

Phillis Isabella Sheppard

E. Rhodes and Leona B. Carpenter Chair
Associate Professor of Religion, Psychology and Culture
Vanderbilt Divinity School

Director, James Lawson Institute
for the Research and Study of Nonviolent Movements

411 21st Avenue, South
Nashville, TN 37240

Telephone: (615) 343-3982 **Email:** phillis.i.sheppard@vanderbilt.edu

EDUCATION

Doctor of Philosophy	Chicago Theological Seminary, Chicago, IL, <i>Theology, Ethics, and the Human Sciences</i> , Concentration: Personality and Culture, Chicago, IL., 1997
Master of Arts	Theology, Colgate Rochester Divinity School, Rochester, NY, 1988
Bachelor of Arts	Political Science, Edinboro University of Pennsylvania, Edinboro, PA, 1981

FURTHER EDUCATION AND PROFESSIONAL DEVELOPMENT

Business of VU	Vanderbilt University, 2018
Vanderbilt Leadership Academy	Vanderbilt University, 2016
Adult Psychoanalysis	Chicago Institute for Psychoanalysis, 2005
Psychodynamic Psychotherapy	Center for Religion & Psychotherapy of Chicago, 1993

ACADEMIC APPOINTMENTS

Director James Lawson Institute for the Study and Research of Nonviolent Movements, 2021-present, Vanderbilt University
E. Rhodes and Leona B. Carpenter Associate Professor, Religion, Psychology, and Culture, Vanderbilt Divinity School, 2020-present
Associate Professor, Religion, Psychology, and Culture, Vanderbilt Divinity School, 2014-2020
Affiliated Faculty, American Studies, Vanderbilt University 2016-present
Associate Professor, Pastoral Psychology and Theology, Boston University School of Theology, 2011-2014
Associate Professor, Pastoral Psychology and Theology, Boston University, Division of Religion

in Theological Studies, 2011-2014
 Associate Professor, Pastoral Theology, Joint Appointment to Theology and Ethics, North Park University Theological Seminary, Chicago, IL., 2009-2011
 Associate Professor, Pastoral Care, North Park University Theological Seminary, Chicago, IL., 2007-2009
 Assistant Professor, Pastoral Care, North Park University Theological Seminary, Chicago, IL., 2000-2007
 Catholic Theological Union, Lecturer, Pastoral Care and Counseling, Chicago, IL., 1994-1995

ACADEMIC ADMINISTRATIVE EXPERIENCE

Director, James Lawson Institute for the Research and Study of Nonviolent Movements	2021-present
Interim Associate Dean for Academic Affairs, Divinity School	2020 Spring-Summer
Area Chair, Religion, Psychology, and Culture, Divinity School	2018-present
Chair, Art Governance Committee, University	2018-2019
Chair of the Faculty, Divinity School	2016-2017
Interim Associate Dean for Academic Affairs, Divinity School	2015-2016
Chair of the Personnel and Policy Committee, Divinity School	2016-2017
Co-Chair, Curriculum Transformation, Divinity School	2015-2017
Co-Director, Center for Practical Theology, Boston University	2011-2014
Chair, Spiritual Life Committee, Boston University	2013-2014
Co-coordinator, Faculty Conversations, North Park University/Seminary	2009-2011
Area Chair, Ministry Studies, North Park University/Seminary	2008-2011
Area Chair, Spiritual Formation, North Park University/Seminary	2006-2011
Chair, Women in Ministry, North Park University/Seminary	2003-2011
Director of Education, Center for Religion & Psychotherapy of Chicago	1993-1995
Director, Augustus Tolton African American Scholars' Program	1994-1995
Co-Director, Women's Center, Colgate Rochester Divinity School	1986-1988

LEADERSHIP AND SERVICE

University Continuity Working Group, Research	2020 Spring
Interim, Associate Deans' Committee, Vanderbilt University	2020 Spring
Doctor of Ministry Advisory Committee	2020-present
Interim, Institutional Planning Committee, Vanderbilt University Divinity School	2020 Spring
Interim, Academic Programs Committee, Vanderbilt University Divinity School	2020 Spring
Interim, Deans' Diversity Designate Committee	2020 Spring
Interim, Institutional Planning Committee, Vanderbilt University Divinity School	2020 Spring
Personnel and Policy Committee, Vanderbilt University Divinity School	2020 Spring
Provost's Women's Initiative Steering Committee	2018-present
Fisk-Vanderbilt University Partnerships Committee	2018-2019
Faculty/Staff Campaign, Vanderbilt University	2016-2018

Shared Governance Committee, Vanderbilt University	2016-2018
Member, Immersion Vanderbilt, Vanderbilt University	2015-2016
Member, COACH Committee, Faculty, Vanderbilt University	2016-2017
Advisory Committee, Public Theology and Racial Justice Collaborative Vanderbilt University Divinity School	2016-present
Institutional Planning Committee, Vanderbilt University Divinity School	2015-2017
Administrative Staff Committee, Vanderbilt University Divinity School	2015-2016
Academic Programs Committee, Vanderbilt University Divinity School	2015-2016
Admissions Committee, Vanderbilt University Divinity School	2015-2016
Associate Deans' Committee, Vanderbilt University	2015-2016,
Personnel and Policy Committee, Vanderbilt University Divinity School	2014-2017
Faculty Mentor, Theology & Practice Ph.D. Colloquy, Boston University	2015-2016
Core Advisor, PhD Program in Practical Theology, Boston University	2011-2014
Concentration Advisor, Pastoral Theology, Boston University	2011-2014
Dual Degree MTS/MDiv Advisor, Boston University	2011-2014
Academic Affairs, North Park University/Seminary Committee	2003-2011

PUBLICATIONS, RESEARCH, AND WORKS IN PROGRESS

Tilling Sacred Grounds: Black Women's Experience of Religion, New York, NY: Rowman and Littlefield, Lexington Books Series Emerging Perspectives in Pastoral Theology and Care, (forthcoming fall 2021)

Tilling Sacred Ground argues for expanding the study of black religion to address, along with race, culture, sexuality, and gender, the dimension of interiority and its relationship to the sociality of religion. In order to do this, I pursued the formation of religious practices by relying on a womanist ethnographic sensibility and attending to the voices of Black women from diverse religious identities. In exploring Black women's religious experience in five sites (Cyberreligion, Outsider art, Spiritual Teachings and Womanist Preaching, Rituals and Ritual Life, Lesbian Spiritual Autobiography), this work offers a perspective on lived religion that is informed by Black women, womanist psycho-cultural perspectives, and the significant place of religion *for* Black women's engagement in society.

