



Theology and Secular Psychology

School of Biblical Counseling / Biblical Counselling UK

Online Syllabus plus Seminars

- Lecturing Professor:** The late David Powlison, MDiv, PhD
- Recitation Instructor** You will be assigned a Recitation Instructor (RI) from Biblical Counselling UK who will grade your assignments and field questions about the assignments. You can contact your RI through your Canvas in-box.
- Tutor** Your course tutor will lead the fortnightly seminars and help guide you through the material presented by Dr Powlison and address questions and concerns. You can contact your Tutor through your Canvas in-box.
- Administration** For queries about the **administration** of the course (including queries about course access, passwords, withdrawals, and extensions over 7 days) please contact Biblical Counselling UK Course Administration – courses@biblicalcounselling.org.uk. To help us respond to your query, please always state the module you are taking, your course venue and the name of your RI.
- Technical Queries** If you experience **technical problems** when using the Canvas platform, you should contact CCEF Student Services at student.services@ccef.org. Your email will be triaged to the appropriate party and your question answered within 2 working days. If CCEF aren't able to answer your technical question, they may ask you to submit a support ticket using the Report a Problem link within Canvas. For more details and help on common problems, please see “How to Ask for Help and Technical Troubleshooting” within the *Student Orientation* material available to you on your Canvas dashboard.
- RI “Office Hours”/availability** Your Recitation Instructor will contact you at the start of term to let you know the days during the week where he or she will be available to respond to your email inquiries.
- Class Procedure** You are expected to watch the assigned video(s) each week (approximately 2 to 3 hours), and complete the reading and submit your assignments as listed in this course syllabus.
- Canvas** Canvas is an online learning platform that hosts your course materials (videos, audio files, course documents) and enables you to communicate with your RI, and the other students in your class. Assignments should always be submitted electronically through Canvas. If you experience an error uploading your file, you should contact CCEF Student Services (see Technical Queries, above) and notify your RI of the problem before the deadline for the assignment.

Details of the computer technical requirements of Canvas are available from:
Operating System: <https://community.canvaslms.com/docs/DOC-10721>
Browser: <https://community.canvaslms.com/docs/DOC-10720-67952720329>

Course Materials – Sharing and Copyright Permissions

As a reminder, all materials provided to you for this course through Canvas are copyrighted by CCEF or other publishers, to whom CCEF pays a fee for their use. These materials include the course syllabus, assignments, articles, and video/audio lectures. You may not reproduce or share any of these materials without the prior permission of CCEF.

CCEF have made an exception to this policy to allow students to share up to 10 copies of *Journal of Biblical Counseling (JBC)* articles from the course for use in their personal ministry. Examples of this would include sharing an article with a counsellee, spouse, friend or small group. This is strictly limited to *JBC* articles. If you wish to share a *JBC* resource with more than 10 people, you will need to make an application via the [permissions page](#) on the CCEF website.

Course Objectives

In this course, students will develop their skills in both critical thinking and constructive communication regarding contemporary psychologies and psychotherapies, by learning:

- How to understand psychologists' observations, theories, and practices; and how to engage them critically, humbly and lovingly.
- How to reinterpret through a redemptive gaze the things that psychologists see most clearly and care about most deeply

Students will develop an understanding of where biblical counseling fits in our cultural context, both within the evangelical church and within the surrounding mental health system.

Required Reading

1. Books & Booklets:

The Berenstain Bears Get the Gimmies by Stan and Jan Berenstain

The Biblical Counseling Movement: History and Context by Powlison, Greensboro: New Growth Press, 2009

Feeling Good: The New Mood Therapy by David Burns: chapters 1-7, 10, 16.

"Forgiveness: I just can't forgive myself" by Robert Jones (booklet)

Inside Out by Larry Crabb

Psychology & Christianity: Five Views (Eric Johnson, editor; Downers Grove: InterVarsity Press, 2010), select chapters.

The Question of Lay Analysis by Freud, New York; W.W. Norton, 1990 (1927)

Seeing with New Eyes by David Powlison (selected articles from this book are provided throughout the course, thus purchasing this book is optional)

Speaking Truth in Love by David Powlison (selected articles from this book are provided throughout the course, thus purchasing this book is optional)

2. Articles, Chapters, and Excerpts:

All of the following will be provided on Canvas.

