

The EMCAPP Journal

Christian Psychology Around The World

Some of the Main Articles

- Psychotherapy and Holy Spirit. New perspectives of „taking care“,
- The Rhythm of Redemption: On Our Relationship with the Holy Spirit in Clinical Work
- That which comes from the Lord who is the Spirit
- and others

Focus Topic:

Professional Conclusions,
Intuition, Wisdom, Guidance by
the Holy Spirit - Who is leading
me during practicing Christian
Psychology?

Editorial

For a qualified counselling or therapy conversation, we have probably all learnt to observe our client, to note his verbal and also his non-verbal messages, and in this way to let ourselves be led through the conversation. Is this all that we need? Certainly not.

In order to lead the conversation, to open up new topics, or to introduce an exercise, regardless of which school of therapy we align ourselves with, the need is for specialist knowledge, competence in field, and experience in therapy. A portion of self-control is needed as well in avoiding favourite topics, resisting time pressure, and working through one's own transference processes.

In a Christian psychology, the question arises not only of how deeply our concepts and techniques are permeated by the gospel, but also of what role is played by the Holy Spirit in the encounter with those coming for counselling.

In seeking an answer to this, I personally found help in the doctrine of the threefold inspiration of Holy Scripture, that is, of its prophetic, didactic and poetic inspiration.

Certain parts of the Bible, such as the prophetic books, are prophetically inspired; that is, the writer was aware of hearing God in some way. Didactic inspiration, on the other hand, means that our careful research and writing can be inspired by the Spirit of God, as Luke tells us in the third verse of the first chapter. Finally, poetic inspiration, as in the case of the Psalms, for example, and of the Proverbs, means that our creative, crafted writings and actions can certainly also be influenced by the Holy Spirit.

It is on these fundamental levels, whether directly or indirectly, that the Holy Spirit will also lead us in our actions in Christian psychology, be it in therapy, counselling, or in other fields of application, especially when we ask Him to do so.

My thanks go to the authors and commentators in this edition for sharing with us their reflections on the working question, "Who is leading me when I practice Christian Psychology?"

Yours, Werner May



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Art Objects



Chair People

Poetry



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Why do we have a bilingual journal?

In our movement for Christian Psychology, we meet as Christians with very different backgrounds: different churches, different cul-tures, different professional trainings...

There is a common desire for the movement, but highly “multi-lingual” ideas of its realization! Therefore, a bilingual journal is just a small reference to our multilingual voices to remind us:

- Languages are an expression of cultures, countries and of their people. By writing in two languages, we want to show our respect to the authors of the articles, to their origin and heritage, and at the same time symbolically show respect to all the readers in other foreign countries.
- There are many foreign languages that we do not understand. Within our own language, we intend to understand one another, but we fail to do so quite often. To really understand one another is a great challenge, and we also want to point to this challenge by offering a bilingual journal.
- “When languages die, knowledge about life gets lost.” (Suzanne Romaine, 2011)
- Finally, there is a pragmatic reason: As we want to have authors from one special country to write the main articles of every journal, it will be easier for them to distribute the journal in their own country, when it also is in their own language.

Around The World: The Contributors



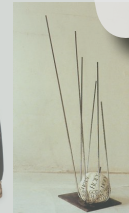


Click on the pictures, then you can read about the person

Christian Psychology Around The World

The main articles - Journal 1

- Krzysztof Wojcieszek: Nature of Despair
- Romuald Jaworski: The Role of Religious Trust in Overcoming Conflicts.
- Forum: Christian Psychology, only for Christians?



Read our first number:
Focus country: Poland
Main articles in English and in Polish

Read our second number:
Focus country : Germany
Main articles in English and in German

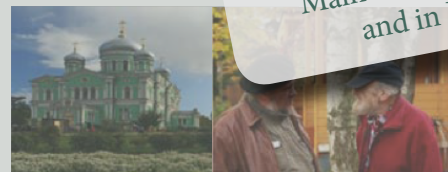
The main articles - Journal 2

- Agnes May: The living rhythm of healthy abilities
- Werner May: The Healing No
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- W.Soldan: Process models in the field of healing in a Christian psychology with the inner forgiveness model as an example



The main articles - Journal 3

- R.Jaworski: The relevance and beauty of Christian Psychology
- A.Lorgus: The concept of a person according to Orthodoxy
- F.Vasilyuk: Prayer & experiencing in the context of pastoral care



Read our third number:
Focus country: Russia
Main articles in English and in Russian

The main articles - Journal 4

- Manfred Engeli: Understanding of Marriage and Final Marriage Counselling
- Samuel Pfeifer: Prayer – Psychodynamics, Effectiveness, Therapy
- Maria Drechsler: Religious coping and post-traumatic growth in the course of a trauma therapy
- Forum: Can neuropsychology find a fruitful place in Christian psychology?



Read our fourth number:
Focus country: Switzerland
Main articles in English and in German, two in Italian and French

The main articles - Journal 5

- Paul Watson: Babel of Rationalities: Christian Psychology, Incommensurability, and the Important Role of Empirical Research
- Eric Jones: The Roles of Automatic and Conscious Thought in Worldview Consistency
- Keith Houde: The Mystery of Persons: Catholic Foundations for a Psychology of Persons
- Phil Monroe: Telling Trauma Stories: What Helps, What Hurts



Read our fifth number:
Focus country: USA
Main articles in English

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- Toni Terho: ACC Finland, Christian Anthropology&Ethics
- Ritva Belt: Attachment Theory and Mother-Infant Psychotherapy Groups among Drug-Abusing Mothers
- Jorma Niemelä: The Role of Spirituality in Treatment and Recovery of Addiction
- Tarja Vilppola: Mission Possible. A Presentation of the Therapeutic Process of Adult Victim of Child Sexual Abuse

The main articles - Journal 7

- On Christian Psychology: An interview
- Relational Theology and Relational Therapy
- On Teaching Forgiveness
- Guidance through the Holy Spirit during the counseling or therapy session: blessings and problems

The main articles - Journal 8

- 'Psyche' or 'soul'? Towards a Christian Approach to Anthropology in Pastoral Caregiving and Spiritual Healing
- Christian Community Psychology
- An assessment of current counselling practices in churches in South Africa

The main articles - Journal 9

- My Therapy Aim–Your Therapy Aim–God's Therapy Aim?
- The Moral Word in Reconstruction of Person in Christian Psychotherapy
- To What End? A Christian Psychology Perspective on the Goals of Psychotherapy
- Spiritual Maturity – Can it be an Aim or Goal of Christian Psychotherapy?

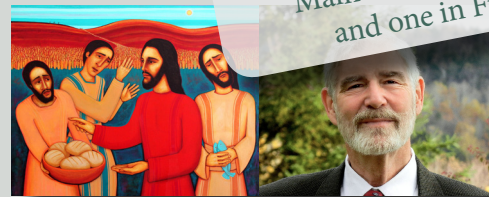
The main articles - Journal 10

- Conscience and faith in Christian counselling practice
- The Christian Conscience: The Transformation of a Created Module through
- Christ and the Spirit
- Psychological reasons for avoiding happiness
- Honoring & Nurturing Conscience in Psychotherapy

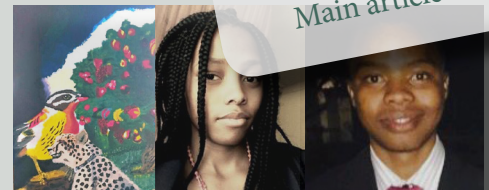
Read our sixth number:
Focus country: Finland
Main articles in Finnish and English



Read our seventh number:
Focus country: Canada
Main articles in English
and one in French



Read our eighth number:
Focus country: South Africa
Main articles in English



Read our ninth number:
Focus topic: „Therapy goals“
from the perspective of Christian
psychologie



Read our tenth number:
Focus topic: „The Importance of
Conscience for
a Christian Psychology“



About the Art Works by Thomas Pfeufer (Germany) and Werner May (Germany)

Life from a chair!

There it was, in the middle of the olive trees, in Italy's famous Tuscany: my seminar chair.

More than ten years ago, I was in charge of a creativity unit at a summer academy. I had sent the participants off with their chairs for each to use according to his/her creative language – as a painting, photo, dance etc. Accordingly, I too set off, to let my chair “speak” in a poem.

Perhaps it was precisely because I found it difficult “to hear the chair” because there was so much beauty around me – the Tuscan hills, olive groves, vineyards, and the specific light of the place – that I found that all of that, all this nature, spoke to me, only the chair said nothing. It became clear to me how much I had attached myself to earth, wind and water, and this “back to nature” was for me an expression of “getting away from culture”, getting away from the man-made. So in this moment the chair became for me a representative of culture. Simultaneously, my “back to nature” revealed itself to me as projection of rejection I had experienced personally from others, of my own inferiority. And of fear of being limited, of being tied down: the chair fixes me to one point in endless space. My longing for unlimited freedom, a utopia!

And, as is the case in such existential situations, I knew that my task was to decide in favour of the chair in order to be really human. In fact nature, as I knew it, also showed traces of man: the idea of “nature alone” was a fiction. And freedom takes place amidst limitation and tying down which one has accepted. The one who wishes to do what he must do is free, not the one who does not have to do anything. Then the poem “Becoming human under an olive tree” took shape.

Since then, of course, I continue to sit on chairs, usually without thinking or as something self-evident. They seldom rise to the level of cultural symbols.

In the chair objects by Thomas Pfeufer, the chair was chosen as a platform for life, where human destinies “take place”. All his chairs illustrate being locked in, the chair as a prison which nevertheless elevates. The perception which is shared by cultural anthropologists, “the chair forces man to become sedentary,” causes deterioration, leads to “back pain”. The expressive power of these objects impresses me with new freshness every time and motivates me, like the chair in Tuscany, to go on an investigative journey in poetry.

Becoming human under an olive tree

From today
no more
being earth,
no more stone,
no matter how grey and moss-covered,
no more meadow,
no matter how gentle and colourful it seems,
no more sand,
regardless which wind and which sea
brought it here,
no more.
Finally
Life
From a chair.

Werner May
Poems



Thomas Pfeufer is a self-taught artist; professionally, he enjoys being a cook in a company kitchen. Thomas began with art in 2001. He created a small box bored through and torn open by various

chisels. It was the beginning of a call. Challenging people to become aware of suffering, to notice it and not simply to look away. Everyone wants to be recognised. Everyone wants to be seen. Everyone needs others so they can truly be and in order to be able to stand up to the suffering in this world. A person who is not looked at is like

someone buried alive.



The materials used cover a wide spectrum. Stones, old doors and keys, various words, paints, car tyres, chairs, canvases,... All these, and more besides, are part of his repertoire.

He is very flexible in his use of them, yet he sees great value in each part of his materials. Rusty sheet metal is just as valuable in his eyes as gold. He treats the materials with great honour. If a work of art is unsuccessful or unpleasing, he does not throw it away, but makes something new out of it.

Themes with which he concerns himself cover a wide range. They are usually events where injustice dominates. One of his objects is dedicated to a single person – Agatha – who died as a

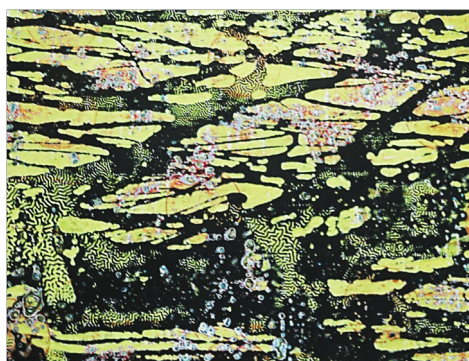


martyr. Another one represents a tsunami, Thomas names it “Storm of Life”. Biblical events, such as the dry bones in Ezekiel, find a place in his art, but lack of communication is also given an expressive form which calls the observer to be authentic.

Some make the accusation that his art is scurrilous because he expresses much that is negative and also often uses dark colours in this.

But if one looks more closely and inquiringly, if one gets genuinely involved, these images reflect part of God’s sadness over this world. Sadness which carries the beautiful message that God loves mankind infinitely.

At the same time, this is also the answer that Thomas gives. He is entirely able to stand the tension between suffering on one hand and hope on the other and to let both of these stand side-by-side. Precisely that hope which does not permit despair, but raises awareness.



But art wishes to do more than just raise awareness, it wishes to strengthen the health of the soul, to be a way of doing justice to the calling of man, the call to live and love! The soul needs free space for God, otherwise it withers away. And colours! On his personal journey of liberation by art, Thomas discovered how to process lacquers and foundation layers, which leads to surprising results: being ground down (by life) creates profile and then, on top of that the colours of the love of God, uniqueness and beauty.

E. Janet Warren (Canada)

That which comes from the Lord who is the Spirit

“We all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Cor 3:18).

Spiritual transformation. The glory of the Lord. The Holy Spirit. These are not topics easily amenable to academic discourse. The Spirit is mystical and mysterious, spacious and silent. Yet, the Holy Spirit of Christianity is depicted in the Bible as powerful but personal, transcendent but tangible. There is a tension between contemplation and comprehension, between awe and understanding. The psychotherapeutic process can be viewed as similar to the somewhat elusive nature of the Spirit. It can be amenable to logical/technical elements, but there is always an element that defies description. The self itself is a mystery; we may never understand the mind/brain relationship for example. But anytime we seek to join with the triune God in healing people, fulfilling our mandate, the aid of the Spirit is indispensable, whether acknowledged or not. Given the ubiquity of the Spirit, indeed for Christians the indwelling Spirit, I do not believe it is even possible to avoid the help of the Spirit.

In ancient and premodern worlds, the spiritual and the psychological were considered intertwined, and Christians were concerned with “soul care.” But contemporary psychology has been largely influenced by modernism, and its accompanying reason, empiricism, and separation from spirituality (e.g., Johnson, 2010). Beginning about 40 years ago, Evangelicals have advocated a return to spiritual and biblical concerns, often emphasizing biblical reason and a Christian worldview. It is curious that there is still a rational emphasis in Christian psychology. Some attempt to blend cognitive therapy with theology (e.g., McMinn & Campbell, 2007), and in a volume of five views of Christian Psychology, only one is explicit about the role of the Holy Spirit (Coe & Hall, 2010).

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Former articles by Janet Warren you can see here:

<http://www.emcapp.ignis.de/7/#/28>

<http://www.emcapp.ignis.de/7/#/42>

Conversely, many contemporary Christian theologians lament the negative effects of enlightenment philosophy, with its false dichotomies between theology and spirituality, and its neglect of affective dimensions to faith (e.g., Coakley, 2012). There is renewed interest in figurative language (e.g., Avis, 1999), the imagination (e.g., Neville, 2006), and the spiritual senses (Gavrilyuk & Coakley, 2012). There has also been emphasis on relational aspects of the divine (e.g., Pinnock, 2001), the importance of culture and experience (e.g., Vanhoozer, 2010), and rediscovering Roman Catholic contributions to theology and spirituality. In general, transcendent realities are best expressed in imaginative form. Specific to pneumatology, Dreyer (2007) laments that systematic theology is too

abstract to fully describe the personal nature of the Spirit; it also neglects the biblical images and metaphors associated with the Spirit.

This theological turn is welcome and very applicable to psychotherapy. We are mental, emotional and spiritual beings; our therapies need to reflect this. Christian counselors are in a perfect position to appropriate the Holy Spirit into their lives and practices. In this paper, I discuss perspectives on the Spirit in Christian psychology, Christian theology, and Christian spirituality, and consider how these can inform each other.

Psychology

One of my patients was convinced that it was sinful to be angry at her father who had abused her as a child. My explanations about the difference between sin and anger, about the importance of honesty, did not alter her beliefs. When I asked her to pray for understanding, she heard the Lord telling her that He loved her no matter what her feelings were, and she felt warmed by his presence. This illumination paved the way for necessary emotional expression and grief. Many Christian psychologists have commented on the role of the Holy Spirit in counseling. Jay Adams (1973) notes that there are always three people present in a counseling session: counselor, client, and Holy Spirit. Most have focused on the Spirit's role with respect to the therapist. David Seamands (1988, p. 131) describes the therapist as a "temporary assistant to the Holy Spirit...the Great Counselor," and Virginia Holleman (2012) suggests that the Spirit superintends the work of the Christian counselor. Sometime a distinction is made between implicit and explicit integration between Christianity and Psychology (e.g., Tan, 1996). The latter, obviously applicable only to those who consent, openly uses prayer and/or discusses scripture and religious/spiritual issues. I believe implicit integration occurs with every Christian therapist, since the Spirit is already present with us (e.g., Clinebell, 1995; Maloney & Augsburger, 2007). Indeed, as Lydia Kim van Daalen (2012) wisely points out, the Holy Spirit's work is also evident in non-Christian psychotherapies, and it is impossible to avoid spiritual issues in therapy.

Many authors point out that therapists need to

attend to their own spiritual lives. Coe and Hall (2010) suggest we deal with our own issues and attend to our spiritual growth. They encourage the practice of spiritual disciplines in order to foster union with God, good character in Christ, and be more effective bearers of the Spirit (also see Tan, 1998). Siang-Yang Tan (1999), in his encyclopedia article, notes three major roles of the Spirit in counseling: power (the therapist is gifted and empowered), truth (therapist and client are guided in accordance with God's Word), and fruits (in both therapist and client, primarily love). He suggests specific ways the Spirit can work in counseling: prompting or nudging the counselor in a specific direction, guiding both therapist and client through prayer or biblical discussions, providing healing, and enabling discernment of evil spirits. This concurs with my experience (discussed further below).

Some scholars have considered the role of the Holy Spirit in a deeper, more nuanced manner. Shults and Sandage (2006) refer to the unitive and transformational logic of the Spirit. Understanding the human spirit is shaped by an understanding of the divine Spirit. Indeed, the latter is the origin, condition and goal of human knowing. There is a mutual shaping of pneumatology and spirituality, and the human spirit can be transformed in relation to the redemptive presence of the Holy Spirit. Also with a focus on transformation, but in regard to how pneumatology can shape psychology itself, Coe and Hall (2010) suggest that if psychotherapy is grounded in the reality of the indwelling Holy Spirit, we can discover truth about humans. These views provide a helpful perspective and context for Christian counseling.

Inner healing is a very practical counseling approach and is especially explicit regarding the Holy Spirit. David Seamands (1988, p. 24) describes healing of memories as "a form of Christian counseling and prayer which focuses the healing power of the Spirit on certain types of emotional/spiritual problems." Leanne Payne (1989/1995) encourages seeking the truth of the Spirit, "practicing the presence" (following Brother Lawrence's classic teaching) within, without and all around. She notes the importance of symbolic language and the "true imagination." Tan (2003) describes a seven step model



Inverted Worlds

If you wear glasses
That turn everything on its head
in your eyes
Those who should know
Tell me
That in the course of time
The world turns round
And for you
Is the right way up

Those who know man
Whisper
That such glasses
Light and bright
Sit on the heart

Inverted Worlds
If you wear glasses
That turn everything on its head
In your eyes
Those who should know
Tell me
That in the course of time
The world turns round
And for you
Is the right way up
Those who know man
Whisper
That such glasses
Light and bright
Sit on the heart



that begins with prayer for protection and asking the Spirit to take control. He then suggests guiding the client into a relaxed state before asking them to recall a painful memory using imagery. This is followed by asking the Spirit to minister to the client with minimal prompting from the therapist. He ends with prayer and debriefing. Both Tan and Seamands caution that inner healing prayer needs to be used with wisdom and is not a panacea. I agree, and although some anecdotal accounts (e.g., Sandford & Sandford, 1982) may be helpful, their theology is usually weak. We need a healthy balance of attending to experience, being open to the Spirit, but being grounded in biblical and theological knowledge.

Those practicing inner healing prayer as well as others emphasize the importance of the imagination and use of imagery. For example, Maloney and Augsburg (2007) note that imagination allows one to experience transempirical reality. Interestingly, the use of metaphor and imagery is becoming common in secular counseling as well (e.g., Hall et al, 2006). This echoes recent theological trends discussed above. And I believe it is one way the Holy Spirit communicates. Since the Spirit is indispensable for Christian counseling, we need further understanding who the Spirit is and how we discern his work.

Pneumatology

I do not recall a patient ever explicitly asking about the theological nature of the Holy Spirit. Nevertheless, as Christian therapists, I believe it is important that we are adequately informed in order to practice responsible integration. As mentioned, the last few decades have witnessed a renewed interest in study of the Holy Spirit. Most theological work makes reference to the church in discussing applications, but I believe the Christian counselor's office can be seen as an extension of the church. I focus on aspects most relevant to psychotherapy, with a caveat that the Spirit is always part of the Trinity, the mysterious three-in-one and one-in-three. There are multiple biblical images for the Holy Spirit: life breath or wind (Gen 2:7, 8:1; Isa 27:8; John 3) is most common. The Hebrew and Greek terms, *ruach* and *pneuma*, can be inter-

preted as breath, wind, or spirit, and are often polysemic. It can also be difficult to distinguish linguistically between human and divine spirits. Jack Levison (2013) argues that since both are within us, we do not need to make a distinction; "Spirit" speaks to "spirit." Other biblical images for the Holy Spirit include fire (Isa 4:4), water (Isa 32:15; Jn 4:10, Rev 22:1); cloud (Exod 24:15, 33:9; Mt 17:5; Lk 1:35), and dove (Mt 3:16). The term *parakletos* can be translated advocate, counselor, helper, or comforter, but often the Greek term is retained to maximize meaning (Cole, 2007). A literal translation that is relevant to counseling is "one called alongside to help" (Kittel et al, 1964, 6:442-44).

There are also many theological images. Medieval images included the Spirit as a kiss, a waiter, and a gardener (Dreyer, 2007). Some have pointed out feminine/maternal aspects of the Holy Spirit, such as wisdom, tenderness, and sharing in suffering (e.g., Johnson 1992; Moltmann, 1992, 1997). Clark Pinnock (1994), who emphasizes love, suggests referring to the Spirit as "she." Denis Edwards (2004), in his work *Breath of Life*, describes the Spirit as midwife and companion to the birth of the new. Interestingly, some Christian counselors use maternal and birth imagery (e.g., Clinebell, 1995).

There has also been discussion about whether the Spirit is a person or an impersonal force. Although there are some nature images (wind, water, fire), most agree that the Holy Spirit is a person, a member of the Trinity. As *paraclete*, the Spirit acts like a person in that he teaches, reminds, guides, speaks, testifies, sends. Indeed, the Holy Spirit has multiple roles. He mediates the divine presence, reconciling us to and leading us to union with God, and giving us access to Christ the healer (e.g., John 16-17; Pinnock, 1994, Kärkkäinen, 2007). Indeed, revealing Christ is a primary purpose. He brings new life and spiritual renewal (e.g. John 3:1-10; Tit 3:5); indeed he is the source of "unhindered, indestructible, everlasting life" (Moltmann, 1997, p. 19). "In the Spirit God himself... surrounds us from every side" (Moltmann, 1992, p. 274). Referencing Ezekiel 36, Welker (1994, p. 167) notes that the heart of flesh that replaces the one of stone represents a "renewal of that which is creaturely—a renewal that corresponds to the

action of the Spirit.” Of relevance to counseling, He further believes that the Spirit is especially concerned with helping the marginalized and powerless; His power liberates rather than oppresses (Welker, 1994).

The Spirit also acts in inspiration and illumination, guiding us in external and internal truth, convicting us of sin, and helping us know the mind of Christ (e.g., Mk 13:11; Jn 16:7-11; Acts 4:8-12; Gal 5:18; Levison, 2013). This action is ongoing. Pinnock (1994, p. 242) states that “revelation is not a ‘closed system of timeless truths’ but can continually prove fruitful and confront new challenges.” He notes that even Mary reflected upon revelation (Lk 2:19). This balance between spiritual experience and reason is emphasized by Levison (2013), who writes partly in response to excesses associated with the charismatic movement. He notes that the spirit-breath is a reservoir of virtue that needs to be cultivated; we need both scripture and spirit, both ecstasy and edification, and both inspiration and investigation.

In my counseling practice, I have often witnessed the work of the Holy Spirit. But the challenge is how we identify this work, which we discuss next.

