetings **MUST** be made up outside of class.

2) A Theology of Listening Proposal. After carefully reading the Nichols' text, write a 4-6 page double-spaced paper in which you: a) state in one page how the Nichols' text challenges or shapes your theology of listening, and b) prepare a 3-5 page theology of listening proposal that would serve as the foundation of a book on the art of listening that you would write. Scriptures cited must be developed as a part of your thesis, and not simply quoted.

Please note:

a) This assignment does NOT require an endorsement of the Nichols book; I myself don't agree with everything that is there.

b) The purpose of the book, as is stated in the "Introduction," is "an invitation to think about the ways we talk and listen to each other" (4). The Nichols text at least helps us in understanding the dynamics and skills of listening, and helps in asserting the vital importance of listening.

c) The book does not provide a theology of listening, which, given our purposes and interests in ministry and in the course, is a weakness. Hence, this particular assignment focuses upon your developing a theology of listening.

d) My primary purpose in asking you to supply a theology of listening is to get you to think about and to articulate your own theology of listening (the overwhelming majority of students report that they "have never thought about their theology of listening before"). My intention is to ground our examination of listening, and the skills that attend to effective listening, in a theology of listening. I do assume that

the text helps in "priming the pump" in terms of thinking about the importance and centrality of listening in our lives.

3) Reflective Responses to the Erdahl and Richardson Texts.

For the Erdahl text - After giving a one paragraph minimum/one page maximum critique of Erdahl's text, write a 4-5 page double-spaced paper in which you evaluate your own effectiveness in ministry in each of the ten specific areas considered by Erdahl, together with a plan for how you might address any areas of weakness..

For the Richardson text - Before beginning to read Richardson, ask God to show you important insights about your family-of-origin and its impact on how you understand, approach, and function within ministry. Write a 6-10 page, double-spaced essay in which you very succinctly describe the most important insights that God brought to your attention about yourself and your family from the book. Also give some attention to how you will use the insights in your life and ministry.

4) Communication Skills Learning Contract, Journal, & Report. Following guidelines given in class each student will develop a learning contract and will maintain a weekly journal (x 6 weeks) to track one's progress in the use of communication skills and to increase one's reflective skills and self-supervision. Also, a 1-2 page single-spaced report is required in which one reflects upon the overall experience and the changes in one's interpersonal skills that occurred during the course of this assignment.

5) Self Analysis Essay. A 4-5 page double-spaced paper in which the student offers an introspective analysis of oneself as a person and minister drawing from the readings, assessment instruments, and class interaction. Attention should be given to the following areas: a) statement of your self-understanding, personality, interpersonal skills as per peer evaluations and conflict management style inventory [40%]; b) statement of the implications of items discussed in "a" for your ministry [40%]; and, c) personal theological themes/spiritual growth issues of which you became aware during this course [20%]. Due by August 24.

6) Peer Evaluations. Each person will prepare a brief written evaluation of each of your small group member's interpersonal skills (both how you experienced them personally and what you learned about them from their verbatim presentations). These feedback reports will be given to the person being evaluated and a copy to the professor. A suggested formula: list several things you found attractive as well as unattractive regarding their interpersonal skills. **NOTE: Persons not present for the final peer group meeting MUST arrange for a suitable alternative context in which real-time interaction with one's peers may occur (e.g., conference call).**

## Course Grading

Regular attendance and participation in class are assumed for a passing grade in this pass/fail course. **All assignments must be completed satisfactorily in order to receive a passing grade.** The final grade will be calculated on the standard seminary D.Min. scale as follows:

Verbatims	15%
Communication Journal & Essay	25%
Self-Analysis Paper	15%
Reflective Responses to Erdahl & Richardson	10% each
Theology of Listening Proposal	15%
Peer Evaluations	10%

## Seminary Policies

- Written work should conform to the standards of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th ed., revised by John Gossman & Alice Bennett (Chicago: University of Chicago Press, 1996) and Erskine Theological Seminary's *D.Min Manual*. Careful attention should be given to style, punctuation, and grammar as these are considered in grading.

