

Course Catalog 2018-2019

New York Zen Center for Contemplative Care
119 West 23rd Street, Suite 401, New York, New York 10011





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NEW YORK ZEN CENTER FOR CONTEMPLATIVE CARE



NEW YORK ZEN CENTER FOR CONTEMPLATIVE CARE

Introduction:

A look at New York Zen Center for Contemplative Care

What We Do

Twenty-six hundred years ago Shakyamuni Buddha established a practice to address suffering, old age, sickness, and death. In 2007, Zen Buddhist monks Koshin Paley Ellison and Robert Chodo Campbell established the New York Zen Center for Contemplative Care, in the heart of New York City. We offer training in contemplative care so that people can learn to care in mindful and compassionate ways in hospitals, hospices, and homes, as well as, their everyday relationships. We do this work in order to create a more courageous and harmonious world.

The Certificate in Contemplative Care Studies is designed to offer students an experiential engagement with theory and practice so as to deepen their:

- 1) self-awareness and understanding;
- 2) reflective capacity on the human condition;
- 3) understanding of theories of the human personality and spiritual development, both contemporary and historical and
- 4) practical application of these perspectives in the clinical setting, community and culture.

The Certificate Level I can be directly transferred to New York Theological Seminary as half of their 48-credit Masters in Pastoral Care and Counseling (MAPCC), *with no additional cost*. To complete the MAPCC, 24 additional credits must be taken at NYTS.

In addition, the Certificate Level II can be used towards the *equivalency* of the 72-credit MASTERS IN DIVINITY, which is required for board certification as a multi-faith chaplain, as approved by the Association of Professional Chaplains.



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Our programs have served doctors, nurses, social workers, psychotherapists, students, non-profit leaders, chaplains, artists, and anyone interested in the integration of contemplative practice with service and care.



NEW YORK ZEN CENTER FOR CONTEMPLATIVE CARE

Governing Body

Who We Are

Co-Presidents

The Rev. Dr. Koshin Paley Ellison, MFA, LMSW, DMIN, co-founded the New York Zen Center for Contemplative Care, the first Buddhist organization to offer fully accredited chaplaincy training in America and the organization delivers contemplative approaches to care through education, direct service and meditation practice. In order to bring the work to a broader audience, he co-developed the Foundations in Buddhist Contemplative Care Training Program. Koshin is the Advisor for the Buddhist Track students in the Master in Pastoral Care and Counseling at NYZCCC's education partner, New York Theological Seminary. Koshin is the Director the Zen Center's Certificates in Contemplative Studies. He is the Co-Director of Contemplative Care Services for the Department of Integrative Medicine, and serves as the Chaplaincy Supervisor for the Pain and Palliative Care Department at Mount Sinai Beth Israel Medical Center where he also serves on the Medical Ethics Committee. Koshin is a dynamic, original, and visionary leader and teacher. His public programs have introduced thousands to the practices of mindful and compassionate care of the living and dying. 30,000 people listen to his podcasts each year. His groundbreaking work has been widely featured in the media, including the PBS Religion and Ethics Newsweekly, and in numerous print publications such as the New York Times and Los Angeles Times. He is the co-author of the chapter "Rituals and Resilience," in the book, *Creating Spiritual and Psychological Resilience*, Routledge, 2009. He also authored the chapter "The Jeweled Net: What Dogen and the Avatamsaka Sutra Can Offer Us as Spiritual Caregivers," in the book *The Arts of Contemplative Care: Pioneering Voices in Buddhist Chaplaincy and Pastoral Work*, Wisdom Publications, 2012. He is a Senior Zen Buddhist Monk, Dharma Teacher and student, Association of Professional Chaplaincy Education Supervisor and Jungian psychotherapist. Koshin also serves as director of the school, as well as a faculty member.

The Rev. Robert Chodo Campbell, co-founded the New York Zen Center for Contemplative Care, the first Buddhist organization to offer fully accredited



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chaplains training in America. The organization delivers contemplative approaches to care through education, direct service and meditation practice. In order to bring the work to a broader audience, he co-developed the Foundations in Buddhist Contemplative Care Training Program. Chodo is part of the core faculty for the Buddhist Track in the Master in Pastoral Care and Counseling at NYZCCCC's education partner, New York Theological Seminary. He is Co-Director of Contemplative Care Services for the Department of Integrative Medicine at Beth Israel Medical Center. Chodo is a dynamic, earthy, and visionary leader and teacher. His public programs have introduced thousands to the practices of mindful and compassionate care of the living and dying. 30,000 people listen to his podcasts each year. His groundbreaking work has been widely featured in the media, including the PBS Religion and Ethics Newsweekly, and in numerous print publications such as the New York Times and Los Angeles Times. He also authored the chapter "The Turning of the Dharma Wheel in Its Many Forms" in the book *The Arts of Contemplative Care: Pioneering Voices in Buddhist Chaplaincy and Pastoral Work*, Wisdom Publications, 2012. He is a Senior Zen Buddhist priest, Dharma Teacher, and chaplain.

