

*“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>SPIRITUAL CARE OF THE DYING AND GRIEVING</b> PAST TH51 / COUN 0684 / SPIR 0684 NS/NP
<b>Date and Time</b>	JANUARY 2 – 6, 2024 TUESDAY – SATURDAY, 9:00 AM – 4:00 PM
<b>Instructor</b>	<b>DAVID SHERBINO, DMin, CSDS, CTPS, FT</b> Telephone/voice mail: (416) 226-6620 ext. 6741 Cell: (519) 865-2784 Email: <a href="mailto:dsherb@tyndale.ca">dsherb@tyndale.ca</a>
<b>Class Information</b>	The classes will be livestreamed and/or in-person from Tuesday to Saturday from 9:00 AM – 4:00 PM.  Office Hours: You may contact me through email to arrange a time to connect.
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="https://tyndale.ca">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only and cannot be forwarded to your personal account. Please check your Tyndale e-mail account frequently.

## I. COURSE DESCRIPTION

This course examines the psychological and theological aspects of dying in order to better understand and provide significant pastoral care to those who are dying and to those who grieve.

*Exclusion: PAST 0743.*

## II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Examine the theology of death
2. Describe and explain various psychological responses to death
3. Assess some ethical and legal issues that arise when someone is dying
4. Construct an effective pastoral manner to those who are dying and to those who are grieving their losses

### **III. COURSE REQUIREMENTS**

#### **A. REQUIRED READING**

Hastings, W. Ross. [\*Where Do Broken Hearts Go? An Integrative, Participational Theology of Grief\*](#). Eugene, OR: Cascade Books, 2016.

Sherbino, David. *Living, Dying, Living Forever*. Toronto: Castle Quay, 2014.

Swinton, John and Richard Payne. *Living Well, Dying Faithfully*. Grand Rapids: Eerdmans, 2009.

Wright, N.T. *Surprised by Hope*. New York: Harper One, 2018.

#### **B. INTERACTIVE LIVESTREAM AND/OR BLENDED COURSE REQUIREMENTS**

- Livestream attendance for the entire duration of the class at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Full name displayed on Zoom and Microsoft Teams for attendance purposes\*
- A commitment to having the camera on to foster community building\*

\*exceptions with permission from professor

#### **C. GUIDELINES FOR INTERACTIONS**

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](https://classes.tyndale.ca).

#### **D. ASSIGNMENTS AND GRADING**

1. From the assigned texts (apart from *Living Dying, Living Forever*), submit a four page paper for each textbook, in response to an issue raised by the author. (45%)

**Due Date: Monday, Feb. 26, 2024.** This meets Learning Outcomes 1, 2 and 4.

2. Read a chapter per day from the text, *Living, Dying, Living Forever*. Write a personal response to the reflection questions at the end of each chapter. These are personal notes. At the conclusion of three weeks, write a four-page paper that reflects what you have discovered about your personal life journey, your understanding of death and how this will enable you to have a greater awareness in ministering to others. (25%)

**Due Date: Monday, Feb. 12, 2024.** This meets Learning Outcomes 1 and 4.

3. Read the case study submitted in class and respond to the following four questions. Your responses must be thoughtful and carefully reasoned biblically, theologically and informed by your study of thanatology. (30%)
  - a. How do you interpret the suffering of this individual in light of the Christian narrative of creation, the fall, redemption and restoration?
  - b. How could the individual in the case study interpret his suffering in the light of the hope of the resurrection?
  - c. What types of values and considerations would the Christian worldview focus on in deliberating about whether the individual in the case study should opt for euthanasia?
  - d. Based on your worldview, what decision would you make in this situation if you were asked by the sufferer “what should I do?”

**Due Date: Monday, March 11, 2024.** This meets Learning Outcomes 1, 2, 3, 4.

## E. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

## F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Critical Book Reviews	45 %
Personal Reflection Questions	25 %

Case Study	30 %
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## G. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the Chicago Manual of Style or reference the [tip sheet, “Citing Sources in Theology”](#).

### Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

### Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean’s Office ([aau@tyndale.ca](mailto:aau@tyndale.ca)) before proceeding.

## I. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student’s learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

#### **IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS**

##### **Introduction**

This is an exploration of the Christian understanding of suffering, death and the concept of life after death.

##### **Facing the Reality of Death**

This session examines the resistance to explore the reality of dying. At times there is a code of silence that prevents all parties from talking about the reality that one is dying.

##### **The Grief Process and the Place of Lament**

Grief is a response to loss or potential loss. At times we are expected to cope without an appropriate expression of our grief. Grief is messy and is a process that has no timeline.

##### **Grief and Depression**

When we lose someone through death, we discover that the laughter has gone. Depression is a response to our loss. What are biblical and spiritual resources to help us through this season of life?

##### **Grieving Children**

Children are sometimes forgotten in the grieving process. Yet they experience grief as significantly as adults. From a clinical and pastoral perspective, we need to understand their coping mechanisms and respond to their emotional outbursts and profound questions about death in a manner that is helpful.

##### **Ethical Decisions and Advanced Planning**

With advances in medicine there are options available to the dying that were not available a generation ago. Ethical decisions around the end of life are very complex. We will explore some of the current issues such as AND, SDM, MAID and consider how Scripture and theology inform our decisions.

##### **Pastoral Interventions**

In ministry we walk alongside those who mourn. We will consider ways of providing pastoral care through the means of grace.

### **Bringing Closure...Rituals at the End of Life**

At the end of life there are ritual that enable us to bring closure to a life well lived. We will consider the place of funerals, memorial services and rituals that are culturally sensitive.

## **V. SELECTED BIBLIOGRAPHY**

[Tyndale Library](#) supports this course with [e-journals, e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).

A bibliography will be provided on the course page.