

THEO5948 Theology and Counseling Theories 2025-2026 T2

7/1, 14/1, 21/1, 28/1, 4/2, 11/2, 25/2, 11/3, 18/3, 25/3, 1/4, 8/4, 15/4

No Class on Public Holidays
No Class on 4 March (Reading Week)

Wednesday 7pm
Esther Lee Bldg 308
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Course homepage: Blackboard

All assignments must be submitted to Blackboard & VERIGUIDE

No hardcopy is required

Aims

This course is founded on the belief that a sound theology must be deeply engaged with the lived realities of human experience, and that understanding the dynamics of human behavior is a cornerstone of effective leadership and service. Academically, we treat psychological theories as vital interlocutors that help ground abstract theological concepts—such as sin, grace, and personhood—in the observable patterns of human behavior. Ministerially, this critical engagement allows students to move beyond generic spiritual answers, equipping them to address specific human struggles with precision and empathy. By bringing the insights of clinical observation into dialogue with the wisdom of the Christian tradition, students are prepared to offer a witness that is not only theologically sound but deeply resonant with the complexities of the lives they are called to serve or study.

This course thus explores the dynamic interface between Christian theology and general counseling theories. It is designed to:

1. Survey a range of counseling models and psychological theories;
2. Equip students with the competence to critically evaluate these models through a theological lens;
3. Investigate the potential for interdisciplinary dialogue, demonstrating how theology and psychology can engage one another to deepen our understanding of the human condition.

Expected Learning Outcomes

Upon successful completion of this course, students will be able to:

1. **Demonstrate** a working knowledge of the core tenets and methodologies of several secular counseling models.
2. **Apply** critical skills to evaluate counseling theories using a mutually critical correlational perspective.
3. **Synthesize** insights from social scientific theories and theological traditions to articulate possibilities for integration.

4. **Engage** in theological reflection, demonstrating an understanding of the principles and application of reflective practice.
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Topics Covered

Part I: Selected Counseling Models

1. **Grief Counseling:** Issues of the Soul, Theologies of Afterlife, and the "Quantum Soul" hypothesis.
2. **Person-Centered Therapy:** The concept of Acceptance in light of the Doctrine of God.
3. **Gestalt Therapy:** The theology of "Presence" and the incarnation of the moment.
4. **Rational Emotive Behavior Therapy (REBT):** Tillich on Heteronomy and Niebuhr on Sin.
5. **Logotherapy:** Suffering and Meaning viewed through the Theology of Holy Saturday.
6. **Dementia and End-of-Life Care:** Theological anthropology and Personhood.
7. **Family Constellations:** Theology encountering the Paranormal and Parapsychological.

Part II: Selected Everyday Behaviors

8. **Collective Memory:** The Frankfurt School debate, the memory of victims, and the theology of Forgiveness.
 9. **The Dunning-Kruger Effect:** The inflation of self-confidence vs. actual competence, and pride as a Deadly Sin.
 10. **Narcissism, Perfectionism & Procrastination:** Kohut's insights encountered by Trinitarian and Relational Theology.
 11. **Emotional Blackmail:** Spiritual abuse and the hermeneutics of control.
 12. **Addiction and its Neurobiology:** The interplay of Sickness, Bondage, and Moral Responsibility.
 13. **The Wounded Healer:** Counter-transference and the theology of redemptive vulnerability.
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Assignment x 2: (Deadline of ALL assignments: Two weeks after the last class)

1 Book Review x 1 (60%)

1.1 Select one book from the following approved list—

- 1.1.1 Browning, Don S., and Terry D. Cooper. *Religious Thought and the Modern Psychologies*. 2. ed. Minneapolis, Minn: Fortress Press, 2004.
- 1.1.2 Cooper, Terry L. *Don Browning and Psychology: Interpreting the Horizons of Our Lives*. Macon (Ga.): Mercer university press, 2011.
- 1.1.3 Johnson, Eric L., David G. Myers, and Stanton L. Jones. *Psychology and Christianity: Five Views*. 2nd ed. Spectrum Multiview Book Series.

Westmont: InterVarsity Press, 2010.

