

Course Synthesis Paper Assignment

Zachary T. A. Clinton

Department of Counselor Education and Supervision (COUC 730), Liberty University



Abstract

The need for mental health care has never been greater. Prior to the pandemic we had a mental health crisis in this country and around the globe, but now following the pandemic we find ourselves in the midst of a mental health disaster. People are hurting and desperately seeking help, hope, and encouragement. Further, for those seeking mental health services, a significant majority want their faith addressed as a part of their therapeutic process. Moreover, faith has been highly correlated with the therapeutic alignment between therapist and client as well as therapeutic outcomes, especially for those with sincerely held religious beliefs. Therefore, this course synthesis paper will address an integrative approach to psychology and Christian theology, worldview development and formation, epistemological methodologies, the importance of systematic theology, and the application of these things when considering a specific case study involving a family who is enduring a difficult and painful season of anticipatory grief. Lastly, this paper will conclude with a number of integrative treatment plans displaying how the author would effectively and efficiently support and walk alongside of each of the five individual family members, the family unit as a whole, and the marriage of the parents involved.

Keywords: integration, psychology, Christianity, systematic theology, worldview, epistemology

Course Synthesis Paper Assignment

Pain has a way of challenging the status quo. When hardship, suffering, or adversity come knocking on our door, may I add oftentimes when we least expect them, the core of who we are gets exposed. It's almost as if these moments of uncertainty, doubt, and discouragement can either threaten, reveal, and/or develop one's true values, beliefs, faith, and worldview. I'm reminded of the words from the Greek philosopher Epictetus who once said, "Circumstances do not make the man, they only reveal him to himself" (Clinton & Davis, 2024). I believe it's in these moments of friction that one really has to dig deep inside themselves to answer the big questions such as: Who am I? Why am I here? What do I believe? Why do I believe it? Further, as I sit and reflect on the many clients, families, and marriages I have had the opportunity of working with, supporting, and walking alongside of, I am reminded of the fragility of life and the journey of discovery we all find ourselves embarking on.

For this assignment I will consider a unique case study and the ways in which I could most effectively and beneficially serve the pseudo-Jones' family upon their reception of the devastating news that Mrs. Jones was recently diagnosed with stage 4 lung cancer, given a 10% chance of survival, and likely having only around 4-6 months to live. Upon this news, the Jones' family described themselves as being very close and being sincere and committed Christians. However, since her diagnosis, it appears that the family is experiencing shock and a lot of uncertainty which has caused unique ways of grieving, doubt, and disappointment amongst each member of the family. Further, in knowing that this case study mentions that this pseudo-family chose me as their counselor because of their desire to partake in a Christian counseling approach, the remainder of this paper will include an integrative strategy and plan to most effectively and efficiently care for this family in crisis. Moreover, significant themes, theories, and doctrines

from course texts (Grudem, 2022; Entwistle, 2021) anchored in and salted with Scripture will be synthesized, considered, and discussed in order to contemplate ways I could facilitate meaningful conversation with and help stabilize and mobilize this family for the road forward. Lastly, a treatment plan for each individual member of the family, the family unit, and Mr. and Mrs. Jones's marriage will be assembled and developed toward the conclusion of this synthesis paper.

Understanding Integration

Again, in knowing the family's desire for a strong integrative approach to their counseling experience, sincere faith in Christ, as well as Mr. Jones's affiliation and service as a bi-vocational pastor, it is imperative to first and foremost understand integration as it relates to the fields of psychology and theology. According to Entwistle (2021), the historical context of integrating psychology and theology can be dated all the way back to the days of Augustine, the Middle Ages, and medieval Scholasticism with its philosophical underpinnings largely emerging from the Christian liberal-arts tradition. Further, psychology has been identified as one of the several academic and secular disciplines that attempts to further understand human behavior, whereas Christian theology is a branch of inquiry that also engages in the effort of understanding what it means to be human (Entwistle, 2021). Moreover, it would appear evident that both domains and disciplines offer unique perspectives through which we can study and more comprehensively understand human behavior, together offering us a more universal and accurate depiction of human nature and functioning than either perspective would afford us separately (Entwistle, 2021).

