

# The EMCAPP Journal

## Christian Psychology Around The World

### Some of the Main Articles

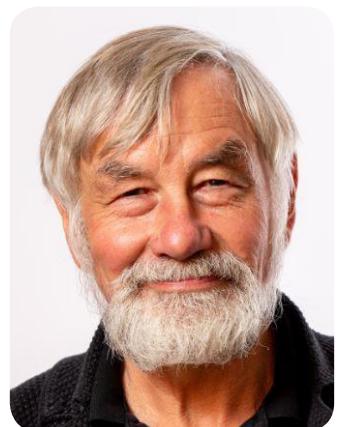
- Religious identity, when compared to other
- Identity as the Father's beloved: Functioning from rest
- amidst pressure
- Christian identity. A look from behind the iron
- Trauma and Christian Identity
- The Courage to be a Person

### Focus Topic:

**“What do we mean by a Christian identity and what would be the practical consequences? A fundamental question for a Christian psychology.“**

# Editorial

The complete picture of my identity distinguishes me from others. Only I am that, or have that, which constitutes my identity, and no-one else does, even if I share many a feature with others. Discovering this and affirming it gives me inner strength. But isn't this identity simply a delusion, something I imagine? Wouldn't others describe me quite differently and perhaps more realistically? But what, ultimately, is realistic? Am I not undergoing constant change, certainly in my body, but also in terms of my competences, my knowledge, my experience, my relationships, and even my memories?



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There are different concepts of identity: we will be able to read about these in this edition of Christian Psychology Around The World and also to cast light on what could be key elements in Christian identity. But here we are speaking not so much about what makes me a Christian and thus distinguishes me from people of other faiths, but about how my Christian faith – lived in my heart and in my turning outwards, alone and with others – my self-perception, my self-acceptance, my self-forming, what I belong to and what I distance myself from, what influences me essentially and constantly, including in my professional identity as psychologist, therapist or counsellor.

“Around The World” means going in search of a Christian identity worldwide, including the various Christian traditions and confessions as well as national identities.

I admit that one issue of a journal can only begin to approach the subject, but the intention is to set a direction: to discover common features behind all the differences in theology, church history and psychology.

## Why do we have a bilingual journal?

In our movement for Christian Psychology, we meet as Christians with very different backgrounds: different churches, different cultures, 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.

# Contents

- 2 Editorial  
3 Around The World: The Contributors  
5 The first ten numbers  
7 "Tell the truth as beautifully as you can." Interview with Jason Kanz (USA), the artist of this issue.  
10 Romuald Jaworski (Poland): Religious identity, when compared to other identities / Religijna tożsamość na tle innych tożsamości  
26 Comment: Kevin Eames  
28 Werner May (Germany): Christian identity today - More than a modern and postmodern understanding of identity  
47 Comment: Daniël Louw (South Africa)  
49 Ulla Dahlen (Finland): Identity as the Father's beloved: Functioning from rest amidst pressure / Identiteetti Isän rakkaana lapsena: levosta toimiminen paineen keskellä  
67 Comment: Fernando Garzon (USA)  
69 Krzysztof A. Wojcieszek (Poland): Christian identity. A look from behind the iron curtain / Chrześcijańska tożsamość. Spojrzenie zza żelaznej kurtyny.  
80 Comment: Daniel Eytan (Israel)  
83 Kenneth Logan (USA): Trauma and Christian Identity  
86 Comment: Gladys Mwiti (Kenya)  
88 Andrey Lorgus (Russia): The Courage to be a Person /Мужество быть личностью  
99 Comment: Roland Mahler (Switzerland)  
102 Several Psychologists answered: „How does your Christian faith help you in your practical work as a psychologist, counselor or therapist?“ Miguel Ángel Alcarria Gómez (Spain) / Charles Zeiders (USA) / Maria Joubert (Russia) / Lowell W. Hoffman & Marie T. Hoffman (USA) / Paweł Surma (Poland)  
109 2019 Two Conferences: Tampere (Finland) and Barcelona (Spain)  
112 The EMCAPP Book Project: Psychology and Psychotherapy in the Perspective of Christian Anthropology  
114 Next Number / About us



# Around The World: The Contributors





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

The first ten numbers

# Christian Psychology Around The World

## The main articles - Journal 1

- Krysztof 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

## The main articles - Journal 2

- Agnes May: The living rhythm of healthy abilities
- Werner May: The Healing No
- Friedemann Alsdorf: My Therapy Goal – Your Therapy Goal – God's Therapy Goal?
- W.Soldan: Process models in the field of healing in a Christian psychology with the inner forgiveness model as an example