Spiritual Discernment

I am frequently pleasantly surprised when a patient tells me that I was reading their minds. Saying the right thing at the right time is perhaps a result of clinical experience, interpersonal perception, intuition, a nudge from the Holy Spirit, or, most likely, a combination of these. Saying nothing is very helpful at times, although many people are uncomfortable with silence. When I ask Christian clients to pray, frequently they fail to wait for a response. Although God is always more capable than us, He is gentle and respectful, not imposing himself. I therefore suggest that people spend time in silent listening. Often they receive insights that clarify matters we had been discussing. Sometimes they are reminded of a past experience (of which I had no knowledge) that sheds light on current issues. Once God gave a patient homework! Occasionally they “hear” something that seems contrary to my biblical and personal knowledge of the Lord. I will then gently questi-

on them or suggest they pray about a different aspect of the issue. When people claim that they hear nothing, we work with what thoughts went through their mind during the silence, or sometimes I share my thoughts. In working with trauma survivors, I ask them to see Jesus in the memory. They often sense a peaceful presence, and sometimes tranquil imagery, like a field of flowers. My experiences illustrate the multiple manners of divine communication. In the above section, we reviewed some theology regarding who the Spirit is and how He acts, now we need to consider how He speaks and how we can best hear the voice of God.

First let us examine the nature of spiritual communication. In the Bible, God speaks through a burning bush (Exodus 3), a whirlwind (Job 38), and dreams/visions (Genesis 28:10-19; 37:5-9, Matt. 1:20-21; Acts 10:9-18). At times he speaks loudly in silence (1 Kgs 19:12). The message almost always relates to guidance for the people of God and/or furthering his kingdom. It is therefore prudent to be cautious about excessive extrapolation to counseling situations. Nevertheless, the manner of communication is varied and imaginative. From a theological perspective, Rudolf Otto (1927), in his classic work on the “idea of the holy,” notes that divine experience is mysterious, numinous and non-conceptual. In more contemporary literature, Dale Allison (1995) claims that divine communication is always indirect, always ambiguous, and always a whisper. Henri Nouwen (2013, p. 182) similarly believes “God speaks in whispers, signs, and symbols, in a still, small voice that requires theological reflection and spiritual interpretation,” and Thomas Keating (2002/2011) claims that God speaks through inner impressions, intuitive faculties, and deeper places than external senses or reason; His first language is silence.

Although these authors may overstate their case, it makes sense that the breath of God, the water that washes, the fire that renews, would not necessarily speak in rational type manners, although his message is always sensible. This awareness may help us when we consider how to recognize the Spirit. The word discernment, derived from Latin, means to distinguish one thing from another. The Old Testament uses va-

rious terms for noting the Lord's presence; they are usually associated with sensory perception, such as sight, sound and taste (e.g., Job 13:1; Ps 34:8; Avrahami, 2012). In the New Testament, the Greek word translated as discernment is *diakrisis*, meaning to separate, sort out, or distinguish (Kittel et al, 1964, 3:949,469). It appears that both sensory perception, or perhaps intuition, and rationality are needed for discernment. However, as mentioned above, I suspect that rationality has traditionally been overvalued in both psychology and theology.

As an aside, current research in cognitive psychology points to the importance that intuition plays in our daily lives (e.g., Kahnemann, 2011). Automatic thinking, though not without its biases and errors, enables us to function well in the world, learn with ease, and make emergency decisions. Rational thinking is also indispensable, but also prone to errors. Overall we need both fast and slow cognitive processing but need to be aware of which we are using. This topic is beyond the scope of this paper but has fascinating implications for spiritual discernment with respect to the balance between intuition and reason.

In contrast to the modern emphasis on rationality, contemplatives and mystics commonly describe intuitive spiritual experiences. Julian of Norwich (1998), for example, describes thoughts which occurred suddenly and spontaneously. In contemporary Roman Catholic writings, intuition continues to be emphasized, although usually with concomitant recognition of the role of rationality. Nouwen (2013, p. 182) defines discernment as intuitive and perceptive; he posits that "somewhere in the right side of our brains, or perhaps deep within what we call the human soul, there is a spiritual organ that can be trained to hear the beat, step to the music, and read the signs...". Note that he infers that spiritual intuition can be learned. Elsewhere he looks at outcomes: "There is no clearer way to discern the presence of God's Spirit than to identify the moments of unification, healing, restoration, and reconciliation" (Nouwen, 1992). This fits well with the roles of the Spirit discussed above. Keating (2011, p. 15) refers to prayer "in which the inspiration of the Spirit is given directly to our spirits without the inter-

mediary of our own reflections"; he suggests we communicate with God using our bodies, emotions, mind, imagination and intuition. He appears to minimize but does not exclude reason. Rose Mary Dougherty (2009, pp. 5-10) similarly talks about "nudges of the heart" or and "awareness of inner stirrings without analysis", but also gives practical advice for decision making. Mary Margaret Funk (2013, p. 5) believes that the "logical mind usually misses the symbolic voice heard by intuitive senses", and also describes "tools" for the journey, such as asking for confirming signs. She encourages the practice of spiritual disciplines and suggests "living from the mind that is descended into the heart" (p. 58); an interesting image for melding intuition and reason.

Evangelical Christian authors also note the importance of both rational and non-rational faculties. Gordon Smith (2003, p. 53) defines discernment as "a way of knowing and seeing that is experienced as a profound interplay of intellect and emotion." He refers to the "inner witness of the Spirit" (p. 10) and a "direct impression on our inner consciousness" (p. 16), but also claims that discernment is intentional, and suggests understanding the issues, and framing them in terms of yes/no choices. Smith encourages humility, self-knowledge, awareness of context, discipline, and Bible study. Dallas Willard (2012) similarly appears to endorse both intuitive and rational factors in discernment; he notes that impressions sometimes just feel right, and relates sensing God's presence to our intuitive ability to know when someone is staring at us. But he insists that we should be guided by "reasonable, intelligible communication, not by blind impulse, force or sensation alone" (p. 69). Evan B. Howard (2000) suggests paying attention to "intuition and imagination (both affectively-rich operations)" to help reveal aspects of divine communication. He refers to cognitive biases and faulty heuristics, and notes that judgments based on feeling are fallible. Narrow intellectual paradigms can also hinder discernment (such as assuming all sickness is due to sin). He suggests that cognitive biases can be transcended through active, prayerful participation in a living church.

Most Christian authors wisely devote more

space to preparation for the act, such as character development and spiritual growth, than on hearing the voice of God (e.g. Barton, 2012). Others point out the importance of community in discernment (e.g., Smith, 2003; Barton, 2012). There is a revival of interest in mystical and contemplative spirituality, and the practice of spiritual disciplines such as silence, solitude, and reflective Bible reading (e.g., Foster, 1998, Willard, 2012).

In line with some of this research and reflection, I am learning to trust my intuition more, though I am a far-from-perfect discerner. As mentioned, I often incorporate times of silence, and encourage clients to pay attention to their own emotions, images, and intuition. I assist people to grow in self-awareness, attending to their senses, and especially learning about cognitive limitations that may block the work of the Spirit. I encourage imagery work as appropriate and share my biblical and theological knowledge as appropriate. I assign homework, and encourage participation in a spiritual community, and the practice of spiritual disciplines. (And I advise the same for myself but am frequently non-compliant!)

Conclusion

In the triad of the paraclete, the patient and the psychotherapist, the first is the most important but also perhaps the most elusive. Having the “one who comes alongside to help” and acting as “temporary assistant” to the Holy Spirit is a delightful gift but also a sobering experience. We must never forget that the primary purpose of the Spirit is to reveal Christ, not to be used as a therapeutic tool—“the wind blows where it chooses” (John 3:8). This wind may be a gale or a breeze; this breath surrounds and indwells us. It behooves us to retain humility and attend to our own spiritual, emotional, and mental selves, as well as being responsible with professional development. Self-awareness opens channels for the Spirit.

We need to be aware of the delicate dialectic of the Spirit as powerful but personal, transcendent but tangible, and seek the subtle balance between education and experience, comprehension and contemplation. As we work with our clients, we can observe and guide the dance

between Spirit and spirit, as the first speaks to and transforms the second. Remembering that we have the gift of the indwelling Holy Spirit, we should never hesitate to ask for wisdom, guidance, and the peace of his presence. The paraclete reveals truth, inspires, and illuminates. At times the therapist needs to emphasize implicit integration; other times explicit, or healing prayer. At times clients need refining fire, other times cleansing water, or a gentle dove. We always need the life breath of the Spirit, the loving source of life who whispers in the wind or overshadows us with a cloud, surrounds us with his redemptive presence, renews our spirits, and changes our hearts of stone into flesh.

Spiritual discernment is indispensable to the Christian counselor. It is an art but can also be learned. Considering ways in which the Spirit communicates can assist both therapist and client. We can be attuned to the thoughts that spontaneously appear and cultivate listening with both heart and mind. We can incorporate times of silence to provide space for the Spirit to speak. We can encourage the use of imagery, metaphor and imagination as ways to intuit the truth. Recall that the therapist provides the community to aid the client in discernment.

Both theology and psychology appear to be advocating finding a balance between intellectual/rational and emotional/imaginative faculties. The counseling setting is perhaps an ideal place to practice the interplay of reason—understanding, learning coping techniques, adjusting thought processes—and intuition—listening to emotions, images, and the Spirit. For example, if a client is having difficulty with a limiting thought, we can use both cognitive behavioral techniques and pray for insight regarding the roots of the thought, attend to the client’s emotions, and use prayer healing. Reason can help change intellectual paradigms, which can then open space for the Spirit. The Lord can heal through both rational and intuitive means. However, an excessive use of logic may impede healing. I suggest we need to recover listening from the heart. We may not always know whether we are using our own clinical skills or being guided by the Spirit, but I am not convinced it is always necessary to know. If we ask for

guidance, we can assume we will get it.

Theology and psychology can be mutually informative and transformative. A better understanding of pneumatology and spiritual discernment may guide the Christian counseling process. And the practice of Christian therapy and sharing of experiences (the Holy Spirit in action) may counter the often abstract nature of theology, and add support to theological concepts. I conclude with the word of Dougherty (2009, p. 72):

We were never promised a game plan for our lives. What we were promised instead, was the Spirit who would abide in us always, opening up new possibilities moment by moment, being with us as we live into these possibilities. I pray to trust that fiery Spirit, to allow it to do its transforming work within as I seek to relinquish my need for knowing.

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Comment to “That which comes from the Lord who is the Spirit”

Janet Warren's text on the presence of the Holy Spirit in psychotherapy was first read with interest and then with growing recognition for the author's competence and courage. Apparently, the Holy Spirit accompanied her in the formulation of important and transparent theses.

The approach to the problems of psychotherapy and counseling, taking into account the spiritual context, is becoming more and more popular. A strictly materialistic paradigm ubiquitous in 20th century psychology that takes into account the exclusive somatic context of a mental life with a total or significant omission of the spiritual sphere is losing its importance. Not only in serious scientific research, but also in popular psychological journals (eg „Psychology today“ or „Characters“) we meet more and more often with the issues of meaning and purpose of life, world of values, spirituality, references to religion and philosophy of life. Earlier, this question was asked: Is omitting the spiritual sphere in psychological analyzes justified? Is this not - as V. V. Frankl claimed - castration of this sphere of life, which is the most specific element of his existence? Today this question is more often asked: How does one study and interpret the connections between the psychological sphere and the spiritual sphere?

E. J. Warren's article is a short but essential (intense) approach to this important issue. He also responds to my experience as a theologian, psychologist and Christian psychotherapist. I am satisfied with the satisfaction of my beliefs and experiences with the theses contained in this text, but I want to emphasize the importance of some of the author's statements.

Perception of psychotherapy and counseling as a meeting in a triad: The paraclete, patient and psychotherapist (Adams 1973) opens up new important aspects of the relationship for

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psychotherapy. In addition to the relationship a) psychotherapist - patient there are relationships: b) psychotherapist - Holy Spirit, c) patient - Holy Spirit, and d) psychotherapist - relationship between the patient and Holy Spirit, e) patient - the relationship between the psychotherapist and the Holy Spirit and finally f) Holy Spirit - relationship between the psychotherapist and the patient. This richness of relationship broadens and deepens the possibilities of building a meaningful life, overcoming difficulties and multifaceted development. Consideration of these relations fosters a dialogical approach in communication and, because of its mystery, inclines to opening up to others as a secret and not distancing itself from them when they are treated as a problem or source of the problem (see G. Marcel). The strategy of accompanying a man experiencing difficulties is not so much to explain a problem, but he seeks to participate in its mystery. It is in this context that I understand the role of a psychotherapist

as an assistant to the Holy Spirit in the process of psychotherapy (Seamands 1988).

The first generation of Christians, led by the Holy Spirit, made the greatest revolution in the history of the world. Today the situation is tragic, because thousands of Christians do not even know who the Holy Spirit is, let alone the life following the Spirit, „said Father Blachnicki, founder of the Movement Light - Life.

Jesus told his disciples that he would send the Spirit into the world to „convince the world about sin and about justice and about judgment“ (John 16.7-11). The moral life of Christians is sustained by the gifts of the Holy Spirit that strengthen man in faith. These gifts are: wisdom, reason, advice, bravery, skill, piety and the fear of God.

The fruits of the presence of the Holy Spirit in our lives are: love, joy, peace, patience, kindness, goodness, generosity, kindness, faithfulness, modesty, abstinence and purity (vgl. Ga 5,22-23) . They help people in their quest for God, they are a determinant of proper conduct and personal maturity.

In his text, E. Warren postulates the balance between openness to the experiences of the Holy Spirit and reliance on solid biblical, theologi-

cal and psychological knowledge. He points to imagination and intuition as a way to transsem-
piric experiences, and emphasizes the importance of using metaphors and biblical images to trigger transformation processes (conversions) in a patient.

Due to the inclusion of pneumatology as a field of theology and pastoral care and the indication of specific ways of spiritual discernment, the author rightly states that „we must look for a balance between education and experience, understanding and contemplation.“ That is why „spiritual insight is an indispensable Christian psychotherapist“.

It would be good for the patient and psychotherapist, as well as for those around them, if they remember that theology and psychology can be affirmative and transformative. They are two wings on which the human spirit rises, thanks to the help of the Holy Spirit, to know the truth (John Paul II - „Fides et ratio“), which liberates from bondage all that limits freedom and fullness of life. I am glad that, thanks to the approach presented by the author of the reviewed text, my dream about Christian psychotherapy becomes more real and popular.

Eric L. Johnson (USA)

Comment to “That which comes from the Lord who is the Spirit”

What a treat to read E. Janet Warren’s wide-ranging reflections on the role of the Spirit in a Christian psychology! One senses a thoughtful Christian who is open to diverse sources of knowledge, Christian practices and traditions, and academic disciplines; one who is receptive to the Spirit in all his manifold manifestations. I suspect she is a good counselor!

The article reminded me that God the Spirit is the ultimate, immediate source of all the good that we enjoy as humans and as Christians: the good that comes to us through intuition and visions, imagination and creativity, from dialogue with others, as well as the good that comes through careful, logical reflection and experimental, quantitative research. I was also reminded that the infinite Spirit is not bound to communicate with us in just one way. Perhaps to walk in the Spirit means, at least in part, to be open to the Spirit: to be curious and questioning; to be open-minded, without being gullible; to be on the look out for God’s truth, goodness, and beauty all around us, from whatever source; and to be free of the anxiety that needs to control and mater and already “know-it-all.” So, perhaps spiritual discernment entails being open.

Christians need to challenge the Western reliance (including some sectors of Western Christianity!) on exclusively logical-mathematical and linguistic forms of knowledge, since such reliance constitutes a kind of idolatry due to their ability to give humans a sense of greater control and confidence in their deliverances, in contrast to the more ambiguous and obscure kinds of knowing that one obtains through intuition, imagination, bodily knowing, and emotion. Limiting ourselves to logical and linguistic forms of knowing has led to environmental crises, animal mistreatment, abortion-on-demand,

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over-medication, and continued oppression of the poor in non-Western countries.

At the same time, though Warren acknowledged the value of rationality, there seemed to be at least the implication that the Spirit might communicate with us more through the “softer” forms of knowing like intuition, imagination, and emotion. But is that so?

The Spirit is the source of all forms of knowledge and uses all sources of knowledge. Consider the Bible, which God breathed out through the Spirit (2Tim 3:16; Heb 9:8). It is an essentially linguistic expression of God (though of course it is permeated with emotion and imagination!). The book of Proverbs utilizes common sense, everyday observation, and rational reflection. Luke said his gospel was based on the compiling of an orderly account of the events of Jesus’ life. Moreover, the Spirit is the source of rational skills. God said he filled Bezalel with “the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, to de-

wise artistic designs, to work in gold, silver, and bronze, in cutting stones for setting, and in carving wood, to work in every craft.” (Ex 31:3-5) While logico-mathetical and linguistic forms of knowing have their weaknesses, the “softer” forms of knowing also have theirs. I’ve heard of countless absurdities put forth as the communication of God by well-meaning Christians, as well as heretics convinced they were moved by the “the Spirit.”

Yet I love the balance reflected in this line of Mary Margaret Funk, quoted by Warren, that Christians ought to live “from the mind that is descended into the heart.” We need both head and heart, “hard” forms of knowing and “soft” forms, because the Spirit is the source of the truth that comes from both. Some Christi-

ans will prefer one pathway of Spirit-knowing over the others, some personalities probably lean more one way than another; our experiences, education, and church background will undoubtedly incline us towards certain ways of knowing and being. But as Warren’s article overall demonstrated, the Spirit is behind them all and uses them all, and through them all, he is bringing us together, into greater unity, greater wisdom, greater openness, and greater love. Paul, inspired by the Spirit, urged Christians to “walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace.” (Eph 4:1-4) Warren’s article was in keeping with this same Spirit.

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**Marie T. Hoffman &
Lowell W. Hoffman (USA)**

The Rhythm of Redemption: On Our Relationship with the Holy Spirit in Clinical Work

Preamble

Rachel, a petite, 42-year-old married woman, suffered with obsessive compulsive disorder most of her life. Rachel touched no mail, drove only when necessary, and had avoided church for years. Contact with strangers required hours of hand washing, clothes washing, and bathing. When unable to be sure that clothes were germ free, she discarded them. She feared contamination by others and being the contaminator. Rachel, although a Christian, lived in bondage and hopelessness. Today Rachel's life is full. After exploring how a Spirit-led, clinically complex psychotherapy is conceived and practiced, we will return to her story.

Introduction

In *A Secular Age*, philosopher Charles Taylor (2007) poignantly depicts the sterile landscape of a world darkened by secularism: "I have been drawing a portrait of the world we have lost, one in which spiritual forces impinged on porous agents, in which the social was grounded in the sacred.... All this has been dismantled ...in the transformation we often roughly call disenchantment (p. 61)." "Disenchantment" infected art, literature, philosophy, and even daily discourse.

For Christians in this secular age, nature, science, and art continue to reflect a sovereign God redeeming all of creation. As Christians, we assert the presence of the living God through His Holy Spirit in the work we call psychotherapy. We affirm that God leads us in our work through His redemptive plan and through specific promptings and guidance. We briefly summarize perspectives on the Holy Spirit's work, and then resource G.F.W. Hegel's Pheno-



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menology of Spirit (1807/1977). Hegel presents God's redemptive rhythm of incarnation, crucifixion, and resurrection throughout history, which later inspired the late 20th century relational theory of intersubjectivity. We reflect upon Hegel, the mother/child relationship, and the movements of the Holy Spirit in therapeutic work. Returning to Rachel, we demonstrate the presence of a relational God in the redemptive work we call psychotherapy.

Theological Perspectives on the Leading of the Holy Spirit

Overview

Christians embrace the Judaic Scriptures which attest to humans created in the image of God. The Judaic account of human failure and God's actions to restore a people for Himself progresses to the New Testament narrative of the salvific actions of Jesus Christ in His incarnation, crucifixion, and resurrection, and the pouring out of God's Spirit on all of humanity. The New Testament witness relates the descent of the Holy Spirit to indwell men and women who become God's temple. The Spirit inhabits the "here and now" in the Christian's experiences of the fellowship of Christ's sufferings, and the power of His resurrection (Phil. 3:10). The Spirit of God transforms God's people, setting them free from bondage to sin, "Where the Spirit of the Lord is, there is freedom," (2 Cor. 3:17).

G. F. W. Hegel

Though Hegel's *Phenomenology of Spirit* (1807/1977) has been widely viewed as a philosophical masterpiece, much less known is the theological substrate that derives from his Protestant theological training at Tübingen. Peter Hodgson's (2005) translation of Hegel's works rediscovers Hegel's reliance on Jesus' incarnation, crucifixion, and resurrection as the historic movement that initiates the coming of the Spirit to reside with us and cause progress in human history.

God, the transcendent Other, became human and died on a cross; God in Christ resurrected and He is no longer "Other." For Hegel, the sending of the Spirit, the third person of the Trinity, was achieved precisely through the death and resurrection of the God-man Jesus. Hu-

mans can experience their god-like-ness and God's human-like-ness through reconciliation with God, and God becomes available to all people through the presence of Spirit. Hegel presents this narrative as a story of "infinite love that arises from infinite anguish [that] creates a unique and unsurpassable intersubjectivity..." (Hodgson, 2005, p. 182). Intersubjectivity theory (the relating of two equal subjects) is originally based on Hegel's conception of Spirit which he draws from Trinity – Father, Son, and Holy Spirit. The Spirit intersubjectively connects a person relationally to God and to one's neighbor who is intersubjectively related to God and neighbor in the Spirit. Intersubjective relating is achieved through surrender to the crucified God and risen Son whose suffering is the model for "... shared suffering, creat[ing] a new kind of human relationship in which one finds oneself only by losing oneself for the sake of the other.... Love in the fullest sense is compassion, suffering with and on behalf of another. It is grounded in the divine compassion." (Hodgson, 2005, p. 183). The outpouring of the Spirit also becomes the introduction of the experience of mutuality and equality among all peoples. "Subjectivity has given up all external distinctions in this infinite value, distinctions of mastery, power, position, even sex and wealth. Before God all humans are equal.... Herein lies the possibility and the root of truly universal justice and the actualization of freedom" (Hegel, 1807/1977), (Hodgson, 2005, pp. 182-183).

Clinical Presuppositions and the Leading of the Holy spirit

A psychotherapy that recognizes the spiritual force that propels toward health and renewal is not altogether different from its more secular counterpart. What does distinguish the former, is a basis for hope that lies beyond our mere technical skills or our theoretical persuasions. Such hope was captured by theologian Jurgen Moltmann in these words: "... The spell of the dogma of hopelessness...is broken where he who raises the dead is recognized to be God (Moltmann, 1993, p. 31-32).

This manifest hope elucidates for us five clinical recognitions of a Spirit-led, intersubjective, relational perspective:

- 1) The analyst recognizes that God (Holy Spirit) is love and is the causal force moving humanity toward a pan- cultural telos of love and actualization.
- 2) The analyst recognizes that each patient is made in the image of their Creator, and is thus imbued with aspects of being that reflect their divine constitution and origin.
- 3) The analyst recognizes that each patient being made in the image of their Creator is equally worthy of utmost respect and care.
- 4) The analyst recognizes that each patient has a redemptive destiny that is closely related to the very areas of damage in their lives, and this redemptive destiny fulfills the conversion of that damage into something good and new.
- 5) The analyst recognizes that he/she and the patient are intersubjectively related; thus, the process of redemption and recreation is at work in the analyst concurrently with the patient.

These five clinical recognitions collectively contribute to a sacred space in which the Holy Spirit is intersubjectively related to me and my patient in our work together. With a Christian patient, the Holy Spirit is recognized and invited to guide from the very first session. With those who have no faith perspective, these recognitions, though unexpressed, permeate the treatment.

Clinical Movements and the Leading of the Holy Spirit

The outline of incarnation, crucifixion, and resurrection gives us a template for our clinical work; we believe that the work of psychotherapy follows the pattern of the work of the Holy Spirit in the grand narrative of redemption. The God of creation was not satisfied with his distant, verbal contact on Mt. Sinai, but became human and dwelled with us, suffered for us, and resurrected to become a suffering Savior who understands and intercedes for us, leaving His Holy Spirit to guide us into truth and love. Guided by the Holy Spirit in us, we move into the depths of connection with our patients, we are crucified in the process, and we and they resurrect to become witnesses and intercessors for others.