## Drop/Add/Withdrawal

Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a **binding contract** and billing will be based on this registration. If the student decides not to take this class, he/she must complete a "drop/add" form and secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student's receiving a grade of "F" for the course and full tuition charges will apply. **No exceptions will be made to this policy.**

## Incompletes

The grade of "I" or incomplete is given at the discretion of the professor. A grade of "I" is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An "I" in any course must be removed by

March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades automatically become “F.”

### Language about God and Humanity

Although God transcends the distinction between male and female, the Bible and the Church’s historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").

### Conduct in Theological Discussions

Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

- Students should familiarize themselves with, and abide by, Seminary policies regarding plagiarism, the payment of accounts, library privileges, etc. as set forth in the ETS Catalog & the Student Handbook. NOTE: Students guilty of plagiarism will receive a failing grade for the entire course with a notation of such in your permanent academic record!
- Office Hours: While I do keep regular office hours on campus, my schedule may change due to meetings and unforeseen circumstances that may arise. Therefore, if you need to see me, I strongly urge you to schedule an appointment.

Class Schedule (ASSIGNMENTS are due on the date cited)

### **June 1**

Introductions: class members, syllabus, term: “Implications”  
Purpose and Biblical Foundations of Developing Interpersonal Skills  
People Skills Needed in Ministry  
Johari Window: Giving & Receiving Feedback  
Discussion of Nichols  
Introduction to Listening Skills  
Small Group Assignments – Present Theology of Listening Proposal

Pastor - "Check Your Call"  
Administer MBTI

**ASSIGNMENTS DUE for the first class meeting: Read Nichols and write "Theology of Listening Proposal."**

**PRIOR TO THE NEXT CLASS MEETING: If you have taken the MBTI previously & did not take it today, send a copy of the results to Dr. Bell by **06/11**.**

### **June 29**

Discuss Bolton, Parts I & II; Richardson, Parts I & II  
Family Systems and Family-of Origin Issues  
MBTI - Implications for Interpersonal Skills  
Developing a Communication Skills Learning Contract  
Small Group Assignments: Verbatim Presentations

#### **ASSIGNMENTS DUE TODAY:**

- 1) Read and Study Bolton, Parts I & II; and Richardson, Parts I & II.
- 2) Prepare and bring sufficient copies of a verbatim reflecting current interpersonal ministry experience. Be prepared to present in your small group.
- 3) Turn in Communication Skills Learning Contract developed in class today (identify the one block and the three listening skills—one from each listening skill cluster as per Bolton—upon which you will focus in changing/enhancing your interpersonal/listening skills).

**Please note:** One must begin the six week Communication Skills Journal project no later than July 1st in order to complete it for submission at the August 17 class meeting.

### **July 20**

Conflict Resolution Skills - Bolton, Parts III & IV  
Conflict Management: Power, Control, & Authority  
Family Systems  
Small Group: Verbatim Presentations  
*Discover Your Conflict Management Style*

#### **ASSIGNMENTS DUE TODAY:**

- 1) Read and Study Bolton, Parts III & IV.
- 2) Completion of Richardson assignment.
- 3) Prepare and bring sufficient copies of a verbatim reflecting current ministry experience. Be prepared to present in your small group.
- 4) Complete and turn in the *Discover Your Conflict Management Style* survey.

### **August 17**

Discussion of Erdahl  
Discussion of "The Art of Saying 'No'" (Handout)  
Clergy Interpersonal Ethics  
Small Group: Peer Feedback  
Course Evaluations

**ASSIGNMENTS DUE TODAY:**

- 1) Prepare and bring two copies of each Peer Evaluation
- 2) Communication Journal & Essay
- 3) Erdahl Paper

**DUE August 24th** (postmarked, if mailed via USPS): Self-Analysis Essay

## DR 911 Guidelines for Verbatim Reports

A verbatim report is a method by which the student attempts to record the essential elements of the ministry event and relationship as remembered. *It is understood that the student will not be able to record the conversation with perfect recall. The way the event is remembered, however, is often more important for ministry learning than having the accurate transcript.* Also, the verbatim's effectiveness and usefulness as a learning tool is not predicated upon the complexity of the particular ministry event. Significant learnings can be gleaned from even the most "simple and casual" of conversations between pastor and parishioner.

A verbatim generally will be approximately five pages in length. All prayers should be written out in full.