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

## 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

The first ten numbers

## The main articles - Journal 6

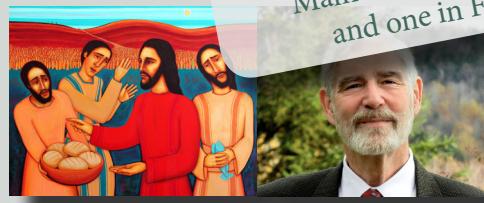
- Toni Terho: ACC Finland, Christian Anthropology&Ethics
- Ritva Belt: Attachment Theory and Mother-Infant Psychotherapy Groups among Drug-Abusing Mothers
- Jorma Niemelä: The Role of Spirituality in Treatment and Recovery of Addiction



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

## 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



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

## 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



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

## 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
- Spiritual Maturity – Can it be an Aim or Goal of Christian Psychotherapy?



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

## The main articles - Journal 10

- Conscience and faith in Christian counselling practice
- Christ and the Spirit
- Psychological reasons for avoiding happiness
- Honoring & Nurturing Conscience in Psychotherapy



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

## The main articles - Journal 11

- Religious identity, when compared to other identities
- Trauma and Christian Identity
- Several Psychologists answered: „How does your Christian faith help you in your practical work as a psychologist, counselor or therapist?“



Read our eleventh number:  
Focus topic: „Professional  
Conclusions, Intuition, Wisdom,  
Guidance by the Holy Spirit - Who  
is leading me during practicing  
Christian Psychology?“

# **“Tell the truth as beautifully as you can.”**

## **Interview with Jason Kanz (USA), the artist of this issue.**

**First question: you are neuropsychologist, father, husband, painter, poet, ...**

**What would you say to someone who is sitting next to you on the plane, for example, and asks what you are doing - in a few sentences?**

When people ask what we do, our typical response—as Americans anyway—is to talk about our jobs, but that’s an incomplete answer, isn’t it? Our vocations consist of more than our employment. When most of us hear the term vocation, we think principally in terms of paid work. However, the early reformers had a broader definition of vocation. Vocation dealt with the various roles to which God has called us. So I am not only a neuropsychologist, I am also a husband, father, artist, and poet.

The idea of wholeness informs my understanding of vocation. I believe God has called us into wholeness, and it is my deepest desire to see this play out not only in my work as a neuropsychologist, but also within my relationships, my sense of self, and my art. As the light of Christ shines upon our wholeness, it creates a prism of truth, goodness, and beauty. A whole life will be one in which there is an honest search for what is true and a commitment to live accordingly, the practice of virtue, and learning to see the beauty around us.

A question that I have been asking myself recently, as a neuropsychologist, is “what does it look like to help my patients move toward a deeper state of wholeness?” The historic practice of clinical neuropsychology has been about measuring pathology. Essentially, we quantify disintegration. However, fields such as interpersonal neurobiology (IPNB) have helped us to see that we are not limited to detailing cerebral pathology, but to help people live toward a more integrated state. I have been deeply influenced by the works of Chuck DeGroat (Wholeheartedness, Eerdmans, 2016) and Curt Thompson (Anatomy of the Soul, Tyndale, 2010). Each of

these authors explores the intersection of brain function, mind, relationships, and spiritual practices in a way that strives toward wholeness. Outside of neuropsychology, I have intentionally pursued beauty and creativity. I have done this through expressive writing, including poetry, but also through painting, principally with watercolors. I believe that if there is a significant disconnect between our jobs, our family lives, and our hobbies, we will continue to live in a fragmented state. My hope is that each of these aspects of my identity—part of my vocation—not only move me toward wholeness, but encourage others on their journeys as well.