Building Bridges: Prophetic Preaching for a World of Justice and Reconciliation, a Festschrift in Honor Dale P. Andrews, Phillis Isabella Sheppard, Dawn Ottoni Wilhelm Ronald J. Allen, Co-editors, Eugene, OR: Cascade Press, 2018

In the volume consisting of scholars from across the discipline of Practical Theology, twenty-seven scholars offer sermons, essays, and reflections on the influence of Dale P. Andrews on their scholarship, Homiletics, and Preaching areas. As co-editor, I helped organize and shape the volume, select contributors, and edit essays.

Self, Culture and Others in Womanist Practical Theology, Basingstoke, Hampshire: Palgrave Macmillan Press, 2011.

Self, Culture, and Others in Womanist Practical Theology is the first womanist practical theology book. The book makes the argument that womanist practical theology requires a critical engagement with psychoanalytic theory, specifically Self Psychology, to give the fullest account of Black women's experiences and the intrapsychic dimensions gender, race, sexuality, and religious experience. The book begins with Black women's ethnographic narratives where, in their own words and perspectives, they lay the groundwork for concerns that require attention for a womanist practical theology. Next, part II traces the trajectories of psychoanalysis in womanist theories of care and in Black psychoanalytic practice, and the final section situates Black women at the center of a womanist theological anthropology for practical theology. Selected for a book session at the 2012 American Academy of Religion, *Womanist Approaches to Religion and Society*

Reviews

Journal of Pastoral Theology; 2013, 23, 2.

Black Theology, An International Journal, 2012, 10, 2.

Homiletic, 2012, 37, 2.

Research in progress

Identity, Culture and Religion: Womanist Ethnography and Black Women's Vocation

Identity, Culture and Religion: Womanist Ethnography and Black Women's Vocation draws on in-depth ethnographic interviews and participant observation research, "Womanist Ethnographies and Black Women's Vocation" to 1) examine the ways in which Black women's diverse vocational trajectories are informed by their lived experiences; 2) are conduits for negotiating the particularities of race, class, gender, and sexuality; 3) remain and are transformed over time; 4) are embodied in practices of resistance, activism, and community building. The book, situated between three contemporary avenues of discourse—practical theology, lived religion, and public theology—is concerned, fundamentally, with how black women demand to have their humanity, subjectivity, and their very lives made visible in a world that continues to try to erase them, and their insistence is embodied demands in public vocations.

Edited book, *Womanist Practical and Public Theology: Placing Black Lives at the Center of Theology and Practice*, editor and contributor

In this edited volume, I bring together womanist pastoral public theologians, primarily of the United States, but also Jamaican, West Indies, British, and Ghanaian, and Christian, and mainline Protestant, but also Buddhist, Roman Catholic, and Evangelical women. The book creatively engages womanist theology and practice from a variety of interdisciplinary perspective and locations of practice. The threads running through these chapters is the public nature of practical theology and the praxeological intent of justice practices.

Ethnographic Research, "When "African-"means religion too: An Ethnography of Black Women's Experience of Multireligious Belonging" An Ethnography of Religious Experience, 2022-2022 (Research interrupted by Covid-19).

In this ethnographic research project, I will draw on Sarah Lawrence Lightfoot's ethnographic model to create "a portrait" of multireligious belonging from the life stories of five Black women with long-term (10+ years) of multireligious belonging and the communities where they practice. The project uses interviews, participant observation, and textual analysis to explore the trajectory and development of religious involvement.

PEER REVIEWED JOURNAL ARTICLES AND BOOK CHAPTERS

1. 2021 "Navigating Deep Waters: Spirituality and Religion in the Psychodynamic Space," In *Spiritual Diversity and Psychotherapy*, (Ed.) Steven J. Sandage, Brad D. Strawn. Washington, DC: American Psychological Association, in press.

This peer-reviewed chapter, in an edited volume of conference papers, makes the claim that navigating religious life as part of the psychodynamic space has often been overlooked, pathologized, and conceptualized as experience outside the clinical domain. Furthermore, clinical training programs, even those attending to culture and religion, unwittingly, continue to problematize religion. I argue that theorists and clinicians do so out of an unexamined countertransference to religion and, consequently, limit the scope of psychodynamic explanations and treatment and that interrogating, psychoanalytically, countertransference and conceptualizations at the individual and institutional level is necessary in order to advance the field and clinical care.

2. 2018 "Womanist Pastoral Theology and Black Women's Experience of Religion & Sexuality" In *Pastoral theology and Care: Critical Trajectories in Theory and Practice*, (Ed.) Nancy Ramsey. Hoboken, NJ: John Wiley Press, 125-147.

This peer-reviewed chapter first argues for a womanist pastoral psychology of religion grounded in an epistemology of black women's lived experience and an intersectional analysis of sexuality and religion; second, I contend that it is necessary to elevate the psycho-cultural needs embedded in formational spaces such as religious institutions and Black lesbian communities, and third, the chapter argues that current representations of lesbian experience have been limited to a narrow linear understanding of "coming out" narratives that do not, under the interrogation of ethnographical research, hold up for Black lesbians. Finally, I argue that the time is ripe for a constructive work on a Black lesbian Womanist trajectory in practical theologies.

3. 2018 "Empowering Activist Pedagogies in Pastoral Theology: Accountabilities and Transformative Possibilities" Introduction to special volume on Pastoral Theology and Social Justice Pedagogy, Co-written with Samuel Lee, Mindy McGarrah-Sharp, Phillis Isabella Sheppard, *Journal of Pastoral Theology* 27.3, 131-133.

This co-written introduction to a peer reviewed special volume, Pastoral Theology and

Social Justice Pedagogy for the *Journal of Pastoral Theology* (27.3), 2018, for which I was guest editor and contributor.

4. 2018 “Hegemonic Imagination, Historical Ethos, and Colonized Minds in the Pedagogical Space: Pastoral Ethics and Teaching as if our Lives Depended on it” *Journal of Pastoral Theology* 27.3, 181-194.

In this article, I contend that pedagogical space is a site for theo-ethical-pastoral deliberation where one notices and probes the reality of what is being wrought in the world. I turn to Franz Fanon to expose the colonizing intent, and effect, of education and the necessity to decolonize psyches, pedagogies, and the resulting pastoral practices. Toward that end, theo-ethical-pastoral space requires the learning community to discern what we contribute to the state of affairs and ascertain our obligations to move from discernment and analysis to activism for justice. Thus, pedagogy is an activity of formation for the student, professor, and the broader communities.

5. 2017 “Womanist-Lesbian Pastoral Ethics: A Womanist Post-Election Perspective” *Journal of Pastoral Theology*, 27:1, 152-170.