I appreciate Entwistle's (2021) words where he states that for the Christian then, the question is not whether or not psychology can be related to our faith, but instead how one should relate psychology to our faith in order to more accurately use this knowledge to enhance our love

for God and one another. At the heart of integration is the understanding that all truth is God's truth, so however truth may be discovered, one should acknowledge that God is its author (Entwistle, 2021). Cervantes puts it this way, "Where the truth is, in so far as it is truth, there God is." Through this perspective, Entwistle (2021) then encourages us to think of integration as both a noun and a verb. Integration is not just a thing that we continually discover when we reveal the fundamental unity that God created, but also it is something that we do as we continually create ways of thinking about, merging, and implementing psychological and theological beliefs (Entwistle, 2021).

Yet so many spend the majority of their lives separating these two disciplines, compartmentalizing their lives into merely religious and secular domains (Entwistle, 2021). However, as Christians, we should seek to honor and incorporate God into all that we do. Colossians 3:23 (ESV) reminds us that in, "Whatever you do, work heartily, as for the Lord and not for men." As believers, we are encouraged to recognize that every vocation is an incredible opportunity and calling to serve in full-time Christian ministry as we seek to serve the Lord and others with the unique gifts, talents, and abilities He has entrusted to us. Therefore, it would appear evident that integration is about seeking truth, humbly recognizing God's sovereignty over all that we do, and extending our worship, praise, and gratitude to Him as we delight in the new discoveries of His creation and character all our days (Entwistle, 2021).

Models of Integration

With that in mind, as a mental health professional and counselor in the field, I believe an important first step in helping individuals with an integrative approach is through the careful reflection on and identification of one's personal conceptualization of the relationship between psychology and Christianity. Entwistle (2021) unpacks six different models that explore this

relationship including *enemies*, *spies*, *colonialists*, *rebuilders*, *neutral parties*, and *allies*.

Antagonistic models, better known as *enemies*, which would include both secular and Christian combatants, were primarily developed during the Enlightenment period. These models include individuals who believe that psychology and theology are adversaries and should therefore stay mutually exclusive in order to protect truth (Entwistle, 2021). *Spies* on the other hand are those who manipulate or alter truths from each discipline in order to make each perspective more acceptable for the sake of integration. Entwistle (2021) described models of this type as not primarily emphasizing the religious content of one's faith, but more so focusing on the psychological effects it can have on human welfare. A third model mentioned includes those Entwistle (2021) identified as *colonialists*. Colonialists are defined as people that view psychology as useful, only to the extent at which it aligns with and can be conformed to their theological beliefs and systems. Further, colonialists do not typically exert a large amount of effort toward understanding how like Christianity, psychology can also help express truth and give individuals a more comprehensive picture of human nature and functioning (Entwistle, 2021).

Moreover, the fourth type of model mentioned includes the perspective of the *rebuilders*. Entwistle (2021) describes rebuilders as those who attempt to transform or rebuild psychology on overtly Christian assumptions as they believe Christianity is fundamentally psychological telling us about our origins, nature, how we ought to be, and soul care. The fifth model explored is through the lens and perspective of the *neutral parties*. Rather than breaching the boundaries of one another, those with a neutral parties approach believe that psychology and theology are completely separate disciplines that possess their own sources, methodologies, and findings causing people to segregate the disciplines from one another in their protection of disciplinary

sovereignty (Entwistle, 2021). Lastly, the sixth model mentioned includes those who believe that psychology and theology are better known as *allies*. This model is built on a unity of truth in recognizing that both psychology and Christian theology are subject to God's authority as He is the Creator and Sustainer of all things. Moreover, when reflecting on these six models, I have always and will continue to always do my best to take the approach of an ally who views psychology and my faith in Christian theology as beneficiaries of one another. When working with and serving those who are desperately seeking help, hope, and encouragement, I want to feel confident that I have expended a significant amount of effort in knowing and understanding current, evidence-based psychological theories, strategies, and techniques in order to effectively and ethically care for every individual who seeks my guidance and assistance. Further, my prayer is that as I seek to answer the constant question of what works best, with what persons, under which conditions (Lazarus, 1984), I would also approach every opportunity to serve those God has entrusted to me with the humility of recognizing my own flaws and assumptions, the strength to steward my gifts and talents to the best of my ability, and the willingness to ensure that my services align with the truth of God's Word and the character of His heart.