**Second question: Are you trying to penetrate all these aspects of your identity with the Christian faith? How do you manage that? What are your experiences with it?**

Yes, I do try to penetrate each of these aspects with my Christian faith. My Christian spirituality is not merely one aspect of who I am, but is the ground of my being. My desire is that in union with Christ, and as an ambassador of God’s

Kingdom, I might reflect him in everything. I do this by first thinking relationally. My friend Larry Crabb says that if the Bible could be summed up in one word, that word would be „relationship.“ Ours is a Trinitarian faith. The Trinity has always existed in perfect relationship. As Jesus was praying for his disciples, he expressed his desire that his followers might relate in the same way that he and the father relate within the Trinity (John 17:22). Crabb calls this the “relational glory of God.” As a husband, I ask myself what the Trinity has to say about our marriage. As a father, I need to remind myself that my children bear the image of God. Naturally, this Trinitarian view should extend to other relationships as well--friendships, clients, and those I meet on the street. I believe it is important to ask myself whether I am intentionally recognizing the duality of being God’s image bearers, but also living in a creation affected by the fall. If we can hold beauty and brokenness in tandem, I think we can more effectively love others.

I have also been intentional about thinking through wholeness in creative endeavors. I published a book of poetry, Soil of the Divine (2017). One of my guiding principles was to press into the biblical ideal of shalom. A common understanding of shalom is that it means peace, but in reality, the term is much broader. In his book Not the Way It’s Supposed to Be, Cornelius Plantinga Jr. (1996) described shalom as “the way things ought to be”--in other words, wholeness. Again, my writing tends to contrast living in a broken world with the longing each of us feels for this sense of completeness, which is found only in Christ. I recently painted a picture, The Ministry of Reconciliation, which contrasts red and blue villages, reflecting our political divisions. At center, combining blue and red, there is a purple church, which reads „Peace“ above the door. My hope in painting this picture was to represent the hope of the church to bring unity to a world that is so often divided.

I find that although my motive to pursue shalom is intact, my brokenness often gets in the way. I desire to live a true, good, and beautiful life, but those desires are mixed up with my own sin and the sin of others against me. Since the fall, we

retreat from one another and from ourselves, to states of disintegration, but art can call us back to the beauty of wholeness. In his excellent book, Culture Care (2017), Makoto Fujimura asks, “Artists in the last century have been functioning in society to reveal brokenness; in this century, can they lead the way toward reconnection, reconciliation, and reintegration?” Regardless of our vocation, can we stretch towards reconciliation, fullness, and shalom? The road will be bumpy, but it is a road we must travel.

### **Third question: would you like to add something about your Christian identity?**

During my childhood, I lived in a town of four churches in the Dutch reformed tradition and fewer than 2000 people. Growing up, I felt as though there were more substantial differences between these church bodies than there actually were. When I was exposed to other denominations, it became clear to me that the similarities superseded the differences. What I have become aware of over time is that doctrinal differences often get in the way of loving one another well. Increasingly, I am coming to a place where I recognize our shared humanity. Christ’s table contains great variety. I recently did a watercolor I titled Everyday Wonder that features a folding table, cheap white bread, and a jug of grape juice. I want believers to recognize the miracle of the beauty and glory of Christ present in common elements. Christ pervades our common humanity. As we begin to recognize the image of Christ in every person we encounter it helps us to open our eyes to the magnificence and wonder of God. I resonated with David Benner in the introduction to his book Human Being and Becoming (2016): „I have gone from being a dogmatic fundamentalist to a Christian who holds his beliefs with humility as I journey with those of any faith or none; from someone whose primary identification was with fellow religionists to one who now feels a profound solidarity with all humans. I cannot say that I am no longer invested in boundaries or in emphasizing uniqueness, but I can say that I am much more oriented toward similarities and connections and the sense of belonging that comes with this.“ Ultimately, in

terms of my Christian identity, at each moment, in each interaction, I am faced with the decision to move toward greater wholeness / integration / shalom or to contribute toward disintegration / brokenness. Each of us is faced with that choice many times every day.

**Fourth question: about your paintings: How you developed this? What meaning does this have for you?**



For many years, I had an unfulfilled longing for a creative outlet. Growing up, I never believed art was my thing. I remember being awed by those who could produce a reasonable facsimile of a car or a lion. I even envied those who could color inside the lines. With poor fine motor control, I never thought of myself as artistic. But aesthetic longing continued to grow. I remember repeatedly poring over my grandfather's book about American painter Andrew Wyeth. Over time, I exposed myself to more artists, writers, and musicians who stoked my desire for beauty. I began to think about how I might express myself creatively. I did this first through writing, and then through painting. I have always been drawn to the subtlety and looseness of watercolors. In fact, the first original piece of art I owned was a watercolor painting. My wife, whom I have always considered to be more creative and artistic than I am agreed to attend a watercolor class taught by master painter Sterling Edwards. That experience was transformative. I realized after working with Sterling that painting loose, I would have the ability to express what I felt

through this visual medium. I still find myself frustrated at times when my desired outcome does not flow from my paintbrush, but I keep stretching to grow as a painter, which I believe also helps me grow as a Christian.

