



McMaster Divinity  
College

## MS 3XM3/5XM5/6XM6 - Models of Spiritual Care

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Jan 8 to Apr 8, 2020  
Wednesdays 9:00 – 10:50 am

### 1. COURSE DESCRIPTION:

The spiritual wellbeing of humanity is central to the mission Dei and the process of nurturing spiritual wellbeing in others is a vital component of Christian ministry. There are many ways in which spiritual care is provided and received both within and outside the community of faith. The reasons for this diversity in practice are varied and cannot be confined to a singular perspective based on historical typologies (cf. Gerkin, Halloway, Ramsay), ecclesiology (cf. Dulles), culture (cf. Lartey), etc.—although it is acknowledged that each of these perspectives provide insights concerning the practice of spiritual care. Participants will reflect on the social locations of spiritual care and how these influence spiritual care practice. Participants will reflect on selected historic models of spiritual care and how these models have undergone refinement, extension, diversification, and/or integration.

**SPECIALIZATIONS:** Counselling and Spiritual Care (CS), Pastoral Studies (PS), and Christian Worldview (CW).

**Doctor of Practical Theology** students who wish to apply for this course as an Advanced Elective for their degree program must consult with the DPT Program Director and the course instructor in order to develop an Advanced Elective approach to the course that fulfills the specific elements required by the DPT program. Once the elements of the Advanced Elective have been agreed upon by the student, the Program Director, and the instructor, a formal application can be made for an Advanced Elective in connection with this course. Once the application is accepted, DPT students can proceed with the course as part of their degree program.

**Research Degree (MA, PhD)** students who enroll in this course for their degree program are expected to participate in class discussions. Research degree students will complete a major research assignment that integrates the practice of spiritual care with the focus of their research program and/or their vocational goals.

### 2. LEARNING OBJECTIVES:

**NOTE:** *Students are advised to read the objectives that are relevant for their degree and program specialization.*

#### 2.1. MTS/MDiv Students

##### 2.1.1. Counselling and Spiritual Care (CS) Specialization

Through required and optional reading, lectures, class discussion and exercises, and the completion of assignments, the student should fulfill the following course objectives:

**Knowing**

- To describe how the social location of spiritual care influences spiritual care practice.
- To identify and describe how contemporary models of spiritual care demonstrate continuity with historic models.
- To describe how contemporary spiritual care practices have changed as a result of the processes of refinement, extension, diversification, and/or integration.

**Being**

- To become aware of the participant's assumptions and biases with respect to the practice of spiritual care.
- To reflect on the participant's self-as-a-ministering-person and how this shapes their practice of spiritual care.

**Doing**

- To use case studies to practice framing the practice of spiritual care.
- To identify the participant's current or anticipated practice context and which model(s) of spiritual care may be suitable in that setting.

**2.1.2. Pastoral Studies (PS) Specialization**

Through required and optional reading, lectures, class discussion and exercises, and the completion of assignments, the student should fulfill the following course objectives:

**Knowing**

- To describe how the implicit and explicit theological assumptions of a ministry setting influence spiritual care practice.
- To identify and describe how contemporary models of spiritual care demonstrate continuity with historic models.
- To describe how contemporary spiritual care practices have changed as a result of the processes of refinement, extension, diversification, and/or integration.

**Being**

- To become aware of the participant's assumptions and biases with respect to the practice of spiritual care.
- To reflect on the participant's self-as-a-ministering-person and how this shapes their practice of spiritual care.

**Doing**

- To use case studies to practice framing the practice of spiritual care.
- To identify the implicit and explicit theological assumptions the participant's current or anticipated ministry context and which model(s) of spiritual care may be suitable.

**2.1.3. Christian Worldview (CW) Specialization**

Through required and optional reading, lectures, class discussion and exercises, and the completion of assignments, the student should fulfill the following course objectives:

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**Knowing**

- To describe the implicit and explicit worldview assumptions of different models of spiritual care practice.
- To identify and describe how contemporary models of spiritual care demonstrate continuity with historic models.
- To describe how contemporary spiritual care practices have changed as a result of the processes of refinement, extension, diversification, and/or integration.

**Being**

- To become aware of the participant's assumptions and biases with respect to the practice of spiritual care.

**Doing**

- To identify the implicit and explicit worldview of selected spiritual care practices and reflect on these using a specific theological perspective (e.g., Pentecostal, Reformed, Wesleyan).

