

## THEO5948 Theology and Counseling Theories

Fr 19:00 - 21:15 Esther Lee Bldg 205

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Course homepage: Blackboard

e-Submission of Assignments: VeriGuide

### Course Outline

**Aims:** The core of this course is built around the interface between theology and “secular” (or general) counseling. It aims to

1. familiarize students with a range of (“secular”) therapeutic models;
2. enhance students’ competence to read these models theologically.

### **Learning Outcomes:**

- 1 Students will gain basic understanding on several models of secular counseling;
- 2 Students will learn the critical skills to theologize counseling theories with a mutually critical correlational perspective.
- 3 Students will start to appreciate the possibilities of integration between social scientific theories and theological traditions.
- 4 Students will gain a basic understanding on the meaning and how-to of reflective practice.

### **Assessment:**

- 1 Take Home Examination 50% (deadline: 2 weeks after the last lecture; Submitted to VeriGuide)
- 2 Book Review 40% (deadline: 2 weeks after the last lecture; Submitted to VeriGuide)
  - 2.1 Choose any one book among the following:
    - 2.1.1 Cooper, T. D. (2003). *Sin, pride, & self-acceptance: the problem of identity in theology & psychology*. Downers Grove, Ill.: IVP.
    - 2.1.2 Cooper, T. D. (2006). *Paul Tillich and psychology: historic and contemporary explorations in theology, psychotherapy, and ethics* (1st ed.). Macon, GA: Mercer University Press.
    - 2.1.3 Cooper, T. D. (2007). *Dimensions of evil: contemporary perspectives*. Minneapolis: Fortress.
    - 2.1.4 Cooper, T. D. (2009). *Reinhold Niebuhr and psychology: the ambiguities of the self*. Macon, GA: Mercer University Press.
    - 2.1.5 Cooper, T. D. (2012). *Grace for the injured self: the healing approach of Heinz Kohut*. Cambridge, U.K.: Lutterworth.
    - 2.1.6 Kwan, S. S. M. (2016). *Negotiating a Presence-Centred Christian Counselling: Towards a Theologically Informed and Culturally Sensitive Approach*. Newcastle” Cambridge Scholars.
    - 2.1.7 Lester, A. D. (2003). *The angry Christian: a theology for care and counseling*. Louisville, Ky.: Westminster John Knox.
  - 2.2 Number of words: not more than 2000
  - 2.3 Suggested Book Review Format:<sup>1</sup>

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<sup>1</sup> Swanson, D. M. (2010). Appreciating and Writing Book Reviews. Accessed 1 December 2017. [www.narnia3.com](http://www.narnia3.com).

The following is a suggested format for a book review. There are no particular rules here, but all of the items in this outlines should be covered somewhere.

- *Introduction:* Introduce the issues under discussion and the book to be reviewed.
- *Part One:* Introduce the Author (background, education, experience, general qualifications to write this book).
- *Part Two:* Examine and evaluate the physical structure of the book.
- *Part Three:* Examine and evaluate the contents of the book with critical interaction.
- *Conclusion:* Pull all of your work together and write a concluding summary. Also, don't forget to tell the reader if you liked the book and recommend it or not, who might or might not benefit from the book.