Verbatims are to be written in such a manner as to protect and ensure the confidentiality of the persons involved in the ministry event, and should display the following heading: "Confidential Ministry Report."

Example:

Confidential Ministry Report

A Verbatim Record – Ministry to "Bob" (use pseudonym or initials)

John Baptist, Pastor, First Church, Atlanta, March 10, 2002

The following five (5) elements then are given in the order presented below:

I. Introduction – brief, factual information known to the student about the person(s) receiving ministry; pertinent situational data; appropriate process or relationship development data; preliminary ministry goals (when the event has been planned); the student's own "state of being" (frame of mind and heart); and, a brief situational and process comment as the ministry event begins. NOTE: the focus is upon the minister's interpersonal skill development and NOT upon resolution of the parishioner's problem.

II. Interpersonal Exchange – a transcript from the student's memory of what was communicated by minister and parishioner. An adequate verbatim usually includes 15-20 exchanges. Each person's communication is designated by an identifying letter, sequential numbering of subsequent responses, and double-spacing between the single-spaced statements of each person. Example:

M1 Good Morning, Bob. I was in the area and thought I'd drop by for a few minutes and see how that new job is coming along?

B1 (looking tearful, voice quivering) Not so good, Preacher.

M2 Oh? What's wrong? [My stomach begins to tighten]

B2 (begins to sob) I failed my physical that they required . . . .

M3 Now, now, Bob, it's not so bad. You need to just look on the bright side!

CONTINUE IN THE SAME FASHION, NUMBERING RESPONSES FOR EASE OF REFERENCE WHEN REVIEWING THE VERBATIM

Comments concerning words spoken, feelings felt or perceived, actions described, and situational happenings should be given in brackets or parentheses.

III. Reflections – the student's own identification of: personal feelings; the process of the ministry event; interpersonal theory and skill utilization evident; and an estimate of the parishioner's specific interpersonal need(s) for ministry. Reflections are different from evaluations!

IV. Evaluation – the student's own written assessment of ministry performance (strengths and weaknesses) related to process, skills, theory, theological dimensions, etc. related to one's use of interpersonal skills, especially one's listening skills. Primary attention is to be devoted to the student's perception of his/her own evident strengths and growing edges in ministry; what you would do differently next time, etc. References to specific interactions should be given (B1, M4, etc).

V. Future Ministry Goal(s) – the student's plan for how he/she will alter his/her use of interpersonal skills in ministry to the person(s) involved in this verbatim in future contacts. Includes things about which the student will be internally aware as well as observable actions.

Reflections, evaluations, & future ministry goals should be listed succinctly and numerically. Note carefully the distinction between reflections on the event and one's evaluation of one's ministry in the event. For example:

#### Reflections

1. I'm glad I went to see him today.
2. I was very preoccupied with his grief over his father and was shocked about the news of his own impending death.
3. Bob is nearly as old as my father. I really feel anxious and awkward trying to be his minister. Anxious because of my fear of my father's death some day and awkward because I feel like a kid telling his parent what to do.
4. I seemed to focus more on trying to "fix" things than really hearing his grief. Makes me wonder if I am afraid of my own grief.

#### Evaluations

1. I was very anxious, but I showed good pastoral initiative in going to see Bob about his new job.

2. I took the lead at M5 & M6; then followed Bob at M11 and M14. This seemed balanced.
3. My expression of gratitude at M18 was an attempt to practice giving a pastoral blessing; it seemed to have been effective.
4. I missed an opportunity at P10 to respond to his concerns for his family.
5. My attempt to introduce prayer seemed clumsy and ill-timed. I struggle with how to integrate prayer effectively. My prayers seem stilted and artificial.

Future Ministry Goals (what one plans to do/say/be in future contacts):

1. I will ask him if he would like for me to pray rather than assuming that it is OK.
2. I will make a conscious effort to maintain eye contact especially when I feel uneasy.
3. I will address theological themes rather than avoiding them.
4. I will explore why offering meaningful prayers is so difficult for me.

**—End of Verbatim Guidelines—**

**DR 911 - Interpersonal Skills for Ministry - Guidelines for Communication Project**

**Communication Skills Learning Contract for \_\_\_\_\_**

After carefully reading and studying Bolton, *People Skills*, pages xiii-113, 275-279, decide which **one** of the twelve barriers (category does not matter) described on page 17 and listed below upon which you are going to work to diminish or extinguish.

