

*“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>COUNSELLING AND THE HOLY SPIRIT</b> COUN 0682 1P
<b>Date, Time, and Delivery Format</b>	JUNE 17 – JUNE 21, 2024 MONDAY – FRIDAY, 9AM – 4PM IN-PERSON
<b>Instructor</b>	<b>DR. SIANG-YANG TAN, PhD</b> Telephone/voice mail: Tel.: (626) 584-5532 Fax: (626) 584-9630  E-mail: <a href="mailto:stan@tyndale.ca">stan@tyndale.ca</a>  Mailing Address: Graduate School of Psychology Fuller Theological Seminary 180 N. Oakland Avenue Pasadena, CA 91101
<b>Class Information</b>	The classes will be in-person from Monday to Friday from 9:00 AM – 4:00 PM. Office Hours: By appointment.
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only.

## I. COURSE DESCRIPTION

This course emphasizes the central role of the Holy Spirit in counselling. It will cover the Spirit’s power, gifts, truth, and fruit, and how the Holy Spirit works in the counselling process itself. Explicit integration, including the use of inner healing prayer and Scripture in counselling, will be demonstrated. Ethical guidelines for practicing such Christ-centered, Bible-based, and Spirit-led Christian counselling will be provided.

Intrapersonal integration and developing the spirituality of the counsellor and client through the practice of the spiritual disciplines will also be covered.

## II. LEARNING OUTCOMES

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

1. Recognize the central role of the Holy Spirit in counselling, including the Spirit's power, gifts, truth, and fruit.
2. Conduct explicit integration in Christian counselling, including the use of inner healing prayer and Scripture in counselling.
3. Use the spiritual disciplines to develop the spirituality of the counsellor and client.
4. Apply the ethical guidelines for practicing explicit integration in Christian counselling.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

1. Anderson, N. T., Zuehlke, T. E., & Zuehlke, J. S. (2000). [\*Christ-centered therapy: The practical integration of theology and psychology\*](#). Grand Rapids, MI: Zondervan. (ISBN: 0-310-23113-2)
2. Crabb, L. J. (1987). *Understanding people: Deep longings for relationship*. Grand Rapids, MI: Zondervan. (ISBN: 0-310-22600-7)
3. Tan, S. Y. (2022). [\*Counseling and psychotherapy: A Christian perspective, \(2nd Edition\)\*](#). Grand Rapids, MI: Baker Academics. (Chapters 1-3, 12, 13, 17-20, Appendix). (ISBN: 978-1540962904)
4. Tan, S. Y., & Gregg, D. (1997). *Disciplines of the Holy Spirit*. Grand Rapids, MI: Zondervan. (ISBN: 0-310-20515-8)
5. Tan, S. Y. & Ortberg, J. (2004). *Coping with depression (rev. ed.)*. Grand Rapids, MI: Baker. (ISBN: 0-8010-6491-0)

### Articles (Posted on Course Page):

1. Eck, B. E. (2002). An exploration of the therapeutic use of spiritual disciplines in clinical practice. *Journal of Psychology and Christianity*, 21, 266-280.

2. Garzon, F., & Burkett, L. (2002). Healing of memories: Models, research, future directions. *Journal of Psychology and Christianity*, 21, 42-49.
3. Garzon, F., & Ford, K. (2016). Adapting mindfulness for conservative Christians. *Journal of Psychology and Christianity*, 35, 263-268.
4. Hoover, J. (2018). Can Christians practice mindfulness without compromising their convictions? *Journal of Psychology and Christianity*, 37, 247-255.
5. Tan, S. Y. (1999). Holy Spirit, Role in counseling. In D. G. Benner & P. C. Hill (Eds.), *Baker encyclopedia of psychology and counseling* (2<sup>nd</sup> ed.; pp. 568-569). Grand Rapids, MI: Baker.
6. Tan, S. Y. (2007). Use of prayer and Scripture in cognitive-behavioral therapy. *Journal of Psychology and Christianity*, 26, 101-111.
7. Tan, S. Y. (2011). Mindfulness and acceptance-based cognitive behavioral therapies: Empirical evidence and clinical applications from a Christian perspective. *Journal of Psychology and Christianity*, 30, 243-249.
8. Tan, S. Y. (2023). Awe and mental and physical health and well-being: Empirical evidence and clinical applications from a Christian perspective. *Journal of Psychology and Christianity*, 42, 361-366.
9. Tan, S. Y., & Castillo, M. (2014). Self-care and beyond: A brief literature review from a Christian perspective. *Journal of Psychology and Christianity*, 33, 90-95.
10. Tan, S.Y., Kim, J. Y., Parker, B., Phua, A., & Chang, P. (2023). Lay counselling: A brief review and update from a Christian perspective. *Journal of Psychology and Christianity*, 42, 251-258.

## **B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS**

Seamands, D. (2002). *Redeeming the past: recovering from the memories that cause our pain*. Wheaton, IL: Victor Press.