My artistic growth is aided by community. As a family, we have tried to foster a creative environment. My 18 year old daughter is gifted in pottery, painting, and drawing. My 12 year old son has taken up music, learning to play flute, piano, guitar, bass, ukulele, and banjo. My 9 year old daughter has recently taken up dance. My wife has been fertile soil for creativity. In addition, I have found great support, fellowship, and encouragement through the Rabbit Room, an online community of Christian artists. As a husband, father, neuropsychologist, poet, and painter—indeed as a Christian—I try to reflect the words of Andrew Peterson, one of the founders of the Rabbit Room: “tell the truth as beautifully as you can.”

I don't know what my future holds professionally, nor artistically. Several ideas are percolating in my mind, yet God alone knows what will come to fruition. I simply want to stay present and draw others' attention to his truth, goodness, and beauty in the world.

**Former article by Jason:**  
<https://emcapp.ignis.de/4/#/174>



## Romuald Jaworski (Poland)

Romuald Jaworski, habilitated doctor, theologian, psychologist, psychotherapist, supervisor. Catholic priest of the Diocese of Plock in Poland. Professor of psychology at the Cardinal Stefan Wyszyński University in Warsaw (since 1994). At present head of Department of Psychology of Religion at this University.

In the years 1991-1999 rector of the Higher Seminary in Plock. Director of the Theological College of Plock Diocese in Plock (1993-2000). Director of the "Metanoia" - Psychological and Pastoral Center in Plock (2002-2007).

Co-founder of the Association of Christian Psychologists (ACP) in Poland. 1996-2009 vice-president of ACP, in the years 2009-2014 president of ACP. Director of the ACP Psychotherapy Study in the years 2003-2015. He works as psychotherapist and supervisor in the Catholic Psychological Centre "Dewajtis" in Warsaw.

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## Romuald Jaworski (Poland)

Romuald Jaworski, profesor doktor habilitowany, teolog, psycholog, psychoterapeuta, superwizor. Ksiądz katolicki Diecezji Płockiej w Polsce. Profesor psychologii na Uniwersytecie Kardynała Stefana Wyszyńskiego w Warszawie (od 1994). Obecnie kierownik Katedry Psychologii Religii na tym uniwersytecie. Współzałożyciel Stowarzyszenia Psychologów Chrześcijańskich (ACP) w Polsce. 1996-2009

wiceprezes ACP, w latach 2009-2014 prezes ACP. Dyrektor Studium Psychoterapii ACP w latach 2003-2015. Wykładowca w Studium Psychoterapii ACP. Pracuje jako psychoterapeuta w Katolickim Centrum Psychologicznym „Dewajtis” w Warszawie. Autor wielu książek i artykułów.

## Religijna tożsamość na tle innych tożsamości

### Former articles by Romuald:

<http://emcapp.ignis.de/1/#/34>

http://emcapp.ignis.de/1/#/46

http://emcapp.ignis.de/3/#/4

http://emcapp.ignis.de/2/#/116

## Religious identity, when compared to other identities

Identity involves answering questions concerning self-image and self-assessment: Who am I? What am I like? Since man is a relational being, oriented towards others and possessing the ability to respond to himself, he can therefore ask the question: „Who am I?” He then expands on these questions, asking: „Who am I to myself, to others, to God?” The answer to these questions will, to a great extent, be determined by the psychosocial and religious activity and functioning of the person. Old Latin principle: agere sequitur esse

Tożsamość wiąże się z odpowiedzią na pytania dotyczące obrazu siebie i oceny siebie: Kim jestem? Jaki jestem? Ponieważ człowiek jest bytem relacyjnym ukierunkowanym na innych i posiadającym zdolność ustosunkowania się do samego siebie, dlatego stawiając pytanie: „Kim jestem?” rozszerza je na kwestię: „Kim jestem dla siebie, dla innych ludzi, dla Boga?” Od odpowiedzi na te pytania będzie w zdecydowanym stopniu zależeć działanie i funkcjonowanie psychospołeczne i religijne człowieka. Stara łacińska zasada: agere sequitur esse podkreśla, że działanie jest wynikiem przekonania o tym, kim się jest. Tożsamość wiąże się z wieloma aspektami życia: myśleniem, uczuciami, działaniem. Jest charakteryzowana przez poczucie odrębności, ciągłość istnienia i poczucie posiadania pewnych cech czy dyspozycji.