**3. COURSE TEXTS:**

All required textbooks for this class are available from the College's book service, READ On Bookstore, Room 145, McMaster Divinity College. Texts may be purchased on the first day of class. For advance purchase, you may contact READ On Bookstore, 5 International Blvd, Etobicoke, Ontario M9W 6H3: phone 416.620.2934; fax 416.622.2308; email books@readon.ca. Other book services may also carry the texts.

Anderson, Ray S. *Spiritual Caregiving as Secular Sacrament*. Philadelphia: Jessica Kingsley Publishers, 2003. ISBN 1-84310-746-5

Benner, David G. *Care of Souls: Revisioning Christian Nurture and Counsel*. Grand Rapids: Baker, 1998. ISBN 9780801090639.

Cannon, Mae Elise, et al. *Forgive Us: Confessions of a Compromised Faith*. Grand Rapids: Zondervan, 2014. ISBN 9780310515968

Dunlap, Susan J. *Caring Cultures: How Congregations Respond to the Sick*. Waco, TX: Baylor University Press, 2012. ISBN 9781932792874

**4. INSTRUCTOR:**

**Biography:** Dr. Kelvin Mutter is an Associate Professor (part-time) at McMaster Divinity College, Dr. Mutter is a Registered Psychotherapist (CRPO); an AAMFT Clinical Fellow & Approved Supervisor; a Certified Pastoral Counsellor & Associate Teaching Supervisor (CASC/ACSS); and, a Registered Marriage and Family Therapist (CAMFT). Dr. Mutter's ministry and counselling experience includes both his current work as an individual, couple and family therapist as well as over twelve years in pastoral leadership. Dr. Mutter is married and has three adult children.

**Availability:** Dr. Mutter will be available for one-on-one consultation after class and during breaks on the days class is scheduled. Otherwise, students may contact him at [mutterk@mcmaster.ca](mailto:mutterk@mcmaster.ca).

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**5. COURSE SCHEDULE:**

<b>Date</b>	<b>Class Topic / Activity</b>
Jan 8, 2020	Introductory Matters <i>Class Focus:</i> Continuity and Change in the Practice of Spiritual Care
	<b>Caring for, within, and through Community</b>
Jan 15, 2020	<i>Devotional:</i> Gal 6:1-5 <i>Class Focus:</i> Continuity: Classical Foundations for Communal Care
Jan 22, 2020	<i>Devotional:</i> John 20:23 <i>Class Focus:</i> Theological Refinements for Communal Care
Jan 29, 2020	<i>Devotional:</i> Hebrews 10:24-25 <i>Class Focus:</i> Practical Refinements in Communal Care
<b>Date</b>	<b>Class Topic / Activity</b>
	<b>Giving and Receiving Hospitality</b>
Feb 5, 2020	<i>Devotional:</i> Acts 4:34-35 <i>Class Focus:</i> Continuity: Caring for the “Least of These My Brethren” <i>Assignment Due:</i> Case Study #1 (CS & PS); Theological Reflection #1 (CW)
Feb 12, 2020	<i>Devotional:</i> Gal 3:27-29 <i>Class Focus:</i> Diversification: Spiritual Care with Diverse Populations (part I) <i>Assignment Due:</i> Literature Review Assignment (MA/PhD)
Feb 19, 2020	<b>READING WEEK – No Class</b>
Feb 26, 2020	<i>Devotional:</i> 1 Cor 6:9-11 <i>Class Focus:</i> Diversification: Spiritual Care with Diverse Populations (part II) <i>Assignment Due:</i> Case Study #2 (CS & PS); Theological Reflection #2 (CW)
Mar 4, 2020	<i>Devotional:</i> Matt 5:13-16, <i>Class Focus:</i> Extension: Spiritual Care as Secular Sacrament
	<b>Caring for Individuals and Households</b>
Mar 11, 2020	<i>Devotional:</i> John 20:21-23, James 5:13-16 <i>Class Focus:</i> Continuity: Spiritual Care as “Soul Healing” and “Soul Care”
Mar 18, 2020	<i>Devotional:</i> Luke 17:11-19 <i>Class Focus:</i> Integration: Therapeutic Care as Spiritual Care
Mar 25, 2020	<i>Devotional:</i> Col 3:15-17 <i>Class Focus:</i> Integration: Use of Spiritual Practices within Therapeutic Care <i>Assignment Due:</i> Case Study #3 (CS & PS); Theological Reflection #3 (CW)
Apr 1, 2020	<i>Devotional:</i> Prov 16:23-24 <i>Class Focus:</i> Refinement: Rediscovering Soul Care <i>Assignment Due:</i> Integrative Project (MA / PhD)
Apr 8, 2020	<i>Devotional:</i> Isa 57:15, 18-19 <i>Class Focus:</i> Refinement: Spiritual Care and the <i>mission Dei</i>