Incarnation

The relational psychotherapist, not out of coercion but out of love, allows him or herself to deeply know, identify with and become incarnate into characters in the patient's life story, even as the patient begins to mutually identify with the clinician. This universal pattern takes place in infancy, is mirrored in Christ's redemption work, and replicates in the consultation room.

In the Mother/Child Relationship

One of the fondest memories of my children's infancies, had to do with gazing at them. The shift from sensing in the womb to seeing with one's eyes was the essence of incarnation, and the prime vehicle of an identification with my infant who was "like me." Schore confirms this: "... An infant will smile in response to enlarged pupils. Even more intriguingly, viewing enlarged pupils rapidly elicits dilated pupils in the baby, and dilated pupils are known to release caregiver behavior" (Schore, 2003, p. 7). Beebe and Lachmann (1988) concur with Schore, asserting that matching of affective patterns "recreates an inner psychophysiological state similar to the partner's" (Schore, 2003, p. 7). Mutual regulation between mother and infant begins in the womb, and is intensified, enhanced, and solidified into a pattern of attachment following birth.

In the Consultation Room

In my psychotherapy practice, I hear the voice message of a prospective patient and like mother and prenatal infant, I wonder, "Who will this person be?" During my return call, I register their cues, and they mine.

The hour of the session arrives. I ask why they have come. And then I listen. I listen intently. My focused listening continues for many sessions, along with my questions that help me understand. I see my new patient looking at me, probing my demeanor, seeing me seeing him. With my gaze I convey acceptance, understanding and comfort to her.

In an echo of Christ's incarnation, I hope to provide the setting necessary for healing a patient's deepest wounds. We will be "touched" with the pain of our patient's life and meet them in a profound, emotional way.



Crucifixion

Sigmund Freud famously said that “the transference is indeed a cross” (Freud, 1910). As the psychotherapist moves from incarnation into a rhythm of relating, distortions and disagreements begin to occur. Limits must be set, ghosts from the past appear, old battle lines are drawn. In the depths of these distortions the Holy Spirit guides us to continue loving without retaliation and without sacrificing truth.

In the Mother/Child Relationship

Small differences between mother and infant ultimately grow into more crucial differences and to a battle of wills. The infant is affectively disregulated during mother’s inattention, absence or refusal to immediately satisfy the infant’s wishes. Mother is no longer loving or benevolent, but withholding and bad.

The infant/child must discover that mother’s care is freely given and not the result of coercion or manipulation. The mother will at times react negatively, and distort the pleas of her child. She must understand that her child’s protests are not the result of evil intent but based on its desperation. Mother and infant progress through repeated instances of distortion and clarity, leading to a more stable experience of each other as separate individuals with rhythms, needs, and limitations. Through this, the infant/child becomes capable of respecting the needs of others in his/her life.

In the Consultation Room

From the beginning of treatment, the psychotherapist sensitively adapts to the needs of the patient. Over time, the needs of therapist and patient begin to conflict. The therapist who had been experienced by the patient in an idealized fashion, is now experienced as a painful figure in the patient’s past. The patient’s perceptions and the feelings that lurk within, trigger enactments fueled by painful, unmourned, memories (Mangis, 2007).

The patient wanting frequent schedule changes, when met by an unyielding response might cancel sessions. In this, we both experience previous memories of feeling unheard and being rejected. The person who fails to pay at the end of the month might respond to my request for payment with an accusation that I am just like

the father that only cared about money. The patient with whom I have become too at ease, might respond with cool withdrawal and compliance, hiding a seething anger at my neglect, similar to the quiet but unrelenting anger and neglect we both might have encountered in childhood. “Good therapy...puts both participants in touch with a pain that they have not felt before, a pain that enables memory as opposed to repetition ... memories that must be borne and grieved (Pizer, 2003, p. 17).

The therapist, realizing the necessity of bringing past into present, surrenders to a process in which he or she will endure the pain of crucifixion both because of patient distortions and failures by the therapist that mirror the patient’s past. The patient’s surrender to the process is no less painful and usually frightening. For each, surrender to a process led by the Holy Spirit, leads to growing understanding and care, as well as a disconnection from the distorting memories of the past.

Resurrection

Resurrection is the point in Hegel’s narrative where new creation and relating begins and suffering is transformed into creative possibilities. No longer do ghosts of the past dominate relationships, but people are seen for who they really are. A capacity for gratitude develops with its desire to be generous to others.

In the Mother/Child Relationship

As the child matures and separates from the mother, he/she begins to see the parent as a benevolent person who cares for them. With this capacity to see others in a new way, the child is now capable of gratitude for the care received.

The early smiles of the infant brought delight to the parents, the earliest responses of an infant to the good it is receiving. A child’s greatest expression of gratitude to the parent occurs in time when the good gifts of faith and love which the child has received are in turn given to others. This resurrection of the internalized good parent is the indirect gift which the parent receives.

In the Consultation Room

Emerging from the chaos of the patient’s story, a new birth occurs in which the therapist is no

longer a projection of the patient's past, but patient and therapist are separate. The capacity for separateness allows the patient to recognize the goodness coming to them from outside themselves. Jessica Benjamin describes it in this way ((2006):

Within the paradigm of the analytic dyad, what the patient initially finds beneficial in opening to the analyst's independent mind is the possibility that there really can be an Other mind that tunes into his own. When the analyst is empathic, for instance, the empathy is coming from an Outside Other...

In short, since the outside can be a source of goodness, it becomes safe and even desirable to go outside. Otherness is not simply, inherently threatening (Benjamin, 2006, p.140).

The recognition of one's reliance upon another becomes the foundation of gratitude. In this final phase of work, the patient expresses gratitude to the therapist, and discovers the desire to pass the gift of empathy, care and investment to others.

Clinical Methods and the Leading of the Holy Spirit

We have looked at the larger movements of the Holy Spirit in the process of therapeutic change. Now we turn to specific ways in which we sense the leading of the Holy Spirit in our work. Then we will return to Rachel's story to demonstrate the concepts we have presented.

Attending to Clinical Data

An internal chorus (Buechler, 1998) of previous supervisors, professors, and mentors can be prompts of the Holy Spirit. For instance, a favorite professor's voice reminds me, "Don't push the river—let it flow", cautioning against pressuring the patient but waiting for what is emerging. Transference/countertransference is a key way that the Spirit can guide us if we are attentive to both our spirit and the resurgence of ghosts from the past in the therapy relationship. A patient's guidance can be heard as the Spirit prompting my change of approach or understanding. Patient dreams are ripe for being used by the Holy Spirit to communicate to us the patient's issues that may be unknown to them.

Attending to Personal Experience

Our own history and personal psychotherapy is often brought to mind by the Holy Spirit, causing us to identify and be empathic with the patient. During sessions, we may experience a reverie in which in almost prophetic fashion we intersubjectively become aware of what the patient is struggling with or we receive an image to communicate what the Spirit would have us say to our patient. We can also experience dreams about our patients that guide us to help our patients.

Attending to Spiritual Formation

We endeavor to regularly pray for our patients each day. We ask the Holy Spirit to give us love for them, and specifically lead us with understanding that will bring healing to them. We pray for healing developments in their lives and for the healthy desires of their hearts to be fulfilled. We pray for protection for them and for ourselves in the struggle between God's kingdom and evil.

We read and listen to the Word of God, and look for new ways to understand and embody the Spirit of truth. We actively dialogue with others about God's Word and participate in communities in which there is integration of psychological and spiritual truth. We believe the Holy Spirit inhabits our communities of faith to more effectively help our patients.

Clinical Case:

Rachel--The Patient My Dog Almost Destroyed
In this case, we describe three movements. In the incarnation phase, Marie and her patient develop a close bond and a sense of how her patient thinks and what she needs. In the crucifixion phase, Rachel's distortions begin to be revealed as we sense the impact of her early formation on her perceptions and behaviors, and Marie falls into actions that replicate Rachel's primary caregivers. The Holy Spirit guides Marie to interventions that lead out of therapy impasses and toward resurrection. In the resurrection phase, Rachel's struggles are transformed and her relationships begin to blossom.

Throughout the case, we detail guidance by the Spirit. Dreams, reverie, the internal chorus, previous supervision, theory, etc., emerge as the relational work unfolds.

Will my
Eyes ever blossom
Roses, broom, primrose
To which others bend down
Sharing my scent
My dreams
My sighs

Will my lips ever sing
My feet dance
My arms swinging in the circle
Holding others, many by the hand
And my chains fall to the ground
As scattered tulip petals

When someone speaks my name
Because HE knows me before my day
My sun rises
I begin to blossom, dance, laugh
Even at night, in my sleep
Out of my dreams
There fall to the ground
Blue, red, white petals.

Where my sun rises



Incarnation

For her first appointment, Rachel she sat quietly in a chair furthest from mine. When I asked her reason for coming, she softly replied: "OCD is what I am seeking treatment for." Rachel's gray hair was pulled back simply into a ponytail and she wore no makeup. Her heavy winter coat and gloves worn through the session alerted me to her suffering.

I had a very tender response to Rachel. She was truly a tortured person. Rachel admitted to anger with God for not healing her; she must be so unworthy of His care, for she had asked for years to be healed.

Pomeranian dogs have been my co-therapists for many years. They are wonderful transitional objects and prompt playfulness in my patients. They also assist my modeling care for vulnerable creatures. In Rachel's initial appointment, she confirmed her preference to not have a dog present during appointments. At the beginning of the third session, I briefly left my office to process Rachel's credit card. Fifi entered my office and immediately soiled the carpet directly in front of Rachel's chair, something my well-trained Fifi had never done. While I was out of my office, Rachel stood to look in a mirror. She did not see Fifi enter, returned to sit down in her chair and stepped in "it." My patient, terrified of germs and just starting therapy, was horrified, as was I. I quickly and gently cleaned everything I could from the shoe of my speechless and re-traumatized patient. My mind was racing. How could I utilize this moment not only to keep the therapy from terminating, but to move it forward?

I sensed the Spirit lead me to remember the advice of a supervisor: "Use whatever the patient brings you as part of the therapy." As I regained my composure and sat down, I solemnly looked at Rachel and said, "Perhaps God wanted me to see just how agonized you can become, just how horrible your life must be. I have hesitated to recommend that you reconsider medication, but as I witness your trauma, I urge you to reconsider." Rachel miraculously agreed to my recommendation and I scheduled her psychiatric evaluation before she left. I learned at the next session that Rachel's shoes and clothing had been discarded and that many hours of decon-

tamination had been required.

Rachel continued with the treatment and began to form a warm and trusting bond with me. When I suggested that we increase to two sessions a week, Rachel was grateful and accepted. Her symptoms were not the focus of our sessions; Rachel was. Rachel shared how appreciative she was for me. Previous therapists never inquired about her childhood, her pain, her feelings of hopelessness, her isolation.

Rachel shared dreams in which she was alone, isolated, invisible in a crowd. Her affective experiences of childhood returned in her dreams. Her sister was mother's favorite and Rachel was nudged into the role of the odd one, the one that nobody wanted to be with. Her symptoms commenced with lining things up, walking around objects, retreating into endless obsessions. She felt so defective and unworthy. Her achievement at school deteriorated and there was no help from her parents, only mockery.

I frequently employ a technique of introducing commentary on different internal dialogues, and different modes of behavior that I hear or perceive emerging in the patient. In Rachel, I heard her mental abuse of herself for perceived failures, for lacking in care, for not obeying God enough to get better. When we talked of her love for her son, Rachel's tone softened to express deep care and cherishing with no hint of viciousness that she experienced toward herself. At such times, I would simply comment, "Wow, what a different tone in your voice now than when you are berating yourself. Can you hear that?" Together we found this nucleus for future growth. Rachel recognized goodness in herself, an internal ally to confront her perceived badness.

Crucifixion

As we explored Rachel's history and her current life, Rachel began to recognize two reasons for her distorted view of herself. First, she accepted the role of scapegoat in her family. She was bad and they were good. The second reason was the impact of her family's criticism. The OCD mentation felt like Rachel, but the viciousness was her Dad's tone of "you're bad", and Mom's tone of "you'll never do it right." Her facial expressions reflected the different states of self that con-

trolled her. Rachel could now see the contrast between relating to her son and to herself and began to recognize the viciousness as ego-alien. Rachel and I began to understand the meaning of “germs.” Her feeling of badness was so intense and annihilating that she needed to attach it to something outside of herself—something she could potentially control. Her compulsion to defend against the invasion of germs became her defense against her repressed, terrifying sense of her own badness. Equally terrifying was the possibility of her badness, now symbolized by the germs, hurting or destroying anyone else. At times, I was swept into excitement for Rachel’s progress, when we celebrated her growth. Sometimes I was too pushy with her and flooded her with possibilities of freedom beyond her capability, and she learned to tell me this. At such times, I became the demeaning parent and I apologized to Rachel. Rachel was defended against awareness of anger with her parents. She feared that a part of herself truly was destructive. We came to understand her parents’ behaviors as aspects of their brokenness. Rachel could then have both anger and compassion for them. She also achieved compassion for herself because she so desperately wanted to be connected to the parents that inhabited her mind.

Resurrection

As summer approached, Rachel experimented with removing her coat. It would be much later when she removed her gloves. Being a very bright woman has aided Rachel’s therapy: She has utilized interpretations given in a spirit of love and she has revealed with each new step of freedom. A particular day stands out in her mind. During reverie in an appointment, I shared a thought with Rachel. After a particularly harsh attack upon herself, my grief while listening prompted me to ask, “May I share with you a thought I just had?” She said, “Yes. Of course.” I said, “I just had this sense that God was saying to you, “O, my child, if you only knew how much I love you.” She writes of this moment, “The turning point, when my heart looked up to the love of my Heavenly Father, and for the first time, could fathom the existence of real healing. What is a miracle, but a work of God---some just happen slowly.” Before Rachel

could accept Christ’s words for her, it was necessary to contrast her father’s voice with her voice to her son, and then hear Christ’s words to her through me.

Ridding herself of the bad was not the same as experiencing her desire and goodness. The longing for goodness burgeoned in Rachel who began to ask her husband to love her not just because she had problems, but because she was bright and witty and good. She returned to church and was exhilarated when someone inadvertently brushed her shoulder and she could say to herself, “You are OK. You can enjoy this service and not get up and wash. You are safe.”

Rachel discovered desire. She realized that she desired a home of her own. These were difficult months as Rachel oscillated between letting go and having the desire of her heart fulfilled. She pictured herself stepping out of an imaginary door of her fantasized home and walking into a field. With each passing week, she would walk further toward a field of wildflowers. During one appointment, Rachel exclaimed, “I was not created so fragile. Where is the frontier? I want to have the desires of my heart.” I shared with her my image of her as a little girl twirling and twirling and she replied that in fact, that very week, she had “done that.”

Treatment is on-going for Rachel. She and her husband built a home - her home—the way she wanted it. She even oversaw the installation of their sewer! She attends church regularly and her germ avoidance has converted into her ability to clean and organize the church. Her pain as a child and anger at her mistreatment has fueled her love of working in the church nursery and caring for children. She can even gather trash and enter medical facilities!

Not too long ago, Rachel pointed to her ankles and explained that this was the height of her health when she entered this relationship with me. She gestured upward on her body and explained that now she is “...growing and growing and pushing the badness out.” Rachel’s resilience has been essential to her maturation, and our love for each other and the leading of the Holy Spirit that is “pushing the badness out.”

Conclusion

The church has often divided life into sacred and secular, but in God's economy the work of the Holy Spirit flows in and through us at all times. As we pen these words, we pray that this same Spirit will inspire and encourage your work in the building of God's kingdom

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Peter Milnes (Australia)

Comment to “The Rhythm of Redemption. On our Relationship with the Holy Spirit in Clinical Work”

Spirituality is increasingly being referenced and encouraged in “secular” psychotherapeutic practice. For example, the predominantly Transactional Analysis Journal has devoted an edition in 2018 to examine the effect of spirituality in practice. This followed a 2017 publication of the “Pilgrim Model” where Transactional Analysis(TA) was applied to the spiritual journey. I am delighted to find a similar impulse arising spontaneously in other psychotherapeutic quarters such as this well-crafted and scholarly article by the Hoffmans. In making their case, they reached back to a lost world when the “social was grounded in the sacred” (Taylor, 2007:61). The article references the work of the philosopher/theologian G.F.W.Hegel, and the incarnation, crucifixion and resurrection of Christ, before showing the way in which this could be used in practical counseling. The title suggests that there are two main elements – “the Rhythm of Redemption”, and “Our Relationship with the Holy Spirit in Clinical Work”. I will respond to both elements from a personal viewpoint as a Transactional Analyst trained in Christian Theology.

Eschewing the effects of the sterility and disenchantment of this secular age on the practice of psychotherapy, the Hoffmans have responded from their Christian worldview. Spiritual psychotherapy is seen as an incarnation where the Holy Spirit indwells a pilgrim in the “here and now” and in the journey through Christ’s sufferings and the resurrection into spiritual freedom. Similarly, I have encountered a largely secular psychotherapeutic approach in TA even though there were some early Transactional Analysts who were Christians (e.g. Muriel James and John McNeel). However, the steri-

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lity of the secular mindset caused Mellacqua (2016:149) to argue that TA needed to advance its understanding of “spirituality and its complex interfaces with religiosity and religious psychopathology”. So, I welcome the Hoffmans’ article that is in keeping with my own desire to understand the spiritual journey within the practice of psychotherapy.

Interestingly, the Hoffmans’ base their approach to the spiritual journey in Hegel’s *The Phenomenology of Spirit*. This heavy work has been subject to various interpretations – starting with the presence of the word *Geist* in the title *Phänomenologie des Geistes* that can be translated as either “spirit” or “mind”. Hegel argued that individual knowing is derived from a tension between the individual’s unique consciousness and the categorization of our perceptions from our collective consciousness. The individual is forced to mediate perceptions from these two sources in the now well-known “dialectic” - a concept famously used by both

Sartre and Marx. The first five chapters of the *Phenomenology of Spirit* traces the transition of consciousness to self-awareness and chapter 6-8 traces the realization of reason through the spirit, religion and absolute knowledge. Peter Hodgson's (2005) research has rediscovered Hegel's extensive reference to Jesus' incarnation, crucifixion, and resurrection. This initiates the coming of the Spirit and an ultimate reconciliation that connects a person relationally to God and also to one's neighbor. The Hoffmans have called this the "Rhythm of Redemption" and have adapted it to explain spirituality within the psychotherapeutic process:

1. The Incarnation demonstrates Christ's identification with conflicted humanity. He became "like us" and attached Himself to us as deeply as a Mother attaches herself to her Child. The Rhythm of Redemption model of psychotherapy begins with the identification of therapist with patient and the formation of an attachment between therapist and patient. When Hegel deepens our understanding of the internal tension between personal perception and collective consciousness, he highlights the lack of attachment to others and the conflict within ourselves. In TA, intrapsychic conflict is derived from parental injunctions clashing with the child's perceptions and resulting in a conflicted personal script that needs untangling in the therapeutic process. Further, the attachment between the therapist and the patient emphasized in Relational TA that uses transference and counter-transference as a valuable psychotherapeutic tool (e.g. Hargaden and Sills, 2002). This article provides a welcome theological linkage between the Incarnation and therapeutic practice.

2. Christ's suffering in the crucifixion is a picture of the pain and grief experienced in the therapeutic process. An empathic door is opened to the painful, unmourned memories endured by the patient. Hegel presents the narrative of the crucifixion as a story of "infinite love that arises from infinite anguish that creates a unique and unsurpassable intersubjectivity" (Hodgson, 2005:182). In TA, the conflictual interplay between painful memories within the three ego states (Parent, Adult, Child) informs an unconscious script that condemns a person

to continual repetition from which there is little escape. Analysis of the intrapsychic conflict through the lens of a Crucifixion holds hope for redemption. Through pain comes change, through death comes life.

3. "The Resurrection is the point in Hegel's narrative where the new creation and relating begins and suffering is transformed into creative possibilities. No longer do ghosts of the past dominate relationships, but people are seen for who they really are" (Hoffman, present article). According to the founder of TA, Eric Berne (1972:192), therapy should aim for "cure" rather than "progress". This correlates with the Resurrection motif. Instead of remaining in, or merely managing the pain of crucifixion, the aim of therapy is resurrection and freedom.

Hegel's description of these - the incarnation, crucifixion and resurrection - resonates with the therapeutic process. Further application of this motif can assist TA to advance the understanding of "spirituality and its complex interfaces with religiosity and religious psychopathology" (Mellacqua, 2016:149). The Hoffman article was strengthened by the addition of a Case Study that applied the Rhythm of Redemption model of Incarnation-Crucifixion-Resurrection in the treatment of Rachel, a woman suffering with obsessive-compulsive disorder.

The "Rhythm of Redemption" section was strongly grounded in theology as well as Hegelian philosophy/theology. As such it is a welcome link to therapeutic practice in an increasingly arid secular world. However, the section on the "Relationship with the Holy Spirit in Clinical Work" was less convincing - perhaps because the link between the theology of Hegel and the list of "five clinical recognitions of a Spirit-led, intersubjective, relational perspective" was unclear to me. I have no objection to the list per se, but the Hegelian conception of the intersubjective Trinity described as "relating to two equal parts" was confusing. As a result, the concept of the "intersubjectivity of humans relationally to God" was also unclear. I would welcome further explanation of this point.

Further, the description of "intersubjectivity" between therapist and patient occurred in a

presumed Christian context where “the Holy Spirit is recognized and invited to guide from the very first session”. This seemed at odds with the description of the “permeation” of the Holy Spirit when providing therapy to those without faith. The difference between the Holy Spirit “guiding” and “permeating” was not explained and no indication was given to show whether the efficacy of therapy was affected. It was clear in the Case Study of Rachel that the authors believed that their invitation to the Holy Spirit to guide the therapeutic process was beneficial and that Rachel is now experiencing the leading to spiritual growth that “pushes the badness out”.

I recommend the Rhythm of Redemption as a worthwhile starting point in further development of the synthesizing Hegelian thought with psychotherapy but perhaps more importantly, I look forward to a flowering of theological/philosophical thought to bring spiritual life back in to our increasingly arid secular world.

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Roland Mahler (Switzerland)

Comment to “The Rhythm of Redemption. On our Relationship with the Holy Spirit in Clinical Work”

Marie Hofmann tries to introduce a spirit-based psychotherapy on the basis of Hegels «Phenomenology of Spirit» i.e. it's theological perspectives (as drawn by Peter C. Hodgson) for human sciences and especially for therapeutic Work. This attempt is probably unique and could probably exclusively arise in a non-continental framework of philosophy, theology and psychotherapy. Hegel, in continental tradition stands for the absolute spirit to which every truth is submitted and therefore induces the intellectual disaster of cultural protestantism in the 19th century. So as a continental thinker the question arises : What can Hegel do good for a contemporary Christian concept of science?

After briefly introducing P.C.Hodgson's view of Hegelian Philosophy of Religion (which stood quite against the position of Schleiermacher. The latter was criticised harshly in Hegel's Foreword to Hinrich's Philosophy of Religion) and his conception of a «Hegelian Christian Theology» the article tries to build a clinical understanding of therapy upon the actualization of the Hegelian spirit i.e. upon the presence of hope where «subjectivity has given up all external distinctions» (Hodgson). In five clinical recognitions the author lays a fundament for a sacred space in which the Holy Spirit interacts in between the client and the therapist. I think it is not quite evident how these recognitions emerge from Hegelian or Hodgsonian theology more than they could do from another theological or philosophical background (i.e. Dooyeweerd's Christian ground motive of creation, fall and redemption). The Hegelian «Phenomenology of Spirit» seems to me a typical product of a philosophy of reason which tries to replace the Christian conception of God

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by the formula of an «Absolute Spirit». For Hegel this means not primarily a personal entity but a philosophical chiffré without any personal content. The overcoming of subjectivity as a result of Hegelian thinking and the culmination of human religious efforts in the Christian Religion of the Spirit (which has been «disenchanted» by European and World History , i.e. by World War I) show the danger of such a philosophical usurpation of theology.

Anyway I believe in the five recognitions to be a valuable framework for psychotherapeutic processes and I'm sure they are adequate prerequisites for a spirit-guided work in this realm. The incarnative roles of the therapist for the client's reconstructional process of his own biography display the healing and redemptive presence of Christ in the therapist's listening and gazing at the beginning of a sequence of consultations. The hard work on transferences, the uprising of fears and hates, the drawing of lines become a passion that leads to crucifixion.

