



# McMaster Divinity College

## MS 3XM3 - Models of Spiritual Care *In-Person/Livestream (Synchronous)*

Kelvin F. Mutter, DTh  
mutterk@mcmaster.ca

Sept 13, 2023 to Dec 06, 2023  
Wednesdays 9:00 – 10:50 am

### **1. COURSE DESCRIPTION:**

The spiritual wellbeing of humanity is central to the *missio 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, Holloway, Ramsay), ecclesiology (cf. Dulles), culture (cf. Larney), etc.—although it is acknowledged that each of these perspectives provides insights concerning the practice of spiritual care. Students will reflect on the social locations of spiritual care and how this influences spiritual care practice. Students will reflect on selected historic models of spiritual care and how these models have undergone refinement, extension, diversification, and/or integration.

**SPECIALIZATION:** Counselling and Spiritual Care (CS); Pastoral Studies (PS).

### **2. LEARNING OBJECTIVES:**

Note: The learning activities and objectives of this course are co-ordinated with the expected competencies for CASC/ACSS certified professionals, revised June 19, 2019 (CASC/ACSS competencies 1.1–1.6, 2.1.1–2.1.4, 2.2.9, 2.3.1, 2.3.3, 3.1–4, 4.1, 4.2.1–4, 4.2.10–12, 4.3.1–5) and the College of Registered Psychotherapists of Ontario (CRPO competencies 1.1, 1.4, 1.5, 2.2, 3.2, 4.2, 4.5, 4.6, 5.2).

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 a person's 'practice' (e.g., agency, church, hospital) influences a person's response to the spiritual and existential needs of counselees, congregants, and members of the community.
- To describe the implicit and explicit worldview assumptions of different approaches to engaging the spiritual needs of counselees, congregants, and members of the community.
- To describe how of the processes of refinement, extension, diversification, and/or integration shape contemporary responses to the spiritual and existential needs of counselees, congregants, and others.
- To identify and describe how contemporary models of spiritual care demonstrate continuity with historic approaches.

#### ***Being***

- To become aware of the student's assumptions and biases with respect to providing spiritual care to others.

- To reflect on the student’s identity as a care provider and how this identity shapes their practice of spiritual care.

**Doing**

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

**3. COURSE TEXTS:**

**3.1. Required Texts:**

All required textbooks for this class are available from the *Hurlburt Family Bookstore* located beside the entrance to the Nathaniel H. Parker Memorial Chapel of McMaster Divinity College. To purchase in advance, you may contact the bookstore manager, Bernice Quek, by phone at 416.620.2934 or 416.668.3434 (mobile); or by email at [books@readon.ca](mailto:books@readon.ca). The *Hurlburt Family Bookstore* also carries other books and merchandise and is open throughout the academic year during posted hours.

Text	Specialization
Anderson, Ray S. <i>Spiritual Caregiving as Secular Sacrament</i> . Philadelphia: Jessica Kingsley, 2003. ISBN 1-84310-746-5.	CS
Annan, Kent. <i>Slow Kingdom Coming</i> . Downers Grove, IL: IVP, 2016. ISBN: 978-0830844555.	PS
Benner, David G. <i>Soulful Spirituality: Becoming Fully Alive and Deeply Human</i> . Grand Rapids: Brazos, 2011. ISBN: 978-1587432972.	PS
Cannon, Mae Elise, et al. <i>Forgive Us: Confessions of a Compromised Faith</i> . Grand Rapids: Zondervan, 2014. ISBN 978-0310515968.	CS & PS
Jones, Russell Siler. <i>Spirit in Session: Working with Your Client’s Spirituality (and Your Own) in Psychotherapy</i> . West Conshohocken, PA: Templeton, 2019. ISBN 978-1-59947-561-5.	CS
Werntz, Myles. <i>From Isolation to Community: A Renewed Vision for Christian Life Together</i> . Grand Rapids: Baker, 2022. ISBN: 978-1540965059.	CS & PS

**3.2. Required Journal Articles (CS Specialization):**

*Unless otherwise noted, all articles are available on either the Scholars Portal Journals or PsychInfo databases that are accessible through the McMaster University Library.*

Hunter, Bradley D. et al. “The Importance of Addressing Social Determinants of Health at the Local Level: The Case for Social Capital.” *Health and Social Care in the Community* 19 (2011) 522–30.