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## 6. COURSE REQUIREMENTS:

Due Date	Degree	Specialization	Assignment & Course Weight
Weekly	MTS/MDiv	CS, PS, CW	Participation (15% of grade)
	MA/PhD	all	Participation (10% of grade)
As assigned	All	all	Devotional (10% of grade)
Feb 5, 2020	MTS/MDiv	CS, PS	Case Study #1 (25% of grade)
	MTS/MDiv	CW	Theological Reflection #1 Case Study #1 (25% of grade)
Feb 12, 2020	MA / PhD	all	Literature Review Assignment (40 % of grade)
Feb 26, 2020	MTS/MDiv	CS, PS	Case Study #2 Case Study #1 (25% of grade)
	MTS/MDiv	CW	Theological Reflection #2 Case Study #1 (25% of grade)
Mar 25, 2020	MTS/MDiv	CS, PS	Case Study #2 Case Study #1 (25% of grade)
	MTS/MDiv	CW	Theological Reflection #2 Case Study #1 (25% of grade)
April 1, 2020	MA / PhD	all	Integrative Project (40 % of grade)

### 6.1. Participation (Knowing, Doing, Being)

**Due: Weekly**

Class sessions will include a mixture of lecture, discussion, case reflection and practice exercises. The participation grade will be based on the student's engagement with class activities (e.g., case studies, participation in discussion groups) and interaction with other students.

**DPT / MA / PhD students** will have three additional 90 min. seminars related to these research projects and for input, dialogue and collaboration. These will be scheduled with the group. A draft presentation/outline of their paper will be shared with the group for feedback and revision before final submission.

### 6.2. Devotional (Knowing, Doing, Being)

**Due: As assigned**

Students will sign up (individually or in pairs) to provide a 15 minute in-class devotional reflection on the practice of spiritual care using an assigned scripture passage. These devotionals will be given at the beginning of class and will invite the class to reflect theologically on the practice of spiritual care.

### 6.3. MTS/MDiv Students

#### 6.3.1. Case Study Assignments – CS & PS Specializations only (Knowing, Doing, Being).

**Learning Objective:** To apply theory to practice.

**Assignment Length:** 2500 words

**General Guidelines:**

- Students *MAY* elect to contextualize the case within their ethnocultural community, denomination or other community of affiliation. This will need to be identified in your paper.
- Familiarize yourself with the Case Study before reading the book.
- Read the assigned textbook and consider the following questions.

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- Which ideas, concepts, or themes do you consider to be important or relevant?
- Which ideas, concepts, or themes raise questions that you need to think about?
- *Identify points of intersection between the Case Study and the assigned reading; reflect on and discuss these points of intersection*
- *Imagine how you would use the model presented in the reading to guide your approach to spiritual care in this situation*
- Write your case study reflection.

### **6.3.1.1. Case Study #1**

**Due: Feb 5, 2020**

#### Instructions:

Read the text *Caring Congregations* by Susan Dunlap in its entirety.

Read the following case study and use the congregational responses described in Dunlap's text to reflect on this case. Participants may elect to base their response on a single approach from Dunlap's book as long as they compare and contrast this approach with at least one of the other approaches. Alternatively, participants may elect to develop an integrated response that incorporates practices from two or more of the approaches described by Dunlap.

**Case Study #1:**<sup>1</sup> You are disturbed in the middle of your supper and are told that the child of one of the leaders of your church has been hospitalized as a result of injuries sustained while in the company of a peer who is also known to the congregation. Over the course of the next week you learn that the injuries are such that this child will require rehabilitation and it is uncertain as to the extent they will be able to resume a "normal life." Added to this, you learn that the police are investigating the incident because there are questions as to whether the injured child's peer may be responsible for this injury. Finally, you learn that there was at least one bystander who recorded the entire event on their cell phone and that the video has been posted on the internet where it has gone viral.

### **6.3.1.2. Case Study #2**

**Due: Feb 26, 2020.**

#### Instructions:

Read the text *Spiritual Caregiving as Secular Sacrament* by Ray Anderson in its entirety.

Read the following case study and employ Anderson's text to reflect on the case. In what ways does this case reflect "secular care," "spiritual care," and/or "spiritual care as a secular sacrament"?

**Case Study #2:**<sup>2</sup> You are a prison chaplain in a federal penitentiary. About six months ago an inmate who is known to be an atheist and to hate God began to attend the weekly chapel

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<sup>1</sup> The circumstances depicted in this case study are fictitious. Any similarity to any person living or dead is merely coincidental.