### 1. Definiowanie tożsamości religijnej

Psychologowie i socjologowie podkreślają znaczenie tożsamości jako ważnej kategorii opisującej kondycję ludzką. Kluczową rolę odgrywa przy tym świadomość własnej odrębności, indywidualności, własnych zasobów i braków,

emphasizes that action is the result of a belief in oneself. Identity is associated with many aspects of life: thinking, feelings and acting. It's characterised by a sense of separateness and continuity of existence as well as a sense of having certain features or dispositions.

### 1. Defining religious identity

Psychologists and sociologists stress the significance of identity as an important category describing the human condition. The key role is played by our awareness of our own distinctness, individuality, our own resources, shortcomings and achievements, as well as our possibility to develop. The sense of identity plays a big role in upbringing, therapy and work. Religious identity is a permanent part of man's personality, and despite changing the environment, it helps man to remain „himself” in relation to God, the Church, and the surrounding world. Defining yourself is necessary in order to gain a conviction of who you are and what your direction is. Preserving and strengthening an ongoing sense of identity turns out to be necessary in order to properly function in a social group as well as when being forced to make choices in dangerous situations.

When analysing psychological interpretations of human identity, Marek Dziewiecki rightly asks whether identity means understanding the human psyche or understanding human beings themselves. When referring to concepts by authors such as Frankl or Gabsattel, the author emphasizes the need to enrich the research of physiological and mental identity with a personal spiritual dimension, inspired by philosophy and theology. Psychology is not competent to ultimately determine the dimensions of human identity, it can however make a valuable contribution in promoting a mature and the integral identity of a given person. (Dziewiecki, 2003). Reflection on religious identity and its psychological interpretation requires taking into account both a personal and social context. Arthur S. Reber, in the Dictionary of psychology (2000, p. 767), writes: „Personal Identity is a set of self-concepts, by means of which an individual describes his own self, differentiating between self and other people, in terms of the I-not-I category. Social identity is a set of

osiągnięć i możliwości rozwojowych. Poczucie tożsamości odgrywa dużą rolę w wychowaniu, w terapii, w pracy zawodowej. Tożsamość religijna jest trwałym elementem osobowości i pomimo zmiany otoczenia, pomaga człowiekowi pozostać „sobą” w relacji do Boga, do Kościoła, do otaczającego świata. Zdefiniowanie samego siebie jest konieczne, żeby zdobyć przekonanie, kim się jest i w jakim zmierza się kierunku. Zachowanie i wzmacnianie poczucia stałości tożsamości okazuje się niezbędne dla prawidłowego funkcjonowania w grupie społecznej i sytuacjach zagrożenia, które wymuszają na jednostce dokonania wyboru. Marek Dziewiecki analizując psychologiczne interpretacje tożsamości człowieka słusznie pyta, czy w tożsamości chodzi o zrozumienie ludzkiej psychiki czy zrozumienie człowieka. Nawiązując do koncepcji takich autorów jak V.E. Frankl czy Gabsattel autor akcentuje potrzebę ubogacenia badań tożsamości fizjologicznej i psychicznej o personalny wymiar duchowy inspirowany filozofią i teologią. „Psychologia nie jest kompetentna, by ostatecznie ustalić wymiary ludzkiej tożsamości, może jednak wnieść cenny wkład w promowanie dojrzałej i integralnej tożsamości danego człowieka.” (Dziewiecki 2003).

Refleksja nad tożsamością religijną i jej interpretacją psychologiczną wymaga uwzględnienia kontekstu osobistego i społecznego. Arthur S. Reber w Słowniku psychologii, (2000, s. 767) pisze: „Tożsamość osobista, to zbiór samookreśleń, za pomocą których jednostka opisuje własną osobę, różnicując między Ja i Inni Ludzie w kategoriach Ja-nie-Ja. Tożsamość społeczna to zbiór samookreśleń, za pomocą których jednostka opisuje własną osobę, różnicując między My a Inni Ludzie w kategoriach My-nie-My (Oni)”. Czasami określenie własnej tożsamości może wskazywać zarówno na tożsamość osobistą jak i społeczną. Np. stwierdzenie „jestem ojcem” może być informacją o określonej indywidualnej relacji do dziecka, ale także o przynależności do mężczyzn, którzy są ojcam.