Mutter, Kelvin F. “Mindfulness or The Peace of Christ.” *Christian Psychology Around the World* 7 (2015) 72–82. Available on A2L.

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St. Vil, Noelle M. "A Culture of Mutual Support: The Impact of Giving and Receiving of Practical and Emotional Support on African American Marital Satisfaction." *Journal of Family Social Work* 18 (March 2015) 78–89.

Sobczak, LaTanya Rucker, and Lindsey M. West. "Clinical Considerations in Using Mindfulness- and Acceptance-Based Approaches with Diverse Populations: Addressing Challenges in Service Delivery in Diverse Community Settings." *Cognitive and Behavioral Practice* 20 (2013) 13–22.

Strohmaier, Sarah, et al. "Effects of Length of Mindfulness Practice on Mindfulness, Depression, Anxiety, and Stress: A Randomized Controlled Experiment." *Mindfulness* 12 (October 2020) 198–214.

Weiler, Lindsey M., et al. "My Village Fell Apart: Parents' Views on Seeking Informal Mentoring Relationships for Their Children." *Family Relations* 69 (December 2020) 983–95.

#### 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 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:**

- Students may pose questions about the course via Avenue to Learn→Discussion Forums→Questions about the Course.
- Dr. Mutter will be available for one-on-one consultation during class breaks and during scheduled office hours posted on his office door (Room 228).
- Students may also direct their questions Dr. Mutter via email ([mutterk@mcmaster.ca](mailto:mutterk@mcmaster.ca)) and/or request an appointment to speak via ZOOM.

#### 5. COURSE SCHEDULE:

DATE	CLASS TOPIC / ACTIVITY
Sept 13, 2023	Introductory Matters <i>Focus: Continuity and Change in the Practice of Spiritual Care</i>
<b>CARING FOR, WITHIN, AND THROUGH COMMUNITY</b> There is a significant body of research that connects a person’s bio-psycho-social and spiritual well-being with meaningful social connections—both in the community at large as well as in religious communities. During this unit, students will respond to the first discussion question, and complete the reading requirements for Case Study #1.	
Sept 20, 2023	<i>Focus: Continuity: Classical Foundations for Communal Care</i>
Sept 27, 2023	<i>Focus: Theological Refinements for Communal Care</i> • Post initial response to discussion #1 by 5:00 pm Friday (Sept 29, 2023).
Oct 4, 2023	<i>Focus: Practical Refinements in Communal Care</i> • Respond to at least one other student’s comments on discussion #1 by 5:00 pm Friday (Oct 6, 2023).