This article, employing autoethnography and theological reflection, argues for a more explicit exchange between pastoral theology, and ethical deliberation for the articulation of a Womanist lesbian informed perspective. I maintain that “showing up” as a Black lesbian in pedagogical spaces is a necessary self-disclosure if we are to help students grapple with the horror stories emerging from the personal and public dimensions of ministry. Such showing up is an ethical demand embedded in the work of teaching and learning. The article is the groundwork for a Womanist lesbian pastoral ethics and the implications for pastoral practice.

6. 2016 “Raced Bodies: Portraying Bodies, Reifying Racism.” In *Conundrums in Practical Theology*, (Eds.) Bonnie Miller-McLemore and Joyce Mercer. Leiden, South Holland: Brill, 219-249.

This chapter problematizes the near absence of raced bodies in practical theology through critical analysis of cultural representation and social interactions. Even though race is wedged into the crevices of the United States cultural imagination, the disciplinary practices of research, scholarship, and public presentations, we are seldom confronted with actual raced bodies. Closer examination, however, exposes a conundrum. The attempt to face raced bodies also renders the discipline vulnerable to reinforcing cultural hegemonic depictions of raced bodies. If practical theology commits to a robust analysis of raced bodies and, therefore, critiques current discourses on bodies, it will need to examine and transform its own disciplinary imagination and praxeological intents.

7. 2015 “Building Communities of Embodied Beauty.” In *Contours of Black Practical Theology*, (Eds.) Dale Andrews and Robert L. Smith. Waco, TX: Baylor University Press.

In this chapter, critically reviewed by scholars—practical and pastoral theologians—and community practitioners, I reflect on Black Practical Theology in light of the tensions that arise when epistemological challenges are raised by Black LGBTQ embodied experiences in society and religious institutions. I argue that Black Practical Theology must be interrogated by Black queer experience and a Womanist informed psychology in order to fully transform the theologies, symbols, and religious practices that diminish and oppress the body, psyche, and spirit of LGBTQ people in the spaces that claim to liberate.

8. 2015 “Culture, Ethnicity and Race: A Womanist Self Psychological Perspective.” In *Transforming Wisdom: An Introduction to Pastoral Psychotherapy*, (Eds.) Felicity Kelcourse and Bernie Lyon. Eugene, OR: Cascade Press.

Womanist epistemology, theological anthropology, and Self Psychology are brought into dialogue as the theoretical basis for clinical conceptualization and practice. The implications of practicing and writing from a womanist perspective means culture, gender, race, sexuality, as well as religious experiences, are approached as inextricable dimensions of self, and are therefore crucial for clinical discourse.

9. 2014 “Religion—It’s Complicated! *The Convergence of Race, Class, and Sexuality in Clinicians’ Reflection on Religious Experience.*” In *The Skillful Soul of the Psychotherapist: The Link Between Spirituality and Clinical Excellence*, eds. George S. Stavros and Steven J. Sandage. New York, NY: Rowman & Littlefield Publishers.

In this peer-reviewed chapter, developed from a conference lecture, I take up Self Psychology theory to grapple with religion, psychoanalysis, and the clinician’s ethical self when “difference” is deflected in the clinical space as well as scholarship. Most psychoanalytic education bypasses the analyst’s religious and racial self in classes. As a result, two important features are left under-analyzed: the clinician’s attachment to whiteness and the clinicians’ (and guild’s) part in reproducing whiteness in theory and practice. I argue that the reality of whiteness, social and internalized, raises ethical considerations for the practice of psychoanalysis and for the psychoanalyst and that the way forward is to elevate class, gender, race, religion, and sexuality in our clinical theories and psychoanalytic conceptualization.

10. 2013 “Reflections of a Practical Theologian.” *Covenant Quarterly*, 71 (1) Spring 2013, 3-18.

In this article I offer a brief development of Practical Theology as a discipline and a autoethnographic rendering of my intellectual development into a practical theologian. I emphasize the movements in practical theology from a focus on individuals to groups, from a focus on local congregational practices to diverse social and cultural experiences, and the movement from Christian practices to Christian social justice practice.

The article is, as part of a special issue, written with an eye toward providing an introduction to Practical Theology for those identifying as progressive Evangelicals

where issues around race, gender, and sexuality were emerging in theological discourse and ecclesial policy making. I argue that communities of faith must grapple with 1) their current practices; the ramifications of their practices; 3) theological reflection on cultural-religious oppression; and 4) developing ecclesial and public practices that are reflective of the broad contemporary cultural and religious context.

11. 2010 "Conversion Studies, Pastoral Counseling, and Cultural Studies: Engaging and Embracing a New Paradigm." Response to Lewis Rambo, *Ex Auditu: An International Journal for the Theological Interpretation of Scripture*, 25, 17-22.

This response essay, drawing on Lewis Rambo, Delores Williams, and Shawn Copeland, makes the argument that Conversion Studies has emphasized the psychological and socially enhancing dimensions of conversion experiences to the neglect of traumatic experiences, such as, for example, the 1978 Jonestown Massacre where 918 women, men, and children were left dead from murder-suicide after the adults had converted to the teachings Jim Jones or the fragmentation that can occur when, for instance, an adolescent Jewish male converted to Christianity while living in a Christian boarding school. The formational practices, in Christianity, that lead to conversion not infrequently require a social and racial conversion whereby one must ascribe to a new self where one's racial and ethnic experience is no longer acknowledged. This, I argue, is a form of violence embedded in sites for conversion and such violence, in whatever form, must be exposed and replaced by a deep engagement with peoples suffering, offering a radical transformative love rather than a demand for conversion to religion, and a turn to reflexivity in Conversion studies, by asking, "what is the aim of Conversion Studies?"

12. 2008 "Mourning the Loss of Cultural Selfobjects: Black Embodiment and Religious Experience after Trauma," *Practical Theology* 1.2, 233-257.

In this practical theology article, Psychoanalytic Self Psychology is appropriated to examine the impact of embodied trauma for the development of the self and the capacity for religious and cultural affiliation. I argue that the impact of negative cultural reflections of blackness must be acknowledged as having a psychological and social impact. Specifically explored is the unconscious identification with and disavowal of negative images of blackness, gender, and sexuality as well as the effect of the lack of and distorted cultural representation that disrupt mirroring and idealizing experiences. The de-idealization and loss of cultural selfobjects, through traumatic encounters creates the need to engage a process of mourning as a central component to being able to discover and experience Black self-enhancing cultural selfobjects. Finally, the implications for practical theology and practice are considered.

13. 2003 "A Dark Goodness Created in the Image of God: Womanist Notes Toward a Practical Theology of Black Women's Embodiment," *Covenant Quarterly*, 62, 2003, 5-28.