- "Bodybuilders' fret 'flip side' of anorexia" by Eileen Smith (USA Today 11/24/1997).
- "The Brain: A Mindless Obsession?" by Charles Barber (*The Wilson Quarterly*, Winter 2008).
- "Change Them? Into What?" by Adams (*Journal of Biblical Counseling*, 13:2, 1995), pp. 13-17.
- "The Construction of the Personal Problems Jurisdiction" by Andrew Abbott (in *The System of Professions: An Essay on the Division of Expert Labor*, Chicago: University of Chicago Press, 1988), pp. 280-314.
- "The Crisis in Psychiatric Legitimacy" by Charles Rosenberg (in *Explaining Epidemics and Other Studies in the History of Medicine*, New York: Cambridge University Press, 1992), pp. 245-257.
- "Critique of 'Habituation' as a Biblical Model of Change," by George Schwab, (*Journal of Biblical Counseling*, 21:2, 2003), pp. 66-83.
- "A Discussion Among Clergy: Pastoral Counseling Talks with Secular Psychology" by Ed Welch (*Journal of Biblical Counseling*, 13:2, 1995), pp. 23-34.
- "Does the Shoe Fit?" by David Powlison (*Journal of Biblical Counseling*, 20:3, 2004), pp. 2-15.
- "The 'Five Stages of Grief'" a summary by Elisabeth Kubler-Ross and David Kessler.
- "Freud's Psychoanalysis in Street Talk" by David Powlison (Unpublished draft).
- "Introduction" to *Introductory Lectures on Psycho-Analysis* by Sigmund Freud, pp. 15-25.
- "Is the Adonis Complex in Your Bible?" by David Powlison (*Journal of Biblical Counseling*), pp. 42-58.
- "How Do You Help a 'Psychologized' Counselee?" by David Powlison (*Journal of Biblical Counseling*, 15:1, 1996) pp. 2-7.
- "Madness and Moral Responsibility," chapter 7 in T. M. Luhrmann *Of Two Minds: The Growing Disorder in American Psychiatry* (New York: Knopf, 2000, pp. 266-293.
- "Man in the Mirror, obsessed" by Nanci Hellmich (USA Today 09/20/2000).
- Multiple Intelligences: New Horizons*, Howard Gardner, New York: Basic Books, 2006, pp. 3–24.
- "Multiple Lenses on the Mind," 2005 address by Howard Gardner, <http://www.howardgardner.com/Papers/papers.html>
- "Prozac by another name" by Elio Frattaroli (Philadelphia Inquirer 08/21/2011).
- Social Psychology*, 9th edition, David Myers, Boston: McGraw-Hill, 2008, pp. 30–73.
- Systems of Psychotherapy*, 6th ed., Prochaska & Norcross, chapter 1 pp. 1-24.
- "The Therapist–Patient Relationship," in Armand Nicholi, ed., *The Harvard Guide to Psychiatry*, 3rd edition, Cambridge: Belknap Press of Harvard University Press, 1999, pp. 7–25.
- "The Therapist-Patient Relationship," in *Armand Nicholi, Recast in Pastoral Terms*, by David Powlison (Unpublished draft).
- "The Varieties of Religious Therapy: Biblical Counseling" by Ryan Howes, *Psychology Today*, 2011. <https://www.psychologytoday.com/blog/in-therapy/201110/the-varieties-religious-therapy-biblical-counseling>
- "What Causes Muscle Dysmorphia?" in *The Adonis Complex* by Harrison G. Pope, Katharine Phillips, and Roberto Olivardia, The Free Press: 2000. pp. 96-101.

Assignments

<u>Assignment</u>	<u>Grading Scale</u>
1. Class Participation (10%)	A 95 and above
2. "Adonis Complex" paper (10%)	A- 92-94.9
3. Psychological Research paper (10%)	B+ 88-91.9
4. Berenstains paper (10%)	B 85-87.9
5. Crabb paper (15%)	B- 82-84.9
6. *Final Paper (45%)	C+ 78-81.9
	C 75-77.9
	C- 72-74.9
	D+ 70-71.9
	D 68-69.9
	D- 66-67.9
	F < 66

1. Class Participation (10%)

This grade will be calculated from your attendance at seminars.