Ponieważ tożsamość wiąże się z oceną siebie i odpowiedzią na pytanie: „Jaki jestem?” ważne są kryteria i stałość samooceny. W życiu religijnym istotne jest nie tylko to, jak ja siebie

self-concepts, by means of which the individual describes his own self, differentiating between us and other people, in terms of the We-not-We (They) categories. " Sometimes, identifying one's own identity may indicate both personal and social identity. For example, the statement „I am a father“ can be information on a specific individual's relationship with child as well as belonging to men who are fathers.

Since identity involves self-assessment and answering the question of: „What am I like?“, criteria and the constancy of self-esteem are of importance. In religious life, it is not only important how I judge myself and how other people evaluate me, but above all, how God judges me. Many people rate themselves poorly in this respect. People only see their own bad tendencies. People with neurotic or depressive tendencies are characterised by low self-esteem and perceive themselves in a bad light. In contrast, there are people who manifest self-satisfaction to a level which can reaches narcissism. We encounter uncritical self-attitudes in people with disturbed personalities which display antisocial and psychopathic traits. Considering self-esteem from the perspective of God promotes objectivity and health.

Self-evaluation concerns one's current self-image - „What am I like?“, as well as the perfect self-image - „What would I like to be?“ The tension between these images cannot be strong enough to lead to resignation and bitterness as the expected ideal is too distant and unattainable. For example, in religious life, the model of holiness may seem so exalted that it does not seem attainable. In such a case the motivation for striving towards this dream becomes weaker and a sense of personal defeat sets in. It's also not good when the ideal image is reachable, or even identical to reality. The level of complacency achieved here is not conducive to development, does not provoke any effort and as a result allows us to rest on our laurels.

One of the most significant aspects in the analysis of identity is the question concerning the most significant area of life with which man combines his own identity (Jaworski 2013). People identify themselves with their profession, with belonging to a specific religious group,

oceniam i jak oceniają mnie inni ludzie, ale przede wszystkim, jak ocenia mnie Bóg. Wiele osób ocenia siebie źle. Widzi w sobie tylko złe skłonności. Osoby o skłonnościach neurotycznych czy depresyjnych cechuje zaniżona ocena siebie i spostrzeganie siebie w smutnych barwach. W przeciwnieństwie do nich pozostają osoby, które manifestują zadowolenie z siebie sięgające nieraz poziomu narcystycznego. Bezkrzytyczne ustosunkowanie do siebie spotykamy u osób z zaburzoną osobowością o cechach aspołecznych, psychopatycznych. Uwzględnianie samooceny z perspektywy Boga sprzyja obiektywizacji i zdrowiu.

Ocena siebie dotyczy aktualnego obrazu siebie - „Jaki jestem?“ oraz idealnego obrazu siebie - „Jaki chciałbym być?“ Napięcie między tymi obrazami nie może być zbyt duże, aby nie prowadziło do rezygnacji i rozgoryczenia z tego powodu, że oczekiwany ideał jest odległy i nieosiągalny. Np. w życiu religijnym model świętości może wydawać się tak wzniósły, że nie dający szans osiągnięcia go. Wtedy motywacja dążenia w tym wymarzonym kierunku słabnie i pojawia się poczucie osobistej klęski. Nie jest także dobrze, gdy obraz idealny jest bardzo bliski, albo wręcz tożsamy z obrazem realnym. Osiągany tu poziom samozadowolenia nie jest rozwojowy, nie prowokuje do wysiłku, pozwala spocząć na laurach.

Jednym z bardziej znaczących aspektów w analizie tożsamości jest pytanie o najbardziej znaczący obszar życia, z którym człowiek łączy własną tożsamość. Ludzie identyfikują siebie z zawodem, z przynależnością do określonej grupy religijnej, z urodzeniem w określonym znaku zodiaku, z określonym temperamentem, z zainteresowaniami czy pielęgnowanym hobby. Czasem spostrzegają siebie przez pryzmat roli pełnionej w rodzinie. Można zatem powiedzieć, że najczęściej wymienianymi obszarami tożsamości są: tożsamość narodowa lub regionalna, rodzinna, zawodowa, seksualna, religijna lub wyznaniowa, kulturowa, psychologiczna (temperamentna, charakterowa), rasowa, ludyczna lub hobbystyczna, pokoleniowa, zdrowotna (Sikora, 2008). Ważnym aspektem jest specyficzna dla danego człowieka preferencja obszarów tożsamości. Chodzi o to, czy preferuje on określanie siebie i własnej tożsamości w