This article, makes the argument for a womanist practical theology exploring the nexus between embodiment, self, and culture. Black bodies are a fixture in the cultural imagination, and the site of violence on many. The article draws on ethics, psychoanalysis, ethnography, and theology for constructive work toward Womanist practical theological anthropology of embodiment emphasizing the relational, communal, and historically situatedness of embodiment. In so doing, I argue that practical theology must accentuate the narratives of Black bodies while cultivating public practices that resist and dismantle systems of injustice, and foster a habitus of Black love that moves beyond the symbolic to embodied.

14. 1999 “The Grace of Difference: A Dialogue Between Sisters,” co-authored with Avis Clendenen, Ph.D. *Register: The Chicago Theological Seminary*, Vol. LXXXIX Spring, 1999, no. 2, 1-12.

In this article, co-authored with feminist theologian Avis Clendenen, we argue that if white feminists and Black women—Womanists and feminists identified—are to collaborate in dismantling sexism, racism and heterosexism must be addressed simultaneously as well as the racial history where in white women have benefited from racism at the expense of Black women. Drawing on feminist and Womanist theologians, we argue for an appreciation for difference and an interrogation of the silences that impede deep relationships between feminists and Womanists.

15. 1996 “From Domestic Violence to Domestic Care,” *Bridges: A Cross-Cultural Quarterly*, 1.10, Summer, 11-17.

Drawing on the literature of Alice Walker as a source for pastoral ethical deliberation on domestic violence and of care, this article argues for Black women’s experience as an epistemological source for a context rich theology and the starting parting point for womanist pastoral theo-ethical claims.

ARTICLES AND BOOK CHAPTERS

1. 2020 “Womanist Gathering as Public Theology: A Preface.” In *The Gathering, A Womanist Church: Origins, Stories, Sermons, & Litanies*, Irie Lynne Session, Kamillah Hall Sharp, and Jann Aldredge-Clanton. Eugene, OR: Cascade Press.

In this essay I discuss three dimensions to Womanist Pastoral Care. The first is Womanist Care as Public Theology, the second is Womanist Ethnography as a form of pastoral listening in order to care, and the third is Womanist care as an embodied public theology with a telos toward justice in society and religious institutions.

Toward these ends, I posit that Womanists pastoral theologians take note of what is happening in the lives of the most vulnerable and disenfranchised by asking six important questions: What is happening? To whom is it happening? How is it happening? Why is this happening? What ethical demands emerge in the pastoral context because of what is

happening? How are we to respond? In womanist pastoral method, these questions set the stage for ongoing communal theological reflection and action.

2. 2019 “Social Trauma and Public Spirituality: A Womanist Relational Ethic of Spiritual Practice.” In *Kaleidoscope Kaleidoscope: Broadening the Palette in the Art of Spiritual Direction* (Ed.) Ineda P. Adesanya. New York, NY: Church Publishing.

The chapter argues for an understanding of trauma, in the lives of Black and brown people, as social and intergenerational. It is transmitted, often unwittingly, through memories, narratives, stories, warnings, and reenactments in public, fantasies, and the most intimate of relationships. Second, trauma, is seldom distinct and unrelated to the social and public milieus. When we discuss trauma and spiritual responses to it, we must take up the ways in which society and systemic forces are sources and sites of trauma—thereby challenging an overreliance on decontextualized models of spirituality, trauma, and inner experience. In this tilt toward the social, public, and communal, I argue that a Womanist relational ethic is necessary for the development of collective and individual spiritual care in the context of social trauma.

3. 2006 “No Rose-Colored Glasses: Womanist Practical Theology and Response to Sexual Violence.” In *In Spirit and Truth: Essays on Theology, Spirituality and Embodiment*, (Eds.) by Phillip J. Anderson and Michelle Clifton-Soderstrom Chicago, IL: Covenant Press, 241-256.

In this article in a festschrift in honor of the theologian John Weborg, the theological themes of embodiment, imago dei, ecclesiology, and healing, emerging in narratives of Black women who have experienced sexual violence the experiences, are analyzed in light Black church pastoral practices. I posit that communities of faith will need to create spaces of truth-telling and without the demand for those who have been violated to offer forgiveness. I further argue that the stories of sexual violation and abuse require religious communities to interrogate and reimagine their theologies of the body, sexuality, and community as their liturgical practices.

4. 1994 "Spiritual Way: Womanist Spirituality, A Model of Wholeness," *Health Wise*, Indiana State University, 1-5.

In this invited reflection, I discuss Womanist Spirituality and suggest that a womanist approach provides a nexus between a race, gender, and class and psychology of women. I argue that the social realities faced by Black women and the community inform praxeological intent and form as well as contexts for care and counseling.

Book Reviews

1. 2021 *I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation*, *International Journal of Practical Theology*, *Journal of Academy of International Practical Theology*

2. 2019 *Object Relations Buddhism, and Relationality in Womanist Practical Theology*, *Journal of Pastoral Theology*, 26:1, 61-65, review DOI: 10.1080/0649867.2019.1673042.
3. 2016 *Understanding Pastoral Counseling*, *Journal of Pastoral Theology*, 26:1, 61-65, review. DOI: 10.1080/10649867.2016.1178987

CONFERENCE CURATION

Annual Womanist Ethnography Conferences

3rd Annual Conference, “Womanist Ethnography: The Moral of the Story,” June 17-18, 2021.

Womanist ethnographic research and reporting is more than a “good story.” Womanist Ethnographies underscore the meaning and importance of Black women’s experience for Black people, who must determine, daily, how they will live in a world mad with injustice, racism, (hetero) sexism, transphobia, health and economic disparities, and violence. The focus on “*The Moral the Story*” in womanist ethnographies is to learn what Black women are teaching us about *being* womanist ethnographers and about how women of the African diaspora negotiate, and communicate, the moral and ethical dimensions of their lives.

“Womanist Ethnography and Research in a Time of Pandemics” July 8, 2020

This conference was a response to the multiple social crises effecting ethnographers’ research foci and methodologies. The conference specifically turned its attention to the impact Covid-19 safety measures, and restrictions, on research by and with Black women but also recognized that the pandemic was also a metaphor for the convergence of violence, racism in healthcare and community policing culminating in a culture in crisis. Presenters were asked to focus their presentations on the following questions.

What does this time of pandemic and social unrest mean for your research concerns?
How are you pivoting to widen your research question?
Are you being pulled to speak to this period in a way that supports or disrupts your research?
Are you needing to find or create innovative, adaptive, or new research strategies?
In this time of cultural traumatic upheaval, how are you sustaining yourself?