- 1.1.4 McMinn, Mark R. *Psychology, Theology, and Spirituality in Christian Counseling*. Revised and Updated. Carol Stream, IL: Tyndale House Publishers, 2011.
- 1.1.5 McRay, Barrett W., Mark A. Yarhouse, and Richard E. Butman. *Modern Psychopathologies: A Comprehensive Christian Appraisal*. Second edition. With Cindy Kiple. Christian Association for Psychological Studies Bks. Downers Grove, Illinois: IVP Academic, 2016.
- 1.1.6 Webb, Marcia, and John Swinton. *Toward a Theology of Psychological Disorder*. Eugene: Wipf and Stock Publishers, 2017.
- 1.1.7 Woggon, Frank. *The Empathic God*. 1st ed. Bloomfield: Augsburg Fortress Publishers, 2024.

1.2 Guidelines: Critical Book Review

1.2.1 **Word Count:** around 3,000 words (excluding footnotes/bibliography)

1.2.2 Structure of the Review

1.2.2.1 Introduction (approx. 300 words)

1.2.2.1.1 **Bibliographic Context:** Introduce the book, author(s), and their credentials.

1.2.2.1.2 **The Hook:** Why is this book relevant to the current landscape of Christian counseling or theology?

1.2.2.1.3 **The Thesis:** State the author's primary thesis (one sentence) and provide *your* one-sentence thesis regarding the quality and validity of the book. (e.g., "*While [Author] provides a robust framework for..., they ultimately fail to account for...*")

1.2.2.2 Comprehensive Summary (approx. 600–800 words)—*Note: Do not simply go chapter by chapter. Synthesize the main themes.*

1.2.2.2.1 What is the author's primary methodology?

1.2.2.2.2 How does the author define key terms (e.g., soul, psyche, sin, pathology, health)?

1.2.2.2.3 What is the author's proposed model for engaging theology and psychology?

1.2.2.3 Critical Interaction & Theological Analysis (approx. 1,200–1,500 words)—*This is the core of your assignment.* You must evaluate the book based on course concepts. Discuss the following:

1.2.2.3.1 **Theological Anthropology:** What view of human nature does the text presuppose? Is it consistent with orthodox Christian theology? Does it lean too heavily on determinism (psychology) or volitional sin (theology)?

1.2.2.3.2 **Method of Integration:** How does the author relate theology to psychology? (e.g., Are they treating them as enemies, allies, or separate spheres?)

1.2.2.3.3 **Strengths:** Where is the author most convincing? What unique contributions do they make to the field?

1.2.2.3.4 **Weaknesses:** Are there theological gaps? Is the psychological research outdated or misused? Are there logical inconsistencies?

1.2.2.4 **Practical Application & Conclusion (approx. 400 words)**

1.2.2.4.1 **Ministry Relevance:** How would this book shape the practice of a pastor or a Christian counselor?

1.2.2.4.2 **Audience:** Who should read this book? (Academics, lay counselors, licensed clinicians?)

1.2.2.4.3 **Final Verdict:** Summarize your overall assessment.

1.2.3 **Formatting and Technical Details**

1.2.3.1 **Style Guide:** Chicago Manual of Style 17th edition (notes and bibliography)

1.2.3.2 **Title Page:** Include your name, student ID, course name, date, and the bibliographic citation of the book being reviewed.

1.2.4 **Some Tips for Managing the Word Count**—Writing 3,000 words on a single book can be challenging. To avoid "fluff," consider the following:

1.2.4.1 **For Multi-View Books (e.g., Johnson):** Do not try to summarize every view equally. Summarize the structure, then choose 1 or 2 views to critique deeply in comparison to the others.

1.2.4.2 **For Specific Topics (e.g., Webb):** Focus on how their specific theology of, say, "disorder" challenges traditional theology.

1.2.4.3 **Quote Sparingly:** Do not fill space with block quotes. Paraphrase the author's ideas and reserve quotes for controversial or brilliantly stated points.

1.3 **Grading Criteria (Rubric Summary)**—Your review will be graded on:

1.3.1 **Comprehension (20%):** Did you accurately understand and represent the author's arguments?

1.3.2 **Theological Depth (30%):** Did you engage with the text using robust theological categories?

1.3.3 **Critical Thinking (30%):** Did you move beyond praise/blame to analyze the *validity* and *logic* of the arguments?

1.3.4 **Integration (10%):** Did you successfully connect the material to the practice of counseling?

1.3.5 **Clarity & Style (10%):** Grammar, flow, formatting, and adherence to word count.