Faculty Town Halls (Optional/Ungraded)

CCEF offer live "town hall Q&A's" in *most* courses, once during the term. This is a time for CCEF faculty to connect with students and to answer questions submitted prior to the town hall, or live, during the town hall meeting. All town hall meetings will be held via Zoom and require reliable internet access. Your town hall (if offered) will be scheduled and announced to you early in the term. CCEF realise the timing of these meetings may not be convenient for students living outside the USA. Thus, students unable to attend are still eligible to submit a question ahead of time, and the town hall will be recorded and sent afterwards to all students invited to attend. Prior to the town hall, you will fill out a form in Canvas, letting CCEF know if you plan to attend. If you plan to attend the town hall, **please come ready to participate**. The CCEF professors look forward to and expect your engagement.

2. "Adonis Complex" paper (10%)

You will be writing a response paper in two parts:

- For the first page, simply respond "cold" to the following readings: "Bodybuilders' fret 'flip side' of anorexia"; "Man in the mirror, obsessed"; "What Causes Muscle Dysmorphia?" and "Diagnostic Criteria for Body Image Disorders." What is your first impression? What strikes you? I don't want a full-scale interaction; I want your first reaction.
- Then read "Is the 'Adonis Complex' in Your Bible?" (*Journal of Biblical Counseling*, 22:2, 2004), pp. 42-58. In 1-2 pages, comment on this attempt to [1] interpret the human phenomena, and [2] reinterpret other views, in particular contemporary psychological theory/therapy. What strikes you? Who are the intended audiences? What did you learn? What do you question?

600-900 words

3. Psychological Research paper (10%)

Pick one section out of the 80 pages of Myers or Gardner that you find particularly interesting, informative, challenging and/or misguided. Discuss the interplay between:

- the information/observations that are in view,

- b) the interpretation/assumptions that frame and organise information,
 - c) and the intervention/implications that put the information and the theory to work.
- Critically assess from a Christian worldview.

600-900 words

4. Berenstains paper (10%)

Pop-culture psychologies traffic in self-help, child-rearing, education, advertising, management, sales, spin-doctoring, propaganda. They are thoroughly pragmatic. They tend to be eclectic or syncretistic, amalgamating various theories, but the children's book you'll read exhibits tight theoretical coherence. Reinterpret the observations & concerns of the Berenstains.

600-900 words

5. Crabb paper (15%)

- a. **Study:** First, do your own theological and exegetical study of Jeremiah 2:1-37 & 17:1-14. Pay particular attention to the interplay between the dynamics of the human heart and the description of God as 'fountain of living water' (2:13, 17:13).
 - i. What does this passage teach us about how human beings work, in perversity and in sanity? What truths are communicated by the various propositions and metaphors that show how people operate?
 - ii. What does this passage teach about who YHWH is, what He has done, is doing, will do? What truth is communicated by the various propositions and metaphors describing the living God and His ways?
 - iii. Feel free to include your work on this section as rough Bible study notes as a supplement to your paper, not as part of the actual paper or word count requirement.
- b. **Write a Summary of your Study:** In *2 sentences*, summarise your understanding of what 2:13 intends to teach us about human nature in relationship to God. In *2 more sentences* extend the thought: Who would be the Christ who coheres with this vision of God and man?
 - i. **Read:** Then, read: *Inside Out* by Larry Crabb, particularly chapters 3-6, 8, 10.
 - ii. **Write the Paper:**
 - a) Interact first with Crabb's model and its exegetical basis (summarized under the heading "Deep Longings and Wrong Strategies"), and then with his personal application to life (the "pizza restaurant" story, under the heading "It's Okay to Desire").
 - b) Compare and contrast his interpretation/model with your theological exegesis of Jeremiah 2:13, including your 4-sentence summary of that passage and its implications. Who would be the Christ who coheres with Crabb's model? What practical counseling implications flow from each interpretation?
 - c) Reinterpret the pizza story.

Ponder: Larry Crabb has sought to be presuppositionally and consistently biblical. Has he succeeded?

900-1200 words

6. Final Paper (45%)

For the final paper, which is in lieu of a final exam, you will pick a topic for re-interpretation from a list provided on Canvas. Alternatively, you may choose a topic of particular interest to you and submit it for approval. Directions are posted on Canvas. Please note that you will be required to explain this topic in such a way that an untrained person who has not been

exposed to the topic would understand. Part of what you will be graded on is your ability to communicate the basic framework and tenants of the theory you choose.