Officers of Administration

Director of NYZCCC

Carmine Branagan

Carmine comes to us with over 30 years of nonprofit experience that includes positions as Senior Vice President, Publishing at the National Audubon Society; Vice President, Marketing and Communications, New World Symphony; Executive Director, American Craft Council; and Director, National Academy Museum & School. She brings extensive experience and expertise in strategic planning, program and curriculum development, communication, management and administration, philanthropy/fundraising, and board development/facilitation. Perhaps as significant as her professional expertise, Carmine has been a member of our community for over two years and has had a meditation practice for decades.



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General Manager

Katherine Gray

Katherine comes to NYZCCC with a range of experience in program management, production, partnership development, and communications. After receiving her Bachelors of Arts from UCLA in 2009, she worked in climate change and environmental advocacy, as well as communications for non-profits working in international development. Most recently, she worked in digital media producing and marketing short-form documentary series for AOL-Huffington Post. She first began meditation as a way to cope with anxiety and life's impermanence after losing family to cancer and illness. Contemplative practice has allowed her to rediscover the joy, authenticity, and spontaneity of life. Her hobbies include traveling, including her favorite places Big Sur and the California redwoods, photography and snowboarding.

Faculty Members

Required Courses

The Rev. Dr. Koshin Paley Ellison, MFA, LMSW, DMIN

Elective Courses in Contemplative Palliative Care

Dr. Craig D. Blinderman, M.D., is currently the director of the Adult Palliative Medicine Service at Columbia University Medical Center and serves on the advisory board for the New York Zen Center for Contemplative Care. He was previously an attending physician on the Palliative Care Service at the Massachusetts General Hospital and directed the MGH Cancer Pain Clinic. Dr. Blinderman received his M.A. in philosophy from Columbia before earning his medical degree from Ben Gurion University in Israel. He completed both a residency in Family Medicine and a fellowship in Hospice and Palliative Medicine at Beth Israel Medical Center in NY. He then went on to complete a medical ethics fellowship at Harvard Medical School. Dr. Blinderman has published articles and chapters on early palliative care in lung cancer patients, medical ethics, existential



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distress, symptom assessment and quality of life in chronic lung and heart failure patients, as well as pain management in hematology and oncology patients and patients with a history of substance abuse. He is currently the section editor for Case Discussions in the Journal of Palliative Medicine. His academic interests include: decision-making at the end of life, the role of palliative care in public health, medical ethics, and the integration of palliative care in critical care medicine. He also has a strong interest in teaching and developing programs to improve students and residents' skills in communication and care for the dying.

Elective Courses in Contemplative Counseling

Rev. Leslye Noyes, MDiv, LP, LMHC, is a certified Jungian Analyst in private practice in NYC. Leslye sees individuals and couples and supervises therapists interested in learning how to work symbolically. She graduated from Union Theological Seminary and is an ordained UCC minister. She was awarded the Post. M.Div. Mission Fellowship from the United Church Board for Homeland Ministries, which she used to develop visual art as a ministerial tool. Leslye completed training programs at Gestalt Associates for Psychotherapy, Blanton Peale Institutes for Religion and Mental Health and the Jungian Psychoanalytic Association. She is a certified Pastoral Counselor and a Fellow of the American Association of Pastoral Counselors. She currently serves as the Coordinator of Clinical Practices at the Jungian Psychoanalytic Association.

Accessibility

Our school is housed within the New York Zen Center for Contemplative Care, 119 West 23rd Street, in Suite 401, New York, NY. The building, as well as our space, are handicap accessible. Classes will be held in our teaching room, which is 690 sq. ft. and has both chair and floor level seating. We have en-suite administrative support, and access to bathrooms and an emergency exit on the same floor.

License



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The New York Zen Center for Contemplative Care is licensed by the New York State Department of Education (“NYSED”) to award units and certificates. Contact NYSED at (518) 474-3852 for questions about the license of the New York Zen Center for Contemplative Care.

Through our relationship with the New York Theological Seminary (NYTS), students can use units earned in our courses towards the Masters in Pastoral Care and Counseling (MAPCC) offered by NYTS. In order to complete the degree, students must complete an additional 24 credits through the NYTS.

DISCLAIMER: Licensed private career schools offer curricula measured in clock hours, not credit hours. Certificates of completion, i.e. school diplomas, are issues to students who meet clock hour requirements. The granting of any college credit to students who participated in and/or completed a program at a licensed private career school is solely at the discretion of the institution of higher education that the student may opt to subsequently attend.

Student Success

As soon as data regarding student completion and job placement is available from our Certificate in Contemplative Care, it will be provided. The Center also runs educational programs in Clinical Pastoral Education. For reference, for these programs 100% of our CPE students who have completed their training and who went on to seek employment as a chaplain were successful¹.

Statement of Non-Discrimination

Our school is committed to providing an inclusive and welcoming environment for all members of our community and to ensuring that educational decisions are based on individuals’ abilities and qualifications. Consistent with this principle and

¹ The CPE program is accredited by the United States Department of Education and is **not** a program licensed by NYSED.