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

## **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) Class Participation: (10% of final grade)**

Student participation will be graded on a scale of 1 to 4: 1 (or D): present, not disruptive; responds when called on but does not offer much; infrequent involvement; 2 (or C): adequate preparation, but no evidence of interpretation of analysis; offers straightforward information; contributes moderately when called upon; 3 (or B): good preparation, offers interpretation and analysis, contributes well to discussion in on-going fashion; 4 (or A): excellent preparation, offers analysis, synthesis and evaluation of material; contributes significantly to ongoing discussion.

### **(2) 3 Papers: (40% of final grade)**

Students are required to write three papers on the following primary texts for the course:

2 Critical Evaluations:

Anderson, Zuehlke & Zuehlke - *Christ-Centered Therapy*;

Crabb - *Understanding People*

1 Reflection Paper:

Tan & Gregg - *Disciplines of the Holy Spirit*.

These papers should be about 3-4 pages (or about 750-1000 words). The papers should contain a brief summary or overview of the texts, identify key issues.

For the critical evaluations, engage the material critically, and offer constructive responses if appropriate.

For the reflection paper, students are not asked to evaluate its strengths and weaknesses of the professor's book. Rather, a reflection on how the materials relate to own personal life and ministry is expected.

This assignment does not presuppose any research beyond the reading of the text. It is an exercise in the careful reading of a primary text.

**DUE: July 19, 2024.**

### (3) A Final Major Case Study Paper: (50% of final grade).

It will be a 15-20 page paper in which you are required to apply what you have learned in the course to a case of someone coming to you for some pastoral care and counseling help. Your case study paper should show your grasp of the required texts and readings in the course and your ability to apply explicit integration interventions reflecting the Holy Spirit's ministry in Christian counselling to the case given (see case study of Dr. N. at the end of this syllabus).

**DUE: August 9, 2024.**

## 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:

Class Participation	10 %
Critical Reflection Papers (3)	40 %
Final Major Case Study Paper	50 %
Total Grade	100 %

## G. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Your work should demonstrate the following characteristics:

All papers must be in APA format. For proper citation style, see the [APA Documentation Style](#). [apastyle.apa.org](http://apastyle.apa.org) is a helpful web site for all questions regarding APA style.

Submit all assignments from your student email address (mytyndale.ca) to Dr. Wendy Hofman at [whofman@tyndale.ca](mailto:whofman@tyndale.ca) via attachments.

### 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.

## H. 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

<u>Date (2024):</u>	<u>Topic/Content:</u>	<u>Required Readings:</u> (to be read before the second class)
<b>Monday, June 17</b>	1. Assumptions about human nature and sources of Truth: A biblical perspective	Anderson, Zuehlke, & Zuehlke (2000); Crabb (1987); Tan (2022).

	2. A Christian approach to counselling: Implicit and explicit integration	Anderson, Zuehlke, & Zuehlke (2000); Tan (1999); Tan (2022).
<b>Tuesday, June 18</b>	3. The Holy Spirit and counselling	Tan (1999); Tan & Gregg (1997); Tan (2022).
	4. Use of spiritual resources in counselling: Prayer and inner healing	Anderson, Zuehlke, & Zuehlke (2000); Tan (2007); Tan & Ortberg (2004); Garzon & Burkett (2002); Tan (2022).
<b>Wednesday, June 19</b>	5. Use of spiritual resources in counselling: The Scriptures	Anderson, Zuehlke, & Zuehlke (2000); Crabb (1987); Tan & Ortberg (2004); Tan (2022).
	6. Use of spiritual resources in counselling: Referral to church and parachurch groups, and lay counsellors	Anderson, Zuehlke, & Zuehlke (2000); Crabb (1987); Tan (2022).
<b>Thursday, June 20</b>	7. Dealing with spiritual issues in counselling	Anderson, Zuehlke, & Zuehlke (2000); Crabb (1987); Tan (2022); Tan (2011 article). Garzon & Ford (2016); Hoover (2018)
	8. Intrapersonal integration: Spiritual disciplines and the spirituality of the counsellor and client	Anderson, Zuehlke, & Zuehlke (2000); Tan & Gregg (1997); Tan & Ortberg (2004); Eck (2002); Tan (2022); Tan & Castillo (2014); Tan (2023).
<b>Friday, June 21</b>	9. Ethical and biblical perspectives on Christian counselling, professional training, and the culture of professionalism	Anderson, Zuehlke, & Zuehlke (2000); Tan (2022); Tan, et al (2023).
	10. Wrap-Up	

## 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](#).)

Alcorn, R. (2004). *Heaven*. Wheaton, IL: Tyndale.

Adams, J. E. (1973). *The Christian counselor's manual*. Grand Rapids, MI: Baker.

Appleby, D. W. (2017). *It's only a Demon: A model of Christian deliverance*. (2<sup>nd</sup> Edition). Gooden, VA. Spiritual Interventions Press.

Appleby, D. W. & Ohlschlager, G. (Eds.). (2013). *Transformative encounters: The intervention of God in Christian counseling and pastoral care*. Downers Grove, IL: IVP Academic.