3000-4000 words

****An important note on response papers for this course: The response papers for Theology and Secular Psychology are significantly different than response papers you have written for other SBC Online courses. Like other response papers, they are intended to help you interact with reading—to think about what you have read; however, they are lengthier and require adherence to more specific topics and guidelines. In addition, because the aim of the class is to develop your “re-interpretive gaze” and “redemptive intention” (i.e., the ability to constructively engage what others see most clearly, care about most deeply, and do most skillfully), the papers will seek to develop this skill through requiring you to interact and reinterpret the reading.***

Grading

The following table will provide a general guideline for use in considering what is expected in the various assignments; not every element will apply to every assignment.

Papers:

Grade and Overall Meaning	A	B	C	D –F
	You added dimensions to your work that went above the required assignment.	You successfully fulfilled the requirements of the assignment.	You missed some important aspects of the assignment.	You did not fulfill some or all of the assignment requirements.
Discussion	Discussion is insightful, thorough, and interesting. Demonstrates the ability to make thoughtful insights and connections between class discussion, scripture, lectures and readings	Discussion is interesting. Student is makes connections, but does not totally relate discussion, lectures, scripture and readings effectively.	Discussion is interesting but lacks depth.	Discussion is uninteresting and/or too shallow for the assignment.
Understanding	Demonstrates thorough understanding of the material.	Demonstrates fair understanding of the material.	Demonstrates partial understanding of the material.	Demonstrates lack of understanding.
Tone and Approach to Subject Matter	Tone is pastoral, reflecting a redemptive approach to differing views. Demonstrates a balanced approach to re-interpretation from a biblical perspective.	Tone is good and demonstrates understanding of another point of view, but may be unbalanced in re-interpretation.	Tone does not demonstrate care for another point of view; unable to re-interpret redemptively.	Inability to be respectful of another view or unable to re-interpret from a biblical point of view.
Application	Applies several key concepts from class resources to the topic.	Applies at least one key concept from class resources to the topic.	Implies key concepts, but doesn't make clear link to class resources.	Does not apply class concepts.
Grammar, Mechanics, Spelling, and Sentence Structure	Clear writing with no grammar or spelling errors. Paper conforms to requirements for length and format.	Clear writing with minimal grammar or spelling errors. Paper does not fully conform to requirements for length or format.	Multiple grammar or spelling errors. Mechanics get in the way of clarity. Paper does not conform to requirements for length or format.	Numerous spelling or grammar errors. Difficult to read. Paper does not conform to requirements for length and format.

Assignment Format:

1. All submitted papers/projects should be typed, 12-point font, Times New Roman, one-inch margins, and double-spaced unless indicated otherwise in the specific assignment directions.

2. Assignments are to be uploaded in Canvas by the assigned due date.
3. Papers should be submitted with one of the following file extensions: doc or docx.
4. Pay careful attention to word count requirements.
5. Please type your name at the top of the first page of any assignments that you submit, and **state the number of words count in the paper**. (Your name does not count toward word count, nor do footnotes.)
6. Please note that you may lose marks for not keeping to these guidelines.
7. All assignments will always come from the syllabus or Canvas. Recorded lectures may mention additional assignments, but if they are not in your syllabus, they are not assigned.

Late Assignments

Assignments that are late will have 10 points deducted for every day that they are late, and “0” after one week.

Requests for Extensions

Policies: Please refer to the BC UK Student Handbook (available in the Course Information section on Canvas, and also on the [Certificate Course page](#) of our website) regarding policies for granting late assignments and extensions.

1. **DO NOT USE THE ONLINE EXTENSION REQUEST FORM IN CANVAS** – this is for students studying directly with CCEF and is not to be used by BC UK students.
2. Extensions will not be granted for holidays or previously planned events.
3. **To request an extension for up to 7 days**, contact your RI through the Canvas platform 48 hours before the deadline, stating the reason for your extension request and how long an extension you are asking for.
4. **To request an extension longer than 7 days**, email courses@biblicalcounselling.org.uk before the deadline, stating:
 1. The module you are taking, your course venue and RI
 2. The assignment for which you are requesting an extension
 3. The due date for this paper or project
 4. The reason for your extension request

The course administrator will respond within two working days of your request and inform your RI.

Course Administration

The Student Handbook details policies, procedures, and administration of the Certificate Course. Information that is relevant to all modules, including grading standards and academic policies. Please read it carefully (together with this syllabus) before the module begins, and refer to it throughout the term.