with their zodiac sign, a specific temperament as well as with an interests or nurtured hobby. Sometimes people perceive themselves through the role they play in their family. It can therefore be said that the most frequently mentioned areas of identity are: national or regional, family, professional, sexual, religious or denominational, cultural, psychological (temperamental, characteristic), racial, ludic or hobbyist as well as generational or one related to health. An important aspect for any person is having a specific preference for identity types. This relates to whether people prefers to define themselves and their identity in the national dimension („I am a Russian”), or more sporting („I am a Real Madrid fan”), political („I am a democrat”) or maybe professional („I am a policeman”) or perhaps completely ignores sexual identity („I am a man”), family („I’m a father”) or age („I’m a teenager”). It’s possible to distinguish many types of identities that either compete with one another or indeed support each other.

When analysing identity it is important to distinguish between what is objective and what is subjective. An objective perspective reaches back to philosophy or theology and looks for the answer to the following question: who is a man? The subjective (strictly psychological) perspective focuses on the extent to which man experiences himself as being in relation to reality and how seriously he treats individual contexts of identity in his life. This concerns the location of religious identity among other identities (national, sexual, professional or family).

The distinctive dimension of what is broadly understood as identity is the sense of constancy, coherence and separateness. The feeling of constancy is expressed in the fact that the definition of oneself does not undergo sudden and complete changes and some part always remains constant. Despite the passage of time and the life experiences gained, both the person and his environment have a sense of durability which relates to important attributes. Identity is a permanent element of personality. Despite changes occurring in time and space, it helps man to remain himself.

The sense of coherence gives the impression of order and a sense that all aspects of personality exist. As a result, it enables a person to explain

wymiarze narodowym („jestem Rosjaninem”), czy bardziej sportowym („jestem kibicem Reala Madryt”), politycznym („Jestem demokratą”) czy może zawodowym („jestem policjantem”), a może pomija zupełnie tożsamość seksualną („jestem mężczyzną”), rodzinną („jestem ojcem”) lub dotyczącą wieku („jestem nastolatkiem”). Można zatem wyodrębnić wiele rodzajów poczucia tożsamości, które konkurują między sobą lub się wzajemnie wspierają. Ważne jest odróżnienie w analizie tożsamości perspektywy obiektywnej od subiektywnej. Perspektywa obiektywna sięga korzeniami do filozofii lub teologii i szuka odpowiedzi na pytanie: kim jest człowiek. Perspektywa subiektywna (stricte psychologiczna) skupia się wokół kwestii, w jakim stopniu człowiek przeżywa siebie jako pozostającego w relacji do rzeczywistości, jak poważnie traktuje poszczególne konteksty tożsamości w swoim życiu. Chodzi tu o lokalizację tożsamości religijnej wśród innych tożsamości (narodowej, seksualnej, zawodowej, rodzinnej).

Charakterystycznymi wymiarami szeroko rozumianej tożsamości jest poczucie stałości, spójności i odrębności. Poczucie stałości wyraża się w tym, że definicja samego siebie nie ulega nagłym i całkowitym zmianom, zawsze jakaś część pozostaje stała. Pomimo upływających lat i gromadzonych doświadczeń życiowych zarówno dana osoba, jak i jej otoczenie, mają poczucie trwałości istotnych atrybutów. Tożsamość jest trwałym elementem osobowości. Pomimo zmian zachodzących w czasie i przestrzeni, pomaga człowiekowi pozostać sobą.

Poczucie spójności daje wrażenie porządku, sensowności istnienia wszystkich aspektów osobowości. Powoduje, że człowiek potrafi wytlumaczyć potrzebę istnienia każdego z elementów kształtujących jego psychikę. Brak poczucia spójności może prowadzić do zaburzeń funkcjonowania psychicznego i społecznego. Spójność jest inspirowana przypisaniem dużego znaczenia wybranym obszarom lub atrybutom określającym tożsamość. Np. człowiek określający swoją tożsamość „jestem politykiem” wokół tego właśnie faktu będzie integrował pozostałe aspekty tożsamości. Natomiast osoba głęboko religijna będzie w centrum



the need for the existence of the elements that shape his psyche. Lack of cohesion may lead to mental and social disorders. Coherence is inspired by assigning a high priority to selected areas or attributes that define identity. For example, a person defining his identity around the fact of „I am a politician“ will integrate the remaining aspects of identity. On the other hand, a deeply religious person will be in the centre of his identity in order to localise their relationships with God and the community of believers.