2019 Womanist Ethnography & Black Women’s Vocation: Public, Local, and Global Conversations October 26

Women of the African Diaspora from the United States, the Caribbean, Puerto Rico, Mexico, as well as women whose vocation takes form in (the combination of) congregational ministry, social justice activism, theological education, chaplaincy, and public spirituality and care. Some are professors, graduate students, and pastors; some are artists, poets, lawyers, painters, and all are radical change agents in her/their own way. Some identify as straight, lesbian, queer; black,

brown, Afro-Puerto-Rican, Afro-Latina, African American, African Caribbean, Mexican, southern, northern, rural, urban. And more. We are a diverse group of black, brown, women ethnographers who know our stories/our lives matter. Funded by a Louisville Institute Research Grant

2018 Womanist Ethnography and Black Women’s Vocation: This is my Calling: An Ethnography of Black Women’s Vocation.

“This is my Calling: Womanist Ethnography and Black Women’s Vocation” brings together the voices of black women interviewees, womanist ethnographers, and religious leaders to gain a deeper understanding of Black women’s vocational trajectories.

The formation of a vocational identity is a complex process intertwined with the lived realities of social location, and intersecting identities. In our discussions, then, we will highlight the relationship between race, gender, sexuality, class, and religion in the process. Additionally, we ask presenters and participants, “What is your vocation?” “How does your work attend to vocational formation of black women?” “What makes you/your work “womanist”? How does your work move from theory to practice? Funded by a Louisville Institute Research Grant
Funded

Psychotherapy During Trauma: “What Does it Mean to Be Black and a Psychotherapist During a Time of Cultural Trauma.” June 8, 2020

The double pandemics of COVID-19 and racism show up in various ways in clinical practice. Given the over representation of Black people in covid-19 death statistics, the ranging violence against black men and women, and the social protests and upheaval, many Black and POC clinicians were being called on to speak, offer workshops, and provide mental health care while also are dealing with their own personal reactions to the crisis. This convening of Black mental health providers explored the impact of cultural traumas on clinical practice and the professional self.

FUNDED RESEARCH/GRANTS/AWARDS

2020	Randal Mason Research Award, “When “African” Means Religious: Black Women’s Multireligious Belonging”	\$7200.00
2018	Louisville Institute Research Project Grant, “This is my Calling: Womanist Ethnography and Black Women’s Vocation”	\$29,999.00
2018	Provost Research Studio Award	\$5000.00
2018	Paul Allen Endowed Lecture, McCormick Theological Seminary	
2017	Co-PI for Equity, Diversity, and Inclusion Dialogue Grant	\$6000.00
2013	Visiting Scholar, Garrett-Evangelical Theological Seminary	

2012	Faculty Research Grant, Center for Practical Theology, Boston University, “Emergent Womanist Psychology: African American Women’s Experience of Religion in Cyberspace.”	\$5000.00
2004	Psychoanalysis Scholarship Award, Chicago Institute for Psychoanalysis	\$6000.00
1997	Fellow, Wabash Center “Vocation of the Theological Educator” (3-year grant)	
1999	Randal Mason Research Grant, “African American Women’s Experience of Religion and Spirituality.”	\$5000.00
1998	Randal Mason Research Grant, “African American Women’s Experience of Religion and Spirituality.”	\$5000.00
1997	Fellow, Louisville Institute, Young African American and Hispanic Scholars in Religion	
1980	Delta Sigma Theta Scholarship	\$500.00
1979	Delta Sigma Theta Scholarship	\$500.00

INVITED AND ACADEMIC CONFERENCE PAPERS

- 2021 Paper, “Womanist Ethnography: Opening Remarks” 3rd Annual Womanist Ethnography Conference, (June 2021).
- 2021 Presenter, “Womanist Approaches to Decolonizing Practices of Care” Association of Clinical Pastoral Education, (May 2021).
- 2019 Panelist, “Womanist Reading of the Obligated Self” American Academy of Religion.
- 2019 Keynote, “This is my Calling: An Ethnography of Black Women’s Vocation” Womanist Ethnography Conference, Vanderbilt University Divinity School, (October 2019).
- 2019 Plenary, “Transformative Conversations on Racism” Teresa Fry Brown Women’s Preaching Institute, (April 2019).
- 2018 Plenary, “Committed to a World Bent toward Justice and Transformed by Love,” Society for the Study of Black Religion (March 2018).
- 2018 Paul Allen Lecture, “Showing Up and Not Showing Out: Pastoral Ethics in the Pedagogical Space” McCormick Theological Seminary (April 2018).
- 2017 “Pedagogy, Womanist Pastoral Theology and Social Justice: Teaching as if Our Lives Depended on It” The Society for Race, Ethnicity, and Religion Conference.
- 2017 “Remembering Pulse: The Ethics of Memory and Reflection” The Center for Social Empowerment Advocacy Institute Conference.
- 2017 “Teach-in Stand(ing) Your Ground: Pursuing Justice is for the Long Haul,” Martin Luther King, Jr. Vanderbilt University Commemoration.
- 2016 “Trauma and Healing” Relevant Religion Series: Vanderbilt Divinity School
- 2016 Panelist, Discussion of “13th Documentary” Vanderbilt University.
- 2015 Plenary, “Race, Cultural Trauma and Pastoral Counseling in the Age of Ferguson: A Womanist Pastoral Ethics Perspective” Nashville Pastoral Therapists Conference.
- 2015 Plenary, “Race, Cultural Trauma and Pastoral Counseling in the Age of Ferguson: A Womanist Pastoral Ethics Perspective” Nashville Pastoral Therapists Conference.
- 2015 Plenary, “No Body: A Conundrum in Practical Theology” Society for Pastoral Theology Annual Conference.
- 2015 Presentation, “Black Religious Experience and the Loss of Cultural Self Objects” Nashville Psychoanalytic Study Group.
- 2014 Paper, “Tender, Loving, Care—In Cyberspace: Toward a Womanist Public Theology”