2 **AI Assignment: The "Devil's Advocate" Debate (40%)**

2.1 **Task:** Students choose a topic (e.g., 'Addiction is a disease, not a sin') and instruct the AI to argue against their position. Subsequently, the students engage in a debate with the AI, advocating for their own stance.

2.2 **The Student's Job:** Students submit the transcript of the debate along with a 1,000-word analysis. They must evaluate the strength of the AI's theological logic. For example, did the AI correctly understand "Bondage of the Will"? Did it misuse scripture?

2.3 **Tips (Integration with Assignment 1):** To deepen their critical engagement, students may choose to utilize the text from their Book Review (i.e., assignment 1) as a foundation for this debate. However, this is entirely optional, and students may select an unrelated theological issue if they prefer.

2.4 **Learning Goal:** Spotting the "dangers" of popular reasoning or ungrounded theology.

Academic Honesty and Plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>.

With each assignment, students are required to submit a signed [declaration](#) that they are aware of these policies, regulations, guidelines and procedures.

- For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment.
- Students should be fully aware that their work may be investigated by AI content detection software to determine originality.
- Students are fully aware of the AI approach(es) adopted in the course. In the case where some AI tools are allowed, students have made proper acknowledgment and citations as suggested by the course teacher.

Only the final version of the assignment should be submitted via VeriGuide.

Policy on the Use of Artificial Intelligence

(ref. https://www.aqs.cuhk.edu.hk/documents/A-guide-for-students_use-of-AI-tools.pdf)

In this course, students are permitted and encouraged to use Artificial Intelligence (AI) tools as a sophisticated learning aid for specific tasks, such as brainstorming, synthesizing research, and improving writing style. The judicious use of AI can enhance learning by allowing students to focus on higher-order theological tasks, critical analysis, and ethical reflection.

However, academic integrity is paramount. Students are strictly prohibited from submitting unedited AI-generated text as their own original work. All work submitted must reflect the student's own critical engagement and intellectual contribution.

Citation and Acknowledgement:

In accordance with CUHK's Approach 3, which states, "Students are allowed to use AI tools in any learning activities and/or assessments as long as they explicitly cite or otherwise acknowledge the use of these tools," students are required to cite their use of AI. This includes:

- **Model Used:** Clearly state the name and version of the AI tool(s) used (e.g., ChatGPT 4.0, Google Gemini, Anthropic Claude).
- **Description of Prompts/Process:** Provide a brief description of how the AI tool was used, including the prompts or queries entered and the specific stage of the assignment where AI was employed (e.g., used for brainstorming case study approaches, to summarize counseling theories, to refine client communication strategies).
- **Ethical Considerations:** Students must adhere to ethical principles when using AI, including accountability for the content generated, transparency in its use, and ensuring data privacy and confidentiality when sharing information with AI tools. Special attention should be paid to client confidentiality and sensitive information when considering AI applications in counseling.

Allowed AI Tools:

Students are encouraged to explore and utilize various reputable AI tools available. Examples include, but are not limited to, large language models like ChatGPT (OpenAI), Gemini (Google), Claude (Anthropic), and Perplexity AI. Students should exercise discretion and critical judgment when

selecting and using AI tools, prioritizing those that offer transparency in their data handling and model training, especially concerning sensitive client data.

Recommended Readings

Integration of Theology and Psychology

Benner, David G., and Jeffrey M. Brandsma, eds. *Psychotherapy in Christian Perspective*. Grand Rapids, Mich: Baker, 1987.

Browning, Don S. *Atonement and Psychotherapy*. Philadelphia: Westminster Press, 1966.

Browning, Don S., and Terry D. Cooper. *Religious Thought and the Modern Psychologies*. 2. ed. Minneapolis, Minn: Fortress Press, 2004.

Browning, Don S., Ian S. Evison, and Park Ridge Center for the Study of Health, Faith, and Ethics, eds. *Does Psychiatry Need a Public Philosophy?* Chicago: Nelson-Hall Publishers in association with the Park Ridge Center for the Study of Health, Faith, and Ethics, 1991.

Carter, John D. *The Integration of Psychology and Theology: An Introduction*. With S. Bruce Narramore. Grand Rapids: HarperCollins Christian Publishing, 1979.

Cooper, Terry L. *Don Browning and Psychology: Interpreting the Horizons of Our Lives*. Macon (Ga.): Mercer university press, 2011.

Dueck, Alvin C., and Cameron Lee, eds. *Why Psychology Needs Theology: A Radical-Reformation Perspective*. Grand Rapids, Mich: William B. Eerdmans Pub, 2005.