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DATE	CLASS TOPIC / ACTIVITY
Oct 11, 2023	<b>READING WEEK – No Course Activities</b>
<b>GIVING AND RECEIVING HOSPITALITY</b> One of the important social trends identified through demographic studies is the increased cultural and religious diversity of North American society. Numerous studies have highlighted i) the conceptual significance of providing culturally and spiritually sensitive care, and ii) research evidence related to the efficacy of some faith-oriented approaches to the work of counselling. During this unit, students will submit Case Study # 1; read chs. 2–7 of the Cannon text; complete the reading requirements for Case Study #2, respond to discussion questions 2 & 3, and submit Case Study #2.	
Oct 18, 2023	<i>Focus:</i> Continuity: Caring for the “Least of These My Brethren” <ul style="list-style-type: none"> <li>• Post initial response to discussion #2 by 5:00 pm Friday (Oct 20, 2023).</li> <li>• <i>Assignment(s):</i> Case Study #1 (CS &amp; PS)</li> </ul>
Oct 25, 2023	<b>Students are expected to read chs. 2–4 of the Cannon Text before class.</b> <i>Focus:</i> Diversification: Spiritual Care with Diverse Populations (part I) <ul style="list-style-type: none"> <li>• Respond to at least one other student’s comments on discussion #2 by 5:00 pm Friday (Oct 27, 2023).</li> </ul>
Nov 1, 2023	<b>Students are expected to read chs. 5–7 of the Cannon Text before class.</b> <i>Focus:</i> Diversification: Spiritual Care with Diverse Populations (part II) <ul style="list-style-type: none"> <li>• Post initial response to discussion #3 by 5:00 pm Friday (Nov 3, 2023).</li> </ul>
Nov 8, 2023	<i>Focus:</i> Extension: Spiritual Care as Secular Sacrament <ul style="list-style-type: none"> <li>• Respond to at least one other student’s comments on discussion #3 by 5:00 pm Friday (Nov 10, 2023).</li> <li>• <i>Assignment(s):</i> Case Study #2 (CS &amp; PS)</li> </ul>
<b>CARING FOR INDIVIDUALS AND HOUSEHOLDS</b> A second important social trend identified through demographic studies is the increased number of individuals within North America who describe themselves as being “spiritual but not religious.” During this unit, students will complete the reading requirements for Case Study #3, respond to discussion questions 4 & 5, and submit Case Study #3.	
Nov 15, 2023	<i>Focus:</i> Continuity: Spiritual Care as “Soul Healing” and “Soul Care” <ul style="list-style-type: none"> <li>• Post initial response to discussion #4 by 5:00 pm Friday (Nov 17, 2023).</li> </ul>
Nov 22, 2023	<i>Focus:</i> Integration: Therapeutic Care as Spiritual Care <ul style="list-style-type: none"> <li>• Respond to at least one other student’s comments on discussion #4 by 5:00 pm Friday (Nov 24, 2023).</li> </ul>
Nov 29, 2023	<i>Focus:</i> Refinement: Rediscovering Soul Care <ul style="list-style-type: none"> <li>• Post initial response to discussion #5 by 5:00 pm Friday (Dec 1, 2023).</li> <li>• <i>Assignment(s):</i> Case Study #3 (CS &amp; PS)</li> </ul>
Dec 6, 2023	<i>Focus:</i> Integration: Use of Spiritual Practices within Therapeutic Care <ul style="list-style-type: none"> <li>• Respond to at least one other student’s comments on discussion #1 by 5:00 pm Wednesday (Dec 6, 2023).</li> </ul>

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**6. COURSE REQUIREMENTS:**

Assignments	Due Date	MTS/MDiv	
		CS &	PS
<b>Participation:</b> In-person & On-Line	Weekly	10%	10%
<b>Participation:</b> Discussion Threads	As assigned	30%	30%
<b>Case Studies</b> (20% each)	As assigned	60%	60%

**6.1. Participation (Knowing, Doing, Being) Due: Weekly**

Class sessions will include a mixture of lecture, discussion, and case reflection. 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.

**6.2. Discussion Boards (Knowing, Doing, Being) Due: When assigned**

**Learning Objectives:** Fostering a community of learning, ii) contextualization (knowing + doing), and iii) professional formation (being).

Students are expected to participate in each scheduled discussion thread during the week it is assigned. The purpose of these discussion threads is to promote a *collaborative* understanding of the topic under discussion.

Instructions:

Students are expected to contribute to each of the following online Discussion Boards (three focused on Ethical Theory and two focused on Ethical Practice).

- Students are required to submit two responses to each discussion. The intent of the first response is for each student to provide a thoughtful response to the assigned question (use the first person). The intent of the second response is for each student to provide a thoughtful response to, or comment on, someone else’s post (use the first person).
- Students are required to restrict their first response to the assigned discussion question to 250 words and to restrict their second response to 200 words.
- Students are advised that they will only see their responses to the discussion thread after the professor has read their post. **Note:** Students will be asked to edit any responses that exceed the requested word limits.
- Each pair of Discussion Posts is worth seven (7) percent of the course grade, will be graded on the basis as to whether the student has answered the posted question and whether their response meaningfully engages the readings for the week and the framework for ethical practice introduced in the first week.
- Students are requested to keep the number of citations in their discussion posts to the *bare minimum*. If a student believes that a citation is required, they should use a parenthetical reference—i.e., (Martin et al., 2010, p. 69)—and refer to one of the assigned readings. **Note:** outside sources are not necessary to complete the assignment.
- Due Dates: As posted in the course schedule. Late posts cannot be accepted without medical/crisis-type justification.