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applicable laws, it is therefore the school's policy not to discriminate in offering access to its educational programs and activities on the basis of race, color, gender, national origin, age, religion, creed, genetic information, disability, veteran's status, sexual orientation, gender identity, or gender expression. Such a policy ensures that only relevant factors are considered and that equitable and consistent standards of conduct and performance are applied.



Academic Calendar

Fall Term

Registration Deadline Tuesday, September 4
Last day to register Thursday, September 6
Class Begin Friday, September 7
Last day to Add/Drop Monday, September 10
Thanksgiving Holiday Thursday & Friday, November 22-23
Classes End Wednesday, December 19

Spring Term

Last day to register Friday, January 4
Class Begin Wednesday, January 9
Last day to Add/Drop Friday, January 11
Classes End Wednesday, May 15
Commencement Thursday, May 24

Summer Term

Last day to register Tuesday, July 2
Class Begin Wednesday, July 10
Last day to Add/Drop Friday, July 12
Classes End Friday, August 14



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Admissions

It is the policy of the New York Zen Center for Contemplative Care to affirm the full and fair participation of persons without regard to race, color, religion, sex, sexual orientation, national origin, age, disability or status as a disabled veteran. Exceptions will be allowed where an identifiable disability cannot be accommodated to allow satisfactory performance of essential student functions.

Admissions Requirements:

- GED, TASC or High School Diploma required
- Completed Registration (Registration and instructions for submission can be found on our website: zencare.org)
- Submission of 1 Reference
- Non-refundable \$100 Registration fee
- Interview with Director

Note: Students who wish to apply to our programs should [download an application from zencare.org, upload the completed application with a \$100 application fee by June, the "Application Materials". Upon submission of the Application Materials, students will be informed that they have been offered admission into the program. Once students have been offered admission into the program, students will need to complete an enrollment agreement, background check requested by NYZCCC must be submitted by the first Monday in September. All application materials must be submitted by the first Monday in September.



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Academic Organization and Requirements:

Certificate in Contemplative Care

Certificate in Contemplative Care Level I: Is attained by completing 344.50 hours.
Certificate in Contemplative Care Level II: Is attained by completing 250.0 hours.
Certificate in Contemplative Care Level I and II: is attained by completing 594.50 hours. These certificates are offered by the New York Zen Center for Contemplative Care, designed to be completed within two years.

Upon completion of Level I, Level II, or both, students will be:

- Informed textually and spiritually in the historical development of Zen thought and tradition
- Equipped for diverse and inclusive partnerships in community care, hospitals and hospices, the city, and the world
- Centered in a spiritual tradition which is dynamic in its formation
- Aware of their own ongoing personal praxis of spiritual and psychological development
- Learned about the complexity of human existence with a keen awareness of how context shapes people and society
- Skillful at translating their knowledge of contemplative care into genuine and authentic spiritual leadership in extensions of service through the many aspects of care in crises, family dynamics, grief and loss.

Program Requirements

- completion of the required hours
- a supervised meditation practicum
- completion of all assigned reading and written assignments
- 100 clinical volunteer hours at one of our partners during the first year of study
- completion of a Capstone project during the second year of study



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Tuition and fees

- Certificate in Contemplative Care Level I: \$8,860 + \$100 non-refundable registration fee.
- Certificate in Contemplative Care Level II: \$8,400 + non-refundable \$100 registration fee.
- Certificate in Contemplative Care Level I & II Certificate: \$17,260 + non-refundable \$100 registration fee.

Required reading materials and books are not included in the above tuition costs. If purchased through Amazon.com, estimated costs of books for Level I is \$275, estimated cost of books for Level II is an additional \$115.

Member Discounts

Our 108 Members receive a 15% discount on all courses.

Certificate in Contemplative Care Level I offers Transfer of Units to Credits for the MAPCC at New York Theological Seminary

The hours of this Certificate Level I can be directly transferred once they are completed to New York Theological Seminary as half of their 48-credit Masters in Pastoral Care and Counseling (MAPCC), with no additional cost per unit. To complete the MAPCC, 24 additional credits must be taken at NYTS.

Certificate in Contemplative Care Level II offers MDiv Equivalency with the Association of Professional Chaplains

All hours of the Certificate Level II can be used towards the equivalency of the 72-credit MDiv, which is required for board certification as a Buddhist chaplain.

Continuing Education for Social Workers and Nurses

NYZCCC has been approved organization-wide by NY State Education



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Department's State Board of Social Work, and the Northeast Multi-State Division of Nurses to provide continuing education for social workers and nurses who attend our educational programming relevant to their respective fields.