Appleby, D. W. & Ohlschlager, G. (Eds.). (2022). *Spiritual interventions in Christian counseling*. Gooden, VA. Spiritual Interventions Press.

Backus, W. (1985). *Telling the truth to troubled people*. Minneapolis, MN: Bethany House.

Backus, W., & Chapian, M. (1985). *Telling yourself the truth*. Minneapolis, MN: Bethany House.

Benner, D. G. (1998). *Care of souls: Revisioning Christian nurture and counsel*. Grand Rapids, MI: Baker.

Benner, D. G. (2002). *Sacred companions: The gift of spiritual friendship and direction*. Downers Grove, IL: InterVarsity Press.

Benner, D. G. (2010). *Opening to God: Lectio divina and life as prayer*. Downers Grove, IL: InterVarsity Press.

Benner, D. G. (2011). *Soulful spirituality: Becoming fully alive and deeply human*. Grand Rapids, MI: Brazos Press.

Bland, E. D., & Strawn, B. D. (Eds.). (2014). *Christianity and Psychoanalysis: A new conversation*. Downers Grove, IL: IVP Academic.

Bufford, R. K. (1988). *Counseling and the demonic*. Dallas, TX: Word.

Callaway, K., & Whitney, W. B. (2022). *Theology for Psychology and Counselling*. Grand Rapids: Baker Academic.



- Chandler, D. J. (2014). *Christian spiritual formation: An integrated approach to personal and relational wholeness*. Downers Grove, IL: IVP Academic.
- Chandler, D. J. (Ed.). (2016). *The Holy Spirit and Christian formation: Multidisciplinary perspectives*. Cham, Switzerland: Palgrave MacMillan.
- Chryssavgis, J. (2008). *In the heart of the desert: The spirituality of the desert fathers and mothers*. Bloomington, IN: World Wisdom.
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- Crabb, L. J. (1999). *The safest place on earth*. Nashville, TN: Word.
- Crabb, L. J. (2001). *Shattered dreams*. Colorado Springs, CO: WaterBrook.
- Crabb, L. J. (2002). *The pressure's off*. Colorado Springs, CO: WaterBrook.
- Crabb, L. J. (2003). *Soultalk*. Brentwood, TN: Integrity.

- Crabb, L. J. (2006). *The PAPA prayer*. Brentwood, TN: Integrity.
- Crabb, L. J. (2010). *66 love letters*. Nashville, TN: Thomas Nelson.
- Crabb, L. J. (2016). *A different kind of happiness: Discerning the joy that comes from sacrificial love*. Grand Rapids, MI: Baker.
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- Fitzpatrick, E. M., & Johnson, E. (2009). *Counsel from the cross: Connecting broken people to the love of Christ*. Wheaton, IL: Crossway.
- Flanagan, K. S., & Hall, S. E. (Eds.). (2014). *Christianity and developmental psychopathology: Foundations and approaches*. Downers Grove, IL: IVP Academic.
- Foster, R. J. (2018). *Celebration of discipline: The path to spiritual growth (Special Anniversary Edition)*. New York: Harper One.
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- Gilbert, M. G., & Brock, R. T. (Eds.). (1988). *The Holy Spirit and counseling: Vol. 2. Principles and Practice*. Peabody, MA: Hendrickson.
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## Case Study

Dr. N. is a bright young professor at a university. She is well-liked by her teaching colleagues, popular with her students, and competent as a researcher. Last year she got the outstanding teacher of the year award, and several people have predicted that she is well on the way to building a successful career, both as a scholar and as a researcher.

Few people know, however, that intense feelings of loneliness are hidden behind Dr. N.'s vivacious personality and intellectually competent manner. In a magazine article she read that one person in six doesn't even have a single friend with whom she or he can talk about personal problems and that 40 percent of the population feels shy and isolated. Dr. N. feels like this is a description of her life. Every day she is surrounded by people, but she doesn't know any of them personally, and most of them don't even call her by her first name. Her family is miles away, so at the end of each busy day she goes back to her apartment, talks to the cat, and reads by herself. There is not much else to do.

Dr. N. doesn't feel comfortable looking for friends in bars, and she feels like a misfit in church. The people there all seem to have their own friends, and nobody knows how to relate to a single woman—especially if they find that she is a university professor with a PhD. Last winter she went on a cruise and met some nice people, but they are scattered around the country and too far away to be friends.

Despite her professional competence, Dr. N. feels like a personal failure. She is an attractive person with good social skills and a bright mind. She knows intellectually that God accepts and cares for her, but she also knows of her need for human companionship—people with whom she can relax and be herself. Her loneliness makes her feel depressed, and recently she has been wondering if she should resign from her position and move someplace else. She knows, however, that the loneliness would still go with her.

Recently Dr. N. decided to talk with a counsellor. "I've been wondering if something is wrong with me when I am surrounded by so many people but still feel lonely," she said. Her feelings of loneliness now appear to be interfering with her ability to concentrate at work.