The Student Handbook is located in the Course Resources section of your course material on Canvas. Please note that Biblical Counselling UK’s course policies differ from CCEF’s in some particulars.

Lecture and Assignment Schedule

- Please refer to “Assignments” above for a more thorough description of assignments and to the “Required Readings/ Course Materials” for the complete reading list.
- Due dates for assignments are listed on Canvas and are due by 23:55 PM on the due date

Part 1: Christian faith and practice within a ‘therapeutic’ society	
Week One	<p>Read</p> <ul style="list-style-type: none"> • “Welcome Letter from David Powlison” <p>Submit</p> <ul style="list-style-type: none"> • “Introduce Yourself” Assignment listed at the start of the class. <p>Watch</p> <ul style="list-style-type: none"> • Lecture 1 – Course Introduction
Week Two	<p>Read (<i>in the following order</i>)</p> <ul style="list-style-type: none"> • Smith, “Bodybuilders’ fret ‘flip side’ of anorexia” • Hellmich, “Man in the mirror, obsessed” • Pope, “What Causes Muscle Dysmorphia?” pp96-101 • Pope, “Diagnostic Criteria for Body Image Disorders” pp 247-248 • Powlison “Is the ‘Adonis Complex’ in Your Bible?” pp42-58 <p>Submit</p> <ul style="list-style-type: none"> • Adonis Complex” paper, 600-900 words (<i>submit before watching Lecture 2</i>) <p>Watch</p> <ul style="list-style-type: none"> • Lecture 2 – Developing Your Reinterpretive Skills (2 hr 27 min)
Week Three	<p>Read</p> <ul style="list-style-type: none"> • Abbott, “The Construction of the Personal Problems Jurisdiction” pp280-314 • Rosenburg, “The Crisis in Psychiatric Legitimation” pp245-257 • Powlison, <i>The Biblical Counseling Movement: History and Context</i>, introductory material and chapters 1-3 (pp1-74) <p>Submit</p> <ul style="list-style-type: none"> • No written assignment this week <p>Watch</p> <ul style="list-style-type: none"> • Lecture 3 - Pastoral Care in the History of the Church <p>Ponder</p> <ul style="list-style-type: none"> • What do you make of this historical moment – your place and time in the church’s engagement with the modern psychologies?
Week Four	<p>Read</p> <ul style="list-style-type: none"> • The 3-page summary of Kübler-Ross and Kessler’s <i>On Grief and Grieving</i> • Jones, <i>Forgiveness: I Just Can’t Forgive Myself</i> • Powlison, “Human Defensiveness: The Third Way” pp 40-54 (also in <i>Seeing with New Eyes</i>, ch. 11). • Powlison, “Love Speaks Many Languages Fluently” pp 2-11 (<i>also in Seeing with New Eyes</i>, ch. 14). <p>Ponder</p>