Prayerfully choose one barrier that truly is a problem or a challenge for you (if you have trouble identifying one, ask your spouse or a trusted friend what you need to work on).

Barriers:

- Criticizing
- Name-calling
- Diagnosing
- Praising Manipulatively
- Ordering
- Threatening
- Moralizing
- Excessive/ Inappropriate Questioning
- Advising
- Diverting
- Logical Argument
- Reassuring

Next, prayerfully choose three listening skills, one skill from each skill cluster, from the list of twelve specific skills given on page 33 and listed below.

Listening Skills:

<b><u>Attending Skills Cluster:</u></b>	<b><u>Following Skills Cluster:</u></b>	<b><u>Reflecting Skills Cluster:</u></b>
Posture of Involvement	Door Openers	Paraphrasing
Appropriate Body Motion	Minimal Encouragers	Reflecting Feelings
Eye Contact	Infrequent Questions	Reflecting Meanings
Non-distracting Environment	Attentive Silence	Summative Reflection

Once you have identified one block and three specific skills that you will work on over the course of six (6) consecutive weeks, you have completed all that is necessary to be able to turn in your "Communication Skills Learning Contract."

## Communication Journal

During the six (6) consecutive weeks of your project to improve your listening skills, you will focus prayerfully and intensely upon the barrier and skills identified in your learning contract (above). The journal requires that at least once a week, you record your progress, or lack thereof, with each of the four items (one barrier, three skills). Write a minimum of one paragraph for each item each week for six weeks (hence, the minimum is: one paragraph per item per week = 4 paragraphs x 6 weeks = 24 paragraphs or separate entries). A sample journal page for one week may look like the following:

WEEK ONE - [dates]
<u>Barrier [name]</u> : Describe in a paragraph how you got along this week in extinguishing or reducing your use of this particular barrier. In what kinds of situations do you find yourself most likely to attempt to use this barrier? What issues of self-awareness are you discovering? What effect do you notice when you use/don't use this barrier? For example . . .
<u>Attending Skill #1 [name]</u> : Describe in a paragraph how you got along this week in using or implementing this particular skill. What issues of self-awareness are you discovering? What effect do you notice when you use/don't use this skill? For example . . .
<u>Following Skill #2 [name]</u> : Ditto above for skill #2.
<u>Reflecting Skill #3 [name]</u> : Ditto above for skill #3.

Your entries should answer the question, "How did I get along this week with this particular barrier or skill, in a variety of settings?" Be sure to reflect upon the entire spectrum of your experiences; i.e., include evaluation of your work in family, career, ministry, and general public contexts. Also be certain that you reflect specifically enough about your experiences so that your learning experiences and insights gleaned in the course of implementing the skills/reducing the barrier are evident. **DO NOT REPORT SIMPLY ON ONE RELATIONSHIP OR A SINGLE ENCOUNTER IN THE WEEKLY JOURNAL ENTRIES.** Journals may be hand-written provided they are legible to the professor.

## Communication Report

Then, after reading over your six-week journal, write a one-page, single-spaced report in which you reflect upon the experience of working on these skills/barrier. State: (1) the barrier and skills on which you contracted to focus; (2) what you learned about listening during the course of this exercise; (3) how your listening skills impact your family, personal, professional, and ministry relationships; and, (4) the value of this exercise for your personal and professional growth and development. Turn in a copy of your journal & final report together.

--End of Communication Project Guidelines--

### **Study Guide for Bolton Parts III & IV**

Read all of Robert Bolton, *People Skills*, pages 115-279, paying particular attention to the following portions found therein:

1. Submissive-Assertive-Aggressive Behaviors
2. Formula for & examples of the “Three-Part Assertion Message”
3. The Six-Step Assertion Process
4. The Benefits of Conflict
5. Dealing with the Emotions in Conflict
6. The Conflict Resolution Method (3 steps)
7. Six Steps of the Problem-Solving Method
8. Three Essentials of Effective Communication
9. The Apathy-Empathy-Sympathy Continuum

--End of Bolton Guidelines--

**END OF SYLLABUS**