Hampson, Peter. "Cultural Psychology and Theology: Partners in Dialogue." *Theology and Science* 3, no. 3 (2005): 259–74. <https://doi.org/10.1080/14746700500317263>.

Hunsinger, Deborah van Deusen. *Theology and Pastoral Counseling: A New Interdisciplinary Approach*. Grand Rapids, Mich: Eerdmans, 1995.

Johnson, Eric L., David G. Myers, and Stanton L. Jones. *Psychology and Christianity: Five Views*. 2nd ed. Spectrum Multiview Book Series. Westmont: InterVarsity Press, 2010.

Kwan, Simon Shui-Man. *Negotiating a Presence-Centred Christian Counselling: Towards a Theologically Informed and Culturally Sensitive Approach*. Newcastle upon Tyne: Cambridge Scholars Publishing, 2016.

Lake, Frank. *Clinical Theology. Volume 1*. Unabridged edition. Lexington, KY: Emeth Press, 2005.

McMinn, Mark R. *Psychology, Theology, and Spirituality in Christian Counseling*. Revised and Updated. Carol Stream, IL: Tyndale House Publishers, 2011.

McRay, Barrett W., Mark A. Yarhouse, and Richard E. Butman. *Modern Psychopathologies: A Comprehensive Christian Appraisal*. Second edition. With Cindy Kiple. Christian Association for Psychological Studies Bks. Downers Grove, Illinois: IVP Academic, 2016.

Oden, Thomas C. *Contemporary Theology and Psychotherapy*. Philadelphia: Westminster Press, 1967.

- . *Kerygma and Counseling: Toward a Covenant Ontology for Secular Psychotherapy*. Philadelphia: Westminster Press, 1996.
- Stevenson, Daryl H., Brian E. Eck, and Peter C. Hill Hill, eds. *Psychology & Christianity Integration: Seminal Works That Shaped the Movement*. Batavia, Ill: Christian Assoc. for Psychological Studies, 2007.
- Tillich, Paul. *Theology of Culture*. Edited by Robert C. Kimball. New York: Oxford University Press, 1959.
- Watts, Fraser. “Doing Theology in Dialogue with Psychology.” *Journal of Psychology and Theology* 40, no. 1 (2012): 45–50. <https://doi.org/10.1177/009164711204000109>.
- Webb, Marcia, and John Swinton. *Toward a Theology of Psychological Disorder*. Eugene: Wipf and Stock Publishers, 2017.
- Woggon, Frank. *The Empathic God*. 1st ed. Bloomfield: Augsburg Fortress Publishers, 2024.

Person-Centered Therapy, Gestalt Therapy, and Theology

- Brownell, Philip. *Christianity and Gestalt Therapy: The Presence of God in Human Relationships*. 1st ed. New York and London: Routledge, 2020. <https://doi.org/10.4324/9781351014076>.
- Rogers, Carl. *Client-Centered Therapy: Its Current Practice, Implications, and Theory*. London: Robinson, 2015.
- Rogers, Carl R. *On Becoming a Person: A Therapist's View of Psychotherapy*. 1st ed. Erscheinungsort nicht ermittelbar: HarperCollins Publishers, 1995.

Rational Emotive Behavior Therapy (REBT)

- Ellis, Albert. “Can Rational Emotive Behavior Therapy (REBT) Be Effectively Used with People Who Have Devout Beliefs in God and Religion?” *Professional Psychology: Research and Practice* 31, no. 1 (2000): 29–33. <https://doi.org/10.1037/0735-7028.31.1.29>.
- Nielsen, Stevan Lars. “Accommodating Religion and Integrating Religious Material during Rational Emotive Behavior Therapy.” *Cognitive and Behavioral Practice* 8, no. 1 (2001): 34–39. [https://doi.org/10.1016/S1077-7229\(01\)80041-9](https://doi.org/10.1016/S1077-7229(01)80041-9).

Logotherapy and Theology of Suffering

- Frankl, Viktor E. *The Doctor and the Soul: From Psychotherapy to Logotherapy*. Third, Expanded ed., with A new preface, an Updated bibliography and Added chapter written in English by the author. With Clara Winston and Richard Winston. New York: Vintage Books, a division of Penguin Random House LLC, 2019.
- Frankl, Viktor E., Harold S. Kushner, and William J. Winslade. *Man's Search for Meaning*. New York: Beacon press, 2006.