## 2.4 Assessment Rubrics:<sup>2</sup>

Criteria	Unacceptable Lacking basics	Basic Adequate, but more is expected at this level	Proficient Well informed and skillfully executed	Exemplary Worthy to be imitated	Weight
<b>Writing Style and Format</b>	Regular and widespread violations of the Style Guide. Poor sentence and paragraph construction that interfere with clarity.	Largely adheres to the Style Guide, a few minor errors. Writing is essentially correct grammatically; syntax doesn't interfere with understanding.	Well executed in terms of style. Grammar and syntax commensurate with graduate-level work. Varied vocabulary and use of technical terms.	Well executed in terms of style. Excellent grammar; precise vocabulary and use of technical terminology.	10%
<b>Evaluation of Book Structure</b>	Superficial or no evaluation of the structure of the book in terms of back matter.	Limited evaluation of back matter, but little evaluation of its relevance or thoroughness (esp. in bibliography).	Thorough discussion and evaluation of back matter and bibliography. Shows some outside research into the field.	Thorough and well thought out discussion of back matter. Evidences thorough evaluation of the bibliography and references.	15%
<b>Evaluation of the Author(s) Purpose, Goals, and Methodology</b>	Superficial or little interaction with the author's actual purpose and goals. Unwarranted assumptions by the reviewer. Few or no quotations from author	Useful evaluation; quotes the author in appropriate places. Concerned with the author's actual purposes.	Thorough presentation of the author's purpose, goals, and methodology. Excellent and appropriate quotations.	Excellent and detailed examination of the author's purpose, goals, and methodology. Argumentation is presented in a solid, logical manner, well documented and insightful.	25%
<b>Evaluation of the Content and Argumentation</b>	Superficial evaluation, self-evident or banal comments (either positive or negative). Lacks quotations. Shows little grasp of the author's argument.	Acknowledges and grasps the author's arguments, makes an attempt at proper evaluation, and begins to ask good questions. Some quotations, but only marginally used.	Detailed evaluation of the content and argumentation. Asks and begins to answer penetrating questions. Demonstrates a clear understanding of the work. Excellent use of quotations.	Excellent and detailed examination of the content and argumentation. Probing questions and answers presented in a solid, logical manner; well documented and insightful. Excellent use of quotations.	25%
<b>Critical Interaction and Conclusion</b>	Superficial or self-obvious conclusion. Does not ask and answer penetrating questions, little or no interaction with the books critical issues.	A clearly presented but unremarkable conclusion. Minimal interaction with the material, but a start.	A clear and coherent presentation; a proper critical evaluation. A thoroughly thought-out and logically presented conclusion.	Demonstrates a compelling grasp of material. Makes an excellent evaluative presentation of the contents. The conclusion is clear and compelling.	25%

<sup>2</sup> Ibid.

**Plagiarism:**

- 1 Proven plagiarism will earn you a failing grade in this course. You may visit <http://www.cuhk.edu.hk/policy/academichonesty/> to see how *plagiarism* is defined in the CUHK context.
- 2 Students must submit their written assignments also to the VeriGuide. A print out of receipt and signed Academic Honesty Declaration Statement from VeriGuide (received via e-mail after you have submitted your assignment) to their lecturer.

**Contents:**

Theme	Topics
Introduction I	Introduction: class discussion on Soul and Afterlife
Introduction II	Models of Integration between Theology and Secular Sciences
<i>A Recent Trend</i>	On “Common Factors Debate”— <i>therapy as religious experience and God as the Healer</i>
<i>Theological reflection on therapeutic models</i>	On Person Centered Therapy— <i>Acceptance and God’s Nature</i>
	On REBT— <i>the experiential language of sin</i>
	On Gestalt therapy— <i>Theological Reflection on “Presence”</i>
	On Logo-Therapy— <i>Meaning of Suffering</i>
	On some forms of healing associated with the New Age Movement (Family Constellation & Hypnosis)— <i>Theology and Paranormality/Parapsychology</i>
	Narrativity in Counseling and the Problem of the Self—the theology of <i>Imago Dei</i>
<i>Selected Topics</i>	Mindfulness, Neuroplasticity and the theology of Religious Experience
	Intellectual Disability (or Mental Retardation), Theology of Disability, and Theology & Practice of Conversion
	Class Discussion