	<ul style="list-style-type: none"> • How do these articles go about the double task of [1] interpreting “raw” human experience and [2] reinterpreting “refined” psychological categories? Pay close attention to what these articles seek to do and how they do it. They give you samples of our ‘skill’ goal for this semester. Each enters into a story, a set of observations, concerns, cases, experiences, problems. Each tells that story back – the same ‘facts’ seen through a different set of eyes – giving things a different interpretation. Each tells Christ’s redemptive story afresh by taking hold of and talking into this particular set of observations and concerns. Each invites readers to a significant reorientation of self-understanding, interpretation of life experience, and choices. <p>Submit</p> <ul style="list-style-type: none"> • No written assignment this week <p>Watch</p> <ul style="list-style-type: none"> • Lecture 4 – Reinterpretative Skills (2hr 40 min)
<p>Part 2: Case studies in Psychological Research & Apologetics: Some Representative Psychologies</p>	
<p>Week Five</p>	<p><i>We will look at two particular case studies: [1] research about the ‘self’ and [2] the theory of multiple intelligences. You will encounter a flood of information. Read slowly and carefully. What feet-on-the-ground human experience does each key term seek to describe? Do you understand each key term? What controlling worldview assumptions are at work, either overtly or covertly? What did you learn, and what difference does it make? Where do you agree and disagree?</i></p> <p>Read</p> <ul style="list-style-type: none"> • Myers, Social Psychology, 9th edition, Boston: McGraw-Hill, 2008, pp. 30–73. <i>An introductory textbook gathers and synthesises vast amounts of information from countless primary source research studies. This chapter on the ‘self’ explores questions of personal identity, self-esteem, sense of control over ones world, self-serving bias and self-presentation.</i> • Gardner, Multiple Intelligences, pp. 3–24. • Gardner, “Multiple Lenses on the Mind,” pp 1-28, 2005 address, https://howardgardner01.files.wordpress.com/2012/06/multiple-lenses-on-the-mind2.pdf <i>Howard Gardner pioneered research that aimed to expand the definition of ‘intelligence’. The longstanding view emphasised language and logical/mathematical abilities (i.e., the things that standardised tests such as the SAT and GRE test for). In the first reading, Gardner gives you a feel for his theory. In the second reading, he works out what he sees as the implications.</i> <p>Submit</p> <ul style="list-style-type: none"> • Psychological Research paper, 600-900 words (<i>Submit before watching lecture 5</i>) <p>Watch</p> <ul style="list-style-type: none"> • Lecture 5 – Psychological Research (2hr 45 min)
<p>Week Six</p>	<p><i>Sigmund Freud has been described as the hub around which all subsequent psychologists are the spokes; the past 100 years of psychology has been described as “a series of conversations with Freud.” In W. H. Auden’s 1939 eulogy, Freud had become larger than life, more than a theory: he was “a whole climate of opinion.” Let’s read him for himself. Get a feel for his accessibility, his rhetorical intentions, and his skill, social vision, intellectual model, and practical activities in seeking to meliorate the human condition. His is the prototype high-culture psychology – intellectually coherent and consistent – and yet he writes in a remarkably popular way.</i></p> <p>Ponder</p>

	<ul style="list-style-type: none"> • Before you read, what are your initial impressions of Freud? What do you currently know about him and how do you tend to view him? Take 5 minutes and jot down what you are bringing to the table regarding “Sigmund Freud.” <p>Read</p> <ul style="list-style-type: none"> • Frattaroli, “Prozac by another name” • Freud, “Introduction,” to <i>Introductory Lectures on Psycho-Analysis</i> pp 15-2) • Freud, <i>The Question of Lay Analysis</i> (96pp) • Powlison, “Freud’s psychoanalysis in street-talk” (5pp) <p>Ponder</p> <ul style="list-style-type: none"> • What now strikes you about Freud? How was your initial impression either altered or confirmed? What do you notice about his method of persuasion with his audience (his apologetic technique and rhetorical strategy)? What is Powlison’s apologetic method regarding Freud? <p>Submit</p> <ul style="list-style-type: none"> • No written assignment this week. <p>Watch</p> <ul style="list-style-type: none"> • Lecture 6 – Sigmund Freud (2hr 43 min)
Week Seven	<p><i>Middle-culture psychologies typically operate in short-term psychotherapy, practical philosophy of life, and self-help. They are relatively coherent intellectually, but their emphasis is practical not theoretical. They are often syncretistic to a degree, and are rarely self-aware epistemologically. This is the level at which most psychotherapists operate.</i></p> <p>Read</p> <ul style="list-style-type: none"> • Berenstain, <i>The Berenstain Bears Get the Gimmes</i> • Burns, <i>Feeling Good: The New Mood Therapy</i>, chapters 1-7, 10, 16 (187 pp) <p>Complete</p> <ul style="list-style-type: none"> • Burns Depression Checklist, <i>Feeling Good</i> chapter. 2: pp. 19-22 • Novaco Anger Inventory, ch. 7: pp. 149-153 • Dysfunctional Attitude Scale, Ch 10 pp 272-282 <p>Ponder</p> <ul style="list-style-type: none"> • How do you interact biblically with Burns’ observations (e.g., the “cognitive distortions”; e.g., the data of the three tests that you took)? What about his interpretations (the cognitive theory of human functioning)? What about his applications (e.g., the interventive techniques and strategies: triple column, changing self-talk by arguing “rationally” with “irrational” thoughts, etc.)? <p>Submit</p> <ul style="list-style-type: none"> • Proposed topic for the final paper (use the Final Project Guidelines document in Canvas as a guide) • “Berenstain Bears” reinterpretation paper, 600-900 words (<i>submit before watching lecture 7</i>) <p>Watch</p> <ul style="list-style-type: none"> • Lecture 7 – Behavior & Cognitive-Behavior Therapies (2hr 39 min)
Week Eight	<p><i>As you know, ‘psychotherapy’ (like ‘psychiatry’) transliterates the Greek words for “cure of the soul.” A great deal of connotative mystique attaches to the word. For example, to “go into therapy” or to “talk with my therapist” sounds qualitatively different from “have a heart to heart with my best friend or a wise pastoral mentor.” And what takes place is different... but not that different. How is it similar? How is it different? So what?</i></p>