Certificate in Contemplative Care Curriculum

CERTIFICATE IN CONTEMPLATIVE CARE LEVEL I

Required

Foundations in Contemplative Care 1 and 2: (120 hours)

Foundations in Contemplative Care 1 & 2 volunteer hours at clinical site: (100 hours)

Catch Your Mind: (60.5 hours)

Electives - 8 units required (choose from two courses below)

Vimalakirti Sutra: (42 hours)

Platform Sutra (42 hours)

Lankavatara Sutra (42 hours)

Avatamsaka Sutra (42 hours)

Prajnaparamita: Diamond and Heart Sutras (42 hours)

Lotus Sutra (42 hours)

CERTIFICATE IN CONTEMPLATIVE CARE LEVEL II

Required

Precept Study 1 and 2: (40 hours)

Practicum w/Capstone final project 1 and 2: (42 hours)

Zen History and Practice: (42 hours)

Electives -12 units (choose from three courses below for Level II)

Introduction to Contemplative Counseling: (42 hours)

Contemplative Perspectives on Psychology and Religion: (42 hours)

Contemplative Palliative Care Intensives 1 and 2: (23.5 hours)

Methods of Zen Practice (42 hours)

Lotus Sutra (42 hours)

Vimalakirti Sutra: (42 hours)

Platform Sutra (42 hours)

Lankavatara Sutra (42 hours)



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Avatamsaka Sutra (42 hours)

Prajnaparamita: Diamond and Heart Sutras (42)

Certificate Curriculum Schedule

CERTIFICATE IN CONTEMPLATIVE CARE LEVEL I

Required

Foundations in Contemplative Care 1 & 2

- 9- month training, commences in September, ends in May
- Meets monthly, first Friday and first Saturday of every month, 10:00 am - 4:30 pm
- One off-site retreat at Garrison Institute, Thursday, October 25 -Sunday October 28, 2017. Retreat begins at 730pm on Thursday and ends Sunday at noon.²
- Total hours of this program: 120

Foundations in Contemplative Care 1 & 2 Volunteer Hours at Clinical Site

- Once a week at clinical site
- 4 hours per site visit

Total hours of this program: 100

Catch Your Mind

- 10-month class, commences in September, ends in May
- Meets second, Saturday of every month, 10:00 am - 4:30 pm
- Total hours of program: 60.50

8 units of electives (choose from two courses below)

Lankavatra Sutra

- 4-month class, commences in September, ends in December
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

² Note: The Retreat is a mandatory homework requirement, required for Graduation.



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Avatamsaka Sutra

- 4-month class, commences in January, ends in May
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

Platform Sutra

- 4-month class, commences in September, ends in December
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

Vimalakirti Sutra

- 4-month class, commences in January, ends in May
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

Prajnaparamita: Diamond and Heart Sutras

- 4-month class, commences in September, ends in December
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

Lotus Sutra

- 4-month class, commences in January, ends in May
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

CERTIFICATE IN CONTEMPLATIVE CARE LEVEL II

Required

Precepts Study I & II

- 10-month class, commences in September, ends in June
- Meets the third Sunday of each month, 1:30-4 pm
- Total hours of program: 40

Practicum with Capstone Final Project I & II



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- Scheduled created with teacher
- Total hours of program: 42

Zen History and Practice

- 4-month class, commences in September, ends in December
- Weekly Wednesdays, 4:15-7:15
- Total hours of program: 42

12 units of electives (choose from three courses below for Level II)

Introduction to Contemplative Counseling

- 4-month class, commences September, ends in December
- Mondays, 3:30-5:30 pm + 2 x 1 day classes totaling 12 hours
- Total hours of program: 42

Contemplative Perspectives on Psychology and Religion

- 4-month class, commences September, ends in December
- Mondays, 3:30-5:30 pm + 2 x 1 day classes totaling 12 hours
- Total hours of program: 42

Contemplative Palliative Care Intensives 1 & 2, offered every summer

- 5 day intensive class, commences for one week in summer
- Total hours of program: 23.5

Methods of Zen Practice

- 4-month class, commences in September, ends in December
- Weekly Wednesdays, 4:15-7:15
- Total hours of program: 42

Lankavatra Sutra

- 4-month class, commences in September, ends in December
- Wednesdays, 4-7:15 pm
- Total hours of program: 42



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Avatamsaka Sutra

- 4-month class, commences in January, ends in May
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

Platform Sutra

- 4-month class, commences in September, ends in December
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

Vimalakirti Sutra

- 4-month class, commences in January, ends in May
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

Prajnaparamita: Diamond and Heart Sutras

- 4-month class, commences in September, ends in December
- Wednesdays, 4-7:15 pm
- Total hours of program: 42

Lotus Sutra

- 4-month class, commences in January, ends in May
- Wednesdays, 4-7:15 pm
- Total hours of program: 42



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Course Listing

Required Courses CERTIFICATE IN CONTEMPLATIVE CARE LEVEL I

Foundations in Contemplative Care 1 & 2: 120 hours

This course will demonstrate the importance of a contemplative approach to spiritual care. Our task will be to clarify how one can balance Contemplative Ministry (congregational leadership), Contemplative Care Care (giving counsel and care), and Contemplative Counseling (structured counseling) into one's service without conflict. We will experientially and academically explore ways of facilitating healing the suffering of ourselves and of those we serve in the hospitals/hospices and community. During our sessions we will examine theory, interweave Dharmic and personal experiences, which will assist you in better understanding the role of the Contemplative Care Giver. We will explore the uniqueness of Contemplative Counseling through the use of some of the basic techniques such as: Prayer, Meditation, Scriptures, and Devotional Literature (taking into consideration the various religious traditions) as possible resources for the counseling and caring process.