Santos Meza, Anderson Fabian. "Walking Indecently with Marcella Althaus-Reid: Doing Dissident and Liberative Theologies from the South." *Religions* 14, no. 2 (February 2023): 270. <https://doi.org/10.3390/re114020270>.

Family Constellation

Boszormenyi-Nagy, Ivan, and Geraldine M. Spark. *Invisible Loyalties: Reciprocity in Intergenerational Family Therapy*. Hagerstown, Md.: Medical Dep., Harper & Row, 1973.

DeYoung, Rebecca Konyndyk. *Glittering Vices: A New Look at the Seven Deadly Sins and Their Remedies*. Grand Rapids, Mich: Brazos Press, 2020.

Hellinger, Bert, and Gabriele Ten Hövel. *Acknowledging What Is: Conversations with Bert Hellinger*. Phoenix, Ariz: Zeig, Tucker, 1999.

Hellinger, Bert, Gunthard Weber, Hunter Beaumont, and Bert Hellinger. *Love's Hidden Symmetry: What Makes Love Work in Relationships*. Heidelberg: Carl-Auer-Systeme [u.a.], 1998.

Konkolý Thege, Barna, Carla Petroll, Carlos Rivas, and Salome Scholtens. "The Effectiveness of Family Constellation Therapy in Improving Mental Health: A Systematic Review." *Family Process* 60, no. 2 (2021): 409–23. <https://doi.org/10.1111/famp.12636>.

Wolynn, Mark. *It Didn't Start with You: How Inherited Family Trauma Shapes Who We Are and How to End the Cycle*. New York: Penguin Books, 2017.

Grief, Bereavement, and Theology of Afterlife

Attig, Thomas. *How We Grieve: Relearning the World*. New York: Oxford University Press, 1996.

Bowlby, John. *Loss: Sadness and Depression*. Vol. 3. New York: Basic books, 1980.

Christopherson, Beth, and Julie Beischel. "Assessing Afterlife Beliefs in Psychotherapy." *Threshold: Journal of Interdisciplinary Consciousness Studies* 2, no. 1 (2018): 50–74.

Doka, Kenneth J., ed. *Disenfranchised Grief: Recognizing Hidden Sorrow*. Lexington: Lexington Books/D.C. Heath, 1989.

Draper, Peter, Margaret Holloway, and Susan Adamson. "A Qualitative Study of Recently Bereaved People's Beliefs about Death: Implications for Bereavement Care." *Journal of Clinical Nursing* 23, nos. 9–10 (2014): 1300–1308. <https://doi.org/10.1111/jocn.12326>.

Klass, Dennis, Phyllis R. Silverman, and Steven Nickman. *Continuing Bonds: New Understandings of Grief*. Taylor & Francis, 2014.

Kübler-Ross, Elisabeth. *On Death and Dying*. New York: Scribner, 1997.

Neimeyer, Robert A., ed. *Meaning Reconstruction & the Experience of Loss*. American Psychological Association, 2001.

Oates, Wayne E. *Grief, Transition, and Loss: A Pastor's Practical Guide*. Creative Pastoral Care and Counseling Series. Minneapolis, Minn: Fortress Press, 1997.

- Parkes, Colin Murray, and Holly G. Prigerson. *Bereavement : Studies of Grief in Adult Life*. 4th ed. London; New York: Routledge, 2010.
- Walsh, Kiri, Michael King, Louise Jones, Adrian Tookman, and Robert Blizard. "Spiritual Beliefs May Affect Outcome of Bereavement: Prospective Study." *Bmj* 324, no. 7353 (2002): 1551.
- Worden, J. William. *Grief Counseling and Grief Therapy: A Handbook for the Mental Health Practitioner*. Fifth edition. New York, NY: Springer Publishing Company, LLC, 2018.