- Association of Practical Theology Conference.
- 2012 Respondent, American Academy of Religion, Womanist Approaches to Religion and Society Group, Book panel discussion of my book *Self, Culture and Others in Womanist Practical Theology*.
- 2012 Respondent, American Academy of Religion, Practical Theology Group, respondent to Panel on Practical Theology Session, “The Face of Violence and Tragedy.”
- 2012 “Religion—It’s Complicated,” Danielson Institute Merle Jordan Conference “The Soul of the Skillful Psychotherapist.” Boston University.
<https://www.youtube.com/watch?v=CxdTs7CiBDM>
- 2011 Respondent to Emmanuel Lartey, Ph.D., Annual Lecture, Center for Practical Theology, Boston University School of Theology.
- 2011 Presentation, Good Ground Spirituality Institute, *Self, Culture and Others: Implication of Womanist Practical Theology for the Practices of Black Church.*”
- 2010 Paper, “Mourning the Loss of Cultural Self-objects: Black Embodiment and Religious Experience after Trauma,” American Academy of Religion, Womanist Approaches to Religion Group.
- 2010 Invited Paper, “The Unique Challenges of (a Womanist) Mid-Career Faculty,” Association for Theological Schools’ Roundtable for Mid-Career Women Faculty.
- 2010 Paper, “Womanist Practical Theology: Womanist Practices in the Academy and Faith Community,” Association for Practical Theology.
- 2009 Respondent, “A Womanist Theological Reading of Conversion Studies,” Symposium for the Theological Interpretation of Scripture, North Park Theological Seminary.
- 2009 Presentation, “Identity and Diversity--Engaging Missing Voices and Perspectives” Diversity Leadership Conference, North Park University.
- 2009 Paper, “Womanist Practical Theology, Cultural Dislocation and the Work of Justice,” North Park University.
- 2002 Respondent “Womanist Theology and Gender in African American Spirituality,” Symposium for the Theological Interpretation of Scripture, North Park Theological Seminary.
- 2001 Presentation, “Embodiment and Spirituality: A Womanist Perspective,” The Faith and Health Conference, North Park University.
- 1998 Paper “Self, Race, and the Search for Cultural Selfobject Mirroring,” 21st Annual Conference on the Psychology of the Self.
- 1996 Paper Co-Presenter, “The Grace of Difference: A Dialogue between Sisters,” The American Society of Missiology.

SELECT LECTURES AND PRESENTATIONS

- 2020 “Religion, Public Health, and Covid-19: Teaching Remotely” American Academy of Religion.
- 2020 “Journey to Inclusion” Journey Center of Chicago. Presentation and workshop with Board of Trustee, students, and staff to address equity, diversity, and inclusion across the curriculum and in staff and Board processes.
- 2020 “Equity, Diversity and Inclusion” Center for Religion and Psychotherapy of Chicago. Three-part workshop series and post program consultation with the Board of Trustee,

- faculty, students, and staff on organizational assessment and revisioning to address equity, diversity, and inclusion.
- 2020 “Spirituality, Well-being, and Mental Health in Community Context” hosted by Boston University School of Theology.
https://www.facebook.com/watch/live/?v=693228858133629&ref=watch_permalink
- 2020 “Caring for the Caregiver” Hosted by Chaplaincy Innovation Lab, Boston, MA.
<https://chaplaincyinnovation.org/2020/04/caring-for-the-caregiver-town-hall-march-april-7-2020>
- 2020 “Communities of Activism: Womanist Perspective” Womanist International Research Network Birkbeck University of London.
- 2018 “Is Womanism Still Relevant for Today’s Society” Panel sponsored by Vanderbilt University Inclusion Initiatives & Cultural Competence Office, Bishop Joseph Johnson Black Cultural Center, and The Margaret Cuninggim Women’s Center.
- 2018 “Speak Up for Yourself: Self-Advocacy in the Academy” Panel, The Margaret Cuninggim Women’s Center’s Women in the Academy Program.
- 2017 “Teach-in *Stand(ing) Your Ground: Pursuing Justice is for the Long Haul*,” Martin Luther King, Jr. Vanderbilt University Commemoration.
- 2016 Co-facilitator, Relevant Religion Series: *Trauma and Healing*. ”
- 2016 Panelist, 13th Documentary, Vanderbilt University.
- 2015 Book Discussion for Audre Lorde *Sister Outsider*, Black Cultural Center, Vanderbilt University, Black Cultural Center.
- 2013 “Facing Discrimination in Multiple Contexts” Boston University.
- 2010 “Unexplored Self-Connections: Spirituality, Sexuality, and Culture in Psychoanalysis.” Institute for Clinical Social Work.
- 2010 Consultation, “Therapists’ Identification with Race, Privilege, and Power.” Institute for Clinical Social Work.
- 2009 Paper, “Resisting Negative Internalizations, Soul Murder and Process of Numbing,” Good Ground Spirituality Institute, St. Martin Episcopal Church.
- 2009 Paper, “Black as You See Me: Womanist Theology, Psychoanalysis and Black Women's Self,” Chicago Psychoanalytic Institute.
- 2008 Guest Lecturer, “Womanist Practical Theology and Psychoanalysis,” Women, Psychology and Religion, Vanderbilt Divinity School.
- 2008 “Womanist Theology: Spirituality and Embodiment,” North Park University, Women’s Studies Program Lecture.
- 2006 Workshop, “Religion and the Clinical Encounter,” Institute for Clinical Social Work Conference.
- 2006 Workshop, “Cross Cultural Supervision,” Clinicians’ Continuing Education Program, Institute for Clinical Social Work.
- 2001 Invited Paper, “9/11 inside the Clinical Context: Impact on Patients and Psychotherapists,” National Association for Psychoanalysis in Clinical Social Work.
- 2001 “Speaking for Justice, Listening for Justice, Healing for Justice,” North Park Covenant Church.
- 2001 “Justice, Faith and Gender,” North Park Covenant Church, Chicago,
- 2001 “The Healing Power of Pastoral Care Relationships,” Annual Midwinter Conference, Evangelical Covenant Church.
- 2000 Paper, “Race and Gender in Psychoanalytic Psychotherapy,” Institute for Clinical Social

- Work.
- 1999 Invited Paper, "She's Not All That': Competition, Conflict and Belonging among African American Adolescent Girls," Mental Health Association of Evanston, Annual Conference.
- 1998 Care of the Self/Care of the Child: Systematic Training for Effective Parenting Program Curriculum, Eight Week Series for Parent Group, St. Joseph's Elementary School.
- 1995 Workshop, "Longing for Wholeness: Psychotherapy as a Path toward Transformation," Garrett-Evangelical Theological Seminary.
- 1993 Paper, "The Power behind our Power: Spirituality in the Lives of African American Women," Indiana State University.
- 1993 Presentation, "Womanist Ethics/Womanist Care: Pastoral Care and Counseling with African American Women," Garrett-Evangelical Theological Seminary, 1993.
- 1994 Thea Bowman Institute Lecture, "As for Me and Mine: Womanist Ethics and Pastoral Ministries with African American Families,"
- 1994 Seminar, Pastoral Ministries with African American Families, Loyola University, Pastoral Studies Institute.
- 1994 Seminar, "Pastoral Care and Counseling in an African American Perspective," St. Xavier University, Pastoral Ministries Institute Series.
- 1993 Presentation, "A Womanist Response to Abuse in African American Families," Chicago Theological Seminary.
- 1992 Lecturer, "Psychological Issues in Women's Spiritual Development," Saint Mary of the Woods College.
- 1991 Lecturer, "African American Catholic Spirituality: A Womanist Perspective," St. Mary of the Woods College.
- 1989 Workshop, "Spirituality, Intimacy and Recovery," University of Rochester, Strong Memorial Hospital.
- 1990 Workshop, "Gender and Sexualized Violence: The Pastoral Response," National Christian Educator's Conference."
- 1987 Presentation, "Ministry with Adolescent Parents: Exploring Gender, Poverty, Race, and Class," Third Presbyterian Church.