Foundations in Contemplative Care 1 & 2 Volunteer Hours at Clinical Site: 100 hours

[Students volunteer their time at a clinical site such as a hospital or hospice, and offer contemplative care to patients, families and staff for an estimated 4 hours a week, based on their schedule. In the course of the program, they fulfill 100 hours of total clinical volunteer time.

Catch Your Mind: 60.25 hours

Catch Your Mind looks at the central grounding themes of Buddhist contemplative practice: wisdom, ethics and concentration practices, as well as the three key aspects of Zen practice: Great Faith, Great Doubt and Great Determination. Our study together will be textually grounded, and experientially



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taught. We will explore taking refuge in the awakened mind (Buddha), take refuge in the teachings everywhere (Dharma), and in community (Sangha). When asked about spiritual friendship, the Shakyamuni Buddha said, "Spiritual friendship is not half the spiritual life. It's the entire spiritual life!" In this way, this course is exploring and learning what it means to be a spiritual learning community.

This year we will focus on The Eight Awarenesses, or Aspects, of awakening beings are a guide to our Zen practice and caregiving, but they are also the characteristics that distinguish a awakening being. The Awarenesses come from the Mahayana Mahaparinirvana Sutra, which for Mahayana Buddhists presents the final teachings of the historical Buddha before his death. It is said that to fully realize the Awarenesses is to abide in the place the wind does not move.

Required Courses CERTIFICATE IN CONTEMPLATIVE CARE LEVEL II

Precepts Study 1 and 2: 40 hours

Buddhist ethics emerged as an academic discipline in 1992, with the publication of Damien Keown's book *The Nature of Buddhist Ethics*. His subsequent co-founding of the *Journal of Buddhist Ethics* in 1994 further solidified the birth of a new field in the discipline of Buddhist studies. Prior to Keown's book, only a handful of books and articles existed that attempted to delve into the questions of a specifically Buddhist ethic from a western philosophical perspective. In the past twenty years, Buddhists have entered the medical system in formal ways as chaplains on the interdisciplinary and Medical Ethics teams. This course will be an examination of Buddhist ethics and how it is alive in our lives and within the application within the field of caregiving and our ordinary lives.

Zen History and Practice: 42 hours

What is Zen? It is said it is the school of Buddhism that is beyond words and letters. Yet, the Zen school has more texts, poetry and art than any other! This course presents an overview of the Zen Buddhist School with a particular emphasis on the formation of the scriptural and classic literature and the background of the



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culture and history of ancient China and Japan. The course includes group sessions in which students will develop skills necessary to extract meanings out of the scriptural and classic texts in a clear and rigorous manner. Special attention will be paid to the literary structure of the narrative and the social history of the Zen tradition. Implications for spiritual reflection and ministry will also be explored.

Practicum with Capstone final Project 1 and 2: 42 hours

In the first term of this course, students learn short-term counseling skills through reading, lecture, discussion and classroom exercises. Topics include: use of space, boundaries process, therapeutic relationship, use of questions, empathy, setting goals, follow-through transference, counter-transference, and referral. Besides knowledge of these topics, students should leave the class with a sense of their own ability to be helpful to others and a beginning sense of their own integration of counseling and spirituality. In the second term, students learn by presenting cases from their work settings. The cases are then discussed with peers under the guidance of a faculty member to help the presenter better understand the dynamics of the case and formulate interventions. Emphasis is placed on the role of the caregiver, setting boundaries, legal issues in pastoral care, confidentiality and referrals. The Practicum will take place under the umbrella of Supervised Ministry. The Practicum Leaders will be licensed mental health counselors capable of supervising the students' practice of pastoral care and counseling.

The Practicum culminates with a Capstone Project of 40 pages in which students reflect on their own beliefs developed out of work done in the Field/Student Placement for Supervised Service, and demonstrate proficiency in their newly acquired knowledge in the field of Zen Buddhist Contemplative Studies. It incorporates areas of texts, spirituality, ethics and history along with a case study that covers the studied dynamics of pastoral care, combined with areas of personal, spiritual and psychological development. In addition, students will integrate theory and practice in the following manner:

- The Capstone Project has five parts. These include, theory; praxis; personal



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- and professional development; professional identity and evaluative. Their responses to the case will demonstrate their ability to understand and analyze the case study with depth, and to demonstrate their integration of spiritual tenets and psychological theories. This will also demonstrate their newly developed skills in responding in an informed and responsible manner to the situation presented.
- The second part of the Capstone Project calls for the student to discuss and to describe how to develop a proposal for an effective contemplative care program within their community.