Christian Theology & History of Afterlife

- Ariès, Philippe. *Western Attitudes toward Death: From the Middle Ages to the Present*. John Hopkins pbk. ed. Translated by Patricia M. Ranum. Johns Hopkins Symposia in Comparative History 4. Baltimore: John Hopkins Univ. Press, 1975.
- Davies, Douglas J. *A Brief History of Death*. Blackwell Brief Histories of Religion. Malden, MA: Blackwell Pub, 2005. <https://doi.org/10.1002/9780470776193>.
- Davies, Jon. *Death, Burial, and Rebirth in the Religions of Antiquity*. Religion in the First Christian Centuries. London ; New York: Routledge, 1999.
- Dresken-Weiland, Jutta. "Ideas of the Afterlife in Christian Grave Inscriptions and Their Context in Contemporaneous Christian Sepulchral Culture in Rome." In *Rituals in Early Christianity: New Perspectives on Tradition and Transformation*, edited by Nienke Vos and Albert Cornelis Geljon, 153–74. Supplements to Vigiliae Christianae, volume 164. Leiden Boston (Mass.): Brill, 2021.
- Fahlander, Fredrik, and Terje Oestigaard, eds. *The Materiality of Death: Bodies, Burials, Beliefs*. BAR 1768. Oxford: Archaeopress, 2008.
- Jones, David Albert. *Approaching the End: A Theological Exploration of Death and Dying*. Oxford Studies in Theological Ethics. Oxford: Oxford university press, 2007.
- Schlieter, Jens. *What Is It like to Be Dead? Near-Death Experiences, Christianity, and the Occult*. Oxford Studies in Western Esotericism. New York (N.Y.): Oxford University Press, 2018.
- Tristram Engelhardt, H, and Ana Smith Iltis. "End-of-Life: The Traditional Christian View." *The Lancet* 366, no. 9490 (2005): 1045–49. [https://doi.org/10.1016/S0140-6736\(05\)67383-7](https://doi.org/10.1016/S0140-6736(05)67383-7).
- Trumbower, Jeffrey A. *Rescue for the Dead: The Posthumous Salvation of Non-Christians in Early Christianity*. Oxford Studies in Historical Theology. Oxford: Oxford University Press, 2001. <https://doi.org/10.1093/0195140990.001.0001>.
- Walls, Jerry L. *Heaven, Hell, and Purgatory: Rethinking the Things That Matter Most*. Grand Rapids: Brazos Press, 2015.
- Wright, N. T. *Christian Origins and the Question of God. Vol. 3: The Resurrection of the Son of God*. Nachdr. Minneapolis: Fortress Press, 2008.
- . *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. 1. ed. New York, NY: HarperOne, 2008.

Quantum Consciousness and Orch OR Theory & Soul

- Capaday, Charles. "From Biology to Physics and the Unknown: What Would It Mean to Understand Consciousness?" *Academia Biology* 3, no. 2 (April 2025). <https://doi.org/10.20935/AcadBiol7653>.
- Hameroff, Stuart, and Roger Penrose. "Consciousness in the Universe." *Physics of Life Reviews* 11, no. 1 (March 2014): 39–78. <https://doi.org/10.1016/j.plrev.2013.08.002>.
- Li, Tianwen, Hailiang Tang, Jianhong Zhu, and John H. Zhang. "The Finer Scale of Consciousness: Quantum Theory." *Annals of Translational Medicine* 7, no. 20 (2019): 585.
- Marimuthu, Karthikeyan, and Raj Chakrabarti. *Microtubules as Quantum Systems*. n.d. Accessed December 19, 2025. https://www.academia.edu/download/39368994/Microtubules_as_Quantum_Systems_-_G_D_Agostino_2015.pdf.
- Mikheenko, P. *Quantum Consciousness*. n.d. Accessed December 19, 2025. https://www.researchgate.net/profile/P-Mikheenko/publication/392195033_Quantum_consciousness/links/68386976df0e3f544f5bcba0/Quantum-consciousness.pdf.
- Mukhopadhyay, A. K. "Communication of the 'Objective Reality' as Signal to the Senses in Orchestrated Non-Reductive Way." *Arch Neurol & Neurosci* 4, no. 3 (2019). <https://www.akmukhopadhyayconsciousness.com/pdf/OR%20Communicated%20as%20Signal%20to%20senses.pdf>.
- Patrick, Bryan. *Panpsychism and Quantum Models of Consciousness*. n.d. Accessed December 19, 2025. https://www.researchgate.net/profile/Bryan-Patrick/publication/391802612_Panpsychism_and_Quantum_Models_of_Consciousness/links/682742d46b5a287c30420b2f/Panpsychism-and-Quantum-Models-of-Consciousness.pdf.
- Wiest, Michael C. "A Quantum Microtubule Substrate of Consciousness Is Experimentally Supported and Solves the Binding and Epiphenomenalism Problems." *Neuroscience of Consciousness* 2025, no. 1 (2025): niaf011.
- Youvan, Douglas C. *Reflected Quantum Collapse: A Symmetric Alternative to ORCH-OR via Complex Conjugate Geometry*. 2025. https://www.researchgate.net/profile/Douglas-Youvan/publication/390542304_Reflected_Quantum_Collapse_A_Symmetric_Alternative_to_ORCH-OR_via_Complex_Conjugate_Geometry/links/67f3113ae8041142a16c850c/Reflected-Quantum-Collapse-A-Symmetric-Alternative-to-ORCH-OR-via-Complex-Conjugate-Geometry.pdf.