Here the spirit takes the lead in a process that evokes pain but brings healing as well. Every supporting aspect of knowledge and memory can be activated by the Holy Spirit – of course this is not a very surprising statement (at least one needs not a Hegelian background to agree!). The next step, resurrection, means the growing independence of the client. The reality of presence starts to dominate over all the shadows of the past.

The steps mentioned are exemplified by the author in the report of Rachel's process of therapy. I certainly agree with all of the ideas about the impact of the Holy Spirit in a psychotherapeutic interaction. But as I already explained above the philosophical background of what is proposed in this article for me is not acceptable (I doubt Hodgson's theological reception of the Hegelian system anyway – at least for the supposed meaning of the Hegelian terms).

A FALSE HALO

Hypocritical
If my words
Hide
Who I am

Hypocritical
If my words
Only say
Who I am

Hypocritical
If my words
Enthuse about love
But I am only myself

Hypocritical
If my words
Turn the lighting round
So that I shine

A false halo



Wolfram Soldan (Germany) What I Need For Orientation...

Christian Psychology Around The World in an interview with Wolfram Soldan on the terms detective knowledge [Findewissen] and familiarity knowledge [Vertrautheitserkenntnis].



What you understand under detective knowledge?

For me as a psychotherapist, detective knowledge consists of the models and concepts for my field of work, models which I know but do not use as “operating instructions”, but are maps showing how I can find a path to move forward on. That is, models are not reality, but provide orientation for navigation in reality.

What place does it have in your therapeutic work?

As a therapist, I have several diagnostic models in the back of my

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Wolfram Soldan Was Ich Zum Orientieren Brauche...

Christian Psychology Around The World im Interview mit Wolfram Soldan über den Begriff des Findewissens und der Vertrautheitserkenntnis.

Was verstehen Sie unter Findewissen?

Findewissen für mich als Psychotherapeut sind die Modelle und Konzepte für meinen Arbeitsbereich, die ich kenne und die ich nicht als „Gebrauchsanweisung“, sondern ähnlich einer Landkarte nutze, damit sie mir zeigen, wie ich

vorgehen kann, um einen Weg zu finden. Das heißt, Modelle sind nicht die Wirklichkeit, sondern eine Orientierung für das Fortbewegen in der Wirklichkeit.

Wo findet es sich in Ihrer therapeutischen Tätigkeit wieder?

Als Therapeut habe ich mehrere diagnostische Modelle im Hinterkopf. Meistens sind es vier bis fünf Modelle, die ich zur Verfügung habe und anhand derer ich schaue, was davon für den Klienten hilfreich ist. Beispiele wären das DSM, das Triadisches System der klassischen europäischen Psychiatrie, Tiefenpsychologische Modelle, Vergabungsmodelle, diagnostische Erfassung der Gottesbeziehung, systemische Diagnostik. Solche Modelle können stark kategorisierend (DSM, Triadisches System) oder ganzheitlich

mind. There are usually four or five models that I have available, and from these I decide what is useful for the client. As examples one can mention DSM, the triadic system in classical European psychiatry, depth psychology models, forgiveness models, diagnostic data on the relationship with God, and systematic diagnostics. Such models can have a strong categorising effect (DSM, triadic system) or can be holistic, as in the forgiveness model, in which diagnostics and intervention intermesh. This helps me to establish at what point in a forgiveness process my vis-a-vis stands, and in what direction he is developing; this gives me ideas about the direction in which I would like to move with him next. A typical detective knowledge model therefore gives me orientation, but no fixed action programme. For the next steps, it is necessary to involve familiarity knowledge.

How do you define the term familiarity knowledge?

This covers all the knowledge that results when I become involved holistically in a personal meeting with my vis-a-vis, which then leads to a personal relationship – or familiarity.

What concrete form does this take in therapy?

In therapy, the challenge is for me to become involved in a “threefold relationship”: with the client, with God and with myself. During the meeting, I must be aware on all three levels, or of all three inner vis-a-vis, which cannot be done simultaneously: it takes place with the help of conscious changes of direction of perception. For this, I must be in a state of perceptive calmness and as a result obtain information which I can put into detective knowledge. For this, it is important for me to “withdraw” occasionally, even in the middle of therapeutic meetings, in order to become aware of myself and of God’s voice (and possibly to explain this to my vis-a-vis).

“Findewissen”:

detecting knowledge, finding knowledge

In the practical work as Christian psychologists, we seek to use our models and concepts for human experience and behavior not as an instruc-

sein, wie das Vergebungsmodell, das als Prozessmodell Diagnostik und Intervention ineinanderfließen lässt. Dieses hilft mir festzustellen, an welchem Punkt und in welcher Entwicklungsrichtung eines Vergebungsprozesses mein Gegenüber im Moment steht, und das gibt mir Ideen, wo ich mit ihm von dort aus weitergehen möchte. Ein typisches Findewissen-Modell gibt mir also Orientierung, aber kein festes Handlungsprogramm. Für nächste Schritte ist es notwendig, die Vertrautheitserkenntnis miteinzubeziehen.

Wie definieren Sie den Begriff der Vertrautheitserkenntnis?

Es ist alles, was an Erkenntnis entsteht, wenn ich mich auf persönliche Begegnung mit meinen Gegenüber selbst ganzheitlich einlasse, woraus dann persönliche Beziehung – sprich Vertrautheit – erwächst.

Wie sieht das konkret in der Therapie aus?

In der Therapie ist die Herausforderung, dass ich eine „dreifache Beziehung“ eingehe: eine zum Klienten, eine zu Gott und eine zu mir selbst. Bei einer Begegnung muss ich alle drei Ebenen oder auch inneren Gegenüber wahrnehmen, was simultan nicht möglich ist, sondern mit Hilfe bewusster Wechsel der Wahrnehmungsrichtung von staten geht. Dazu muss ich in einen Zustand der wahrnehmenden Gelassenheit kommen und erlange dadurch Informationen, die ich ins Findewissen einsetzen kann. Wichtig ist hierfür, dass ich mich auch mitten in therapeutischen Begegnungen zeitweise „zurückziehe“, um mich selbst und Gottes Stimme wahrzunehmen (und das meinem Gegenüber ggf. erkläre).

FINDEWISSEN

In der praktischen Arbeit als Christliche Psychologen wollen wir Modellvorstellungen und Konzepte zu menschlichem Erleben und Verhalten nicht als Gebrauchsanweisung oder Reparaturvorschrift für den Menschen an sich und erst recht nicht für den Einzelnen in seiner besonderen Individualität und Kreativität nutzen.

Dennoch brauchen wir Konzepte und erleben auch, dass sie hilfreich sind.

tion book or repair manual for the human being in general and certainly not for the individual in his particular individuality and creativity.

Yet we need concepts and we also have the experience that they are helpful. In order to make ourselves aware of the limitations and significance of concepts, we speak of detecting knowledge, which concepts provide for us.

They set the search direction in which we can understand man or begin a therapeutic process. They point to typical path markers which promote or hinder disorder or healing. But they are not the explanation. In finding out what is really relevant in each case, they serve as a road map only as a preliminary orientation. We need above all, besides good knowledge of concepts, readiness to go trustfully, as a person under God's leading, into a seeking process in which the individual case counts and is not made subject to a general statement.

If this trust in God and the readiness to let go of concepts in favor of concrete encounter and leading, concepts can be useful to us. Then the questions we direct to God, our entering into prayer, can even reach a greater openness due to broad knowledge of models, we can react to God's speaking with more understanding.

For, from concepts as a guideline for detecting, one knows possible interconnections for certain situations – between a current disorder and an unresolved past, for example, and one knows a possible way of proceeding. This is how one begins to work in this direction and in this manner.

With the help of learned possible interconnections, one tests what one can find for the concrete situation.

Concepts point towards something typical that has already been tested and worked through in other cases according to criteria of Christian psychology. And so they convey an opportunity to be a kind of "door opener" for a special dialogue with God in the concrete individual case. The result of this dialogue is open in every case. Everything is possible here, from God asking us to leave everything aside and venture into a radical piece of blind flying to the encouragement to step out along the direction already suggested.

Ultimately, I always stand facing God and fa-

Um uns Begrenztheit und Sinn von Konzepten bewusst zu machen, sprechen wir von Findewissen, das uns Konzepte liefert: Sie geben eine Suchrichtung vor, wie wir Menschen verstehen oder einen therapeutischen Prozess beginnen können. Sie zeigen typische Wegmarkierungen auf, die Störung oder Heilung fordern und behindern.

Doch sie sind nicht die Erklärung. Um im konkreten Fall zu finden, was wirklich relevant ist, dienen sie nur als Landkarte zur ersten Orientierung. Wir brauchen neben gutem Konzeptwissen vor allem die Bereitschaft, uns als Person unter der Führung Gottes auf einen Suchprozess einzulassen, bei dem der Einzelfall zählt und er nicht einer allgemeinen Erklärung unterworfen wird.

Ist dieses Vertrauen zu Gott und die Bereitschaft zum Loslassen der Konzepte zugunsten konkreter Begegnung und Führung gegeben, können Konzepte uns dienen.

Dann kann unser Fragen an Gott, unser Einstieg ins Gebet durch ein breites Wissen an Modellvorstellungen sogar zu einer größeren Offenheit gelangen, wir können auf Gottes Reden mit mehr Verständnis reagieren.

Denn durch Konzepte als Finderegeln kennt man für bestimmte Situationen mögliche Zusammenhänge, etwa zwischen aktueller Störung und nicht aufgearbeiteter Vergangenheit, und weiß eine mögliche Vorgehensweise.

So beginnt man, auf diese Art in dieser Richtung zu suchen. Mit Hilfe einer erlernten Regelmäßigkeit prüft man, was man für die konkrete Situation finden kann.

Konzepte deuten auf etwas Typisches hin, das bereits in anderen Fällen gefunden und nach christlich-psychologischen Kriterien überprüft und verarbeitet wurde. Und so liegt in ihnen eine Chance, im konkreten Einzelfall eine Art „Raumöffner“ für den speziellen Dialog mit Gott zu sein. Das Ergebnis dieses Dialogs ist jeweils offen. Von der Aufforderung Gottes, alles beiseite zu stellen und sich auf einen radikalen Blindflug einzulassen bis zur Ermutigung, die im Konzept vorgegebene Richtung zu beschreiten, ist alles drin.

Im Letzten stehe ich immer vor Gott und vor dem jeweiligen Einzelfall.

cing each individual case. Concepts are not the final gauge, but they are useful to me as an aid to knowledge, as a guideline for detecting. They set the direction in which I can most likely find something.

What is the connection between detective knowledge and familiarity knowledge?

One can see them as two opposite poles between which the pendulum of attention swings back and forth. Only with the help of familiarity knowledge can I make holistic use of models from my detective knowledge. Without models, I would have no orientation when meeting my vis-a-vis. I face a tidal wave of various pieces of information. If I cannot bring these into order in a model, the result is stress and lack of orientation. If this happens during lunch with a friend, it does not matter too much, but in therapy this is problematical. If I have no orientation here, this has an effect on my client. To distinguish the two: familiarity knowledge is comparable to moving perceptively in a landscape, and detective knowledge corresponds to a more or less accurate map of this landscape. A complication that arises here is that the landscape is alive and in motion (not a static landscape, but a living person). This makes the continuous aligning of map (detective knowledge) with landscape (familiarity knowledge) very challenging. Alignment also means that I update and correct the map according to current perception of the landscape. In a practical session, this looks as follows: I perceive something to be important information, place it in a corresponding model and can thus explain it. This gives me orientation, security and also a calmness with which I can proceed in the meeting and can see what will happen next. This pendulum motion between familiarity knowledge and detective knowledge takes place several times in one session.

Can you give a practical example of this?

This is a good example from the field of forgiveness: If the client is a Christian, it can be very disconcerting for him to realise that one side of him does not want to forgive. The first step for me, as the therapist in this personal meeting, must be to perceive signs of this ambivalence which he has unconsciously suppressed within

Konzepte sind nicht die letzte Messlatte, aber sie dienen mir als Erkenntnishilfe, als Finderegeln. Sie geben die Richtung an, in der ich mit einer größeren Wahrscheinlichkeit etwas finden kann.

Welcher Zusammenhang liegt zwischen Findewissen und Vertrautheitserkenntnis vor?

Man kann sie als zwei gegenüberliegende Pole betrachten zwischen denen das Aufmerksamkeitspendel hin und her schwingt. Erst mit Hilfe der Vertrautheitserkenntnis kann ich Modelle aus meinem Findewissen ganzheitlich anwenden. Ohne Modelle hätte ich keine Orientierung in der Begegnung mit meinem Gegenüber. Ich werde mit verschiedenen Informationen überflutet. Kann ich diese nicht in ein Modell einordnen, resultiert daraus Stress und Orientierungslosigkeit. Passiert das beim Mittagessen mit einem Freund, ist das nicht weiter schlimm, in der Therapie jedoch ist das problematisch. Bin ich dort orientierungslos, wirkt sich das auch auf meinen Klienten aus. Um es voneinander abzugrenzen: Vertrautheitserkenntnis ist vergleichbar, dass ich mich in einer Landschaft wahrnehmend bewege und Findewissen entspricht einer mehr oder weniger zutreffenden Karte dieser Landschaft. Komplizierend tritt hinzu, dass die Landschaft lebendig und in Bewegung ist (keine statische Landschaft, sondern ein Lebendiger Mensch). Das macht den fortlaufenden Abgleich zwischen Landkarte (Findewissen) und Landschaft (Vertrautheitserkenntnis) zu einer Herausforderung. Abgleich bedeutet auch, dass ich die Landkarte entsprechend der aktuellen Wahrnehmung der Landschaft wieder aktualisiere und korrigiere. In einer praktischen Sitzung sieht das dann so aus: Ich nehme etwas als wichtige Information wahr, setze es in ein entsprechendes Modell ein und kann es dadurch erklären. Das gibt mir Orientierung, Sicherheit sowie Gelassenheit mit der ich wieder in die Begegnung gehen und schauen kann, was als nächstes passiert. Dieses Pendeln zwischen Vertrautheitserkenntnis und Findewissen findet mehrmals in einer Sitzung statt.

Können Sie dafür ein praktisches Beispiel nennen?

Ein gutes Beispiel innerhalb vom Thema Vergebung: Ist der Klient Christ, kann es für ihn

himself and, under certain circumstances, to help him by dialogue to perceive this as well. Finally, we recognise jointly that no heartfelt decision in favour of forgiveness has yet been made (familiarity knowledge). With the help of my detective knowledge, I realise that we are in phase 1 of the forgiveness process, where the prime concern is the ability to make a decision, and I therefore make it clear to my vis-a-vis that he is in an important (preliminary) phase of forgiveness. We can continue to work here until he is able to make a genuine decision, and until then the ambivalence within him is entirely acceptable.

“Vertrautheitserkenntnis”: knowledge born of familiarity/intimacy

In our view, the pivot of a biblical understanding of reality is that we, in our search for knowledge, are not facing simply some object of knowledge or REALITY as something impersonal. We are always facing, in all aspects of created being, God, REALITY in person, as the originator and preserver of all reality, who wishes to give revelation of himself and his creation.

We must therefore take fully into account, in our search for knowledge that we are dealing with a “personal object of investigation”.

If we consider how two persons gain deep knowledge of and about each other, we set off principally on the path of the lived relationship, the encounter. Only after having fellowship with a person, coming to him, can I get to know him, something of his most inner self. If I see a person face to face, and he shares with me what moves his heart, I can become familiar or intimate with him; I do not simply have some knowledge of him, but knowledge born of familiarity/intimacy as the Catholic theologian August Brunner names the richest and truest and most comprehensive knowledge of a person. (Brunner, A., 1985)

This real knowledge of a person is only possible if the other is prepared to reveal himself, to communicate from his innermost self. “From outside”, purely from gestures, facial expressions, actions etc., one can indeed deduce certain conclusions but, without voluntary self-revelation by the person in question, any access to the

sehr verunsichernd sein, zu realisieren, dass eine Seite in ihm nicht vergeben will. Im ersten Schritt muss ich als Therapeut in der persönlichen Begegnung Hinweise auf diese unbewusste uneingestandene Ambivalenz in ihm wahrnehmen und ihm dann dialogisch helfen diese ggf. auch wahrzunehmen. Schließlich erkennen wir gemeinsam, dass eine Herzensentscheidung für Vergebung noch gar nicht gefallen ist (Vertrautheitserkenntnis). Mit Hilfe meines Findewissens begreife ich, dass wir uns in Phase 1 des Vergebungsprozesses befinden, wo es in erster Linie um die Entscheidungsfähigkeit geht, und verdeutliche meinem Gegenüber, dass er sich in einer wichtigen (Vor)Phase der Vergebung befindet. Hier können wir weiterarbeiten bis er eine echte Entscheidung treffen kann und bis dahin ist die Ambivalenz in ihm vollkommen akzeptabel.

Vertrautheitserkenntnis

Wir sehen als den Dreh- und Angelpunkt eines biblischen Wirklichkeitsverständnisses, dass wir bei unserer Erkenntnissuche nicht einfach irgendwelchen Erkenntnisobjekten gegenüberstehen, nicht DER Wirklichkeit als etwas Unpersönlichem.

Als dem Ursprung und Erhalter aller Wirklichkeit stehen wir in allem Geschaffenen immer Gott gegenüber, DEM Wirklichen als Person, der uns Offenbarung über sich und seine Schöpfung schenken will.

Deshalb müssen wir in unserem Suchen nach Erkenntnis einem „personalen Erkenntnisobjekt“ gerecht werden können.

Wenn wir überlegen, wodurch zwei Personen in der Tiefe Erkenntnis über- und umeinander gewinnen, stoßen wir vor allem auf den Weg der gelebten Beziehung, der Begegnung.

Erst wenn ich mit einer Person Gemeinschaft habe, ihr nahe komme, kann ich sie selbst, etwas von ihrem Innersten kennen lernen. Wenn ich eine Person von Angesicht zu Angesicht sehe, und sie mir Anteil gibt an dem, was ihr Herz bewegt, kann ich mit ihr vertraut werden, habe ich nicht nur irgendeine Erkenntnis über sie, sondern Vertrautheitserkenntnis, wie der kath. Theologe August Brunner die reichste und wahrste und umfassendste Erkenntnis einer Person nennt. (Brunner, A., 1985)

Diese wirkliche Personenerkenntnis ist nur

essential nature of this person is fundamentally barred.

Correspondingly, we have to venture into a personal relationship with God, the creator himself, as made possible for us by salvation in Jesus and brought to life by the Holy Spirit. On the basis of this relationship, the creator of man can reveal himself and furthermore reveal how he conceived that his creature should be. He can open up to us general connections in the inner life of his creature and can give us revelation about the concrete situation of a person, about his needs and fears, about possible paths opened by God. He also wishes to give us revelation about ourselves in this way, to show us the tendency of our hearts and necessary changes of the heart. It is thus a question of receiving from him a view of everything. We do not primarily seek expert object knowledge about reality, but rather personal knowledge from the creator.

Enquiring after a path of knowledge in the biblical sense means, first of all, enquiring after the possibility of relationship and familiarity.

What role does familiarity knowledge play here?

This knowledge is important in order to be able to proceed. There is a frequent failure to notice that many people are not in a position to make an honest decision because their focus is fixed on what they should do and not on whether they even want to do it at all. Only with the help of the resonance of familiarity knowledge can I help the client to experience his own ambivalence and then encourage him empathetically to accept this state for the time being.

What concrete steps can the client take at this point and what points must one observe here as the therapist?

After recognising the lack of decision-making ability, it is important on the one hand to make the client aware of this. On the other hand, it is necessary join him in working through his wishes and needs, which are the only basis on which he can make decisions at all. Important things to observe: If, in the further course of events, the client does something which I do not expect, I give him positive feedback on this. I support him in becoming independent, in ha-

möglich, wenn der andere bereit ist, sich zu offenbaren, von seinem Innersten mitzuteilen. „Von außen“, aus dem reinen Nachvollzug von Gestik, Mimik, Handlungen etc. kann man zwar gewisse Rückschlüsse ziehen, doch ohne freiwillige Selbstoffenbarung der betreffenden Person ist prinzipiell jeglicher Zugang zum Eigentlichen der Person verschlossen.

Dementsprechend müssen wir uns als Grundlage aller Erkenntnis auf eine persönliche Beziehung zu Gott, dem Schöpfer selbst einlassen, wie sie Jesus uns durch Erlösung ermöglicht und der Heilige Geist sie lebendig werden lässt. Aus dieser Beziehung kann uns der Schöpfer des Menschen sich selbst offenbaren und außerdem offenbaren, wie er sich sein Geschöpf gedacht hat. Er kann uns allgemein Zusammenhänge im Inneren seines Geschöpfes erschließen und kann uns Offenbarung schenken über die konkrete Situation eines Menschen, über seine Nöte und Ängste, über mögliche Wege von Gott her. Auch über uns selbst möchte er uns in dieser Weise Offenbarung schenken, uns unsere eigene Herzensausrichtung und nötige Herzensveränderung aufzeigen.

Es geht also darum, ALLES von Ihm her in den Blick zu bekommen.

Wir suchen nicht zuerst Sacherkenntnis über die Wirklichkeit, sondern Personerkenntnis mit dem Schöpfer.

Im biblischen Sinn nach einem Erkenntnisweg zu fragen heißt, zuerst nach der Möglichkeit von Beziehung und Vertrautheit zu fragen.

Welche Rolle spielt dabei die Vertrautheitserkenntnis?

Diese Erkenntnis ist wichtig, um weitergehen zu können. Es wird oft übersehen, dass viele Menschen nicht in der Lage sind eine ehrliche Entscheidung zu treffen, weil ihr Fokus darauf liegt, was sie tun sollen und nicht, ob sie es überhaupt tun wollen. Nur mit Hilfe der Resonanz der Vertrautheitserkenntnis kann ich dem Klienten helfen, seine Ambivalenz selbst zu erleben und ihn dann empathisch ermutigen, dass diese vorerst sein darf.

Welche konkreten Schritte kann der Klient anschließend gehen und was muss man als Therapeut dabei beachten?

Nach der Erkenntnis der fehlenden Entscheidungsfähigkeit, ist es einerseits wichtig, dass

ving made his own decision instead of yielding to others' expectations. Even if he does not behave as I would like in this, or if he makes a decision of his own which is to some extent destructive, I as a therapist must tolerate this and am not allowed to "push" him into the behaviour I would wish for. Here I like to use the parable of the two unlike sons from Matthew 21,28-32 as a teaching dialogue. What should become clear here is that God prefers it if one says an honest No and then later changes one's mind, rather than answering as expected and ultimately not doing it at all. Going deep into the parable can be experienced as familiarity knowledge, but it can also give orientation in the sense of detective knowledge.

Why is it important to let the client share in the detective knowledge?

On the topic of forgiveness, for example, the client experiences the vacillation within himself personally. He thus experiences that something unsettles him or even blocks him. As soon as I let him share in the detective knowledge, e.g. place his emotion in the forgiveness model, it enables him to understand how the blockade arose. This in turn gives him the security to allow him himself to go deeper into his own experience. His experience gives him access to his feelings, and he can find out better why, or with what aim, he behaves in a certain way, how the alternatives look, and how they might feel.

How is detective knowledge distinguished from repair knowledge?

Detective knowledge is a temporary map of the living landscape of a person, whereas repair knowledge is a map which focuses on those aspects of the person which can be compared with a machine.

Who guides the detective knowledge: I myself, the Holy Spirit, the client?