**Book List (Selected):**

- Adams, J. E. (1979). *A theology of Christian counseling: more than redemption*. Phillipsburg, N.J.: Presbyterian and Reformed.
- Bandler, R., & Grinder, J. (1975-1976). *The structure of magic*. Palo Alto, Calif.: Science and Behavior.
- Benner, D. G. (1987a). *Christian counseling and psychotherapy*. Grand Rapids, Mich.: Baker.
- Benner, D. G. (1987b). *Psychotherapy in Christian perspective*. Grand Rapids, MI: Baker.
- Benner, D. G. (1998). *Care of souls: revisioning Christian nurture and counsel*. Grand Rapids, Mich.: Baker.
- Bingaman, K. A. (2014). *The power of neuroplasticity for pastoral and spiritual care*. Plymouth, UK: Lexington.
- Browning, D. S. (1966). *Atonement and psychotherapy*. Philadelphia: Westminster.<sup>3</sup>
- Browning, D. S. (1987). *Religious thought and the modern psychologies: a critical conversation in the theology of culture*. Philadelphia, Pa.: Fortress.
- Browning, D. S., Evison, I. S., & Park Ridge Center (Ill.). (1991). *Does psychiatry need a public*

<sup>3</sup> The entire book is available online at <http://www.religion-online.org/showbook.asp?title=2242>.

*philosophy?* Chicago: Nelson-Hall Publishers in association with the Park Ridge Center for the Study of Health Faith and Ethics.

- Bufford, R. K. (1981). *The human reflex: behavioral psychology in biblical perspective* (1st ed.). San Francisco: Harper & Row.
- Capps, D. (1983). *Life cycle theory and pastoral care*. Philadelphia: Fortress Press.
- Capps, D. (1998). *Living stories: pastoral counseling in congregational context*. Minneapolis, MN: Fortress.
- Carter, J. D., & Narramore, B. (1979). *Integration of psychology and theology*. Grand Rapids, MI: Zondervan.
- Clebsch, W. A., & Jaekle, C. R. (1983). *Pastoral care in historical perspective*. New York: J. Aronson: Distributed by Scribner.<sup>4</sup>
- Cooper, T. D. (2003). *Sin, pride, & self-acceptance: the problem of identity in theology & psychology*. Downers Grove, Ill.: IVP.
- Cooper, T. D. (2006). *Paul Tillich and psychology: historic and contemporary explorations in theology, psychotherapy, and ethics* (1st ed.). Macon, GA: Mercer University Press.
- Cooper, T. D. (2007). *Dimensions of evil: contemporary perspectives*. Minneapolis: Fortress.
- Cooper, T. D. (2009). *Reinhold Niebuhr and psychology: the ambiguities of the self*. Macon, GA: Mercer University Press.
- Cooper, T. D. (2012). *Grace for the injured self: the healing approach of Heinz Kohut*. Cambridge, U.K.: Lutterworth.
- Corbett, L. (1996). *The religious function of the psyche*. London; New York: Routledge.
- Corey, G. (2005). *Theory and practice of counseling and psychotherapy* (7th ed.). Australia; Belmont, CA: Thomson/Brooks/Cole.
- Cormier, L. S., Nurius, P., & Cormier, L. S. (2003). *Interviewing and change strategies for helpers: fundamental skills and cognitive behavioral interventions* (5th ed.). Pacific Grove, CA: Thomson/Brooks/Cole.
- Dryden, W. (2002). *Handbook of individual therapy* (4th ed.). London; Thousand Oaks, Calif.: Sage.
- Dueck, A. (Ed.). (2006). *Integrating psychology and theology: research and reflections*
- Dueck, A., & Lee, C. (Eds.). (2005). *Why psychology needs theology- A radical-reformation perspective*. Grand Rapids, MI: William B. Eerdmans.
- Ellis, A., & Bernard, M. E. (1985). *Clinical applications of rational-emotive therapy*. New York: Plenum.
- Erwin, E. (1978). *Behavior therapy: scientific, philosophical, and moral foundations*. Cambridge: Cambridge University Press.
- Fagan, J., & Shepherd, I. L. (1970). *Gestalt therapy now: theory, techniques, applications*. New York: Harper & Row.
- Fleck, J., & Carter, J. D. (Eds.). (1981). *Psychology and Christianity: integrative readings*. Nashville: Abingdon.
- Forsyth, J. (1997). *Faith and human transformation: a dialogue between psychology and theology*. Lanham, Md.: University Press of America.
- Fowler, J. M. (1981). *Stages of faith: the psychology of human development and the quest for meaning*. San Francisco: Harper & Row.
- Fowler, J. M. (1984). *Becoming adult, becoming Christian: adult development and Christian faith*. San Francisco: Harper & Row.
- Fowler, J. M. (1987). *Faith development and pastoral care*. Philadelphia: Fortress.
- Fowler, J. M. (1996). *Faithful change: the personal and public challenges of postmodern life*. Nashville, TN: Abingdon.
- Frankl, V. E. (1964). *Man's search for meaning; an introduction to logotherapy*. London: Hodder and Stoughton.
- Hubble, M. A., Duncan, B. L., & Miller, S. D. (1999). *The heart & soul of change: what works in therapy*. Washington, DC: American Psychological Association.
- Hunsinger, D. V. D. (1995). *Theology and pastoral counseling: a new interdisciplinary approach*. Grand Rapids, Mich.: Eerdmans.
- Jeeves, M. A. (1997). *Human nature at the millennium: reflections on the integration of psychology and Christianity*. Grand Rapids, MI: Baker.