Grading:

- Each graded Discussion Forum is worth a maximum of 6% of the course.

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- For full credit each student must submit their first posting to each discussion by 5:00 pm on the date indicated in the syllabus, and respond to at least one other student by 5:00 pm on the date indicated in the syllabus.
- **Grading Rubrics:**  
*Initial response (worth a max 4pts) will be graded on the basis of the following elements.*
  - Interpretation (knowing / discernment), i.e., employ *at least one* key point from the course reading to assess or interpret the situation under discussion.
  - Contextualization (knowing + doing), i.e., ability to identify *at least one* course of action based on the course reading.
  - Professional Formation (being), i.e., of how your understanding of the practice of ministry is being shaped by reading OR challenged by the situation under discussion.  
*Response to another student (max 2 points per discussion question).*
  - Does the student acknowledge a strength in the other student's response.
  - Does the student identify how the other student's response has helped them to think more deeply or differently about the case study?
  - Based on the above, does the student pose a question that invites themselves and others to further explore or reflect on the case study?

### **6.3. Case Study Assignments** **(Knowing, Doing, Being).<sup>1</sup>**

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

**Assignment Length:** 2500 words (each case study)

**General Guidelines:**

- Students *WILL* reflect on the case study for their specialization:
- Familiarize yourself with the Case Study before reading the assigned readings.
- Consider the following questions.
  - Which ideas, concepts, or themes within the readings are important or relevant?
  - Which ideas, concepts, or themes within the readings raise questions raise questions to think about?
  - Are there any points of intersection between the Case Study and the assigned reading(s); reflect on and discuss these points of intersection.
- Write your case study reflection.

#### **6.3.1. Case Study #1** **Due: Oct 18, 2023**

**Counselling & Spiritual Care:** Charmaine's Story, Part One

Read chapters 1–5 in the book *From Isolation to Community* by Myles Werntz.

Read the articles by Hunter et al., St. Vil, and Weiler et al.

Charmaine is in her early fifties and has been widowed for four years. Recently she was involved in a motor vehicle accident (MVA) that resulted in her being hospitalized. Due to the nature of her

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

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injuries, she is no longer able to work fulltime as the sales manager for a manufacturing company. In addition, as a result of her limited mobility she spends a lot of time at home and is less active in the community than before the accident. Lastly, Charmaine's primary support is a daughter who lives in a neighbouring community (about an hour away). You are a psychotherapist working in the community (or the chaplain at the hospital where she was treated). As part of her post-hospitalization treatment, Charmaine has been referred to you because it appears that she may be withdrawing from life. What else do you need to know about Charmaine's life? Are there any concerns that may need to be assessed, monitored, treated, or referred to another provider? Discuss any points of intersection between the Case Study and the assigned readings.

**Pastoral Studies:**

Read *From Isolation to Community* by Myles Werntz in its entirety.

The onset of the COVID19 pandemic in late 2019 and early 2020 changed established social patterns in all sectors of society. Because so much of the work of churches and other religious communities occurs within situations that involve the gathering of people, religious communities experienced these social changes as being particularly disruptive. Indeed, these disruptions would have had an impact on the processes of community described in Werntz's book. Curiously, despite these disruptions some churches found new ways to create a sense of community. Admittedly, some of these 'experiments' worked better than others.

Reflect on what Werntz has to say about the nature of community and imagine ways in which these principles, values, and characteristics might be useful in shaping religious communities in the current post-pandemic reality.

**6.3.2. Case Study #2**

**Due: Nov 8, 2023**

**Counselling & Spiritual Care: Charmaine's Story, Part Two**

Read *Spiritual Caregiving as Secular Sacrament* by Ray Anderson.