Elective Courses for Level I and Level II

Contemplative Palliative Care Intensive 1 & 2: 23.5 hours

The understanding of suffering and its causes forms the basis of a contemplative approach in palliative and end of life care. This first intensive course will explore the Western philosophical basis for the alleviation of suffering, as well basic tenets of Buddhist thought--the Four Noble Truths and The Eightfold Path. These concepts will be our starting point for exploring patient, family, and caregiver suffering.

Introduction to Contemplative Counseling: 42 hours

Suffering, illness and death are realities of being human. This course introduces students to the historical arc of theories and techniques about how to be with those experiencing these realities. This is a comprehensive course that will trace theory from its historical past in shamanic practices to the multiplicity of approaches in the presentday field of mental health and counseling. We will experientially engage the theories of Carl Roger's 'person centered therapy', Gestalt's 'here and now' dialogical perspective, Merleau-Ponty's phenomenological approach, systems theories, somatic experiencing and mindfulness. Students are encouraged to compare the efficacy of these approaches and develop their theoretical position of 'what works' and why.

Contemplative Perspectives on Psychology and Religion: 42 hours



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Using religious and psychological texts from the last two centuries to the present, students will trace the movement and thinking about the human condition through the lenses of religion and psychology. Students will read William James, Harry Guntrip, Rudolph Otto, Paul Tillich, Anton Boisen and others in order to learn the similarities and differences between the lenses of religion and psychology. How does each understand the person, the life cycle, crisis, symptomatology and well-being? Religion will be explored symbolically as the collective story that held the energies of psychological processes of the human life experience. As these stories lose their efficacy, the individual must learn to find other ways to access meaning and well-being. Learning to be more present to themselves in the here and now, students will have the opportunity to develop counseling skills of being with another and with 'what is'. Employing the paradoxical theory of change, students will learn to trust that being with 'what is' can offer to themselves and others a much longed for recognition and healing.

Lankavatara Sutra: 42 hours

The Lankavatara Sutra is the holy grail of Zen. Zen's first patriarch, Bodhidharma, gave a copy of this text to his successor, Hui-k'o, and told him everything he needed to know was in this book. Passed down from teacher to student ever since, this is the only Zen sutra ever spoken by the Buddha. Although it covers all the major teachings of Mahayana Buddhism, it contains but two teachings: that everything we perceive as being real is nothing but the perceptions of our own mind and that the knowledge of this is something that must be realized and experienced for oneself and cannot be expressed in words. In the words of Chinese Zen masters, these two teachings became known as "have a cup of tea" and "taste the tea."

Avatamsaka: 42 hours

Known in Chinese as Hua-yen and in Japanese as Kegon-kyo, the Avatamsaka



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Sutra, or Flower Ornament Scripture, is held in the highest regard and studied by Buddhists of all traditions. Through its structure and symbolism, as well as through its concisely stated principles, it conveys a vast range of Buddhist teachings.

Prajnaparamita: Diamond and Heart Sutras 42 hours

The Diamond Sutra, or the Perfection of Wisdom, which cuts like a thunderbolt, is one of the cornerstone texts of Mahayana Buddhism and provides a summary of the core concepts of the Buddha. The Heart Sutra, perhaps the most important of all Buddhist texts, sets out to formulate the very heart, or essence of perfect wisdom and is studied with special reverence in Zen monasteries and the Tibetan Buddhist lamaseries.

Vimalakirti Sutra: 42 hours

The course will use a close reading of the The Holy Teaching of Vimalakīrti to reflect on the meaning of the bodhisattva's compassionate vow to liberate all suffering sentient beings. In particular, it will investigate the following questions: What is the nature of sickness? What is its origin? How is it cured? What is the role of the bodhisattva? How can a bodhisattva effectuate his/her compassionate activity in the world if he/she realizes that there are ultimately no beings to be liberated? What is bodhisattva burnout? And what is its remedy? The Holy Teaching of Vimalakīrti (Vimalakīrtinirdeśa) is one of the greatest masterpieces of Indian Mahāyāna Buddhist literature, and one of the most prized scriptures within the Chinese Buddhist tradition. It belongs to a relatively early stage in the development of Mahāyāna (probably composed a little before or after the year 200C.E.). Doctrinally it falls within the general category of the Perfection of Wisdom (prajñāpāramitā) corpus. It presents a profound and subtle investigation of the meaning of emptiness through an extended philosophical dialogue between the layman Vimalakīrti and Mañjuśrī (the bodhisattva personifying wisdom). It is remarkable for the tremendous skill through which this teaching—which is ultimately beyond words and thought and therefore cannot be taught—is illustrated through a dazzling array of literary devices in the form of Vimalakīrti's many miracles.



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Platform Sutra: 42 hours

The Platform Sutra is considered the primary formative scripture of Zen Buddhism. Even today, this sutra serves as the cornerstone of the many branches of Zen Buddhism in the east and west. Core concepts such as ‘formless precepts’ and ‘lay ordination’ and ‘sudden illumination’ are introduced in this sutra. Most importantly, the course will provide students with a historical and theoretical foundation with which to discern differing moral codes, contemplative techniques, and ordination styles. The course will investigate these and other themes arising from this seminal text.