Worldviews & Epistemology

Beyond one's understanding of integration and reflecting on the differing models and approaches individuals take in the integrative process of psychology and theology, it is crucial to reflect on and understand broad questions about one's worldview and more specific questions related to epistemology and how we can evaluate knowledge claims. As mentioned earlier in the introductory section of the paper, when life delivers an unexpected knockout blow such as the tragic news the Jones' family received, our beliefs and assumptions about the world can immediately be challenged and threatened if not rooted and anchored in a solid foundation.

According to Entwistle (2021), everyone has a worldview, or in simpler terms a window through which they see/view the world framed by their own unique assumptions or beliefs that dictate what they see. Further, Wolters (1985), described a worldview as being comprised of the “comprehensive framework of one’s basic beliefs about things.” Moreover, worldviews shape how one understands his/her experiences within the world as well as how one reflects on his/her expectations about life (Entwistle, 2021). Walsh and Middleton (1984) suggest that worldviews are structured around one’s answers to the following four questions: Who am I? Where am I? What’s wrong? What’s the remedy?

Interestingly, each of these questions typically gets answered based upon a set of presuppositions/assumptions that we consciously or subconsciously hold about the make-up of the world (Sire, 1997). From a Christian worldview, these questions typically get answered through the identification of four basic ingredients which include creation (God created all things and man was created in the image of God), the fall (sin entered the story rupturing our relationship with God and robbing us of the shalom for which God created us to experience), redemption (through the grace of Christ our relationship can be reconciled with Christ), and consummation (restoration takes place where we as believers are saved from personal sin and live in community where righteousness reigns).

What one must understand though is that these assumptions and our way of knowing can be both taught and caught. Many of the assumptions that build our own unique and distinct worldviews are comprised of our own personal experiences, interactions, conversations, familial/cultural/generational beliefs, and more. In other words, our assumptions can be faulty and errant (Entwistle, 2021). For this reason, we are called to humbly engage in reflexivity through, to some degree, objectively assessing our worldviews with the recognition of our own

finitude and limitations of knowledge to willingly reexamine our assumptions and make adjustments when necessary (Entwistle, 2021). Additionally, when seeking truth and deciphering the difference between mere opinion or justified belief, one must consider incorporating epistemological methods that are appropriate for the types of questions we seek to answer which may include logic, empiricism, revelation, and hermeneutics (Entwistle, 2021).

Systematic Theology

Beyond a rich knowledge and understanding of the integrative philosophical and psychological theories and methodologies that can help aid us in our journey of helping those in pain or under distress acknowledge and discern their worldviews, ways of knowing, and more, we as believers must also take into consideration what the entirety of Scripture has to say about some of life's biggest topics and concerns. In knowing and believing that the Bible is the inerrant Word of God and that it is the standard and measure of all truth, everything we do should align with the teaching of Scripture. Further, I believe it is our responsibility to continually seek to more effectively and appropriately understand and teach the truth of God's Word through both word and deed. Moreover, when assisting clients, one must be attuned to the client's wants, needs, and desires as it relates to faith and spirituality as there may be some instances or circumstances, such as what the Jones's family is enduring, that require one to provide their presence and the ministry of tears before ever offering their perspective or the ministry of truth (Wolf & Wolf, 2020). However, I believe that an individual's beliefs related to the major and minor doctrines found throughout Scripture such as the doctrine of the Word of God, the doctrine of God, the doctrine of man, the doctrine of Christ, and more can play an integral role in one's perspective in the face of pain as well as one's trajectory in the healing process and journey.

The Doctrine of the Word of God

After reading the case-study of the Jones' family, it would appear as if they believe that the Bible is the infallible, sufficient Word of God. According to Second Timothy 3:16 (ESV), "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness." Therefore, according to Grudem (2022) to disbelieve or disobey any word of Scripture is to disbelieve or disobey God Himself. However, there can be moments where life causes us to question, doubt, or misunderstand the truth of God's Word. Yet, it's in these moments that we must cling to the truth of remembering that although we carry faulty assumptions and beliefs throughout life, God's Word holds all authority and is inherent, clear, necessary, and sufficient for all who have, are, or ever will walk the face of this earth (Grudem, 2022).