The obvious first answer among believers is the Holy Spirit, but what is overseen here is that God, in creating us in His image, gave us our own free will and therefore wants to involve our decisions in the process. This means that both the client and the therapist have the responsibility to lead towards heartfelt decisions. At

dem Klienten das bewusst wird. Andererseits ist es notwendig mit ihm seine Wünsche und Bedürfnisse zu erarbeiten, anhand derer er überhaupt Entscheidungen treffen kann. Zu beachten ist: Wenn der Klient im weiteren Verlauf dann etwas tut, was ich nicht erwarte, melde ich ihm das positiv zurück. Ich unterstütze, dass er eigenständig wird und eine eigene Entscheidung getroffen hat, statt sich anzupassen. Auch wenn er sich dabei nicht so verhält, wie ich es will oder etwas eigenständig entscheidet, das stückweit destruktiv ist, muss ich es als Therapeut aushalten und darf ihn nicht in das von mir erwünschte Verhalten „reinschubsen“. Hierbei verwende ich gerne das Gleichnis von den zwei ungleichen Söhnen aus Matthäus 21,28-32 als Lehrdialog. Hier soll deutlich werden, dass es Gott lieber ist, wenn man ehrlich Nein sagt und dann später seine Meinung ändert, anstatt sich anzupassen und es letztendlich gar nicht zu machen. Ein Eintauchen in das Gleichnis kann sowohl als Vertrautheitserkenntnis erlebt werden, als auch im Sinne von Findewissen Orientierung geben.

Warum ist es wichtig den Klienten am Findewissen teilhaben zu lassen?

Der Klient bekommt, wie am Beispiel zum Thema Vergebung, das Hin und Her in sich selbst mit. Er erlebt also, wie ihn etwas verunsichert oder sogar blockiert. Sobald ich ihn am Findewissen teilhaben lasse, z.B. seine Empfindung in das Vergebungsmodell einordne, ermöglicht ihm das zu verstehen, wie es zu der Blockade gekommen ist. Das wiederum schenkt ihm Sicherheit, sich tiefer auf sein eigenes Erleben einzulassen. Durch sein Erleben hat er Zugang zu seinen Gefühlen und kann besser herausfinden, warum oder wozu er sich in bestimmter Weise verhält und wie Alternativen aussehen und sich anfühlen könnten.

Worin unterscheidet sich Findewissen von Reparaturwissen?

Findewissen ist eine vorläufige Landkarte der lebendigen Landschaft eines Menschen, Reparaturwissen dagegen ist eine Landkarte, die auf die Aspekte des Menschen fokussiert, welche man mit einer Maschine vergleichen kann.

the same time, the aim would be to voluntarily place the entire meeting under the leadership of the Holy Spirit.

*The interview was conducted
by Vanessa Weischnur, February, 2018.*

Wer führt das Findewissen: Ich, der Heilige Geist, der Klient?

Die naheliegende fromme Antwort ist der Heilige Geist, dabei wird übersehen, dass Gott uns als seine Ebenbilder mit einem eigenen freien Willen geschaffen hat und deshalb unsere Entscheidungen einbeziehen will. Somit hat sowohl der Klient als auch der Therapeut die Verantwortung zu Herzensentscheidungen zu führen. Gleichzeitig wäre das Ziel, dass beide sich dabei freiwillig der Gesamtleitung des Heiligen Geistes unterstellen.

*Das Interview führte Vanessa Weischnur,
Februar 2018*

Saara Kinnunen (Finland)

Comment to “What I need for orientation”

Wolfram Soldan makes clear how we as therapists need two kinds of knowledge in our therapeutic work. We need theory; that is models and concepts. This is knowledge he calls detective knowledge. Models themselves are not enough but we have to be sensitive in our vis-à-vis contact with our clients because in a personal relationship we get a lot of information that he Wolfram Soldan calls familiarity knowledge. Models and concepts give us orientation. As therapists we listen carefully to our clients and during these minutes many theories and concepts run in our brain. We get an idea where to go or what kind of questions to ask. We can make a hypothesis about the root of the problem. There is a right time to calm down and use the familiarity knowledge. We can perceive nonverbal signs about fear or low motivation to go deeper. The familiarity knowledge is important in order to be able to proceed or hold on.

When the client is confused what to do or what she or he wants to do or what she or he is able to do, the therapist can help and give some psychoeducation of the process the client is going through. There the therapist uses the detective knowledge. There is a good example of that in article, where Wolfram describes how to use both the detective knowledge and the familiarity knowledge in client's forgiving-process. Concepts are tools we can use when we give information to the client about her or his situation and normalize it.

Detective knowledge is as a road map, but familiarity knowledge shows if it is the right time to go on the road. Here we should be also sensitive to hear God's advice and the guidance of Holy Spirit. I should love to ask Wolfram if they represent the familiarity knowledge! I understand that God can use models and concepts as a guideline for detecting.



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<http://emcapp.ignis.de/6/#/14>

<http://emcapp.ignis.de/6/#/140>

<http://emcapp.ignis.de/6/#/194>

Wolfram's concepts the detective and the familiarity knowledge give a kind of new way to structure the dialog what the therapist do in her or his head during therapy session. Either the detective knowledge or the familiarity knowledge is enough, we need both. Wolfram succeeded to underline this and make it clear in concrete way.





In the years of wise words

*As a child I often asked
Why, what something is called, and where it comes from
Now in age
I note down the questions
Find new ones after a couple of days
In the years between
I believed the answers*

The faster they came

Elena Strigo (Russia)

Comment to an interview with Wolfram Soldan on the terms detective knowledge and familiarity knowledge

The interview by Wolfram Soldan reminds us of the importance of structuring knowledge about a patient, the knowledge that the therapist receives in the therapeutic encounter.

The concept of detective knowledge implies that we can refer to one of the categorizing models, with which the information about the patient is structured.

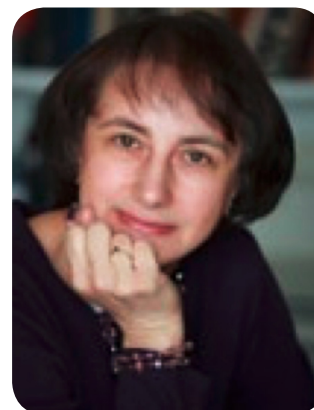
The notions of detective and personal knowledge attract our interest to the question of polarity, of what are the differences between the objectifying knowledge and the knowledge obtained from personal encounter with the patient. What does the patient learn of himself in the process of therapeutic interaction?

The information acquired from the patient framed in a ready-made theoretical model of generalized knowledge is far from what the patient experiences. Moreover, this knowledge is not primarily the patient's but the one the patient receives from the therapist. This experience changed under the influence of theoretical concepts, becomes a new knowledge for both therapist and a patient. Modeled by a certain conceptual view the mutual perception of the therapist and a patient necessarily brings them into a certain type of interaction: of psychiatrist and patient, of analyst and analysand, etc.

The familiarity knowledge is not about information. It is about the fellowship with a patient in which the therapist's personal presence and attitude creates the knowledge born of intimacy.

The therapeutic meeting presupposes enquiring of personal knowledge about one's self. This

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Article by Elena Strigo you can see here:
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knowledge predicates knowledge through relationship, through revelation of self, similar to that knowledge that we discover through knowledge of God.

The therapist anticipates that it is exactly through the cordial and voluntary disclosure of the patient in relation to the therapist the truest and most comprehensive knowledge of a person is openly revealed. It is through this knowledge the reality of the individuals in its true Christian sense appears as the reality of God's personal presence.

What exactly is a personal knowledge the therapist learned from familiarity with the patient? It is assumed that the patient is ready to open his self and does it voluntarily and that patient's disclosure of his inner self is what the patient most and sincerely desires.

Indeed, detective knowledge, can give orientation, a map, and personal knowledge shows the individuality, as an intimate manifestation of the patient's personality in relationship with the therapist.

But still there remains a part of personal reality that not only does not show the desire to be turned into structured knowledge or a desire

for heartfelt openness, but even described by a model, for example, by a syndrome, or a certain stage in the forgiveness process, can still have its own independent will for self-realization in relations with the therapist and in relation to God.

We dare suggest that the reality of symptom or personal disorder can not be exhausted by detective knowledge. For the therapist and for the patient, the reality of a symptom extends far beyond diagnostic or other model mapping. We can assume that there is one more participant in the therapeutic fellowship: the reality of personal dysfunction.

Thus, in personal encounter the patient meets two challenges: to fully participate in the relationship with the therapist and to tell the truth. The same task is relevant for the therapist. Primarily, the patient and the therapist are compelled to listen to the tendency of their hearts opened by God. On the other side, the reality of a symptom or of dysfunctional personality comes into interaction with the personality of the therapist and with the personal reality of the Divine.

In Christian therapy the activity of will that manifests itself as free is probably most visible. This type of will much more clearly shows us an example of a free will, than the conscientious will, truthful and voluntarily directed toward self-knowledge and healing. This will is a constitutive part of a personal reality which, with all diligence of diagnostic models, never completely fits into them and is never grasped by any personal knowledge of therapeutic interaction because of its own design. It is a will of a symptom. Its intrinsic desire „not to know“, that is, not to be organized and structured by knowledge, the one of a model or personal or individually intimate, forms the reality of a person that was afraid and hid himself¹ from Divine knowledge and conduct.

It was assumed that patient's will in therapeutic

encounter is directed to responsibility to lead towards heartfelt decisions. However, if we meet the will, which energy is directed at hiding knowledge, sustaining the ambivalence or using intimacy in relations with the therapist for its own purposes, then we come across the reality for which these two types of knowledge may not be enough.

Thus, the knowledge that may be of importance for Christian therapy, which may interest the therapist in addition to detective and familiarity knowledge, but which is not easy to represent in the form of structured knowledge, not even in the form of intimate knowledge, is the knowledge of the reality of being created by God.

It is easy to voluntarily agree with Wolfram Sol-dan that this knowledge can not have the status of a „fixed action program“, be diagnosed or be the data of the inquiry. This is rather the dialogue of the participants of therapeutic encounter with God and their sincere efforts to let this deep knowledge reveal their selves in interaction.

¹ And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself
Genesis 3:10 (KJV)

Valter Cascioli (Italy)

Psychotherapy and the Holy Spirit. New perspectives in “providing care” in the no-man’s land on the borders between the psychological and spiritual.

Despite an idealised neutrality in psychotherapy, the topic of values is in fact constantly present and almost inalienable from this setting. It goes without saying that awareness of the world of values on the part of the therapist proves necessary – and furthermore appropriate – and is thoroughly advantageous in the therapy itself, influencing it positively (“value conversion”).

In professional practice, however, an ever-increasing departure from values is evident. In an increasingly secularised society, where the “dictatorship of cultural relativism” (Card. Joseph Ratzinger, in the sermon at the Holy Mass Pro eligendo Romano Pontefice, 18 April 2005) seems to be in control, even psychotherapy seems to be obeying, entrenching itself behind the facade of an alleged normative neutrality which penalises it, leading it back into the confined space of a reductivistic reductionism. The religious component is often neglected, unfortunately even among therapists of a Catholic mould, and in the end even becomes devalued. In this context, it is often forgotten how much faith and spiri-

Valter Cascioli (Italy)

Psicoterapia e Spirito Santo. Nuove prospettive del “prendersi cura”, in quella terra di nessuno ai confini tra psichico e spirituale.



A dispetto di un’idealizzata neutralità in psicoterapia, di fatto il tema dei valori è costantemente presente e pressochè inalienabile dal setting. Va da sé che la consapevolezza del mondo valoriale da parte del terapeuta si rende necessaria -oltreche opportuna- a tutto vantaggio della terapia stessa, influenzandola positivamente (“conversione valoriale”).

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Nell’esercizio della professione si evidenzia, peraltro, un sempre maggiore allontanamento dai valori. In una società sempre più secolarizzata, dove la “dittatura del relativismo culturale” (Card. Joseph Ratzinger, omelia Santa Messa Pro eligendo Romano Pontefice, 18 aprile 2005) sembra imperare, anche la psicoterapia rischia di entrare in soggezione, trincerandosi dietro la facciata di una presunta neutralità normativa, che la penalizza, riconducendola nell’ambito angusto di un riduzionismo riduttivista. La componente religiosa è spesso trascurata, purtroppo anche dai terapeuti di matrice cattolica, arrivando, addirittura, ad essere svalutata. In tal senso si dimentica quanto la fede e la spiritualità condizionano la vita dell’uomo, oltre che la salute psicofisica dello stesso,

tuality condition human life and, furthermore, the psycho-physical health of the human being, being intrinsically involved in the cognitive and affective development of the person.

It is therefore important to recognise the existence of these in both the client and the therapist. The latter, obviously, is entrusted with the task of conceptualising and explaining it, “using it” in a therapeutic sense.

It is undeniable that religious experience is fundamental to an understanding of human nature, as is the *Weltanschauung* of the individual, if psychological dynamics are to be understood fully. In this sense, logotherapy – the so-called “third way” of psychology – had already classified as “essential” the propensity of man to search, with intention, for meaning capable of giving orientation to one’s own existence.

If it is true that psychotherapy can be considered as the art of change, a crisis situation, brought to the attention of the therapist, certainly predicts this, at least from the etymological point of view. We thus enter into a dynamic of continuous becoming which, *mutatis mutandis*, is recognisable in “tendency towards” reminiscent of Jung and in an “already and not yet”. The latter phrase reminds us of that desire for the infinite that has been written into the heart of every person by God.

In presentification (the so-called “*hic et nunc*”), the change achieved in psychotherapy, and linked to interior transformation (growth), is therefore seen as a positive and favourable opportunity, or as a moment of grace (*kairós*), enhanced by the experience of faith, to which the therapist must first of all open himself.

Every mental health professional worthy of the name is well aware that the most significant factor in psychotherapy depends on the two-way relationship established between therapist and client. Such a relationship, in its true essence, is comparable to the flow of love which proceeds from the Father to the Son in the Holy Trinity and which characterises the Third Person of the one and triune God: the Holy Spirit. Let us

entrando di diritto nello sviluppo cognitivo ed affettivo della persona.

È importante, allora, riconoscerne l’esistenza sia nel cliente che nel terapeuta. A quest’ultimo, ovviamente, è affidato il compito di concettualizzarla ed esplicitarla, “usandola” in senso terapeutico.

È innegabile come l’esperienza religiosa sia fondamentale per comprendere la natura umana, così come la *Weltanschauung* del soggetto, per comprenderne appieno le dinamiche psichiche. In tal senso, già la logoterapia – la cosiddetta “terza via” della psicologia – aveva considerato “nell’essere” la propensione dell’uomo a cercare, intenzionalmente, un significato capace di orientare la propria esistenza.

Se è vero che la psicoterapia può essere considerata come l’arte del cambiamento, allora la situazione di crisi, portata all’attenzione del terapeuta, già lo preconizza, quantomeno da un punto di vista etimologico. Entriamo, così, in una dinamica in continuo divenire che, *mutatis mutandis*, si riconosce in un “tendere verso” di junghiana memoria e in un “già e non ancora”. Quest’ultima ci richiama a quel desiderio d’infinito, inscritto da Dio nel cuore di ogni uomo.

Nella presentificazione (il cosiddetto “*hic et nunc*”) il cambiamento apportato dalla psicoterapia e legato alla trasformazione interiore (crescita) viene, allora, visto come occasione opportuna e favorevole ovvero come tempo di grazia (*kairós*) propiziato dall’esperienza di fede al quale il terapeuta dovrà, per primo, aprirsi.

Ogni professionista della salute mentale, veramente degno di questo nome, sa bene che il fattore di prim’ordine in psicoterapia è dato dalla relazione che si stabilisce nella diade terapeuta-cliente. Tale rapporto, nella sua vera essenza, è paragonabile alla corrente d’amore che, nella Santissima Trinità, procede dal Padre al Figlio e caratterizza la Terza Persona del Dio uno e trino: lo Spirito Santo.

Consideriamo, allora, quali implicazioni viene ad avere in una prospettiva psicoterapica.

A scanso di pericolosi equivoci, va subito pre-

therefore consider what implications this has in a psychotherapeutic perspective.

To avoid dangerous misunderstandings, it should at once be made clear that the Holy Spirit, who is God, certainly cannot be assimilated to a technique, and equally cannot be “used” as a strategy, since he is – by his own divine nature – supernatural, indefinable, and not subject (nor amenable!) to human will. Therefore, regardless of any kind of instrumentalising by man, it will only be by invoking Him and desiring to receive Him in one’s heart (which, in the anthropological sense of the term, is the centre of being) that one will become subject to His unsearchable action. It is therefore the Holy Spirit, “who is the Lord of life” (cf. *Symbolum apostolorum*) who has to become the protagonist and shaper of that interior change/transformation which characterises the psychotherapeutic process itself, while the therapist becomes the instrument in His wise hands. There are fundamentally three effects of divine grace on man, as pneumatology teaches: He gives life, sanctifies, and creates communion.

According to Christian anthropology, and even before that, as the Apostle to the Gentiles reminds us (1 Thess. 5, 23), man is an indivisible unity of body, mind and spirit, which interact in the existential dimension where the therapist “provides care”. It will therefore always be necessary to consider the person in his entirety, that is, in the spiritual-psychosomatic dimension (a three-dimensional concept). There is such an interdependence between these three parts that it is not possible to distinguish them authentically except by their respective relationships, nor can one consider each one in and of itself without creating an artefact. This premise therefore becomes an indispensable aspect in the theory and practice of Christian therapy. Therefore, as we are reminded by a man with profound knowledge of the human soul, Saint Augustine, it is first of all necessary to believe in order to be able to understand (“credo ut intelligam”) as well as to understand in order to believe (“intelligo ut credam”). It is clear that our mind gives us reasons for believing, but it cannot claim to absolutize visible reality, denying

cisato che lo Spirito Santo, che è Dio, non può essere certamente assimilato ad una tecnica né, tantomeno, “usato” come strategia, essendo -per la sua stessa natura divina- soprannaturale, indefinibile e non assoggettato (né assoggettabile!) al volere umano. Pertanto, prescinde da qualsivoglia strumentalizzazione da parte dell’uomo, che potrà soltanto invocarLo e desiderare di accoglierLo nel suo cuore (che, nel senso antropologico del termine, è la centralità dell’essere) rendendosi docile alla Sua imper-scrutabile azione. È, dunque, lo Spirito Santo, “che è Signore e dà la vita” (cfr. *Symbolum apostolorum*) ad essere il protagonista e l’artefice di quel cambiamento/trasformazione interiore che caratterizza il processo psicoterapico stesso, mentre il terapeuta diventa lo strumento nelle Sue sapienti mani. Gli effetti della grazia divina sull’uomo, come insegna la pneumatologia, sono fondamentalmente tre: dona vita, santifica e crea la comunione.

Secondo l’antropologia cristiana, ed ancor prima, come ricorda l’Apostolo delle Genti (1Ts 5, 23) l’uomo è un’unità inscindibile di corpo, mente e spirito che interagiscono tra loro nella dimensione esistenziale, della quale il terapeuta si “prende cura”. Pertanto, sarà necessario considerare sempre la persona nella sua interezza, cioè nella dimensione pneumo-psicosomatica (concezione tridimensionale). C’è una tale interdipendenza fra queste tre parti, che non è possibile distinguerle in modo autentico se non attraverso la loro rispettiva relazione né considerarle ciascuna a sé stante senza creare un artefatto. Tale presupposto diventa, pertanto, un aspetto irrinunciabile nella teoria e nella prassi del terapeuta cristiano. Dunque, come ci ricorda un profondo conoscitore dell’animo umano, sant’Agostino, bisogna, innanzitutto, credere per potere capire (“credo ut intelligam”) oltre che capire per credere (“intelligo ut credam”). È chiaro che la nostra mente ci dà le ragioni per credere, ma non può avere la pretesa di assolutizzare la realtà visibile, negando ciò che non riesce a cogliere, in quanto la trascende. Il mondo invisibile, infatti, pur essendo in comunicazione reale, intima e misteriosa con noi, è oltre la nostra dimensione spazio-temporale e, pertanto, non può essere indagato/conosciuto con i tradizionali mezzi/strumenti della scienza. Talvolta le forbici della ragione, autentica espres-



that which it cannot grasp, since reality transcends it. The invisible world, in fact, despite being in real communication with us, intimately and mysteriously, is beyond our spatial-temporal dimension and therefore cannot be investigated/known with the traditional methods/instruments of science. Sometimes the scalpel of reason, an authentic expression of rationalism, the heritage of a naturalistic and positivistic culture, damagingly cuts up everything that it does not know, that it does not understand, or which, in certain cases, it does not accept, limiting the approach to, and the work on, those often complex problems which may confront us in our daily “taking charge” of our patients.

The mystery of suffering and illness (physical, psychological and/or spiritual) can only be penetrated in prayer and by grace. Otherwise we can describe it, but not fully understand it, we can look without seeing, listen without hearing. What is required, then, in Christian therapy as well, are “new eyes”, thus avoiding the risk of scotomizing something inscribed in the human condition, ignoring our shared call to the truth. So we, therefore, aware of the importance of succeeding in “seeing” with the “eyes” of faith, say ephphatha or, in a language closer to us, open your eyes!!

In other ways, the Holy Spirit, inasmuch as he is the Spirit of Truth (Jn. 15:26) allows us to enter truly into the quiddity of the process of demystification which is so important if we are to call everything by its right name and free man from every situation of “non-truth” and/or dependence. As we know, indeed, only the truth makes man free (Jn. 8:32).

It is therefore quite obvious that in the evaluation of individual cases, it will be of fundamental importance for the therapist to seek help from the charism of knowledge and from the charism of discernment, gifts which the Holy Spirit gives generously to the baptised for the common good. These charisms are also of fundamental importance in recognising certain manifestations of diabolic origin (so-called preternatural ailments), thus reaching a diagnosis differentiated from psychiatric disorders and illness

sione di un razionalismo, retaggio di una cultura naturalistico-positivista, tagliano, pregiudizialmente, tutto quello che non conoscono, che non comprendono o che, in taluni casi, non accettano, limitando l'approccio ed il lavoro su tali complesse problematiche con le quali possiamo essere chiamati a confrontarci, nella quotidiana “presa in carico” dei nostri pazienti.

Il mistero della sofferenza e della malattia (fisica, psichica e/o spirituale) si può penetrare solo in preghiera e per grazia. Altrimenti potremo descriverlo, ma non capirlo appieno, guardare senza vedere, sentire senza ascoltare. Si richiedono, allora, anche al terapeuta cristiano, “occhi nuovi”, evitando così il rischio di scotomizzare ciò che è inscritto nella condizione umana, disattendendo la nostra comune chiamata alla verità. Dunque, anche noi, consapevoli dell'importanza di riuscire a “vedere”, con gli “occhi” della fede diciamo Effatà o, in un linguaggio a noi più vicino, open your eyes!!

Per altri versi, lo Spirito Santo, in quanto Spirito di verità (Gv 15, 26) ci consente di entrare davvero nella quidditas del processo di demistificazione, così importante per chiamare ogni cosa con il proprio nome e liberare l'uomo da ogni situazione di “non-verità” e/o dipendenza. Come sappiamo, infatti, solo la verità rende l'uomo libero (Gv 8, 32).

Balza agli occhi in modo evidente come, nella valutazione dei singoli casi, sarà di fondamentale importanza per il terapeuta il ricorso al carisma di conoscenza ed al carisma di discernimento, doni che lo Spirito Santo elargisce ai battezzati per il bene comune. Questi carismi sono di fondamentale importanza anche per riconoscere talune manifestazioni di origine diabolica (c.d. mali preternaturali) arrivando così ad una diagnosi differenziale con i disturbi e le malattie psichiatriche. Si eviterà, in questo modo, che una sintomatologia riconducibile a male malefico, venga ad essere misconosciuta o, addirittura, contrabbandata come fenomenologia psichiatrica, dato che la prima può mimetizzarsi, fino a confondersi, dietro ai sintomi di una malattia naturale, come ci insegna l'esperienza. Ma è altrettanto vero, al contrario, che possiamo scambiare per possessione diabolica qualcosa che, in realtà, può essere una pato-

ses. This way, one will avoid misrecognizing a symptomology attributable to malignant evil, or even mislabelling it as psychiatric phenomenology, given that these symptoms can mimic, even to the point of being confused with, those of a natural illness, as experience has shown. It is equally true, on the other hand, that we can take something to be demonic possession which, in fact, may be a pathology of psychiatric nature! Phenomena of preternatural origin therefore exist, even though they are not considered admissible by those who have adopted a scientific position and do not believe in them. Such manifestations, in fact, lie beyond the axiom of reproducibility of phenomena and, even more so, beyond any possible natural origins. They are therefore generally misrecognised by health professionals who do not believe in the existence of the devil and who have never been confronted with such complex and unsettling problems on the border between the psychological and spiritual.