WEB PUBLICATIONS AND VIDEOS

1. Letter to President Biden, Values and Voices, Letters in the first 100 days of the Presidency <https://www.valuesandvoices.com/letters-2021/letter-63/>
2. Panelist, "[COVID-19, Condoms & Conversation](#)" February 20, 2021
3. <https://www.facebook.com/watch/?v=1408982136133552>
4. Panelist, "Caring for the Caregiver," Chaplaincy Innovation Lab, April 7, 2020 <https://chaplaincyinnovation.org/2020/04/caring-for-the-caregiver-town-hall-march-april-7-2020>
5. Lecture, Merle Jordan Conference, Boston University Danielson Institute Spiritual

Diversity and Psychotherapy, October 2018

<https://www.youtube.com/watch?v=DyXSIIj4uJ8>

6. Guest Contributor, “Mourning” Feminism and Religion, June 20, 2018
<https://feminismandreligion.com/2018/06/20/morning-by-phillis-isabella-sheppard/>
7. Letter to President Trump, Values and Voices 100 Letters in the first 100 days of the Presidency <https://www.valuesandvoices.com/letter79/> April 8, 2017
8. Lecture, “Remembering Pulse Massacre” The Center for Social Empowerment, August 14, 2017 <https://www.youtube.com/watch?v=SkYy8cnBLyU>
9. Interview, “Womanist Perspectives in Psychoanalysis and Religion” October 10, 2014
<https://news.vanderbilt.edu/2014/10/10/new-faculty-phillis-sheppard/>
10. Lecture, Master Clinicians and Theologians in Dialogue, Boston University, Danielson Institute Merle Jordan Conference, November 2, 2012
11. <https://www.youtube.com/watch?v=CxdTs7CiBDM>

DISSERTATION, QUALIFYING EXAMS, AND THESIS COMMITTEES

Vanderbilt University

1. Kishundra King, Ph.D., Religion, Psychology and Culture, Chair, Advisor, 2021
2. Chelsea Yarborough, Ph.D., Homiletics and Liturgics, Qualifying Examination Committee, 2019; Dissertation Committee, Third Reader, 2021
3. Desi Hall, MTS, Thesis, Chair, Advisor, 2021
4. Laine Walters Young, Ph.D., Religion, Psychology, and Culture, Qualifying Examination Committee, 2017; Second Reader, Dissertation Committee, 2019
5. Shatavia Wynn, Ph.D., Ethics and Society, Qualifying Exam Committee, 2019
6. Arelis Benitez, Ph.D., Religion, Psychology, and Culture, Qualifying Examination Committee, 2020; Co-Chair, Dissertation Committee
7. Alexandra Romaro Roman, Ph.D., Ethics and Society, Qualifying Examination Committee, 2021
8. Courtney Bryant, Ph.D., Minor Advisor in Religion, Psychology, and Culture, Dissertation Committee, Fourth Reader, 2018
9. Leonard Curry, Ph.D., Ethics and Society, Qualifying Examination Committee, 2018
10. Elizabeth Land, MTS Thesis, Chair, Advisor, 2018
11. Sierra JeCre McKissick, MA, Religion, Psychology and Culture, Chair, Advisor, 2017

Boston University

1. Daniel Hauge, Ph.D., Pastoral Psychology, Dissertation Committee, Fourth Reader, 2021
2. Cho-Chang, Yoo-Yun, Ph.D., Counseling Psychology and Religion, Chair, Advisor, 2015
3. Holly Benzenhafer, Ph.D., Practical Theology and Spirituality Studies, Qualifying

- Examination, 2013, Dissertation Committee, Second Reader, 2016
- Michelle Walsh, Ph.D., Practical Theology, Dissertation Committee, Third Reader, 2015
 - Stephanie Riley, Ph.D., Practical Theology, Dissertation Committee, Fourth Reader, 2014
 - Tara Soughers, Ph.D., Practical Theology and Spirituality Studies, Dissertation Committee, Third Reader, 2013

Drew University

- Cordelza D. Haynes, Ph.D., Ethics and Society Qualifying Examination Committee, 2019; Dissertation Committee, Third Reader, in progress

Garrett Evangelical Theological Seminary

- Elizabeth Pierre, Ph.D., Pastoral Theology, Personality, and Culture, Qualifying Examination Committee 2014, Dissertation Committee, Third Reader, 2017
- Nicholas Grier, Ph.D., Pastoral Theology, Personality, and Culture, Dissertation Committee, Third Reader, 2016
- Rochelle Johnson, Ph.D., Pastoral Theology, Personality, and Culture, Qualifying Examination, 2019

Chicago Theological Seminary

- Whitney Bond, Ph.D., Theology, Ethics and the Human Sciences, Qualifying Exams, 2019
- William Ressel, Ph.D., Theology, Ethics and the Human Sciences, Dissertation Committee, Third Reader, 2012

GUILD SERVICE

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|--------------|--|
| 2019 | Editorial Board, <i>Journal of Feminist Studies in Religion</i> |
| 2018- | Editorial Board, Brill Books Series, <i>Theology in Practice</i> |
| 2014-2018 | Executive Committee, Association of Practical Theology |
| 2021-present | Fellowship Selection Committee, Forum for Theological Education |
| 2015-2017 | Fellowship Selection Committee, Fund for Theological Education |
| 2021-present | Faculty, Forum for Theological Education |
| 2012-2017 | Faculty, Fund for Theological Education |
| 2013-2017 | Editorial Board, <i>Journal of Pastoral Theology</i> |
| 2013-present | Editor, Reflections Section, <i>Journal of Pastoral Care and Counseling</i> |
| | Association of Theological Schools Faculty Development in the Midst of |
| 2013 | Institutional and Vocational Change for Racial/Ethnic Faculty |
| 2013 | Association of Theological Schools Consultation for Faculty Development |
| 2013 | Consultation Panelist, Association for Theological Schools Faculty Development in the Midst of Institutional and Vocational Change for Racial/Ethnic Faculty |