	<p><i>Also, as we've discussed, there are as many psychotherapies as there are personality theories. And even therapists who claim to be atheoretical can't help but embody and communicate a worldview implicitly by everything said (and not said). That said, are there common factors that appear across various forms of counseling? In this class we will examine and evaluate those factors that seem common to various attempts to cure what ails you by talking with you. I want you to consider what they get right, what they get wrong, what they miss entirely.</i></p> <p>Read</p> <ul style="list-style-type: none"> • "Freud's Psychoanalysis in Street Talk," review the paragraphs that contain footnotes 19-28. <i>*Please note that the page numbers Dr. Powlison refers to in footnotes 24-28 may be different than the page numbers in your version of Freud's books.</i> • Prochaska & Norcross, <i>Systems of Psychotherapy</i>, pp1-24 • Nicholi, "The Therapist-Patient Relationship" pp 7-22 • Powlison, "Armand Nicholi's 'Therapist-Patient' Recast into Pastoral Terms" (3pp) <p>Ponder</p> <p>The readings this week are information-intensive and jargon-heavy. But within the blizzard of esoteric terminology, writers are seeking to get at the operations of a reality of utmost significance in Christian ministry. What characterises relationships that seem to have a positive influence in changing another person's thoughts, feelings, actions, and relationships for the better?</p> <ul style="list-style-type: none"> • Where do you agree? • Where are you challenged? • Where do you disagree? • What are they missing? <p>Submit</p> <ul style="list-style-type: none"> • No written assignment this week <p>Watch</p> <ul style="list-style-type: none"> • Lecture 8 – Psychotherapy (2hr 47 min)
<p>Week 9</p>	<p><i>Christianised psychologies typically borrow core concepts and practices from one or more contemporary secular psychologies, adding distinctively Christian elements, or grafting together secular concepts and Christian truths. Since the mid-1970s, Larry Crabb has been the evangelical psychologist most concerned to define his model as explicitly emergent from the Bible. Though his model has continued to develop, <i>Inside Out</i> (1988, 1998, 2007) recently came out in a third edition – and it remains Crabb's best-selling book, both currently and all-time. The themes he articulates here are still discernible in the deep structure of his more recent work. Understanding this book will help you make sense of John Eldredge, Gary Chapman, Robert McGee, Henry Cloud, and many other popular evangelical psychotherapists.</i></p> <p>Read</p> <ul style="list-style-type: none"> • Jeremiah 2:1-37 & 17:1-14 • Crabb, <i>Inside Out</i>, particularly chapters 3-6, 8, 10. <p>Submit</p> <ul style="list-style-type: none"> • Crabb Paper, 900-1200 words (<i>Submit before watching lecture 9</i>) <p>Watch</p> <ul style="list-style-type: none"> • Lecture 9 – Christian Psychology
<p>Part 3: Ministry within in a psychologised/psychiatrised culture</p>	