It is self-evident that we find in the General Premises (no. 17) which accompany the Right of Exorcism (*De Exorcismis et Supplicationibus quibusdam*) an explicit invitation to priests practising exorcism to turn, if needed, to scientific experts in medicine and psychiatry who are also competent in spiritual reality (“*qui sensum habeant rerum spiritualium*”).

Unfortunately, the fact is that preternatural problems are often seen in a frame of reference which is purely anthropological and socio-cultural, psychological and/or psychiatric. In this way, because of the tidal wave of rationalism and secularism, the true nature of such phenomena is being denied.

In this sense, I am supervising the creation of a suitable training institute at university level for health workers in a project which considers more and more the close relationships between the psychological dimension and the spiritual one, entering into the complex dynamics subject to the *mysterium iniquitatis* (2 Thess. 2:7). Such complexes, often the focus of heated disputes, call us clearly to the necessity of an interdisciplinary and multi-level approach in which

logia di natura psichiatrica!

I fenomeni di origine preternaturale, dunque, esistono, anche se spesso sono considerati inaccettabili da coloro che, cavalcando una posizione scienziata, non credono alla loro esistenza. Tali manifestazioni, infatti, esulano dall'assioma della riproducibilità dei fenomeni e, ancor di più, dall'origine naturale degli stessi. Pertanto, vengono, per lo più, misconosciuti dai professionisti della salute che non credono all'esistenza del diavolo e che non si sono mai confrontati con tali complesse ed inquietanti problematiche ai confini tra psichico e spirituale.

Va da sé che nelle stesse Premesse generali (n. 17) che accompagnano il Rito degli esorcismi (*De Exorcismis et Supplicationibus quibusdam*) troviamo un esplicito invito ai sacerdoti esorcisti affinché si rivolgano, al bisogno, a uomini di scienza esperti in medicina e psichiatria competenti anche nelle realtà spirituali (“*qui sensum habeant rerum spiritualium*”).

Purtroppo, di fatto, accade spesso che i problemi preternaturali vengano visti in chiave prettamente antropologica e socioculturale, psicologica e/o psichiatrica. In questo modo, in ragione del razionalismo e del secolarismo dilagante, si arriva a negare la vera natura di tali fenomeni.

Auspicio, in tal senso, la creazione di un'apposita scuola di formazione, a livello universitario, per operatori sanitari, in una progettualità che ri-consideri sempre più gli stretti rapporti tra la dimensione psichica e quella spirituale, entrando nelle complesse dinamiche sottese al *mysterium iniquitatis* (2Ts 2, 7). Tali problematiche, spesso al centro di accese dispute, ci richiamano, chiaramente, alla necessità di un approccio interdisciplinare e multilivellare, dove le cosiddette scienze umane si incontrano con le scienze religiose e la psichiatria con la demonologia e l'esorcistica.

Last but not least, uno degli aspetti più pregnanti dell'opera dello Spirito Santo nell'esperienza psicoterapica è senza dubbio quella della rinascita psicologica e spirituale. È quanto Gesù dice a Nicodemo (Gv 3, 1-11) ma è, per altri versi, anche l'esperienza di ogni uomo che, attraverso la psicoterapia cristiana, cambia il proprio modo di “vedere” alla vita ed alle cose del mondo. An-

the so-called human sciences meet the religious sciences, and where psychiatry meets demonology and exorcism.

Last but not least, one of the richest aspects of the work of the Holy Spirit in the psychotherapeutic experience is without doubt that of psychological and spiritual rebirth. It is what Jesus told Nicodemus about (Jn. 3:1-11) but it is, in other ways, the experience of every person who, by Christian psychotherapy, changes his own way of “seeing” life and the things of the world. This too, through the Christian therapist, is a gift of the Holy Spirit. We are talking about the charism of wisdom. This opens the heart of man to the mystery of God. The spiritual gift should absolutely not be confused with human knowledge, with wisdom or sound common sense, but consists, in inadequate words, of “looking at” the world and all things with the “eyes” of God.

All of this leads to simpler processing of intrapsychic conflict situations, conscious and/or unconscious, in the individual and, by means of a true and personal catharsis, gives serenity and a new enthusiasm. Even from the etymology of this word – enthusiasm is derived from the Greek “en” (within) and “thèos” (God) – we can see that this is not simply an emotional state, that it cannot be auto-induced (like, for example, a state of excitement), but has to do with an interior force which is born deep down, a force capable of making us face and overcome, with the right determination, every difficulty or obstacle. It is, therefore, a vital energy which we would more correctly call a temperate intoxication of the spirit. This condition is, by its very nature, contagious and diffuse, creating a spiritual dynamism.

From all that we have briefly described above, it is evident that for every Christian the psychotherapeutic path is inseparable from a personal walk of faith in which the Christian has to become sensitised to the reality of the spirit and, in a special way, to a rediscovery of the sacrament of baptism. It is adoption as sons of God that we receive with this sacrament of Christian initiation, which, in its re-actualization, repeatedly

che questo, per il terapeuta cristiano, è dono dello Spirito Santo. Stiamo parlando del carisma della Sapienza. Esso apre il cuore dell'uomo al mistero di Dio. Questo dono spirituale non va assolutamente confuso con la conoscenza umana, la saggezza o il buon senso comune ma è, in parole povere, il “guardare” al mondo e alle cose, con gli “occhi” di Dio.

Tutto questo porta ad elaborare più facilmente le situazioni conflittuali intrapsichiche conscie e/o inconscie del soggetto e, attraverso una vera e propria catarsi, dona serenità ed un entusiasmo nuovo. Dall'etimologia stessa della parola -entusiasmo deriva dal greco “en” (dentro) e “thèos” (Dio)- ricaviamo che non è un semplice stato emotivo, né può essere autoindotto (come, ad es, lo stato di eccitamento) ma si tratta di una forza interiore, che nasce dal profondo, capace di farci affrontare e superare, con la giusta determinazione, ogni difficoltà/ostacolo. È, dunque, un'energia vitale che chiamiamo, più propriamente, sobria ebbrezza dello spirito. Questa condizione è, di per se stessa, contagiosa e diffusiva, crea un dinamismo spirituale.

Da quanto abbiamo fin qui brevemente esposto si evince come il percorso psicoterapico, per ogni cristiano, non possa essere scisso da un personale cammino di fede, nel quale dovrà essere sensibilizzato alle realtà dello spirito e, in modo particolare, alla riscoperta del Sacramento del Battesimo. È l'adozione a figli di Dio, che riceviamo con questo sacramento dell'iniziazione cristiana, che ci porta ogni volta, nella sua riattualizzazione, ad una vera e propria rinascita, ad un profondo cambiamento interiore. Anche il terapeuta implementerà la propria fede con la preghiera e chiederà allo Spirito Santo di riversare doni e carismi su di lui e sulla persona della quale si è fatta carico in terapia. Ovviamente entrambi dovranno rendersi docili all'azione dello spirito, come ci ricorda l'esperienza di Maria Santissima e degli Apostoli, riuniti in preghiera nel Cenacolo, il giorno di Pentecoste.

leads us to a true and personal rebirth, to a profound interior change. The therapist, too, will implement his own faith by praying and will ask the Holy Spirit to pour out gifts and charisms on himself and on the person with whose therapy he has been entrusted. Obviously, both have to open themselves to the action of the Spirit, as we see in the experience of the most holy Mary and the Apostles gathered in prayer in the Cenacle on the day of Pentecost.

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Comment to “Psychotherapy and the Holy Spirit. New perspectives in “providing care” in the no- man’s land on the borders between the psychological and spiritual.”

Valter Cascioli’ in his very interesting article “Psychotherapy and the Holy Spirit” shows in a deep way the spiritual reality which should be taken into account by psychotherapists and psychiatrists. The author writes about Holy Spirit and possible demons activity. This is invisible reality – but effects are visible. Cascioli points that using our professional knowledge and skills of recognising spiritual influences can increase effectiveness of psychotherapy or psychiatric help. In my comment I would like to add some information which support Valter Cascioli’ thesis presented in his article.

1. New situation

In XX century spirituality and religiosity were ignored by many psychotherapists and psychiatrists. This situation has been changing in last 20 years. Spirituality and religiosity became more and more important in the temporary thinking about helping people with psychological problems. As the example lets notice that World Psychiatric Association and World Health Organization published in 2017 the declaration on spirituality and religiosity in psychiatry (WPA, 2017). Similar declaration was made by the Royal College of Psychiatrists (RPC, 2013). American Psychological Association accredits seven clinical psychology programs which

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are based on Christian anthropology¹. In 2013 American Psychological Association started to publish the new journal „Spirituality in Clinical Practice” (APA, 2013). In portal Psychology Today information about psychotherapists in US and Canada include their religiosity. There are many publications on Christian Psychotherapy (ie. Johnson, 2010; Mc Minn, Campbell, 2007; Pargament, 2007; Siang-Yang Tan, 2011). When writing about future of psychotherapy experts say that spirituality will be more openly present in psychological professional help (Prochaska, Norcross, 2003).

¹ We can find them in portal BestPsychologyDegrees.com (www.bestpsychologydegrees.com/faq/how-do-i-find-an-accredited-christian-clinical-psychology-degree-program/).

2. Research – evidence based praxis

APA definition of the evidence based praxis² and many research found that adopting psychotherapy to an individual patient is most important for the effectiveness of therapy (APA, 2006; Norcross 2011). It is also proved that adopting psychotherapy to patient's religion/ spirituality increases effectiveness of therapy (Norcross, 2011; Worthington et al., 2011). It means that psychotherapists (also non-Christian) should learn about possible spiritual / religious aspects of life. In last years a lot of research on effectiveness of including spirituality or religiosity in psychotherapy has been conducted (Ostaszewska, 2014; Worthington, et al., 2013). Scientific research concern any spiritually integrated therapy and specific Christian psychotherapy. Research indicates that Christian approach is as effective as other forms of psychotherapy (Wade et al., 2007; Worthington, et al., 2011). In some cases it is more effective, especially in in the treatment of religious individuals (Martinez et al., 2007) and in the treatment of depression (Probst et al., 1992; Hawkins, 1999). Today spirituality is reflected in the healing of various psychiatric disorders such as depression, sexual abuse (Murray-Swank, Pargament, 2005), manic depressive syndrome (Raab, 2007), anxiety, stress, eating disorders (Smith et al. 2007).

3. Christian anthropology – the meaning of being open for the Holy Spirit

Holy Spirit can act by anybody. But our faith and openness often is crucial. Jesus says many times: Your faith healed you. We should do what is our duty as professionals but charisms of the Holy Spirit can give additional help in our praxis. Psychotherapy is not a spiritual guidance. But the level of inner integration of the therapist can influence the psychotherapeutic process. Spirituality in Christian understanding means personal relationship with God. Inner integration including spirituality means using professional

skills and being open to the Holy Spirit. Experience of purification (St. John of the Cross calls it „night“) can be useful for inner integration in spiritual aspect.

4. Spiritual influences

The praxis of psychological consultations for people who want to see the exorcist was established in Warsaw Archdiocese by the bishop in the year 2000. I did more than one thousand such consultation (Ostaszewska, 2010; Ostaszewska, 2013). Most of the people I consulted - about 70 percent - had psychological problems and also different problems, not typically psychological, connected usually with their past involvement in occult praxis. Some of these people I met after exorcism. They said that their specific problems disappeared after this prayer. About 15 percent of these people had only typical psychological problems i.e. psychosis so we advise them to go to a psychiatrist or to psychotherapy. About 15 percent of them had no psychological problems but had specific spiritual problems and symptoms. These symptoms were connected especially with decisions made by the person in past. This kind of decisions can be described as looking for the supernatural power out of God. Decisions have spiritual meaning and effects. Decisions in the past and specific symptoms are the base for consideration of possible spiritual influences.

Concluding:

- Psychotherapists and psychiatrists need more education on spiritual and religious reality.
- It is needed to develop knowledge about rules of recognition of possible demon's influence.
- Personal spiritual development helps to be more open for the Holy Spirit and it can influence psychotherapists and psychiatrists professional work.

2 American Psychological Association Presidential Task Force on Evidence-Based Practice in Psychology 2006, p. 278: "EBPP [evidence-based practice in psychology] involves consideration of the patient's values, religious beliefs, worldviews, goals, and preferences for treatment with the psychologist's experience and understanding of the available research".

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Wolfram Soldan (Germany)

Comment to “Psychotherapy and the Holy Spirit. New perspectives in “providing care” in the no-man’s land on the borders between the psychological and spiritual.”

I was interested to read the article “Psychotherapy and the Holy Spirit” by our colleague Cascioli. Much of it is in a compact thesis-style, leaves questions open, but also motivates the reader to develop thoughts further. It was refreshing, in my view, to see how directly and straightforwardly Father Cascioli opened discussion on invisible realities as a matter of course and with self-assurance. It is made quite unmistakably clear that psychotherapy cannot set growth and change as a goal and simultaneously claim to be “scientifically value-free”. Change needs a direction, a goal, which, for human beings, cannot be separated from their values. The fact that there is a close connection between the dyadic therapeutic relationship and the divine relationship (within the Trinity and between God and man), and especially that with the Holy Spirit, is for me too a central pillar in a relational Christian therapy. On this point in the article, I would have wished for stronger arguments underlining this thesis.

IGNIS originally came from a trichotomous spirit/soul/body anthropology and meanwhile emphasises the holistic nature of man. I find Cascioli’s formulation of a three-dimensional anthropology quite accurate, one in which body, soul and spirit cannot be considered in isolation without creating something artificial: rather, only an approach based on their interrelationships can give an accurate picture.



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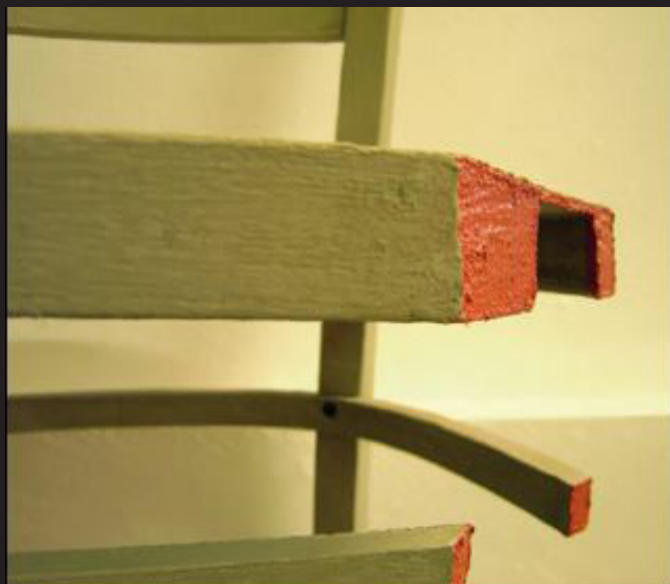
I found it very courageous how he interpreted enthusiasm as an effect of God’s working within me, choosing the highly pointed phrasing of a “temperate intoxication of the spirit” which has a “contagious” effect. This makes it clear that taking the invisible world seriously cannot be done abstractly and without commitment. Consistent with this is the author’s emphasis that, for every Christian, the psycho-therapeutic path, thought through from beginning to end, must always be a personal path of faith (for every therapist, as well as for every client, who considers himself a Christian).

In my personal Bible study, it strikes me how inseparably the phenomena of rebirth, sanctification and healing are intertwined with each other in the New Testament, so much so that

they can almost be understood as synonyms which emphasise different aspects of one phenomenon (salvation in God). If I understand the author correctly, he adheres to precisely this view when he outlines the close connection between the sacrament of baptism (rebirth) and its (repeated) re-actualisation in far-reaching inner changes (sanctification). A work of the Holy Spirit, who is, according to the author, also the "Sanctifier".

Important for me personally was the clear statement that supernatural phenomena lie beyond the axiom of reproducibility and natural cause-and-effect. I then found that too few grounds were offered explaining why they nevertheless can and should have a place in a psychotherapy which seeks to maintain its scientific link: a good argumentational foundation is offered here by a relational psychological approach, as Cascioli also hints when he emphasises that the central role of the therapist/client relationship has in the meantime been recognised fundamentally in all forms of professional treatment of mental illness. But this relationship, particu-

larly in its essential effect, cannot be adequately resolved into reproducible algorithms or natural causality. The matching or the trust which is formed between client and therapist can be furthered by a number of definable rules and disturbed by definable mistakes. As a result, an illusion of reproducibility and causality can be created. When examined more closely, however, a relationship of trust is formed by an interplay of mutually related (emotional & cognitive) decisions in a way which makes every relationship unique. The central effective factor, "relationship", can therefore be described to some extent with means used in the humanities (phenomenological methods), but cannot be defined reproducibly and with causal determination as in the natural sciences. Essential characteristics of the relationship are "invisible" and only accessible via introspection and exploration. But this in turn is also true of the relationship with God, and in a certain way true of interactions with demonic powers, although I deliberately avoid using the same term (relationship) for the latter, despite certain overlaps. If relationship – as is generally accepted today – is central in dealing with mental illness, and if relationship by its very nature has invisible characteristics, this is a substantial argument for a peer-to-peer scientific dialogue between psychology/psychiatry, which often places itself closer to natural science, and the humanities, including philosophy and theology, which concern themselves with the invisible.



Three legs like many others

I stand firmly
As long as no-one
Sits down on me

If he does
It all depends
Where he brings his weight
Into play now

If I am honest
I don't believe
Anyone will ever
Make use of me
Although I really am
Serviceable

So think many
Who, like me
Somewhere, have been
Cut back



The Holy Spirit and Counselling

Human beings are by nature dependent on God and all of His creation. This indicates that we are relational beings who must live in a harmonious relationship with God, with others and the environment around us, for us to be fulfilled (Farnsworth, 1985). More and more people are going to church, not only for their spiritual fulfilment and corporate worship, but also to seek solutions and assistance with everyday life challenges. This, as a discord or breakdown may have arisen from relationships with others, with God and our environment may have occurred.

Additionally, as societies evolve, life challenges faced by people more complex than they were in the previous decades and centuries. Individuals, families and communities are faced with problems such as unemployment, poverty, substance abuse, domestic abuse, political unrest, technological advancement, climate change, chronic illnesses like HIV/AIDS and so on. These have led to the need for more specialised counselling skills and practices across the helping professions and in church. Biblical counselling in churches has shown much benefit in helping people as it takes into account the person as a holistic being, including the spiritual aspect as well as body and mind. This is necessary in treating the whole person and helping them to adapt to change (Shuenyane, 2016).

The goal of counselling is to help and empower a person to be able to restore broken relations with God, with themselves, with others and the environment they live in. It is to help move a



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The Holy Spirit and Counselling

Batho botlhe ka tlholego, ba ikantse go Modimo le tseo a di tlhodileng. Seo se kaa gore re dibopiwa tse di tlhokang botsalano, mme re tshwanetse ke go nna le botsalano jo bontle le Modimo, le bangwe ka rona, le tlholego e re nnang mo go yone; seo ke gore re bone botshelo jo bo nonofileng (Farnsworth 1985). Batho ba le bantsi ba tshologela kwa mafelong a kobamelogo go ya go bona thuso ka ga matsapa a ba rakanang nao mo botshelong; ga ba ele fela go ya go rorisa Modimo le go bona phuthulogo mo moweng. Seno se diriswa ke go raraana le go thubega ga botsalano gareng ga batho, Modimo, tota le tlholego eo re nnang mo go yone.

Fa dinako do ntse di fetoga, le ditshaba le tsone di a fetoga, ka jalo mathata a batho ba rakanga nao mo botshelong, a raraane le go feta ka metlheng ya bogologolo. Batho, malapa, le mo metseng ba tshwaragane le mathata a a tshwanang le: go tlhoka dirito, go itsholela, go diriswa ga nnotagi le dritibatsi, go tlhokofadiwa, go sa iketle ga di-politiki, tswelopele ya ditegnologi, go fetoga ga boleng jwa bosa, malwetse jaaka HIV/AIDS, jalo jalo. Tsotlhe tseno di gogela batho go tlhoka ditirelo tsa counselling tse di maleba go tswa go badiredi-thuso le kwa mafelong a kobamelolo. Counselling ya se-Keresete e bonala e thusa batho thata ka e tsenya tsotlhe tseo di amang motho, go akaretsa mmele, mowa, le tlhaloganyo. Seno se botlhokwa tota ka gonne motho o fodisiwa ka gotlhelele, mme a kgone go lebana le diphetogo mo botshelong jwa gagwe (Shuenyane, 2016).

Maikaelolo le ditlamorago tsa counselling ke go thusa le go nonofisa motho gore a kgone go tsosolosa botsalano jo bo thubegileng gareng ga gagwe le Modimo, le ene ka bo-ene, le bangwe-

person from one level of change to another. The method is to listen to the message the client is sending, reflect this to the client in a way that has meaning to them, and present alternative possibilities, decisions, and behaviours when the client is truly ready to consider them. People are unique and thus counselling needs to be as unique. Neither Christ nor Paul appears to have used the same formula in their approach to people. Jesus approached Nicodemus differently than the woman at the well. Paul discussed philosophies with the Athenians and confronted the Corinthians. Yet his goal for everyone was the same: that they be imitators of him, in order that they become imitators of Christ.

The Gospels clearly indicate compassion was the dominant characteristic of Christ's counselling ministry. Compassion is the ability to put yourself, as nearly as possible, in another person's place. Compassionate counsellors are tender toward counselees and responsive to their needs. Both compassion and loving confrontation are necessary in helping people face the difficult circumstances and painful relationships in their lives. Christian counsellors need to continually ask the Lord to expand these graces in their lives.

The Holy Spirit and His role in counselling

In John 14:26 Jesus said, "But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." Jesus took the opportunity to shepherd the disciples' paining hearts. They were so fearful, sad and painfully aware that Jesus would be leaving them forever and He took the opportunity to teach them how the Holy Spirit would lead and guide them. The coming of the Holy Spirit that Jesus referred to would be to their great advantage beyond any frame of reference they have known up to this point in their lives. The Holy Spirit would then continue what Jesus had done (John 16:9) and in so doing the Holy Spirit's role would be testifying to Jesus (16:13-15) (Lewis, 2016). He also promised that the Helper from the Father would take up permanent, uninterrupted residence within His disciples. The Holy Spirit wouldn't merely be present with them; but He would be resident within them permanently.

ka ene, gape le tlholego eo a tshelang mo go yone. Counselling e thusa go fetola motho, e mo tlhatlhose, go tloga mo maemong a a rileng go ya go kwa a ko godimo. Seno se fitlhelelwa ka gore counsellor a utlwelele sentle seo se buiwang ke motho yo o senkang thuso, a boeletse seo mosenka-thuso a se buileng (reflecting), gore a tlhaloganye mafoko a gagwe sentle. Morago, mo-counsellor a neelane ka mekgwa le dikaakanyo tse di farologang tseo bothata bo ka rarabololwang ka teng ke mosenka-thuso. Batho ba a farologana, ka jalo counselling le yone ga e kake ya tshwana. Morena Jeso le Paulose ga ba a thusa basenka-thuso ka tsela e e tshwanang, ka le ditlhoko tsa bone di ne di farologane. Morena Jeso o thusitse Nichodemus ka tsela e e farologaneng go ka moo a thusitseng mosadi yo o neng a le kwa mogobeng. Paulose o ne a sekaseka matlhale le ba-Athenia, mme a kgorogela ebile a omanya Bakorinte. Fela se a neng a batla go se fitlhelela e ne le gore botlhe ba dire jaake ene, ba tsamae mo dikgatong tsa ga Jeso Kereste.

Dikwalo tsa Beibele, di supa sentle gore kutlwelobotlhoko e ne le one mkgwa o o maleba o Jeso a neng a o dirisa fa a ne a thusa batho. Go nna le kutlwelobotlhoko ke go kgona go ipaa mo mannong a motho yo mongwe. Di-counsellor tse di nang le kutlwelobotlhoko di pelonolo mme ba tlhaloganya maikutlo a basenka-thuso. Go nna le kutlwelobotlhoko le go bua ka tse di amang mosenka-thuso ka lerato, ba kgone go thusa ka botswerere. Go dira jalo go botlhokwa, ka go thusa batho go lebana le mathata a botshelo ao ba rakanang le one. Ba-counsellor ba seKereste ba tlhoka go nna ba tsweletse pele go kopa Modimo go ba nonofatsa ka go godisa tshhegofatso mo matshelong a bone.