- 2013, 2015 Anonymous Book Proposal Reviewer, Palgrave MacMillan
2013-2018 Executive Board, Association of Practical Theology
2012-present Anonymous Peer Reviewer, *Journal of Pastoral Psychology*
2013-present Theological Education Committee, American Academy of Religion
2013-2017 Steering Committee, Womanist Approaches, Religion and Society Group
American Academy of Religion, Convener/Panelist, “Visionaries: Outsider Art,
2013 Psychology, and Religion,” Psychology, Culture and Religion Group
2011 Association for Theological Schools, CORE Conference Enhancing Capacity
to Educate and Ministry in a Multiracial World
2011 Annual Faculty Mentor/Consultant, Fund for Theological Education
2008-2014 Steering Committee, Psychology, Culture and Religion Group
2003-2006 Curriculum Committee, Institute for Psychoanalysis Chicago Psychoanalytic
Society
2003-2007 Co-founder/co-facilitator, Culture and Psychoanalysis Study Group

ENDOWED AND KEYNOTE LECTURES

- Invited Keynote, “Black Love, Black Care, Black Diaspora: Womanist Care in a Time of Grief, Rage, and Resistance” Coloring Mental Health Collective Conference, 2020
Endowed Lecture, Creativity and Hope in the Face Trauma Conference, “Mourning Cultural Trauma: The Ethical-Spiritual Path to Creativity and Hope” Austin Theological Seminary 2020 <https://vimeo.com/showcase/7194940>
Invited Paper, “How Has Your Scholarship Changed the Study of Black Religion,” Society for the Study of Black Religion, upcoming, 2020 [conference cancelled due to Covid-19].
Albert & Jessie Danielson Endowed Lecture, Spiritual Diversity and Psychotherapy; “Navigating Deep Waters: Spirituality and Religion in the Psychodynamic Space,” The Albert & Jessie Danielson Institute Annual Conference, Boston University, 2018. <https://www.youtube.com/watch?v=CxdTs7CiBDM>
Paul Allen Lecture Endowed Lecture, “Showing Up and Not Showing Out: Pastoral Ethics in the Pedagogical Space,” McCormick Theological Seminary, 2018.
Albert & Jessie Danielson Endowed Lecture, The Skillful Soul of the Psychotherapist: “Religion—It’s Complicated,” The Albert & Jessie Danielson Institute Merle Jordan Conference, Boston University, 2012 <https://www.youtube.com/watch?v=CxdTs7CiBDM>

PROFESSIONAL MEMBERSHIPS/AFFILIATIONS

- 2021-present International Black Women’s Health and Research Network for Promoting the health and wellbeing of black women through research and knowledge exchange.
2019-Womanist International Research Network
2019-present Member, Association of Practical and Professional Ethics
2012-present Member, Association of Practical Theology, (UK)
1997-present Member, American Academy of Religion
2013-present International Academy of Practical Theology

1997-present Society for Pastoral Theology
1998-present Chicago Psychoanalytic Society
2008-present Association of Practical Theology
1998-2010 American Psychoanalytic Association
2013 Psychology of Black Women

2012 Society for the Psychology of Religion and Spirituality

2010-present Society for the Study of Black Religion
2008-present Womanist Approaches to Religion and Society Group
2010 Association for Theological Schools Mid-Career Faculty Summit
2006 Association for Theological Schools Women in Leadership Summit
2003 Association for Theological Schools Newly Appointed Faculty Summit
2001 Association of Theological Schools Seminar for Racial-Ethnic
Minority Faculty
1994-2008 Chicago Theological Consortium of Pastoral Theologians

ADJUNCT/VISITING FACULTY

1997-2011 Core Faculty, Doctoral Program, Institute for Clinical Social Work
2011-2016 Visiting Faculty, Doctoral Program, Institute for Clinical Social Work
2004-2006 Adjunct Faculty, Garrett-Evangelical Theological Seminary
1994-1999 Adjunct Faculty, Chicago Theological Seminary

COURSES TAUGHT

Advanced and Doctoral Courses in Religion, Psychology, and Culture

Decolonizing Theologies of Care
Franz Fanon's Psychology
Evil Aggression and Cultural Trauma
Butch, Femme, Queer+ in Women's Narratives and Ethnographies
Womanist Ethnography
Womanist Thought in Religion, Psychology and Culture
Theology and Practice Colloquy (co-taught)

Practical and Pastoral Theology:

Latino/a/x Pastoral Theology
Pastoral Care and Community Justice
Pastoral Theology and Care
Pastoral Theologies and Ethics of the Street

Spirituality and Social Activism

Required Core Courses for Master of Divinity Degree Curriculum

Foundations in Theological Education

Master of Divinity Senior Seminar (required course)

ADDITIONAL EXPERIENCE

- 1998-2012 Psychoanalytic Clinical Practice, Chicago, IL
1993-1995 Co-Vocational Director, Sisters of Providence (Indiana)
1992-1993 Director of Adult Spiritual Formation, Holy Angels Catholic Church, Indianapolis, IN
1986-1988 Teenage Parents Support System Third Presbyterian Church, Rochester, NY
1981-1984 Pastoral Assistant, St. Bridget's Roman Catholic Church, Rochester, NY

SELECT COMMUNITY ENGAGEMENT

- 2021 Community Chaplain, commissioned
2020 Consultant, "Equity, Diversity and Inclusion for Institutional Transformation" work with Board of Trustees, staff, and students, Center for Religion and Psychotherapy of Chicago.
2020 Consultant, "Curricular Transformation" work with Board for Religion and Psychotherapy of Chicago
2020 "Formation and Discernment by the Rivers of Babylon" Called to Lives of Meaning and Purpose Program, American Baptist College.
2019 New Covenant Community Life Church, "Black Church Response to HIV/AIDS," Three-part series.
2019 "False Prophets and White-washed Walls Will Fall: What Will We Do Now," Four-part Series on Institutional Change.
2018-present Faculty Facilitator and Project Consultant, "Called to Lives of Meaning and Purpose" Lilly Founded Grant for Congregational Vocation, American Baptist College.
2018 "Self, Care, & Vocational Discernment" American Baptist College.
2018 Professional Advisory Group, Clinical Pastoral Education.
2018-present Faculty member, Advanced Psychodynamic Psychotherapy Program Nashville Center for Psychoanalysis & Psychodynamic Psychotherapy
2017-2018 Board of Trustees, Tennessee Justice Center.
2016 Post Pulse Massacre Community Response.
2000-2002 Clergy Domestic Violence Prevention Committee.
1996-1999 Board of Trustees, Center for Religion and Psychotherapy of Chicago.
2006-2011 Commission on Gender Equality.
2003-2009 Pastoral and Spiritual Care Committee, Swedish Covenant Hospital, Chicago.
2000-2002 Clergy Domestic Violence Prevention Committee of Chicago.

1996-1999 Board of Trustees, Center for Religion and Psychotherapy of Chicago.
1992-1997 Sister of Providence, Sisters of Providence, Saint Mary of the Woods, IN