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<sup>4</sup> Not available from CUHK Library (Simon Kwan owns a copy).

- Johnson, E. L., Myers, D. G., & ebrary Inc. (2010). *Psychology & Christianity: five views* (2nd ed.). Downers Grove, Ill.: IVP Academic.
- Jones, S. L. (Ed.). (1986). *Psychology and the Christian faith: an introductory reader*. Grand Rapids, MI: Baker.
- Jones, S. L., & Butman, R. E. (1991). *Modern psychotherapies: a comprehensive Christian appraisal*. Downers Grove, Ill.: InterVarsity.
- Kelsey, M. T. (1973). *Healing and Christianity; in ancient thought and modern times* (1st ed.). New York: Harper & Row.
- Kelsey, M. T. (1995). *Healing and Christianity: a classic study*. Minneapolis: Augsburg.
- Kwan, S. S. M. (2016). *Negotiating a presence-centred christian counselling: towards a theologically informed and culturally sensitive approach*. Newcastle: Cambridge Scholars.
- Lake, F., & Yeomans, M. H. (1987). *Clinical theology: a theological and psychological basis to clinical pastoral care*. New York: Crossroad.
- Lester, A. D. (2003). *The angry Christian: a theology for care and counseling*. Louisville, Ky.: Westminster John Knox.
- McGarrah Sharp, M. A. (2013). *Misunderstanding stories: toward a postcolonial pastoral theology*. Eugene, Oregon: Pickwick.
- McKenny, G. P., & Sande, J. R. (Eds.). (1994). *Theological analyses of the clinical encounter*. Dordrecht, The Netherlands; Boston: Kluwer Academic.
- Myers, D. G., & Jeeves, M. A. (2002). *Psychology through the eyes of faith* (Rev. ed.). San Francisco: HarperSanFrancisco.
- Nichols, M. P., & Schwartz, R. C. (2004). *Family therapy: concepts and methods* (6th ed.). Boston: Pearson/Allyn and Bacon.
- Oden, T. C. (1966). *Kerygma and counseling; toward a covenant ontology for secular psychotherapy*. Philadelphia: Westminster.
- Oden, T. C. (1967). *Contemporary theology and psychotherapy*. Philadelphia: Westminster.
- Paloulzian, R. F. (1983). *Invitation to the psychology of religion*. Glenview, IL: Scott, Foresman and Company.
- Pattison, S. (1988). *A critique of pastoral care*. London: SCM.
- Philipchalk, R. P. (1987). *Psychology and Christianity: an introduction to controversial issues*. Lanham, MD: University Press of America.
- Rogers, C. R. (1995). *On becoming a person: a therapist's view of psychotherapy*. Boston: Houghton Mifflin.
- Sanford, J. A. (1981). *The man who wrestled with god: light from the Old Testament on the psychology of individuation*. New York: Paulist.
- Sanford, J. A. (1992). *Healing body & soul: the meaning of illness in the New Testament and in psychotherapy*. Leominster, England; Louisville, Ky.: Gracewing; Westminster/J. Knox.
- Shafranske, E. P. (1996). *Religion and the clinical practice of psychology* (1st ed.). Washington, DC: American Psychological Association.
- Stevenson, D. H., Eck, B. E., & Hill, P. C. (2007). *Psychology & Christianity integration. Seminal works that shaped the movement*. Batavia, IL Christian Association for Psychological Studies.
- Stewart Van Leeuwen, M. (1985). *The person in psychology: a contemporary Christian appraisal*. Leicester, UK: Inter-Varsity.
- Stone, Howard. *Theological context for pastoral caregiving: word in Deed*. New York: Haworth, 1996.
- Thorne, B. (1998). *Person-centred counselling and Christian spirituality: The secular and the holy*. London: Whurr Publishers.
- Thorne, B. (2002). *The mystical power of person-centred therapy: hope beyond despair*. London ; Philadelphia: Whurr.
- Thorne, B. (2003). *Infinitely beloved: the challenge of divine intimacy*. London: Darton Longman & Todd.
- Thorne, B. (2012). *Counselling and spiritual accompaniment: bridging faith and person-centred therapy*. Chichester, West Sussex: Wiley.
- Tillich, P. (1984). *The meaning of health: essays in existentialism, psychoanalysis, and religion*. Chicago: Exploration.