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services. At first you were suspicious of their motives, believing that they only attended chapel so that they could have access to inmates from other sections of the penitentiary. You have noticed, however, that they keep to themselves. After several weeks of attending chapel the inmate indicated that they wanted to speak with you. Surprised you agree.

In your first meeting the inmate was quite open and said “Reverend, I am not into religion and I don’t believe in God. I only come to chapel because there is something about being there that helps me feel calm.” You thanked them for their honesty and waited for them to tell you why they wanted to speak with you... After some time they said, “I have been thinking it is time for me to get some things off my chest. ... For as long as I can remember, I have made it hard for people to get along with me or like me. Now that I am 42 years old I am realizing that I don’t want to live like this anymore. I want this to be my last stay in jail. Don’t get me wrong, I am not into jail house religion. In fact, I have seven years left before I can apply for probation—so that isn’t the reason I am talking to you. The fact is, I know I need to change and I know I need someone to help me.” When you asked the inmate what kind of help they wanted, they told you about their life and the loneliness they feel because there is no-one who cares about what happens to them. The inmate was still talking about their life when the guard reminded you it is time for the inmate to return to their unit.

Over the next number of months you have met with the inmate for an hour about once every two weeks. Each time you have seen their grief over their wasted life and the things they have done. One day something that seemed different. They told you they were attending the prison AA group. You learned that they had decided to be serious about the program and that they are working on step eight: “Made a list of all persons we had harmed, and became willing to make amends to them all.” Next, the inmate handed you the list they had made and asked if you could help them make amends.

### **6.3.1.3. Case Study #3**

**Due: Mar 25, 2020.**

#### Instructions:

Read the text *Care of Souls* by David G. Benner in its entirety.

Read the following case study and employ Benner’s text to reflect on the case. Three questions that may help you get started are: What are the opportunities for spiritual care? What is the spiritual care concern? Where would you begin with this person?

**Case Study #3:**<sup>3</sup> The person sitting in front of you is a middle-aged professional who holds a responsible position within the community. Although they regularly attend church, they do not participate in a small group or bible study. When you ask this individual what motivated them to speak with you, they tell you that they are having difficulty coping with the stresses in their life. They tell you that they are dealing with a greater than normal level of work stress. They tell you this has been going on for several months and that they aren’t sleeping well. They also inform you that their spouse is also dealing with a lot of stress and that their spouse is away from home for at least two nights per week. The person you are speaking

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with indicates that they feel they need to attend to the management of the household and the parenting two teens and a young adult child who still lives at home. They tell you that if they don't do this their time together as a family becomes focused on household maintenance, shopping, laundry, parenting, etc. If all this were not enough, they tell you that their father-in-law died last year and that in the last six months they have placed both their mothers in retirement residences because their mothers were no longer able to care for their own homes. At various points in the conversation this normally capable individual stops to wipe the tears from their eyes.

### **6.3.2. Theological Reflection Assignments – CW Specialization only (Knowing, Doing, Being).**

**Learning Objective:** To employ critical reflection with respect to the assumptions, values, and methods of selected models of spiritual care.

**Assignment Length:** 2500 words

#### **General Guidelines:**

- Read the assigned textbook and consider the following questions.
- *Identify the assumptions, values, and methods of the model of spiritual care presented in the book.*
- *Reflect theologically and philosophically on the assumptions, values, and methods of the model of spiritual care presented in the book. Which aspects of the model may be considered to fit a Christian worldview, which aspects might not fit and can any of these be adapted to a Christian worldview?*
- Write your case study reflection.

While course participants may use any model of theological reflection to guide them, they may benefit from reading the first two chapters of either of the following texts.

Holeman, Virginia Todd. *Theology for Better Counseling: Trinitarian Reflections for Healing and Formation*. Downers Grove, IL: IVP, 2012.

Ramsay, Nancy J. *Pastoral Diagnosis: A Resource for Ministries of Care and Counseling*. Minneapolis, MN: Fortress, 1998.

#### **6.3.2.1. Theological Reflection #1 **Due: Jan 29, 2020.****

Read the text *Caring Congregations* by Susan Dunlap in its entirety.

Write a 3000 word (≈12 pages) theological reflection on the text. Participants are encouraged to base their reflection on a single approach from Dunlap's book and then compare and contrast this approach with at least one of the other approaches.

#### **6.3.2.2. Theological Reflection #2 **Due: Feb 26, 2020.****

Read the text *Spiritual Caregiving as Secular Sacrament* by Ray Anderson in its entirety.