<p>Week Ten</p>	<p><i>Audience: Engaging a secular psychological world. The first two pieces express thoughtful, knowledgeable internal criticism. The next two articles enter into conversation with non-Christian mental health professionals. The dissertation chapter summarises Adams’s approach to the psychologies.</i></p> <p>Read</p> <ul style="list-style-type: none"> • Barber, “The Brain: A Mindless Obsession?” (7pp) • Powlison, "The Varieties of Religious Therapy: Biblical Counseling" <i>Psychology Today</i> online interview with David Powlison. • Luhrmann, “Madness and Moral Responsibility”, pp266-293 • Welch, “A Discussion Among Clergy: Pastoral Counseling Talks with Secular Psychology”, pp23-34 • Adams, “Change Them? Into What?”, pp13-17 • <i>The Biblical Counseling Movement...</i>, chapter 7 (24 pp) <p>Ponder</p> <ul style="list-style-type: none"> • How will you reach psychologised non-Christians with relevant, challenging and life-rearranging truth? What can be usefully learned from “general revelation and common grace”? How can it be learned? What is the relative importance of such learning? What are the cautions and dangers? Notice how Welch and Adams each find a relevant point of contact: enter the others’ story, retell that story from a different point of view, tell Christ’s Story afresh, and call hearers to some change in beliefs and actions. <p>Submit</p> <ul style="list-style-type: none"> • No written assignment this week <p>Watch</p> <ul style="list-style-type: none"> • Lecture 10 – Engaging Secular Psychological Culture (2hr 45 min)
<p>Week Eleven</p>	<p><i>Audience: Engaging an evangelical psychotherapy movement. In the selections from Five Views you read two “integrationists” and my responses. The next article poses a way forward for the much-conflicted counseling field. The final three pieces take matters down to case-study level, where lives are at stake, where professing Christians conceive and address their problems in functionally secular ways.</i></p> <p>Read (in the following order)</p> <ul style="list-style-type: none"> • <i>Psychology & Christianity: Five Views</i> <ul style="list-style-type: none"> ○ Jones’ view (pp 101-128) and Powlison’s response (pp 143-147) ○ Myers’ view (pp49-78) and Powlison’s response (pp96-100) ○ Powlison’s view, Jones’ response, and Myers’ response (pp 245-281) • Powlison, “Cure of Souls (and the Modern Psychotherapies)” pp 5-36 (also in <i>The Biblical Counseling Movement</i>, Appendix 4). • Powlison, “How Do You Help a ‘Psychologized’ Counselee?” pp2-7 (also <i>Speaking Truth in Love</i>, pp. 89-98). <p>Ponder</p> <ul style="list-style-type: none"> • As always, what do you notice about apologetic strategy? How will you reach “sheep” and “shepherds” who think and operate in significant ways within secular psychological categories, who are critical of ‘biblical counseling’? We’ve spent the semester pondering the response of Christian faith to the modern psychologies. Evangelicals have approached the modern psychologies in various ways. What differences and similarities strike you? What do you make of all this fuss and bother about “counseling” and “psychology”? What is at stake? <p>Submit</p> <ul style="list-style-type: none"> • No written assignment this week

	<p>Watch</p> <ul style="list-style-type: none"> Lecture 11 – Engaging Evangelical Psychotherapy (2hr 41 min)
Week 12	<p><i>Audience: Engaging a biblical counseling movement. You will read a mix of external and internal criticisms of “biblical counseling.”</i></p> <p>Read</p> <ul style="list-style-type: none"> The Biblical Counseling Movement, chapter 8. Powlison, “Does the Shoe Fit?” Schwab, “Critique of ‘Habituation’ as a Biblical Model of Change” Powlison, “Crucial Issues in Contemporary Biblical Counseling”, appendix to The Biblical Counseling Movement. Earlier version published in Journal of Pastoral Practice (9:3, 1988), pp. 53-78. <p>Ponder</p> <ul style="list-style-type: none"> What criticisms of “biblical counseling” do you hear from others? What criticisms and questions do you raise about current versions of biblical counseling and the direction of the biblical counseling movement? What are the strengths and weaknesses of the biblical counseling movement to date? What is the need of the hour regarding face-to-face, personalised ministry or “counseling”? Where is growth needed in the future? What is your place in the counseling revolution? <p>Submit</p> <ul style="list-style-type: none"> No written assignment this week <p>Watch</p> <ul style="list-style-type: none"> Lecture 12 – Engaging the Biblical Counseling Movement (2hr 44 min)
Lecture 12: /	<p>Read</p> <ul style="list-style-type: none"> Competent to Counsel?: The History..., chapter 9 and epilogue of The Biblical Counseling Movement. “Why I Chose Seminary for Counseling Training” by David Powlison, Speaking Truth in Love, USA: Punch Press, 2005, pp. 153-166. “Affirmations and Denials” by David Powlison, Speaking Truth in Love, USA: Punch Press, 2005, pp. 167-186. “Companions on the Long March” by David Powlison, Speaking Truth in Love, USA: Punch Press, 2005, pp. 187-193. <p>Watch</p> <ul style="list-style-type: none"> Lecture 13 – What Does the Future Hold for Biblical Counseling? (2hr 42 min) <p>Submit</p> <ul style="list-style-type: none"> Final paper, 3000-4000 words Course feedback