Mowa o o Boitshepo le tiro ya gagwe mo counselling

Mo go Johane 14:26, Jeso o ne a re: "Mogomotsi, e leng Mowa o o Boitshepo, o Rara o tla o romelang mo leineng la me o tla le ruta dilo tsotlhe, o obo o le gakolola tsotlhe tseo ke di le boelet-seng". Jeso o ne a tsaa sebaka go gomotsa dipelo tse di utlwileng botlhoko tsa barutwana ba gagwe. Ba ne ba tletse poifo, ba utlwile botlhoko ka ba ne ba lemoga gore Jeso o a ba tlogela mme ga a tlhole a bowa, mme ene one tsaya tshono eo go ba ruta ga mkgwa oo Mowa o o Boitsepo o tla ba rutang le go ba tataisa ka gone. Go go-

Implying that His help and all the resources of God Himself will always be available.

The Bible makes it clear that the Holy Spirit is both God and a Person. The Holy Spirit is called of God (2Cor 3:17-18) and can do things that only God can do. He was present at Creation (Gen1:2) and He also has divine attributes: holy, all powerful, all knowing, eternal, and present everywhere. The Holy Spirit also possesses attributes that human beings have; He has self awareness (Acts 13:2), intelligence and a will (1Cor 2:10; 12:11). He is also able to teach (John 14:26) and to intercede for believers (Rom 8:26). He lives within believers and has an ongoing personal relationship with humans.

Holy Spirit is the Divine Helper: I will ask the Father, and He will give you another Helper—John 14:16

Holy Spirit is the Permanent Dweller: That He may be with you forever... He dwells with you and will be in you—John 14:16,17

Holy Spirit is the Truth Teacher: The Spirit of truth —John 14:17

Counsellors in church as people-helpers, are thus commanded to be Holy Spirit filled in order to be effective in the work of stewarding and leading people to growth in being Christ-like. The Holy Spirit works with believers and changes them for the better and given this sinful world, He continues to sanctify. Also empowering believers to be able to serve others and do God's work. He enables counsellors to clearly hear and understand the Word of God (Collins, 2001).

Lewis (2016) further stated that:

- The Holy Spirit is the only one who can change hearts. The Holy Spirit brings about regeneration and with it come the fruit of the Spirit (Galatians 3:1-3; 5:22-23).
- The Holy Spirit brings conviction. Spirit-brought conviction brings a good fear of the Lord that leads to repentance. The Holy Spirit's conviction can sting, but ultimately it is sweet to the soul and brings life.

gorga ga Mowa o o Boitshepo jaaka Jeso o ne a kaa, go ne go tlele go ba tlisetsa ditlamorago tse di tona go feta ka moo ba neng ba itse. Mowa o o Boitshepo o ne o tla tswelala pele ka ditiro tsa Jeso (Johane 16:9), ka jalo Mowa o o Boitshepo o tla bo o paka ka ga Jeso (Johane 16:13-15), (Lewis, 2016). O bile a solofetsa gore Mowa o o Boitsepo, Mothusi go tswa go Modimo o tla nna ka phuthulogo go barutwana ba gagwe. Mowa o ne o satle go nna fela le bone, mme o ne a tla go tsena e na monni ka fa teng ga bone go ya go ile. Seo se neng se kaa gore thuso ya gagwe le bokgoni jotlhe jwa Modimo ka bo-ene di tla nna teng go batho.

Beibele e tthalosa sentle gore Mowa o o Boitshepo ke Modimo e bile ke Motho. Mowa o o Boitshepo o amane le Modimo, mme o kgona go dira dilo tse Modimo fela a ka di dirang. O ne o le teng ka nako ya tlhologo (Genesi1:2), gape o na le sebopego le bokgoni jwa selegodimo jaaka: go nna boitshepo, go nna maatla otlhe, go itse tsotlhe, o teng go ya bosakhutleng, o gotlhe ka dinako tsotlhe. Mowa o o Boitshepo o na le gape selebego le bokgoni jwa batho ba ba tshelang, e leng: o nna le maitemogelo a boleng jwa gagwe, botlhale, le bokgoni jwa go tsaa dits-hwetso (1Bakorinte 2:10; 12:11). Go feta moo o kgona go ruta (Johane 14:26), le go rapelela badumedi (Baroma 8:26). O tshela ka fa teng ga badumedi ebile o na le kgolagano le mongwe le mongwe.

Mowa o Boitshepo ke Mothusi wa Selegodimo: Nna ke tla rapela Rara, mme o tla lo naya Mogomotsi yo mongwe, gore a nne le lona ka bosakhutleng. Johane 14:16

Mowa o o Boitshepo ke Monni wa Bosakhutleng: Gore a nne le lona ka bosakhutlengO na le lona, ebile o tla nna mo teng ga lona. Johane 14:16,17

Mowa o o Boitshepo ke Moruta Nnete: Ebong Mowa wa nnete —Johane 14:17

Ba-counsellor kwa mafelong a kobamelo, ka tiro ya bone e le go nna bathusi ba batho, ba laelwa go nna ba tletse ka Mowa o o Boitshepo gore ba godise bokgoni jwa bone go tataisa batho mo leetong la bone la go senka go tshwana ke Kereste. Mowa o o Boitshepo o dirisanya le badumedi, o ba fetole go nna ba nonofile jaaka ba tshela mo lefatsheng leo le tletsng maleo; o tswelala pele go ba itshepisa. O bile o nonofisa badumedi gore ba kgone go direla bangwe ka bone, mme ba kgone le go dira tiro ya Modimo.

- The Holy Spirit helps us discern and understand Truth (John 14:26). Praying for the Spirit's illumination of Truth should be a regular part of biblical counselling preparation and practice. To lead others apart from His leading is to rely on one's own wisdom.

Tan (1999) goes on to postulate that the Holy Spirit's work in the counselling ministry takes place in three major ways: the Spirit's power, the Spirit's truth, and the Spirit's fruit. That to be filled with the Holy Spirit is to the yield to Him and allow Him to take control and take the lead, allowing Him to shape us to be Christ-like. The more counsellors are able to yield to the power of the Holy Spirit the more the Spirit empowers them with the gifts of the Spirit including exhortation, encouragement (Rom 12:8), healing (1 Cor 12:9, 28), wisdom (1 Cor 12:8), knowledge (1 Cor 12:8), discerning of spirits (1 Cor 12:10), and mercy (Rom 12:8). Spiritual gifts are given to individual believers to build the church community and not for individual edification. These [gifts] would also not be as effective unless they are accompanied by love.

In guiding those who provide counselling, the Holy Spirit will always conform to the Scripture and His guidance shall never contradict the Scripture. "This means, for Christian counsellors who are abiding in the Spirit, that they can be certain that the Spirit will enable their work to be consistent with the moral and ethical aspects of biblical teaching" (Tan, 1999). According to Galatians 5:22–23, the Holy Spirit produces fruit of the Spirit which are: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. A counsellor filled with the Holy Spirit is thus bound to be abounding with such fruit and exhibit those in sessions with their clients. Tan (1999) further goes on to say that a counsellor needs to maintain a balance between power, truth and fruits to be effective. "Power without love can result in abuse. Power without truth may lead to heresy. But power based in biblical truth and steeped in Christ-like love can produce renewal, revival, and deep healing of broken lives" www.fullerstudio.fuller.edu

O rotloetsa ba-counsellor go ultwa sentle le go tlhaloganya Lefoko la Modimo (Collins, 2010). Lewis (2016) o kwadile a re:

- Mowa o o Boitshepo ke one fela yo o ka fetolang dipelo. Mowa o o Boitshepo o tliša go ntshafala go go gorosang maungo a Mowa (Bagalata 3:1-3; 5:22-23)
- Mowa o o Boitshepo o tliša go ipona molato. Go ipona molato go go tlišiwang ke Mowa o o Boitshepo gone go tliša go boifa Morena Modimo, mme seno se lere go ikotlhaya. Go ipona molato ka ntlha ya Mowa o o Boitshepo go ka nna botlhoko jo bo tsanyaolang, fela kwa bofe-long ke tswina e e monate e e tlišang botshelo le boitumelo mo moweng wa motho.
- Mowa o o Boitshepo o a re thusa, o a re fatlhosa mme o re tlhalogantsha nnete ya Modimo (Johane 14:26). Go rapelela gore Mowa o Boitshepo o re sedimosetse Nnete, e tshwanwtse go nna karolo ya go ipakanyetsa le go dira counselling ya Sekeereste. Go etelela pele batho kwa ntle ga go etelefiwa pele ke Mowa o o Boitshepo ke go ikanya botlhale jwa rona re la batho.

Tan (1999) o tswelala pele ka go ipaa ka gore tiro ya Mowa o o Boitshepo mo counselling e bonala ka mekgwa e le meraro, e leng: ka maatla a Mowa, ke nnete ya Mowa le maungo a Mowa. Go tlala ka Mowa o o Boitshepo ke go o obamela le go o letlelela go tsaa taolo le boetapele, ka jalo re mo dumelela go re betla gore re tshwane le Kereste. Fa mo-counsellor a ikamanya ebile a obamela maatla a Mowa o o Boitshepo, Mowa o tla ba nonofisa ka dimpho tsa se-Mowa tse di jaaka go rotloetsa (Baroma 12:8), go fodisa (1 Bakorinte 12:9, 28), botlhale (1 Bakorinte 12:8), kitso (1 Bakorinte 12:8), go lemoga le go farologanya memowa (1 Bakorinte 12:10), le mautlwelo-botlhoko (Baroma 12:8). Dimpho tsa se-Mowa di neelwa badumedi gore ba age, ebile ba nonofise phuthego, eseng go itlotlomatsa bona ka bo bone. Mme fela, dimpho tseno tsotlhe ga di ka ke tsa nna le mosola fa di sa tsamaisane le lorato.

Fa Mowa o o Boitshepo o tataisa bao ba neelanang ka counselling, ka dinako tsotlhe o ikamanya le Dikwalo tsa Beibele; mme ditaello tsa one ga di ka ke ya nna tse di kgatthanong le Dikwalo. "Seo se raa gore ba-counsellor ba ba obamelang, ba ikamnanya le Mowa o o Boitshepo, ba ka nna ba phuthulogile ka kitso ya gore

The Holy Spirit is a teacher. He will prompt the counsellor to remember the teachings of Christ and also bring the counsellor to remember key issues which need to be recalled about their counselling clients. The Holy Spirit will also take the things learned from psychology and teach the counsellor how to translate them into a higher realm of spiritual insight. Specifically, if counsellors are Spirit filled, He will teach them how to take what was learned about human development, mental illness, diagnosis, and counselling techniques to a new higher level.

When the Holy Spirit is functioning in the mind of the counsellor He is functioning in the mind of the client. In John 16:8 Jesus says, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment". As the counsellor compassionately and lovingly confronts the client with the circumstances that brought them for counselling, the counsellor can rely on the Holy Spirit to create uncomfortable levels of tension within them that will motivate them to make the redemptive changes Jesus wants them to make to find the needed healing and deliverance.

During counselling sessions, counsellors can count on the Holy Spirit to give them the inner strength necessary to tolerate increasingly intense levels of stress created by clients' conflicting attempts to simultaneously escape from and deal with their spiritual and emotional pain. Allowing the Holy Spirit to help build tolerance for rising levels of tension when facing difficult counselling moments, will make counsellors more effective. http://enrichmentjournal.ag.org/201003/201003_028_christ-cent.cfm Counsellors are to constantly remind clients to also seek the indwelling of the Holy Spirit and be Spirit filled in order to receive God's healing, restoration and blessings. Clients are to be reminded that the Holy Spirit is our consoler who is here to talk to and share our burden with, help soothe their grief and comfort. The Holy Spirit is concerned about what is going on in people's lives and wants to help them make it through the difficult times. The Holy Spirit is also an advocate who pleads people's cases before the Father. As a comforter, He understands all human

Mowa o tla falosa ditiro tsa bone go tsamaisana le dithuto tsa tshiamo tsa Beibele" (Tan, 1999). Lekwalo la Bagalata 5:22-23 le kaa fa Mowa o o Boitshepo o tliša maungō a Mowa oa e leng: lorato, boitumelo, kagiso, bopelotelele, bopelontle, molemo, boikanyego, bonolo le boitshwaro. Mo-counsellor yo o tladitsweng ke Mowa o o Boitshepo ka jalo, o tla nna le gone go tlotloma-la ka maungō ano mme maungō a iponatse mo kgolaganonga ya gagwe le mosenka-thuso. Tan (1999) o ne e tswelela pele ka gore mo-counsellor o tshwanetswe ke go nna le tekatekanyo magareng ga maatla, nnete, le maungō go re a nne le ditlamorago tse di gaisang. "Maatla a a senang nnete a ka tliša go sa ikanyege. Mme maatla a a itshetlegileng mo nneteng ya Beibele e bile a tsetsepitse go lerato le le jaaka la Keresete, a ka gorosa ntshafalo, le go fola go go boteng ga matshelo a a robegileng" www.fullerstudio.fuller.edu

Mowa o o Boitshepo ke moruti. O tla thusa mo-counsellor go gopola dithuto tsa Kereste, a bo a dira gore mo-counsellor a gakologelwe dilo tsa botlhokwa tse o tshwanetseng ke go di itse ka ga mosenka-thuso wa gagwe. Mowa o o Boitshepo o tla thusa gape mo-counsellor go tsaa tse a di ithutileng kwa dithutong tsa psychology le gore a ka di amanya jang mo tekatekong ya se-mowa. Totatota, fa mo-counsellor a tletse ka Mowa o o Boitshepo, Mowa o tla mo thusa go tsaa tseo a se ithutileng ka ga go gola ga batho, malwetse a tlhaloganyo, go a sekaseka, le go neelana ka counselling, le go tsaa kitso eo, a e tlatlosetsa kwa maeomong a a kwa godimo.

Ka nako eo Mowa o o Boitshepo o dirang mo tlhaloganyong ya mo-counsellor, o dira gape mo tlhaloganyong ya mosenka-thuso. Mo go Johane 16:8 Jeso o rile: "Fa a sena go tla, o tlaa lemosa lefatshe boleo le tshiamo le katlholo". Fa mo-counsellor a ntse a tswelitse ka go lebaganyana le mosenka-thuso ka kutlwelobotlholo ka ga marara ao a mo tlišisitseng go senka counselling, mo-counsellor a ka ikanyega mo go Mowa o o Boitshepo go tsenya kgagamalo go ene [mosenka-thuso], e e tla rotloetsang diphepho tse di falosang tseo Jeso a batlang ba di dire go bona go pholosiwa, pholo le kgolologego.

Mo nakong ya counselling, mo-counsellor a ka ikanyega mo go Mowa o o Boitshepo go mo neela maatla a ka mo teng, a a maleba go ka emelelana ke dikgogakgogano le mathata

struggles and is always here to comfort and help believers in times of weaknesses and need. He is working on our behalf behind the scenes in the spirit realm and wants us to know about the goodness of the Lord and what He has given us, so we can take advantage of them. http://www.greatbiblestudy.com/holy_spirit_baptism.php
As believers, we identify the presence of the Holy Spirit in our lives when we feel peace of mind and joy. Acts 2:38 tells us that if we repent, receive Jesus as our Lord and Saviour and be baptized, we can receive the gift of the Holy Spirit.

As a divinely indwelling Helper, the Holy Spirit performs a function no human counsellor can ever begin to perform. He is constantly there, pointing the way to the truth, applying the truth directly to the counsellor and counselee's hearts (MacArthur and Wayne Mack, 1994). God has sent another Helper, co-equal with Jesus Christ, to be our Counsellor. His ability should thus never be doubted.

a mosenka-thuso fa a leka go itlhalosa ebile a leka le go ngwega botlhoko jo a bo utlwang mo moweng le mo maikutlong. Go letlelela Mowa o o Boitshepo go aga boitshoko mo dinakong tse di masisi le tse di bokete tsa counselling, go tla thusa mo-counsellor go nna le thuso e e gaisang, le e e maleba http://enrichmentjournal.ag.org/201003/201003_028_christ-cent.cfm.

Ba-counsellor ba tshwanelwa ke go gakolola basenka-thuso gore le bone ba batle e bile ba senke go tsenelelwa ke Mowa o o Boitshepo. Seno se tla dira gore be kgone go fitlhelela phollo, ntshafatso le ditshegofatso. Basenka-thuso ba tshwanetswe ko go gopodiwa gore Mowa o o Boitshepo ke mogomotsi, yo o fano go bua le rona le go rwala makete le rona, a thuse go fodisa manyaapelo le go lere thokgamo. Mowa o o Boitshepo o rata go itse se se diregang mo matshelong a batho, mme o batla go ba falosa mo mathateng a ba leng mo go one. Mowa o o Boitshepo e bile ke mmueleli yo o bulelang batho go Modimo Rara. Jaaka mogomotsi, o tlhaloganya matshwenyego otlhe a batho, mme o nna a le gaufi go gomotsa badumedi ka dinako tsa makoa. O a re direla le fa a sa bonwe. O dira mo se-moweng mme o batla gore re itse ka ga tshiamo ya Modimo le tsotlhe tse a re di neetsteng gore re tsee matsapa a go di dirisa http://www.greatbiblestudy.com/holy_spirit_baptism.php.

Re le badumedi, re lemoga go nna teng ga Mowa o o Boitshepo mo matshelong a rona fa re ikutlwa re na le kagiso le boitumelo. Ditiro 2:38 e re bolelela gore fa re ikotlhaya, re amogela Jeso Kereste jaaka Modimo le Mopholosi wa rona, re bo re kolobediwa, re ka kgona go amogela mpho e e leng Mowa o o Boitshepo.

Jaaka mothusi wa selegodimo, Mowa o o Boitshepo o dira tiro e e leng gore ga gope wa ba-counsellor a ka kgonang go e dira, le fa a ka leka. O teng ka dinako tsotlhe, o re supetsa tsela ya nnete, o dirisa nnete pelong ya mo-counsellor le ya mosenka-thuso (MacArthur and Wayne Mack, 1994). Modimo o rometse mothusi yo mongwe, yo o lekanag le Jeso Kereste, go nna mo-Counsellor wa rona rotlhe. A maatla le bokgoni jwa gagwe bo se belaelwe.

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Regarding the current forum topic

Recently, a colleague asked me to tell him in three sentences how I would explain Christian psychology.

We have a German proverb “in der Kürze liegt die Würze.” [“In brevity lies the seasoning”]. This means that a short formulation can be more comprehensible than a long and detailed one. Well-seasoned food is a joy, but can also be a provocation.

1. A Christian psychology is based on a biblical concept concerning humans and the world, as well as based on past and present experiences evaluated in a critical dialogue with this concept (church history).
2. Psychological research, teaching, and practice is molded by the presence of the triune God, whose engagement is marked by love, healing, blessing and leading.
3. Interesting and valuable results and insights from the whole of psychology should be worked through on the basis of point one and two.

The following forum topic, “Guidance through the Holy Spirit during the counseling or therapy session: blessings and problems” is located in the second statement, that God is present, and therefore may lead us in counseling and therapy processes.

The contributions are different, e.g. characterised by a critical dialogue (Point 1), related to general psychological experiences (Point 3)...

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Werner May

Vibeke Møller (Denmark)

As we want to answer this question we have to look at The Holy Spirit's role, the Christian counselor's and psychotherapist's role, the counselee's role and on the blessings and problems

The Holy Spirit's functions

When we go to the various translations of the Bible we find a lot of different names and functions of the Holy Spirit:

Helper, the Spirit of truth, comforter, guide, advocate, counselor, the redeemer of the accursed, teacher, Spirit of grace, revealer of sin. Most of those and functions we could use in our own practice as a Christian counselor or psychotherapist. Our work as a Christian counselor/psychotherapist should be the Holy Spirit's work. The Holy Spirit can change counselees' lives so that they recover, become healed and restored. Because our effort to help people with various problems of life we should be anointed and guided by the indwelling power of the Holy Spirit. God wants us as Christian counselors/psychotherapists to be effective and help people to change. The Holy Spirit can influence the mind and change the will, can produce the fruit of the Spirit. The goal of counseling and psychotherapy is growth of the counselee

The Christian counselor or psychotherapist's role

As Christian counselors or psychotherapists it is very important to be sensitive to the Holy Spirit if we want to be effective in your work/ ministry. The question arises: How do we become sensitive?

- Reading the word of God and meditating on it
- Prayer and intercession
- Living a life in agreement with the Bible
- Personal growth
- Maturity
- Spiritual development

The counselee's role:

What about the counselee? Must the counselee be a Christian before the Holy Spirit can/will reveal anything that can be a help for the counselee? I think that the Holy Spirit can talk to Christian and non-Christians. John 16:7- 8 (NIV): the counselor(the Holy Spirit) when he comes he will convict the world of guilt in regard to sin and righteousness and judgment.

The Christian counselor or psychotherapist and the counselee have a dialogue. The Holy Spirit can talk to /influence the counselor /psychotherapist, the Christian counselor/psychotherapist can talk to/influence the counselee and the counselor/psychotherapist can talk/influence to each other.

“Guidance Through the Holy Spirit During the Counseling or Therapy Session: Blessings and Problems”



Vibeke Møller (Denmark), MD, psychotherapist, director and owner of IPSICC – International Psychotherapeutic School in Christian Culture.

“Guidance Through the Holy Spirit During the Counseling or Therapy Session: Blessings and Problems”

The blessings and problems:

I really find there are many blessings when we rely on the Holy Spirit in counseling and therapy. Sometimes we get a revelation from the Holy Spirit about a client. The question is then: Do we reveal it to the client during the session or do you wait? Often we think that we have to reveal it immediately. If it is truth it can wait until it is appropriate.

What does it mean to be led by the Holy Spirit in counseling? Often people have in mind when they mention their perception of the Holy Spirit's activity that it is an experience of feeling and intuition- we can “sense” the Spirit's movement. If the Holy Spirit is present He can do more powerful things more than what we feel. Our feelings may not be the primary way to perceive it. Our feelings can lead us astray and they may not be the truth such that our emotional experiences are more hints of some other factors at play other than the Holy Spirit's work.

There is a danger to identify our emotions as sure signs of the Holy Spirit's work. Jonathan Edwards in his book – Religious Affection 1746 wrote how easily affections—necessary though they are—can be misguided (Religious Affections By Jonathan Edwards, 1746). Their fervor is no certain sign that the Holy Spirit is the one at work. Emotions are maybe not sure sign of the Holy Spirit at work.

John Frame a theologian and philosopher has said (the Doctrine of Knowledge of God):

We need to see things from 3 perspectives - triperspectivalism:

- Normative –which has to do with God's revelation, his standard of truth, his authority
- Situational – facts and circumstances of the world
- Existential – human expectations, our perceptions, feelings and our experiences of God

He says:

„Every item of human knowledge is the application of God's authoritative norm to a fact of creation by a person in God's image. The existential perspective is the most natural frame of reference for understanding the leading of The Holy Spirit in counseling. You cannot have one perspective without the others. They depend on each other.“

So what he means is that we can only see things from a limited perspective at a time. God alone sees and knows everything from all perspective at once. This is the only way to know perfectly. We humans know in parts. When it comes to understanding the leading of the Holy Spirit in counseling too much emphasis is on the existential without taking in to account by the normative and situational. This will lead to errors.

Another error is being out of step with the Holy Spirit because we have a narrow and nearsighted view of what the Holy Spirit is doing and want. So let us strive after to become counselors/psychotherapists that are led by the Holy Spirit and not only by our feelings and perceptions.

Peter Milnes & Genevieve Milnes (Australia)

Let me report a personal experience of “guidance” received during counseling that did not bring blessings:

Me: I feel that I am in a dark place.

Therapist: I have a word from the Holy Spirit about you. I see you walking into a dark place because of the demon of pride that you carry. What do you think about that? Is there anything you need to confess?

Me: Yes, um, I can certainly see the dark place because that's why I have come here. And the pride, yes I can see that I probably have a little of that too.

Next session (a week later):

Therapist: What did you think about last session?

Me: Well I thought about it.

Therapist: What sort of pride do you think it could be?

Me: I don't know.

Therapist: Well let's ask for guidance of the Holy Spirit so that you can be freed from the demon of pride ...

Me: Well, not right now ... (I never went back).