- Van de Kemp, H. (1996). *Historical perspective: religion and clinical psychology in America*. In E. P. Shafranske (Ed.), *Religion and the clinical practice of psychology* (pp. 71-112). Washington, DC: American Psychological Association.
- Vanderstoep, S. W. (Ed.). (2003). *Science and the soul. Christian faith and psychological research*. Lanham, MD: University Press of America.
- Watts, F. N. (2002). *Theology and psychology*. Aldershot, England; Burlington, VT: Ashgate.
- Watts, F. N., Nye, R., & Savage, S. B. (2002). *Psychology for Christian ministry*. London; New York: Routledge.

## Journals (Selected)

*International Journal for the Psychology of Religion*

*International Journal of Practical Theology*

*Journal for the scientific Study of Religion*

*Journal of Pastoral Counseling*

*Journal of Psychology and Christianity*

*Journal of Psychology and Theology*

*Journal of Religion and Health*

*Pastoral Psychology*

*Practical Theology*

*Religion and Theology*

《教牧期刊》。香港：建道神學院。

## Selected Writings by Simon S. M. KWAN

- (1999)。構解輔導法：幫助有情緒問題的會友。《教牧分享》，116, 6-9。
- (2001)。糾纏不清的牧養學用語。《基道閱讀》，22, 1-3。
- (2002)。《半掩心窗：一個神學人／輔導者看生命》。香港：基督教文藝。
- (2003a)。在身分危機中重構「牧養關顧」：布朗寧的獻議。《山道期刊》，6(2), 13-32。
- (2003b)。牧養離婚者：牧者的掙扎。《信息》，252, 5。
- (2005)。仁愛和諧—基督教看家庭。載於《香港六宗教領袖座談會—宗教信仰與和諧家庭》，周景勳主編：11-16。香港：香港基督教協進會，香港六宗教領袖座談會。
- (2005)。宗教禮儀與牧養關顧。載於羅杰才(編)，《院牧服務與全人醫治文集》(pp. 112-116)。香港：香港醫院院牧事工聯會。
- (2007a)。Magic or not? Towards an analogical approach to understanding change-oriented pastoral counseling. *International Journal of Practical Theology*, 10(2), 178-194.
- (2007b)。Clinical efficacy of ritual healing and pastoral ministry. *Pastoral Psychology*, 55(6), 741-749.
- (2007c)。充滿接納的社群在復康過程中的角色—靈性與罪惡和癮好的神學論述。載於《「化危為機」：香港賭博的問題與契機》，莫玉蘭、何秉光編：103-116。香港：工業福音團契。
- (2008)。主必醫治—論「牧養輔導」的獨特性。《天風》(上海：《天風》) 328：40-43。(與盧龍光合著)
- (2008)。在乎盼望。《天風》(上海：《天風》)，330，38-40。(與盧龍光合著)
- (2008)。求主赦免。《天風》(上海：《天風》)，332，26-27。(與盧龍光合著)
- (2008)。走出沉溺。《天風》(上海：《天風》)，336，28-29。(與盧龍光合著)
- (2008)。牧養憂鬱者。《天風》(上海：《天風》)，334，28-29。(與盧龍光合著)
- (2008)。天災人禍之后—牧養受重創者。《天風》，342，42-44。(與盧龍光合著)
- (2008)。夫唱婦隨(上)—牧養及輔導已婚信徒。《天風》，344，46-48。(與盧龍光合著)
- (2008)。你的杖·你的杆—哀傷輔導。《天風》，346，32-34。(與盧龍光合著)
- (2008)。覆水難收—牧養及輔導離婚者。《天風》，348，38-40。(與盧龍光合著)
- (2009a)。願教會成為治療群體。《天風》，350，58-60。(與盧龍光合著)
- (2009b)。論以盼望為本的基督教輔導中的正向心理學。《山道期刊》，12 (1)，25-46。
- (2009c年8月9日)。基督教殯葬禮儀的實踐與神學——點反思。《基督教週報》，2346。