In your initial meeting with Charmaine you obtained a fuller story of her life. During that assessment you inquired about her life before the accident as well as the physical, psychological, and social effects impact the accident has had on her life—i.e., evidence of a serious disorder of thought, cognition, mood, emotional regulation, perception or memory. Based on this assessment you and she agreed on an appropriate treatment plan.

Charmaine began the fifth session by telling you that she is starting to think more clearly and to feel better about life. She went on to say that one evidence of this is the fact that she is actively acknowledging the grief she lives with following the death of her husband as well as her premature retirement from her career and selling the home that she loved—both due to the physical limitations resulting from the accident. She also informed you that she doesn't want to merely "adjust to the new realities of her life." Rather, she wants to forge a new life that allows her to both honour the past as well as create a new sense of purpose and meaning for herself.

Discuss any points of intersection between the Case Study and the assigned reading.

**Pastoral Studies:**

Read *Slow Kingdom Coming* by Kent Annan and *Forgive Us* by Cannon et al.

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You are the pastor of a downtown church in a mid-sized city. As part of its efforts to minister to the community, your church is open every day at noon to provide the people who work, shop, and live in the downtown core a place to sit and reflect. About six months ago a member of the community who has openly questioned the place of religion in modern life came in and sat in the silence for about an hour. About a month later they returned. In time the frequency of their visits increased to once or twice a week. A couple of weeks' ago this individual approached you as you were closing the building and indicated that they wanted to speak with you.

In your first meeting this person was open and said "Reverend, I am not into religion and I don't believe in God. I only started to come and sit in your chapel because I was looking for a peaceful place to sit and think." 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. Don't get me wrong, I am not into feel-good religion. However, the fact is, I know I need to change and I know I need someone to help me." When you asked them 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.

### 6.3.3. Case Study #3

**Due: Nov 29, 2023**

#### **Counselling & Spiritual Care:** Charmaine's Story, Part Three

Read chs. 5–9, and ch. 12 of *Spirit in Session* by Jones.

Read the articles by Mutter, Sobczak and West, and Strohmaier et al.

Part way through the first session Charmaine informs you that she was raised going to church and has given up on religion. She states that she is aware that you are a religious person and that she has no interest in religion being part of her counselling.

In the sixth session Charmaine tells you that one of her friends has connected her with a website that coaches people in the practice of mindfulness. She said she has been practicing mindfulness meditation for the last three weeks and that she finds this practice to be very relaxing. She also stated that these mindfulness meditations have made her aware that even if she is not a religious person that there is something in her that is inherently spiritual.

During her eighth counselling session Charmaine talked at length about the MVA, the legal process for getting money out of the insurance company, and the other driver's refusal to accept responsibility for the accident. At one point she looks up and says, "I guess I could forgive them, but I don't think I am ready to do that. I think I am afraid that if I forgive her that she will get off easy. I suspect I am holding on to my anger and resentment because I don't want her to have *easy forgiveness*. I think that is like the easy religion that I grew up with, it never changed anyone."

#### **Pastoral Studies:**

Read *Soulful Spirituality* by Benner.

Bob and Lisa are the parents of two children, ages 12 & 9, and members of your church. They purposefully purchased a home in a neighbourhood where everything, schools, shopping, and the church were in walking distance. Up until two years ago Bob and Lisa enjoyed going with their children after supper to a park about four blocks from home. One evening, Bob took their children

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on his own. Near dusk they headed home and stopped at the traffic light and waited for their turn to cross the road. They got about halfway across when one of the children stopped to pick something off the road. Aware that their children weren't beside him, Bob paused and looked backwards. That was when a driver made a right-hand turn and hit him, knocking him to the ground. Bob was taken to the hospital for assessment where it was determined that he had a broken hip and injuries to his lower back.

Today, two years later, Bob and Lisa are thankful their children were not injured. Bob's injuries, however, continue to place a heavy burden on the household. Bob still experiences significant pain in his hip and lower back. As a result, he continues to receive physiotherapy and he is only able to work part-time. To compensate for his lost wages, Lisa, who had been working part-time, is now working full-time. More significantly, however, they talk about how his injuries mean that the family cannot enjoy the active lifestyle they used to have, noting that they haven't been camping, gone on a nature hike, or spent a day at the beach since his injury. In addition, Bob tells you that he lives in a state of physical, mental, and emotional exhaustion and he feels spiritually lost. He tells you that he identifies with biblical character Job, both his grief and his frustration with his friends, and that sometimes it feels like he (Bob) is sitting in a pile of ashes.