The Doctrine of God

When working with the Jones' family, one way I would be interested in assessing the depth of their faith is by asking them to describe their relationship with God. Not too long ago, I remember listening to a sermon where a pastor was referencing the account of Matthew 16:13-20 where Jesus approached His disciples with the question, "Who do people say the Son of Man is?" In the same manner, I would be interested in knowing who God is to them, especially in the midst of this discouraging and disappointing time in their lives. My dad always taught me the old psychological principle of narrative recall and how one's inability to do meaningful narrative recall spoke volumes to the lack of depth or quality in the relationship that person had with the person being discussed. Further, in his book, *Bible Doctrine: Essential Teachings of the Christian Faith*, Grudem (2022) discusses both the incommunicable and communicable attributes of God. In understanding the incommunicable attributes first, Grudem (2022)

processes how God is independent and not in need of us or anything else in all of creation, incomprehensible yet can be truly known, is timeless having existed for all of eternity, unchangeable and consistent in all of His ways, omnipresent as He is everywhere at all times, and He displays perfect unity as although we see many different attributes of God emphasized at different times, everything He does is an act of the whole person of Himself (Grudem, 2022).

Additionally, Grudem (2022) mentions several communicable attributes of God including attributes describing his being such as his spirituality and invisibility; mental attributes such as his knowledge, wisdom, and truthfulness/faithfulness; moral attributes like His goodness, love, holiness, righteousness/justice, jealousy, and wrath; attributes of purpose including His will and omnipotence; and lastly “summary” attributes such as His perfection, blessedness, and beauty. Even in the midst of excruciating pain, my prayer would be that the Jones’ family would be able to recognize who our God is and be able to understand the goodness of God knowing and believing that nothing bad comes from Him, but instead how Satan, in his cunning ways, uses spiritual warfare to distort our view and perspective of God Himself. I believe that we serve a God who loves us, who hears us, and who wants nothing more than to help guide, lead, and direct us into His perfect and pleasing will for our lives.

Lastly, His Word mentions how God hears our prayers (Psalm 139:4; 1 John 5:14-15; 1 Peter 3:12) and that He answers our every one of them, but not always in the way we want or expect Him to. In these moments we must trust His good and perfect will for our lives and believe that He has our best interest in heart. However, we also know that He is a God who delight in impossibilities and is not just the Way Maker but also the Miracle Worker. As Entwistle (2021) and Grudem (2022) remind us, there’s nothing wrong in praying for the miracle and the supernatural, but we must more so be praying that God’s will would be done.

The Doctrine of Man

Further, the doctrine of man expounds upon a lot of the worldview questions we were addressing in previous sections. Grudem (2022) starts out by addressing that as Genesis 1:26-27 note we were created in the image of God, to be like God, and to represent Him while having dominion here on earth. Additionally, we were created for a very specific reason and purpose, to bring honor, glory, and praise to the Only One worthy of those things. However, when the fall occurred and sin entered the world, so did pain, challenge, adversity, and death. When this occurred, God's image was distorted in us, but not lost (Grudem, 2022). Thankfully, even though sin entered the world through one man and that guilt was inherited by all, God sent His One and Only Son, Jesus, to bring salvation so that we may also inherit His everlasting grace (Grudem, 2022). I love the words of Romans 5:19 (ESV) which says, "As by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous." Again, bad things in this world are not a byproduct of God, but rather are a byproduct of the fallen and sinful world we find ourselves in. My prayer then is that we would not blame God when bad things happen, but instead choose to rejoice and praise God because of the grace, mercy, and love He so freely offers us.