While the first session may have had spiritual value, the second session did not. In spite of the loaded language, I had been open to exploration of the “pride I carried” being a source of darkness and thought about it during the following week. However, the second session revealed that, no matter what my therapist intended, she was starting down a pathway that placed her revelations as a “voice of God” which I was expected to passively accept. In spite of the difficulties that I was facing at the time, this second session led me to seek counseling elsewhere because my therapist had already begun crossing into the classic “eight methods of thought reform” outlined by Lifton¹:

- milieu control (my therapist allowed no other explanation in the session, the problem was spiritual and I needed the Holy Spirit to liberate me from the demon of pride.);
- mystical manipulation (my therapist heard from God and not me – I was expected to accept this as “truth”.);
- demand of purity (in the “black-and-white world” of my therapist, I was either under bondage to pride and darkness or liberated by her “guidance”.);
- cult of confession (my therapist encouraged me to confess elements of “pride” in my life during counselling so that I could be cleansed. These confessions could be used later.);
- sacred science (my therapist held the gnosis [knowledge of the truth] so that her claims/insights were as true as the Divine);

¹ Robert J. Lifton (1969) *Thought Reform and the Psychology of Totalism*, New York: W. W. Norton & Co. 1969.

“Guidance Through the Holy Spirit During the Counseling or Therapy Session: Blessings and Problems”



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- loaded language (where my therapist referred to a “dark place”, and a “demon of pride”);
- doctrine over the person (instead of exploring possible sources of my “darkness”, my therapist’s revelations fully explained all.);
- dispensing of existence (through continued submission to her counseling and prayer, my existence could be made “whole”).

This may be an extreme example of guidance of the Holy Spirit during counselling but it does serve to alert us to the perils that may be encountered and remind us to think about potential blessings and problems.

While I suffered no long term effects because it was a brief encounter, other experiences of “thought reform process” ascribed to the Holy Spirit have led to over-dependence and painful disengagement if attempted². More than a century ago, Jessie Penn-Lewis’ observed similar extremes in the Welsh revival:

“The truth to be emphasized is that God never ‘wills’ instead of man, and whatever a man does, he is himself responsible for his actions”³. Penn-Lewis described a “passivity” of mind, conscience, and spirit as wrong humility⁴ that endangers the soul. The counseling process should free people from their therapists so that clients work out their own salvation⁵ rather than passively awaiting the next revelation.

From this discussion you may think that we are suggesting that the Holy Spirit does not have any place in the counselling room and that Christian therapists should depend only upon the insights received in professional training. The answer is more nuanced. Any Christian should be “led by the Spirit” in carrying out the demands of their profession - and a Christian therapist is no different. Having received training, a professional Christian therapist is given space to apply the principles so that it benefits others. In therapy, neither the counselor nor the client are passive automatons awaiting guidance of the Holy Spirit. Therapy should assist client pilgrims in their personal search of the Holy Spirit’s “still small voice”⁶ and should take an active part in applying it to their multi-faceted lives. The Holy Spirit guidance in this therapy would be far different from what I experienced. Instead of bluntly sharing a revelation from God that “the darkness came from a demon of pride”, a therapist may say to the client who has just stated that he feels a “darkness in life”, to “Tell me about the darkness”, “Are there any sources of light”? “Where do you think the darkness may have come from?” While a therapist may suspect that “pride” may be the “cause of the darkness” this is held back because it could be just plain wrong.

2 See for example, Shofar B. explained his “road to NIGHTMARE”. <https://kimolsen.wordpress.com/.../a-testimony-how-god-rescued-me-from-bill-johnsons-cult/>. Downloaded, 20 April, 2015.

3 J. Penn-Lewis (1915/1996) *War on the Saints*. Whitaker House, Springdale, p.34.

4 J. Penn-Lewis (1915/1996) *War on the Saints*. Whitaker House, Springdale, chapter 4.

5 Philippians 2:12.

6 1 Kings 19:12.

“Guidance Through the Holy Spirit During the Counseling or Therapy Session: Blessings and Problems”



Dr Genevieve Milnes is a Clinical Psychologist working in Perth, Western Australia. She is the National President of Christian Counsellors Association of Australia. Genevieve has a Bachelor of Divinity, a Masters in Applied Psychology (Clinical & Educational) and a Masters in Counseling. She coordinates the West Australian sector of the Christianity and Psychology Interest Group of the Australian Psychological Society. Genevieve lived and worked in Brazil for 8 years with her husband and family.

Any linkage should emerge in the counseling process. The therapist assists the client to search themselves for the causes of their own darkness and to reach for the light.

Furthermore, from experience, the work of the Holy Spirit is “person-centred” rather than “other-centred”. In other words, Holy Spirit guidance is directed toward our personal roles as therapists rather than at the “other” or client - for example, when mistakes have been made or impasses reached, the Holy Spirit may respond to a therapist’s silent prayer by gently revealing points of error or suggesting other approaches. Referring back to my own “therapy”, soul-searching revealed that recent harsh experiences had crushed me. My soul required building up rather than subjected to a therapist’s “word from God” and a search for a demon of pride. For the therapist, maybe the Holy Spirit’s role would have revealed the dangers of the thought reform in her practice or suggested ways that she could more fully walk in the Spirit⁷ herself.

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⁷ Galatians 5:16.

David W. Appleby (USA)

Using the Gifts of the Holy Spirit in Counseling

I was surprised to be asked to write on this topic. I have been doing counseling on some level for more than forty years, have served in the pastoral ministry for sixteen years, teach counseling in graduate school, and been involved in the deliverance (exorcism) ministry for more than thirty years and know that some of these activities require using the gifts of the Holy Spirit more than others. But how do I access them? Is there a switch which, if thrown, suddenly causes my mind to be filled with supernatural information? I don't think so. Before we begin, however, please recognize that I, by no means, consider myself an expert on how to utilize the gifts of the Holy Spirit in counseling. All I can tell you today are some of the assumptions under which I operate, and some of the practices that I use. I hope these will be helpful.

Assumptions

First assumption: God has wired each of us for communication. The Scriptures are full of many people who communicated with God in different ways. Samuel, the Old Testament prophet, heard the Lord's voice and had visions. Peter saw a sheet filled with unclean animals. Angels appeared to a number of people. Even Ananias, a relative nobody, apparently had a divine GPS that told him, turn by turn, how to find the house of the man who would become the Apostle Paul. John 10 is full of language that points to the fact that God's people hear, recognize, and will follow his voice.

Second assumption: God has wired us so that we can accomplish his purposes. He has given us a sensitivity to spiritual things so that we can be aware of both the Spirit of the Lord and unclean spirits. Many times God communicates with us through the use of spiritual gifts. The "tools," listed in I Corinthians 12:7-11 are wisdom, knowledge, faith, healing, miracles, prophecy, discernment of spirits, tongues, and interpretation of tongues and are each given to us for the common good. This toolbox has been given to us so that what God builds can be stronger, whole, and function more effectively.

Third Assumption. God has uniquely wired each of us because he wants to communicate with us and through us so that we can help others. All the gifts of the Spirit require that we be able to hear, recognize, and obey his voice if these gifts are to be properly utilized with the people of his choosing at the time of his choosing. Regardless of the gift, we need to be able to recognize when God is communicating with us and what he is communicating with us.

"Guidance Through the Holy Spirit During the Counseling or Therapy Session: Blessings and Problems"



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Practices

First Practice: Be intentional in seeking for the gifts. I Corinthians 14:1 tells us that we are to eagerly pursue spiritual gifts.

Second Practice: Be expectant. If you don't expect anything to happen, nothing will. Most normal people don't stand waiting in a train station unless they expect a train to come.

Third Practice: Recognize the means by which God communicates. One way that God communicates with us is by inserting his thoughts into our minds. These thoughts feel like our own internal voice except that it has a slightly different "accent." God's thoughts feel like you are „being talked to“ somewhat directly with a kind of pause after the thoughts, as if the Lord is saying, „Okay, so will you speak out/act on what I just said to you?“ Our own thoughts, by contrast, feel like they are just arising within us, one leading to another, to another, etc., without much force or clarity. God's voice doesn't "rise," it "pops." Sometimes it makes you ask, "What was that?" It is presented in a way that causes it to stand out as being different from the rest of our thoughts. The words are a different "color," otherwise we would not notice them and consider them to be just a random thought. Many times you won't be waiting for it, nor will the thought pertain to a subject about which you have been thinking. Those who "hear" such things are often wired for sound.

Another way this revelation can come is through pictures, visions, or dreams. These pictures may be experienced as external to us as a vision that is "layered" upon our vision of the external world, or internally as a picture projected upon our mind's eye. Many times these pictures come with no interpretation and are interjected into our minds as the Lord desires. And, like the words mentioned above, the pictures, images, or visions have a different quality to them.

The Lord can also communicate through feelings. Feelings can arise in us that have no correlation with the situation in which we find ourselves. We may suddenly be overcome with fear while we are speaking to a client even though there is no reason for us to be afraid. Being suddenly flooded with these sensations will cause you to ask, "Where did that come from? Why am I feeling this way?"

An individual who is working in the Spirit is not limited to only one of these means. Sometimes he will communicate with us interjecting thoughts, other times through the use of visions, still other times by the use of feelings. Since God is the one who gives these gifts as needed, he is free to give any of them to any of us anytime he chooses.

Fourth Practice: Note that these gifts often function in groups of three. Wisdom, knowledge, and discernment are often lumped together, as are faith healing, and miracles. Prophecy, tongues, and interpretation of tongues are also often blended together in their expression.

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Fifth Practice: Take a chance. There is no way that we can know if these thoughts, pictures, or feelings are from the Lord or from our own minds unless we confirm them with those for they were intended. “This thought just popped into my head. Does it apply in any way to you?” “I just saw this picture in my mind’s eye. Does it mean anything to you.” “I suddenly experienced an overwhelming sense of regret. Is that a significant factor in your life?”

If we frame the practice of these gifts in this way with clients we can calibrate or fine tune the gift. If we were right, then we know what the voice of the Lord sounds like, how God can interject an image into our mind, or how he can use our emotions to help us discern what is taking place. If we get it wrong, well, then that may not have been the Lord. Remember, however, that you might have still heard the voice of the Lord even though the client denies the revelation. Clients have been known to lie. The more you practice, the more accurate you will become, and the more your faith will grow.

Fifth Practice: Learn to live with sometimes getting it wrong. 1 Corinthians 13:12 says “Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.” For me, the rewards of accurately discerning the voice of the Lord greatly outweigh the risks of getting it wrong. Why not take a chance?

“Guidance Through the Holy Spirit During the Counseling or Therapy Session: Blessings and Problems”

William R. Miller (USA)

Accessing Wisdom during Psychotherapy: From Information to Transformation

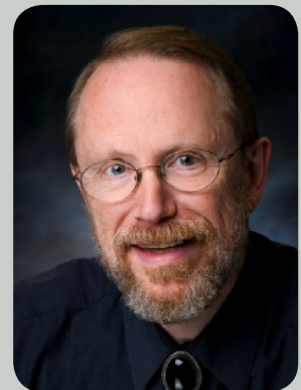
Many have written about stages or processes through which one passes in becoming a psychotherapist. A model I find useful is Tobin Hart's (2009) treatise on the evolution of consciousness in which he described six "depths of knowing" in the process of education more generally. Most shallow of these acquiring facts or information with which one can know something about a subject. With experience information can (but does not necessarily) become knowledge reflected in competence, the ability to demonstrate a skill. Hart termed the third level intelligence, an ability to use the knowledge flexibly, to reflect on and evaluate one's own work by grasping both the how and the why of practice. A further depth emerges in understanding that takes into account the interpersonal relationship within which practice occurs. This requires empathy, the ability to understand, accept and accommodate another's perspective. Many therapists would assume that a competent practitioner should manifest all four of these levels.

It is at the fifth level of wisdom that Hart began to draw on the ancient insights of sages and mystics. A key indicator of this depth is discernment: knowing which inclinations to trust and follow: "when and how to linger and when to move on" (p 111). Wisdom involved intuiting, timing, patience, vulnerability, curiosity, and comfort with ambiguity. It goes beyond the logical intelligence of why and how, beyond the relational perspectives of understanding to be guided by something more.

Yet what is this "something more" and to what extent should we trust it? This involves being aware that such wisdom is accessible, attending to it, and discerning when guidance is coming from a reliable source versus our own ego. Many names are given to a source of deeper wisdom: Holy Spirit, agape, inner or third eye, collective unconscious, true self, Buddha mind, the eye of the Tao. The concept crosses world religions, which vary in advice on how to discern reliable guidance. Collective discernment is emphasized in various transitions including Quaker and Presbyterian faiths, but is not readily available to a psychotherapist in session except by accessing the client's own wisdom, which is surely an option (Miller & Rollnick, 2013). "How do you know when to rely on felt guidance?" is a worthwhile question that can be explored in the context of supervision or collegial consultation.

Hart described a further level of depth as transformation, when wisdom becomes not just what you do but who you are. It becomes integrated, natural, mature, creative, flowing. There is "no one else to tell us the truth" (p. 170) because the truth is written on the heart. We may aspire to such depth, but as a Presbyterian and a scientist I worry about any claim to have achieved it that is not accountable to collective discernment.

"Guidance Through the Holy Spirit During the Counseling or Therapy Session: Blessings and Problems"



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Sarah Groen-Colyn

As I begin these brief reflections, I come instantly to our first problem: We cannot explain the Holy Spirit – “There is nothing we can merely know about the Holy Spirit” (Schmemmann, *Of Water and the Spirit*, p. 105). But we do know Him, and because of this incarnate, embodied-in-flesh knowing perhaps we can say something about what it’s like to collaborate with Him in a therapy session. I will discuss one blessing and one problem that we counselors and therapists experience as we receive the Holy Spirit as our gift: the blessing of naturalness and our problem with recklessness.

First, we are blessed with naturalness. What could be a purer joy than getting to be who you really are, to experience life the way it was meant to be? This is what happens when we work with the Holy Spirit in the counseling process, because collaborating with Him and moving in His charisms is the most natural state of redeemed man. It is natural to us to receive God, abide in Him, and have our created gifts taken up into His divine energy and purposes. It is separation from God that is unnatural; the fracturing and distorting consequences of sin deprive us of our created, innate capacity to hear and obey God.

In Christian reality, grace builds on nature. It seems to me that most Christian counselors are drawn to this vocation because it puts to good use the gifts that make us who we are. As we access restored relationship with God through the cross of Christ (and therefore are indwelt by the Holy Spirit), we find ourselves relating to our clients in the most naturally charismatic way. The Spirit takes our natural gifts of concern, compassion and wisdom and builds them into the charisms of discernment, mercy and exhortation. While this certainly yields blessings for our clients (such as supernatural comfort and insight), I’m drawing our attention to what may be an even richer blessing, that we ourselves are becoming more human, more real, more natural. In my moments of strongest collaboration with the Holy Spirit, I am more fully myself than I knew was possible and am most blessed. And because counseling is an ongoing relational process, the counselor’s own naturally charismatic becoming generates an abundant overflow of blessings in that relationship and all others.

Now to our problem: recklessness. I believe we resist the recklessness of receptivity to the Holy Spirit. Agnes Sanford directs those who would be guided by Him to make this reckless request: “We must with understanding and faith ask the Holy Spirit to invade us and fill us” (*The Healing Gifts of the Spirit*, p. 141). To be truly open to the Spirit’s invading indwelling requires repentance; we must turn away from our sinful inclination to self-determination. The ego shrinks back from true abandonment to God, demanding understanding before obedience. Pride can even hide such resistance in the cloak of rationalism.

“Guidance Through the Holy Spirit During the Counseling or Therapy Session: Blessings and Problems”



Sarah Groen-Colyn, PhD in Clinical Psychology, MA in Christian Leadership (Fuller Seminary, accredited by the American Psychological Association). She is the Director of Ministries of Pastoral Care (ministriesofpastoralcare.com) and the founder of Sanctuary Psychological Services. She will have the pleasure serving with the Ministries of Pastoral Care team in Germany in October, 2014, when the NIS Netzwerk (nis-netzwerk.de) is offering a seminar to share Leanne’s work with Christian counselors and ministry leaders. sarah@ministriesofpastoralcare.com

*“The concept of listening to God and moving in the power and authority He gives to heal is strangely alien to many modern Christians. They have become dependent upon medical science for their healing needs, and upon the secular (both rational and occult) psychologies and therapies devised for gaining personal wholeness” (Payne, *The Healing Presence*, p. 44).*

Oswald Chambers gives this wonderful directive for receptivity to God: when you hear God speak, “be reckless immediately, fling it all out on Him” (My Utmost for His Highest, June 18). This fruitful recklessness is not the impulsivity of a lazy, self-indulgent counselor who lacks discipline and wisdom, but the radical abandoning of self to Christ that is the way of life. To be clear, I am advocating abandonment to the Holy Spirit by well-trained, ethically excellent mental health professionals who practice with supervision, consultation, and continuing education. This is sternly magnificent work that allows grace to build on nature, for we must be excellent scholars and clinicians. But I believe our biggest problem with it is that it requires great humility.

*“If he is to move in God’s power and authority, the servant of the Lord must know that even the best wisdom of the day is insufficient. It cannot fully grasp the mystery of the human spirit, soul, and body. Looking to God and listening to Him is essential” (Payne, *The Healing Presence*, p. 45).*

As I described earlier, looking to God and listening to Him is natural to us, and in truth it is the most practical and secure way to function. Yet to anything in us that craves certainty or control, or bows to any ideology, listening to God and moving on the Word He sends seems reckless. Thankfully, this problem becomes a blessing as we die to those lesser motives and live to Christ:

*“The gifts and the fruits of His life are present and can radiate through me. I am thus empowered by His indwelling Presence to heal in His name” (Payne, *The Broken Image*, p. 164).*

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An article by Sarah:
<http://emcapp.ignis.de/5/#/98>

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The EMCAPP Book Project: Psychology and Psychotherapy in the Perspective of Christian Anthropology

“The view of human nature generally forms part of the assumptions that undergird psychological theories and psychotherapeutic approaches. In this book, Christian anthropology is articulated as a foundation for the theories, approaches and techniques applied in practice by the authors. Various contributions from European-based practitioners in the fields of psychology, psychotherapy and counseling are included. These authors draw scientific knowledge from the fields of psychology and psychotherapy focusing on intra-psychic aspects of human functioning, such as emotions, drives and cognitions as well as interpersonal and eco-systemic functioning. In addition to this, the authors consider spirituality as an intrinsic part of humanity, through which persons seek meaning and transcendence, that influences physical and mental health. Spiritual insight is gained from the field of theology with specific reference to the Christian faith tradition.

A wide range of topics, contexts, cultural, and ecumenical backgrounds are covered. Practitioners in mental health care and counseling would benefit from the knowledge, ideas and practical experience shared by the authors.”
(Nicolene Joubert)

Editor:

Nicolene Joubert (South Africa)

English editing:

Dorothy du Plessis (South Africa)

Coordinator of the project:

Anna Ostaszewska (Poland)

This is a project of publishing the book which will consist of articles written by members of the European Movement for Christian Anthropology, Psychology and Psychotherapy (EMCAPP www.emcapp.eu). The authors are from different countries of Europe. They have a lot of experience in their countries and they participate every year the EMCAPP Symposia. They all agreed to contribute this project.

The aim of the book is to present European ideas in the field of Christian anthropology, psychology and psychotherapy.



Titles of articles:

Nicolene Joubert – South Africa: Introduction.

Anthropology

1. Romuald Jaworski – Poland: Concept of a Person as an Anthropological Base for Christian Psychology and Psychotherapy.
2. Mike Sheldon – UK: Applying whole person principles in health care.
3. Olena Yaremko – Ukraine: Relations with God and others: what is the personality role?
4. Francesco Cutino – Italy: Working in the garden of the Master: ecotherapy within a framework of a creationist anthropology.

Spirituality/Theology

5. Mar Alvarez – Spain: The Gap Between The Spirit And The Psyche: The Psychospiritual Faculties.
6. Andrey Lorgus – Russia: The meaning of terms „spirituality“ and „spiritual“ in Russian in context of psychotherapy.
7. Krzysztof Wojcieszek – Poland: God the forgotten defender. Religious activity as a factor of protection risky behaviors that lead to addiction.

Psychology

8. Nicolene Joubert – South Africa: Christian Psychology.
9. Zenon Uchnast – Poland: Christian Psychology – Synergic Approach.
10. Wolfram Soldan – Germany: Characteristics of a Christian Psychology: A German Perspective.

Psychotherapy

11. Anna Ostaszewska- Poland: Integrative Psychotherapy: A Christian Approach.
12. Elena Strigo – Russia: Face and Image in Christian psychotherapy (investigation and reconstruction of person from Christian anthropology perspective).
13. Trevor Griffiths – UK: Emotional Chaos Theory and the emergence of personal identity: A ‚positive psychology‘ that complements Christian anthropology.
14. Olga Krasnikowa – Russia: Psychotherapy of person with feeling of guilt and sin in Orthodox psychotherapy.
15. Werner May – Germany: The Healing No or No5Yes – Setting Boundaries in a Dialogical Way.
16. Saara Kinnunen – Finland: Longing for the father – father wound in Christian therapy.

Next Number

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About Us

This journal is published by the European Movement for Christian Anthropology, Psychology and Psychotherapy in cooperation with the IGNIS-Academy, Kanzler-Stürtzel-Str.2, D-97318 Kitzingen. EMCAPP as a non-institutional movement enjoys meeting Christian scholars and practitioner in the field of Christian anthropology, psychology, psychotherapy and counseling from all over the world and from most Christian traditions. We are focused on bringing together key persons from different countries. The richness of experience and background always stimulates and refreshes us.

This magazine is free and can be downloaded from our website. We appreciate everyone who recommends it.

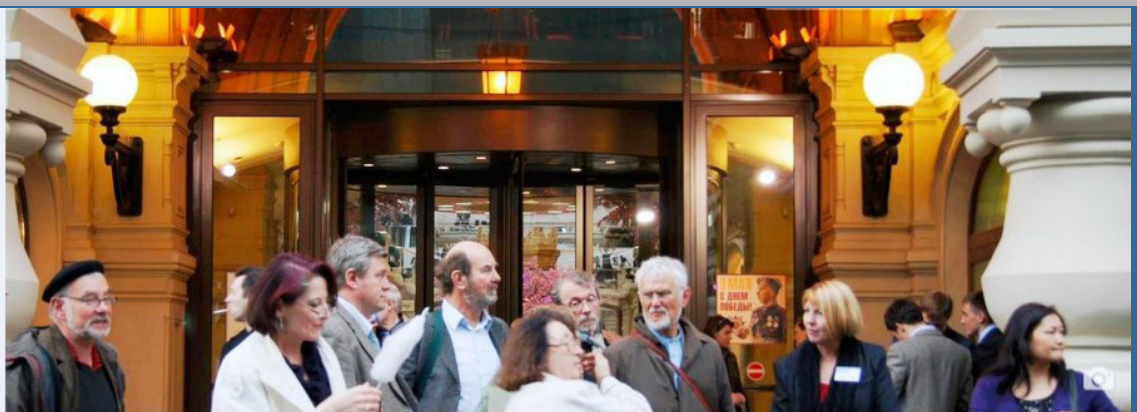
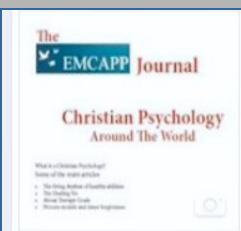
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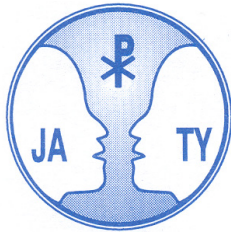
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1. EMCAPP is based on the faith that there is a God who is actively maintaining this world, so when we talk about Man we should also talk about God.

2. EMCAPP acknowledges the limitations of all human knowledge and therefore appreciates the attempts of the various Christian denominations to describe God and their faith.

3. EMCAPP brings together international leaders and pioneers in the field of Christian psychology and psychotherapy and its underlying anthropology.

4. EMCAPP appreciates the cultural and linguistic diversity of backgrounds of its members.

5. EMCAPP wants its members to learn recognizing each other as friends, brothers and sisters.

6. EMCAPP encourages its members in their national challenges and responsibilities.

7. EMCAPP has a global future and it is open to discourse and joined research opportunities round the world (World Movement).

For more detailed version of statements: see www.emcapp.eu.