## **7. COURSE ADMINISTRATION:**

### ***AODA***

In accordance with the Accessibility for Ontarians with Disabilities Act (AODA), the content of this course is intended to be accessible to all students who are enrolled in the course, including those with disabilities. If a student requires accommodation to participate fully in this course, that student is to contact SAS at McMaster University, who will then work directly with the McMaster Divinity College Registrar to negotiate reasonably appropriate accommodation for the student. The MDC Registrar will communicate with faculty regarding necessary accommodations. Please note that an accommodation is not retroactive and must be requested in advance to allow sufficient time for implementation.

### ***Academic Honesty***

Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one's own (regardless of the means of its production) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student's dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

### ***Gender Inclusive Language***

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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 gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSV (2021), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

### **Written Work:**

- **Style Guide:** 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 <https://mcmasterdivinity.ca/resources-forms/mdc-style-guide/>.
- **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 3% or 1/3 of a letter grade for each additional 10% a paper exceeds the stipulated word count.
- **Late Penalties:** Late assignments will receive a deduction of 2% per day.
- **Mode of Submission:** Students are directed to submit their assignments directly to the professor's college email account.

### **8. SELECT BIBLIOGRAPHY:**

#### **Counselling & Spiritual Care:**

Bueckert, Leah Dawn, and Daniel Schipani, eds. *Spiritual Caregiving in the Hospital: Windows to Chaplaincy Ministry*. 3rd ed. Kitchener, ON: Pandora, 2022.

Coyte, Mary Ellen, et al. eds. *Spirituality, Values and Mental Health: Jewels for the Journey*. London, UK: Jessica Kingsley, 2007.

Fitchett, George. *Assessing Spiritual Needs: A Guide for Caregivers*. Lima, OH: Academic Renewal, 2002.

Frame, Marsha Wiggins. "Spiritual and Religious Issues in Counseling: Ethical Considerations." *The Family Journal: Counseling and Therapy for Couples and Families* 8 (2000) 72–74.

Griffith, James L., and Melissa Elliott Griffith. *Encountering the Sacred in Psychotherapy: How to Talk with People about Their Spiritual Lives*. New York: Guilford, 2003

Hodge, David R. *Spiritual Assessment: Handbook for Helping Professionals*. Botsford, CN: North American Association for Christians in Social Work, 2003.

Noth, Isabelle, et al., eds. *Pastoral and Spiritual Care Across Religions and Cultures / Seelsorge und Spiritual Care in Interkultureller Perspektive*. Göttingen, Germany: Vandenhoeck and Ruprecht, 2017.

Onedera, Jill Duba, ed. *The Role of Religion in Marriage and Family Counseling*. New York: Routledge, 2008.

Pargament, Kenneth I. *The Psychology of Religion and Coping: Theory, Research, Practice*. New York: Guilford, 1997.

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———. *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*. New York: Guilford, 2011.

Sandage, Steven J., and Brad D. Strawn, eds. *Spiritual Diversity in Psychotherapy: Engaging the Sacred in Clinical Practice*. Washington, DC: American Psychological Association, 2022.

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Sperry, Len. "Integrating Spiritual Direction Functions in the Practice of Psychotherapy." *Journal of Psychology and Theology* 31 (2003) 3–13. DOI: 10.1177/009164710303100101.

VanKatwyk, Peter L. *Spiritual Care and Therapy: Integrative Perspectives*. Waterloo, ON: Wilfrid Laurier University, 2003.

Walsh, Froma, ed. *Spiritual Resources in Family Therapy*. New York: Guilford, 1999.

#### **Pastoral Studies:**

Anderson, Ray S. *An Emergent Theology for Emerging Churches*. Downers Grove, IL: InterVarsity, 2006.

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