The Doctrine of Christ

It is imperative to understand that Christ was fully God, yet fully man. Although Jesus is the Son of God and possessed attributes of deity, He also had human weaknesses and limitations such as a human body, human mind, human soul, and human emotions (Grudem, 2022). Yet, Jesus remained sinless and blameless during the entirety of His life here on earth. This is significant because although Jesus was tempted as Luke 4:13 and Hebrews 4:15 mention, He did not sin allowing Him to be the "propitiation" (Romans 3:25) for our sins and pay the price and

penalty that we so deserved. Therefore, as Grudem (2022) notes, both the love and justice of God were the ultimate cause of the atonement which is better known as the work Christ did in his life and death to earn our salvation. Although we serve a loving God, He is still a just God as well who seeks and demands righteousness from His people. However, because of the grace and forgiveness of God, when we accept His free gift of salvation, we are not made righteous, but instead declared righteous because of what Christ did for us. This truth alone should help us more fully comprehend that we serve a good God who will never leave us nor forsake us, but instead will always provide us a way of escape (1 Corinthians 10:13).

Why Does God Allow Pain/Suffering?

However, even though one may have a solid understanding of biblical doctrine, when times get tough so many continue to find themselves asking the hard questions such as “Why would God allow this to happen?” or “Why do bad things happen to good people?” If I were to guess, several of the family members within the Jones’ family right now may be wrestling with those very questions. I am reminded of the words of Scripture found in James 1:2-4 (ESV) which say, “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.” Likewise, Romans 5:3-4 say, “Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope.” It’s evident then that suffering is not meant for our detriment, but instead can actually be used for our benefit.

I appreciate Grudem’s (2022) words when he shares that we as believers must understand and cling to the fact that whenever we are experiencing pain and suffering we should never think it is because God is punishing us for our harm, but rather that pain and suffering may very well

simply be a result of living in a sinful, fallen world or in other cases God may be disciplining us for our good. Yet, no matter the circumstance we can cling to the promise of Romans 8:28-29 (ESV) which brings the assurance of knowing that “For those who love God all things work together for our good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.” The truth of the matter though is that sometimes in the midst of our suffering and despair, it is hard to see the good and the promises of God. However, I’m reminded of one of my favorite Charles Spurgeon quotes which states, “God is too good to be unkind and He is too wise to be mistaken. And when we cannot trace His hand, we must trust His heart. When you are so weak that you cannot do much more than cry, you coin diamonds with both your eyes. The sweetest prayers God ever hears are the groans and sighs of those who have no hope in anything but his love” (Muehlenberg, 2023).

Why Do Christians Die?

Another very common question and one that I’m sure several of the Jones’ children may be struggling to answer is why Christians have to die in the first place. As noted several times already, death does not come as a penalty for our individual sins, but rather comes as a result of living in a fallen world (Grudem, 2022). No one is a stranger to aging, disease, injuries, natural disasters, or death (Grudem, 2022). Further, in these moments of crisis, I believe this family may be susceptible, if not already experiencing, anticipatory grief where they have allowed the news of Mrs. Jones’s stage 4 cancer diagnosis as prematurely speeding up the grieving and mourning process. Further, although we have the hope of Christ in knowing that because of His goodness and grace, we will get the opportunity to see our Christian loved ones again on the other side of eternity, that does not relinquish or diminish the pain we experience here on this earth. It is a

very real thing to experience simultaneous emotions such as joy and sorrow when we grieve the loss or potential loss of a loved one as we deeply mourn the fellowship of that person in this life (Grudem, 2022). However, it is in these moments of grieving and mourning that I believe we must remind people they are never alone. Not only has God equipped us with friends for the fire, but I believe He will always be the fourth man in our fire as well (Daniel 3). As Isaiah 43:2 (ESV) says, “When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through the fire you shall not be burned, and the flame shall not consume you.” God never promised the absence of pain in this life, but He always promises His presence in the midst of our pain.

Treatment Plans

Moreover, due to the sudden trauma and crisis that this family finds themselves in, yet not having a plethora of information to make a definitive diagnosis, I will be approaching each unique treatment plan as though the diagnoses are Adjustment Disorders as I prayerfully and carefully develop plans of treatment for each of the five individual family members, the family unit as a whole, and the marriage of Mr. and Mrs. Jones (APA, 2022).