- 23 (2010a). Hope for the dead: Protestant death rituals and the psychology of the continuing bond. *International Journal of the Humanities*, 8(8), 1-13.
- 24 (2010b). Interrogating "hope": Pastoral theology of hope and positive psychology. *International Journal of Practical Theology* (Berlin; New York: Walter de Gruyter), 14, 46-66.
- 25 (2010c)。《危機中見盼望：危機輔導的理論與實踐指南》。香港：基督教文藝。
- 26 (2011a)。哀傷輔導的突破：與摯愛亡者延繫的盼望。載於姚鏡鴻(編)，《病榻旁的故事》(頁 101-106)。香港：伊利沙伯醫院院牧事工。
- 27 (2011b)。從衛斯理約翰的東、西救恩思想看濫賭及濫賭者之責任問題。載於 何威達(編)，《從亞洲循道衛理宗看社會倫理》(頁 63-86)。新加坡：新加坡基督教衛理公會。
- 28 (2016). *Negotiating a Presence-Centred Christian Counselling: Towards a Theologically Informed and Culturally Sensitive Approach*. Newcastle, UK: Cambridge Scholars.

#### TRANSLATION SERIES (CHIEF EDITOR)

1. (2003)。《醫治哀傷：與失去摯愛的人同行》。Sara Wengerd 著，石彩燕譯。香港：基督教文藝。
2. (2004)。《力不從心時》。Ellen Banks Elwell & Joan Bartel Stough 著，潘綺媚譯。香港：基督教文藝。
3. (2005)。《如何寬恕？》。John Monbourquette 著，山泉譯。香港：基督教文藝。
4. (2005)。《易構—牧養關顧的新方法》。Donald Capps 著，譚偉光譯。香港：基道。
5. (2005)。《盼望為本的婚姻輔導》。Everett L. Worthington 著，石彩燕譯。香港：基督教文藝。
6. (2006)。《鮮活故事：教會裏的牧養輔導》。Donald Capps 著，李金好譯。香港：基道。
7. (2007)。《共譜盼望樂章》。Andrew D. Lester 著，石彩燕譯。香港：基督教文藝。
8. (2007)。《構解牧養輔導》。Charles A. Kollar 著，李娛香等譯。香港：基督教文藝。
9. (2008)。《短期牧養輔導》。Howard W. Stone 著，李金好譯。香港：基道。
10. (2011)。《生命猶如文本：以詮釋學再思牧養輔導》。Charles V. Gerkin 著，羅燕明譯。香港：基道。
11. 2010。《鐵窗內的心靈世界—香港基督教監獄事工面面觀》。Tobias Brandner 著。香港：基道。
12. 主編。(2005)。《靈性、宗教及全人健康：超越臨界狀況》。香港：商務。

## **Contact Details for Teachers**

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