Dementia, End-of-Life Care, and Theological Anthropology

- Bartlett, Ruth, and Deborah O'Connor. "From Personhood to Citizenship: Broadening the Lens for Dementia Practice and Research." *Journal of Aging Studies* 21, no. 2 (April 2007): 107–18. <https://doi.org/10.1016/j.jaging.2006.09.002>.
- Kaniaru, Antony. "Rethinking Rationality: Theological Anthropology in Light of Profound Cognitive Impairment, Relatioanlity, Embodiment and Personhood." PhD Thesis, University of Durham, 2012.

Swinton, John. *Dementia: Living in the Memories of God*. Grand Rapids, Mich.: Eerdmans, 2012.

Tristram Engelhardt, H, and Ana Smith Iltis. "End-of-Life: The Traditional Christian View." *The Lancet* 366, no. 9490 (2005): 1045–49. [https://doi.org/10.1016/S0140-6736\(05\)67383-7](https://doi.org/10.1016/S0140-6736(05)67383-7).

Zizioulas, Jean. *Being as Communion: Studies in Personhood and the Church*. Third Printing 2000. Contemporary Greek Theologians 4. London: Darton, Longman and Todd, 2000.

Tillich, Niebuhr, and Theology of Sin

Cooper, Terry D. *Paul Tillich and Psychology: Historic and Contemporary Explorations in Theology, Psychotherapy, and Ethics*. 1. ed. Mercer Tillich Studies. Macon, GA: Mercer University Press, 2006.

———. *Reinhold Niebuhr and Psychology: The Ambiguities of the Self*. 1st ed. Macon, Ga: Mercer University Press, 2009.

———. *Sin, Pride & Self-Acceptance: The Problem of Identity in Theology & Psychology*. Downers Grove, Ill: InterVarsity Press, 2003.

Finstuen, Andrew S. *Original Sin and Everyday Protestants: The Theology of Reinhold Niebuhr, Billy Graham, and Paul Tillich in an Age of Anxiety*. 1st ed. Chapel Hill: University of North Carolina Press, 2009.

Niebuhr, Reinhold. *The Nature and Destiny of Man: A Christian Interpretation (2 Vol Set)*. New York: Charles Scribner's Sons, 1941.

Tillich, Paul. *Systematic Theology: Three Volumes in One*. Chicago: University of Chicago Press, 1967.

———. *Theology of Culture*. Edited by Robert C. Kimball. New York: Oxford University Press, 1959.

Narcissism, Self Psychology, and Trinitarian Theology

Ashton, John, ed. *The Interpretation of John*. 2. ed. Studies in New Testament Interpretation. Edinburgh: T&T Clark, 1997.

Cooper, Terry D., and Robert L. Randall. *Grace for the Injured Self: The Healing Approach of Heinz Kohut*. Cambridge, U.K: Lutterworth Press, 2012.

Kohut, Heinz. *The Analysis of the Self: A Systematic Approach to the Psychoanalytic Treatment of Narcissistic Personality Disorders*. Chicago: University of Chicago Press, 2009.

———. "Thoughts on Narcissism and Narcissistic Rage." *The Psychoanalytic Study of the Child* 27, no. 1 (1972): 360–400. <https://doi.org/10.1080/00797308.1972.11822721>.

Addiction, Neurobiology, and Moral Responsibility

May, Gerald G. *Addiction and Grace: Love and Spirituality in the Healing of Addictions*. San Francisco: HarperOne, 1988.

Rise, Jostein, and Torleif Halkjelsvik. "Conceptualizations of Addiction and Moral Responsibility." *Frontiers in Psychology* 10 (2019): 1483.

關瑞文。「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《從亞洲循道衛理宗看社會倫理》，何威達編，63–86。新加坡：新加坡基督教衛理公會，2016。

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