Joe Jones

To begin, the first client that will be assessed and mentioned is Joe Jones, the 43 year-old, bi-vocational pastor, part-time computer programmer, father, and husband in this case study. Since receiving the news about 2 weeks ago of his wife’s diagnosis with stage 4 lung cancer as well as a 10% chance of survival and only 4-6 months to live, Joe is presenting with signs of a depressed mood as he was seen blankly staring at the wall much of the session, pessimistic and frustrated with the diagnosis, struggling to praise the name of the Lord, and even getting to the point of tearing up and unable to finish his sentence within session. Therefore, the diagnosis of

(F43.21) Adjustment Disorder with depressed mood will be given to Joe and the following chart will display a treatment plan for him on the road forward.

Treatment Plan
<p>Client Name: Joe Jones (Father) Age: 43</p> <p>Dx: (F43.21) Adjustment Disorder with depressed mood</p> <p>Tx: Grief-focused Cognitive Behavioral Therapy</p>
<p>Long Term Goal(s) 1: Develop the ability to recognize, accept, and cope with thoughts and feelings related to grief and sadness.</p> <p>Short Term Goal(s) 1: Keep a daily journal of experiences, thoughts, and feelings to clarify instances of distorted negative thinking or perception that precipitate depression.</p> <p>Intervention(s): Journaling Exercises</p>
<p>Long Term Goal(s) 2: Reframe his negative thoughts and evaluations about self, the world, and he and his family's future.</p> <p>Short Term Goal(s) 1: Identify and process his grief-related thoughts in order to identify and reflect on his personal beliefs and worldview.</p> <p>Intervention(s): Cognitive Behavioral Therapy</p>
<p>Long Term Goal(s) 3: Develop and implement effective coping skills and strategies that allow him the opportunity for carrying out normal responsibilities and participating in relationships and social activities.</p> <p>Short Term Goal(s) 1: Learn and implement calming and coping strategies to manage emotional thoughts and reactions related to the anticipatory grief, as well as surround self in community with other like-minded individuals who will support and encourage him throughout this journey and process.</p> <p>Intervention(s): Identify and practice at least 2 new coping strategies in session and for homework assignments.</p>

Jessica Jones

The next individual we will assess and prepare a treatment plan for involves Jessica Jones, the wife and mother in this case who was on the receiving end of the devastating diagnosis from the

doctor just a few short weeks ago. However, although a difficult diagnosis, the client is presenting with confidence and doing her best to encourage the rest of her family during this difficult time. The client seems to be clinging to the truth of God's Word as she recites several Bible verses, hugs on, and empathizes with her family's pain.

Treatment Plan
<p>Client Name: Jessica Jones (Father) Age: 43</p> <p>Dx: (F43.22) Adjustment Disorder with anxiety</p> <p>Tx: Cognitive Behavioral Therapy</p>
<p>Long Term Goal(s) 1: Continue to reduce overall frequency, intensity, and duration of possible anxiety related symptoms due to unfavorable diagnosis.</p> <p>Short Term Goal(s) 1: Continually develop positive, truth-filled self-talk through Scriptural memorization and meditation, while also being authentic with self about emotions and not pretending they do not exist.</p> <p>Intervention(s): Journaling exercises; Cognitive Behavioral Therapy</p>
<p>Long Term Goal(s) 2: Develop and implement effective coping skills for when the stressors and pressures of daily life creep in.</p> <p>Short Term Goal(s) 1: Learn and implement things such as breathing techniques, muscle-relaxation techniques and more to manage and lessen stress/anxiety related symptoms.</p> <p>Intervention(s): Mindfulness-based strategies and interventions</p>
<p>Long Term Goal(s) 3: Develop and engage in meaningful community in order to avoid isolation.</p> <p>Short Term Goal(s) 1: Develop and implement a self-care routine that can be done with those in her community.</p> <p>Intervention(s): Spend time developing a self-care wheel and plans for time with community.</p>

Jim Jones

The next individual treatment plan that will be constructed and explored involves Jim Jones, the 19-year-old son who is a Dean's list student in college and presenting with feelings of

overwhelming sadness and what appears as guilt, as he tearfully mentioned that he has always tried to live his life in a way that could help his family avoid situations and circumstances such as this. Further, the client will be administered the same diagnosis as his father, (F43.21)

Adjustment Disorder with depressed mood.