Write a 3000 word (≈12 pages) theological reflection that examines Anderson's thesis and argument.

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### **6.3.2.3. Theological Reflection #3**

**Due: Mar 25, 2020**

Read the text *Care of Souls* by David G. Benner in its entirety.

Write a 3000 word (≈12 pages) theological reflection that examines and discusses the thesis and argument of Part II of Benner's text.

### **6.4. Integrative Research (MA / PhD)**

Research degree students will focus their research on a topic that integrates the practice of spiritual care with the focus of their research program (e.g., biblical themes in spiritual care, spiritual care of young adults, spiritual care of families, spiritual care in the marketplace).

To facilitate student success, MA / PhD students will complete two assignments.

The final form of these research assignments may take the form of a publishable paper, a conference presentation, a course syllabus, a multi-week training program for volunteers, etc.

#### ***Learning Objectives:***

- To develop the student's skills in research through reading the research, counselling and theological literature on a specific topic.
- To analyze research findings critically.
- To determine the applicability of research findings to particular clinical or ministry situations.
- To integrate knowledge of research methods and practices with the student's counselling practice or practice of ministry.

#### **6.4.1. Literature Review (MA / PhD)**

**Due: Feb 12, 2020**

Participants will submit an integrative literature review (5000 words) based on academic texts they have read on their chosen topic. MA/PhD students are expected to read at least 3000 pages of text that includes *no fewer than* 20 relevant academic (i.e., peer-reviewed) articles.

#### **6.4.2. Integrative Project (MA / PhD)**

**Due: Apr 1, 2020**

Participants will submit a final project on a spiritual care topic of their choice. Although the written form of this project will vary depending on the focus and intent of the project, all submissions are expected to meet the following criteria.

The written submission is to be 10,000 words (40 pages) in length; inclusive of footnotes and bibliography.

- The written submission will demonstrate a working knowledge of the field.
- The written submission will exhibit a high level of critical thinking and academic writing.
- Students who elect to develop either a training program or a course syllabus will identify the purpose or intent of the course or training program as well as the purpose of the individual components within the project.
- Students who elect to develop either a training program or a course syllabus will include within their final project a written background paper (20 pp.) that describes, examines, critiques, etc. a body of scholarship related to one key topic that is included in the course or program. The intent of this expectation is that the student will demonstrate their knowledge

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of the topic, their ability to work with the source material, and their ability to communicate their knowledge.

- Students who elect to develop either a training program or a course syllabus will include an outline of the entire program or course schedule as an appendix to the paper.

## **7. COURSE ADMINISTRATION:**

**College Style for Submission of Written Work:** All stylistic considerations (including but not limited to questions of formatting, footnotes, and bibliographic references) must conform to the McMaster Divinity College Style Guidelines for Essays and Theses  
<http://mcmasterdivinity.ca/wpcontent/uploads/2018/02/mdcstyleguide.pdf>

Failure to observe appropriate form will result in grade reductions.

**Statement On Academic Honesty:** Academic dishonesty is a serious offence that may take any number of forms, including plagiarism, the submission of work that is not one's own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on one's academic transcript, and/or suspension or expulsion from the College.

Students are responsible for understanding what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty ~ <https://mcmasterdivinity.ca/rules-regulations/>

**Gender Inclusive Language:** McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use genderinclusive language for humans, and you will need to quote from a gender-inclusive version such as the following: NRSV (1989), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT (1996), TNIV (2005), and the Common English Bible (CEB 2011).

**Submission of Written Work:** Hard copies of all assignments are due at the beginning of class on the day indicated. Students unable to submit their paper at the beginning of class are requested to speak with the professor to discuss when they plan to submit their assignment. ***Late submission of assignments will be deducted two grade points for every late day beginning 5 pm the day after the assignment was originally due.***

**Length:** Students are expected to adhere to the word count. If a paper exceeds the word count, grace will be accorded for the first 10%. However, the grade will be reduced by 1/3 of a letter grade for each additional 10% a paper exceeds the stipulated word count.

**Cell Phone/Computer Policy:** Students are to refrain from texting or conducting cell phone conversations while class is in session. Should you need to maintain contact with family members and/or your church or ministry, please turn off the ringer so as to avoid disturbing others; upon receipt of an urgent call, you may discretely excuse yourself from the classroom. The same policy applies to all computer generated sound schemes or other electronic annunciation systems.

## **8. SUPPLEMENTAL BIBLIOGRAPHY:**

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A supplemental bibliography of seminal works and other key resources on the subject will be posted to Avenue to Learn.

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