Lotus Sutra: 42 hours

The Lotus Sutra, a classic Mahayana scripture, is an influential and beloved collection of parables, teachings, and encouragements. A vital wellspring of Mahayana Buddhism, it serves as a primary text for the Tiantai and Nichiren sects, as well as a literary source for Zen and for lay people in China, Japan, Korea, and Vietnam. The drama and wisdom of this text are astonishing and enjoyable to read and study. In this class, we will explore by means of lecture, discussion, writing, and contemplation how the insights of the sutra speak to a contemporary audience in the West. Issues of gender, accessibility to spiritual insight, and skillful means will be analyzed. While the emphasis will be on the text itself, students will be encouraged to deepen their understanding with the varied supplemental readings.

Methods of Zen Practice: 42 hours

Methods of Practice is a comprehensive course for zazen, seated meditation practice, and an authoritative presentation of the Zen path. It examines the core aspects of Zen training. In addition, the course goes beyond the first flashes of enlightenment to explore how one lives as well as trains in Zen.



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Graduation Requirements

Students are expected to attend all classes, complete all course work, and cultivate their daily meditation practice via their meditation practicum each year. Dedicated study and daily practice are the cornerstones and foundations of our learning community.

Finally, in order to graduate students must be in good standing with the school. This means that they must be paid in full for their studies and must not be on academic probation.

Academic Policies and Procedures

Enrollment Requirements: Students can enroll in classes up to the day before a class begins. There are no entrance requirements for auditors of courses; however, courses that occur in sequence will have prerequisites. Enrolling students are required to have submitted an application, completed an interview, and paid all associated fees in order to meet entrance requirements. Furthermore, students should have paid in full, or have a payment plan in place, before beginning any coursework.

Class Attendance: Students are expected to be on time to class, submit work on time and not to miss class. Attendance will be taken at the time class begins. Following an absence, students will be contacted by email and documentation of the conversation will be made in the absence/drop record form. If absent a second time, the student will be contacted by phone and in writing and will be advised of possible consequences. If a student is absent a third time, NYZCCC will follow the same protocol as the second. After the fourth absence, the student will be informed in writing that the course must be repeated and that the student will be subject to paying additional tuition for the repeated course. The student will not be able to repeat more than one course per program due to absences.



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If absent for the first two classes without notifying the school, the student will be considered dropped. The school will contact the student in writing to formally advise the student of this status. Results will be recorded in the Absent/Drop form. If appropriate, the student will be informed that a leave of absence is available. The student will also be informed that the tuition paid will remain valid for a future iteration of the course.

Leave of Absence: In order to apply for a leave of absence, students should reach out to the school director to discuss their situation. If deemed appropriate, the student will be asked to submit a leave of absence request in writing in order to place them on leave status.

Standards of Progress: Student progress will be evaluated using 3 measures: 1) Attendance, 2) Participation, 3) Meeting the outcomes of the courses in their written work. These measures will be reported in a Pass/Fail format. This will be assessed, and shared verbally with the student, at the mid-point and end-point of each term, as well as through point of contact with the student's advisor. The student will be provided with verbal consultation regarding their progress. If the student is not progressing, remediation will be offered through consultation with the student's advisor. In cases that require remedial action, a written response documenting the student's progress and their remedial plan will be offered in addition to verbal consultation.

Academic Probation: Students who receive a failing grade will be placed on academic probation. This information will be provided by the student's advisor verbally as well as through written response. In order to be removed from probation a student must retake the failed course and receive a passing grade.

Student Conduct: Students are expected to maintain appropriate conduct at all times, and to follow all guidelines for appropriate conduct in their clinical placements. The Director reserves the right to dismiss any student whose program achievements, placement performance, or conduct as a student or caregiver makes continuation in the program inadvisable.



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Previous Coursework: Students who have previously completed the Foundations course can receive credit for their work by paying the appropriate additional fees (\$1080 total) and writing 2 additional papers regarding their Foundations experience. Previous coursework completed at other institutions will be accepted on a case-by-case basis. Students should submit such requests to the Education Coordinator and the Director will make all such determinations.

Complaint Procedure: Students who have a complaint should submit that complaint verbally or in writing to their advisor. It is the responsibility of the student to inform his/her supervisor that a complaint/potential grievance is involved. The supervisor will then schedule a meeting within two (2) working days or as soon thereafter as is possible. If the complaint directly involves the advisor, the student should submit the complaint verbally or in writing to the Director. The Director will then schedule a meeting within two (2) working days or as soon thereafter as is possible. If the complaint directly involves the Director, the student should submit the complaint verbally or in writing to the Co-President, Robert Chodo Campbell. The Co-President will then schedule a meeting within (2) working days or as soon thereafter as is possible. If the complaint remains unresolved, the complaint should be submitted in writing to the New York State Department of Education.

Finances and Financial Aid

Schedule of fees

Students will owe \$9,270.00 for Certificate I, \$8,400 for Certificate II or a total of \$17,670 for Certificate I & II, plus associated fees. Students can pay this on a course-by-course fashion, or in full. In addition, students will need to buy the required reading for each course independently, and this will incur moderate additional cost not included in the below tuition overview.