Treatment Plan
<p>Client Name: Jim Jones (Oldest Son) Age: 19</p> <p>Dx: (F43.21) Adjustment Disorder with depressed mood</p> <p>Tx: Grief-focused Cognitive Behavioral Therapy</p>
<p>Long Term Goal(s) 1: Develop healthy and adaptive thoughts and cognitions related to his grief and his role/understanding of self and the world around him.</p> <p>Short Term Goal(s) 1: The client will be educated on the nature of grief.</p> <p>Intervention(s): Psychoeducation</p>
<p>Long Term Goal(s) 2: Stabilize depressed mood while increasing ability to function on a daily basis.</p> <p>Short Term Goal(s) 1: The client will explore and process his internal feelings of what appears to be guilt and shame related to his mother's diagnosis, and will instead implement positive and empowering self-talk to counteract those things.</p> <p>Intervention(s): Thought identification, stoppage, and insertion (CBT)</p>
<p>Long Term Goal(s) 3: Return to upbeat, passionate, energetic pre-grieving self.</p> <p>Short Term Goal(s) 1: Client will develop a routine that will provide him with consistency in the midst of this inconsistent and uncertain time in order to help him stay engaged and focused on his other endeavors during this challenging time.</p> <p>Intervention(s): Spend time creating a schedule to ensure the client is allotting time for self-care, his must-do list, and community/relationships in his life.</p>

Jana Jones

The fourth treatment plan will be developed for Jana Jones, the 17-year-old daughter who is refusing to talk in session and simply choosing to cross her arms and sit there quietly.

Moreover, Mrs. Jones privately shared that although Jana is very peaceful and sweet, she has

found several household items smashed and/or broken in Jana’s room reporting that Jana has seemed frustrated and depressed since the cancer diagnosis. Due to the significant change in mood as well as the evidence of differed behavior and conduct, the diagnosis of (F43.25) Adjustment Disorder with mixed disturbance of emotions and conduct will be administered.

Treatment Plan
<p>Client Name: Jana Jones (Daughter) Age: 17</p> <p>Dx: (F43.25) Adjustment Disorder with mixed disturbance of emotions and conduct</p> <p>Tx: Grief-focused Cognitive Behavioral Therapy</p>
<p>Long Term Goal(s) 1: Be able to process one’s emotions in a healthy and beneficial manner.</p> <p>Short Term Goal(s) 1: Develop one’s emotional awareness and vocabulary as to more effectively and accurately process and explore one’s thoughts and feelings.</p> <p>Intervention(s): CBT and Journaling Exercises</p>
<p>Long Term Goal(s) 2: Develop coping skills and strategies to help manage anger and sadness related to mother’s cancer diagnosis.</p> <p>Short Term Goal(s) 1: Learn and implement calming/soothing techniques to incorporate within daily life and routine to counteract strong emotional reactions.</p> <p>Intervention(s): Practice and implement at least 2 new coping skills and strategies.</p>
<p>Long Term Goal(s) 3: Meaningfully connect in relationship with her mother, family, and friends.</p> <p>Short Term Goal(s) 1: Spend time interacting with loved ones in a meaningful way, and practice sharing one’s thoughts, emotions, and feeling with vulnerability.</p> <p>Intervention(s): Open-chair techniques and communication skills training</p>

John Jones

The last individual treatment plan developed will be for the 16-year-old, baby of the family named John. John seems to have more of an optimistic outlook on the situation believing that “it will all work out.” However, John also mentioned upping his gaming from about 2 hours a day to around 8-10 hours a day and seems to be struggling with some of the same internal

thoughts of shame and guilt as his older brother Jim. Moreover, John will be given the diagnosis of (F43.23) Adjustment Disorder with mixed anxiety and depressed mood.