The registration fee of \$100 is non-refundable.



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Please note that 108 members receive 10% off of tuition and 216 members receive 15% off tuition.

Refunds

Certificate in Contemplative Care

Level I Certificate

1. A student who cancels within 7 days of signing the enrollment agreement but before instruction begins receives all monies returned with the exception of the non-refundable registration fee.
2. Thereafter, a student will be liable for the non-refundable registration fee, plus the cost of any texts or supplies accepted, plus tuition liability as of the student's last date of physical attendance. Tuition liability is divided by the number of terms in the program. Total tuition liability is limited to the term during which the student withdrew or was terminated and any previous terms completed.
3. First Term
 - a. If termination occurs, school may keep:
 - i. Prior to or during the first week 0%
 - ii. During the second week 20%
 - iii. During the third week 35%
 - iv. During the fourth week 50%
 - v. During the fifth week 70%
 - vi. After the fifth week 100%
4. Subsequent Terms
 - i. During the first week 20%
 - ii. During the second week 35%
 - iii. During the third week 50%
 - iv. During the fourth week 70%
 - v. After the fourth week 100%
5. The student refund may be more than that stated above if the accrediting agency refund policy results in a greater refund.

Certificate in Contemplative Care



Level II Certificate

1. A student who cancels within 7 days of signing the enrollment agreement but not before instruction begins receives all monies returned with the exception of the non-refundable registration fee.
2. Thereafter, a student will be liable for the non-refundable registration fee, plus the cost of any textbooks or supplies accepted, plus tuition liability as of the student's last date of physical attendance. Tuition liability is divided by the number of terms in the program. Total tuition liability is limited to the term during which the student withdrew or was terminated and any previous terms completed.
3. First Term
 - a. If termination occurs school may keep
 - i. Prior to or during the first week 0%
 - ii. During the second week 20%
 - iii. During the third week 35%
 - iv. During the fourth week 50%
 - v. During the fifth week 70%
 - vi. After the fifth week 100%
4. Subsequent Terms
 - i. During the first week 20%
 - ii. During the second week 35%
 - iii. During the third week 50%
 - iv. During the fourth week 70%
 - v. After the fourth week 100%
5. The student refund may be more than the stated above if the accrediting agency refund policy results in a greater refund.

Certificate in Contemplative Care

Level I & 2 Certificates

1. A student who cancels within 7 days of signing the enrollment agreement but not before instruction begins receives all monies returned with the exception of the non-refundable registration fee.
2. Thereafter, a student will be liable for the non-refundable registration



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fee, plus the cost of any textbooks or supplies accepted, plus tuition liability as of the student's last date of physical attendance. Tuition liability is divided by the number of terms in the program. Total tuition liability is limited to the term during which the student withdrew or was terminated and any previous terms completed.

3. First Term

- a. If termination occurs school may keep
 - i. Prior to or during the first week 0%
 - ii. During the second week 20%
 - iii. During the third week 35%
 - iv. During the fourth week 50%
 - v. During the fifth week 70%
 - vi. After the fifth week 100%

4. Subsequent Terms

- i. During the first week 20%
- ii. During the second week 35%
- iii. During the third week 50%
- iv. During the fourth week 70%
- v. After the fourth week 100%

5. The student refund may be more than the stated above if the accrediting agency refund policy results in a greater refund.

Note: The failure of a student to notify the director in writing of withdrawal may delay refund of tuition due pursuant to Section 5002 of the Education Law.

College credit disclaimer statement: Licensed private career schools offer curricula measured in clock hours, not credit hours. Certificates of completion, i.e., school diplomas, are issued to students who meet clock hour requirements. The granting of any college credit to students who participated in and/or completed a program at a licensed private career school is solely at the discretion of the institution of higher education that the student may opt to subsequently attend.

Financial Assistance



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Students have the right to request a payment plan. If a payment plan is requested, the student and General Manager will make a tuition payment plan tailored to the specific student's needs. The plan, however, must involve the student paying 50% of required fees for the approaching term by the beginning of classes and requires that they complete payments by the end of the class in order to receive credit for completion.

Please reach out to Katherine Gray at katherine@zencare.org for more information or to apply for financial support of any kind.

Appendix

How to find us: We are on 23rd street between 6th and 7th avenue (nearest 6th avenue). We are at 212.677.1087

Disclaimer

The student should be aware that some information in the catalog may change. It is recommended that students considering enrollment check with the school director to determine if there is any change from the information provided in the catalog. In addition, a catalog will contain information on the school's teaching personnel and courses/curricula offered. Please be advised that the State Education Department separately licenses all teaching personnel and independently approves all courses and curricula offered. Therefore, it is possible that courses/curricula listed in the school's catalog may not be approved at the time that a student enrolls in the school or the teaching personnel listed in the catalog may have changed. It is again recommended that the student check with the school director to determine if there are any changes in the courses/curricula offered or the teaching personnel listed in the catalog.