Treatment Plan
<p>Client Name: John Jones (Youngest Son) Age: 16</p> <p>Dx: (F43.23) Adjustment Disorder with mixed anxiety and depressed mood</p> <p>Tx: Grief-focused Cognitive Behavioral Therapy</p>
<p>Long Term Goal(s) 1: Stabilize anxious and depressed mood while increasing ability to function on a daily basis.</p> <p>Short Term Goal(s) 1: The client will explore and process his feelings of guilt and shame related to his mother’s diagnosis, and will replace those negative thoughts with more truth-filled, faith-based, adaptive and positive self-talk statements and God’s promises.</p> <p>Intervention(s): CBT</p>
<p>Long Term Goal(s) 2: Client will learn and implement healthier and additional coping skills and strategies beyond the persistent video game playing.</p> <p>Short Term Goal(s) 1: Client will learn and practice 2 new coping skills and strategies that will help him more effectively and efficiently manage his anxiety and depressed mood.</p> <p>Intervention(s): Psychoeducation and practice within session</p>
<p>Long Term Goal(s) 3: Client will engage in more social related activities away from the gaming system.</p> <p>Short Term Goal(s) 1: Client will focus on spending time more time in social related activities to avoid isolation and loneliness.</p> <p>Intervention(s): Client will develop a schedule and routine in order to limit his video game playing, and incorporates more time engaging with those he loves and doing things that will benefit him in the long haul.</p>

Family Treatment Plan

Further, the next treatment plan that will be developed will revolve around the entire Jones’ family as a whole. The Jones’ family reported being “very close” with one another and very committed to their faith leading up to Mrs. Jones’s cancer diagnosis. However, since the

diagnosis, it appears that the family has isolated themselves from one another as each family member is grieving the news in their own unique way and have yet to reconnect and get back on the same page, moving in the same direction together.

Treatment Plan
Client Name(s): Joe, Jessica, Jim, Jana, & John Jones (Family Counseling)
Tx: Family Therapy
<p>Long Term Goal(s) 1: Connect in a more meaningful way to progress through this difficult season together and not separately.</p> <p>Short Term Goal(s) 1: The family will schedule some time each day to sit down together and be vulnerable with one another as to how each member of the family is feeling regarding the entire situation.</p> <p>Intervention(s): The family will practice engaging in meaningful conversation within session week in and week out.</p>
<p>Long Term Goal(s) 2: Shift the narrative away from blaming God or themselves for what has happened.</p> <p>Short Term Goal(s) 1: Spend some time every day/week studying God's Word together and developing a proper perspective on what the Bible says about suffering and tribulation. Additionally, spend some time every day praying for the Lord's miraculous healing, yet will</p> <p>to be done in and throughout the situation.</p> <p>Intervention(s): Help the family implement this time into their daily/weekly routine/schedule.</p>

Marriage Treatment Plan

The final treatment plan that will be explored and discussed involves the strategy to help Mr. and Mrs. Jones as they seek marital therapy during this painful and uncertain season. The couple seem very close, and besides the sadness regarding the disappointing news, it appears that their relationship is doing well. Therefore, this treatment plan will be one that enacts proactive

strategies to live in the moment, operate with facts, and love one another like Christ loves the church.

Treatment Plan
<p>Client Name(s): Joe & Jessica Jones (Marital Therapy)</p> <p>Dx: (F43.21) Adjustment Disorder with depressed mood</p> <p>Tx: Grief-focused Cognitive Behavioral Therapy</p>
<p>Long Term Goal(s) 1: Develop the necessary skills for effective, open communication, and enjoyable time for companionship within the relationship.</p> <p>Short Term Goal(s) 1: Each partner makes a commitment to support and encourage one another and steer the narrative in a meaningful way during this time.</p> <p>Intervention(s): Marriage therapy accompanied by individual therapy.</p>
<p>Long Term Goal(s) 2: Eliminate cognitive distortions and operate with facts.</p> <p>Short Term Goal(s) 1: Clients will collaboratively and vulnerably share their emotions with one another as they seek to work in cohesion with the medical team.</p> <p>Intervention(s): Clients will practice enhancing communication skills</p>
<p>Long Term Goal(s) 3: Clients will embrace the moments they have together through living in the here and now rather than looking ahead to the future.</p> <p>Short Term Goal(s) 1: Clients will prioritize time for themselves where they can truly enjoy each other's company.</p> <p>Intervention(s): Counselor will help clients construct a calendar where they prioritize these things.</p>

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