A sense of separateness is a specific element of identity, thanks to which a person feels safe and secure as a result of his relationship with a group and is not afraid of being different from people outside this group. In the spontaneous self-description of subjects, features often appear that emphasize the difference of one's self from that of others (cf. McGuire and Padawer-Singer 1976).

## 2. The structure of religious identity

What determines religious identity? What are its essential elements? What does man measure himself against and what elements does he take into account when evaluating his religious life either positively or negatively? Because the quality of human life is determined by many factors, when performing a self, as well as religious assessment, man takes into account many aspects of life. One of the most important is the level of intellectual and emotional intelligence. In addition, the constitutive elements of identity include the level and type of talents as well as the type and strength of interests. These can be a source of strong satisfaction and self-acceptance, or cause a low sense of self-esteem. Dominant personality traits (e.g. extra and introversion), temperament or character traits, strength and structure of needs as well as a hierarchy of recognised standards and values also form the basis of their own self-esteem and sense of identity. All these formal aspects of identity also apply to religious identity, whose level, stability and dynamism depend on intelligence and personality traits (temperament, character, interests and talents).

When analysing the structure of identity, it is worth referring to the concept of V.E. Frankl (2010) and considering the biological, psycho-

swojej tożsamości lokalizować relacje do Boga i wspólnoty wierzących.

Poczucie odrębności to specyficzny element tożsamości, dzięki któremu osoba czuje się pewnie i bezpiecznie dzięki więzi z grupą i nie obawia się być kimś innym niż osoby spoza tej grupy. W spontanicznych opisach siebie u osób badanych często pojawiały się cechy, które podkreślają odmienność własnej osoby od innych (por. McGuire i Padawer-Singer 1976).

## 2. Struktura tożsamości religijnej

Co określa tożsamość religijną? Jakie są jej konstytutywne elementy? Czym mierzy człowiek siebie i jakie elementy bierze pod uwagę oceniając pozytywnie lub negatywnie swoje życie religijne? Ponieważ jakość ludzkiego życia uwarunkowana jest wieloma czynnikami, dla tego w dokonywaniu samooceny, także religijnej, człowiek bierze pod uwagę wiele różnych aspektów życia. Do ważniejszych należy niewątpliwie poziom inteligencji intelektualnej i emocjonalnej. Ponadto do elementów konstytutywnych tożsamości należy poziom i rodzaj uzdolnień, rodzaj i siła zainteresowań. Mogą one być źródłem silnej satysfakcji i akceptacji siebie lub powodować poczucie małej wartościowości. Także dominujące cechy osobowości (np. ekstra i introwersja), cechy temperamentu czy charakteru, siła i struktura potrzeb oraz hierarchia uznawanych norm i wartości są podstawą własnej samooceny i poczucia tożsamości. Wszystkie te formalne aspekty tożsamości dotyczą też tożsamości religijnej, której poziom, stałość, dynamizm zależą od inteligencji i cech osobowości (temperamentu, charakteru, zainteresowań i uzdolnień).

Analizując strukturę tożsamości warto nawiązać do koncepcji V. E. Frankla i uwzględnić w człowieku sferę biologiczną, psychiczną i duchową. Ten model antropologiczny zakorzeniony w tradycji biblijnej zyskuje coraz więcej uznania w psychologii.

W warstwie treściowej tożsamość religijna dotyczy relacji do Boga, Kościoła, ludzi wierzących i niewierzących, do sposobu przeżywania czasu. W relacji do Boga mogą ujawnić się dwa typy przeżywania: mentalność sługi (niewolnika) i mentalność syna. W mentalności sługi dominuje lęk i kompleksy niższości.

logical and spiritual scope of man. This anthropological model which is rooted in the biblical tradition gains more recognition in psychology. When referring to content, religious identity refers to a relationship with God, the church, believers and non-believers, to the way of experiencing life. Two types of experiences can be revealed in relation to God: the mentality of the servant (slave) and the mentality of the son. The mentality of the servant is dominated by fear and inferiority complexes. The mentality of the son reveals a sense of dignity, freedom and gratitude. The relation to the Church may be characterised by a sense of subjectivity, co-responsibility and activity or a sense of objectivity, passivity and reactivity. The sense of religious identity is connected with a specific attitude towards believers and non-believers, members of the Church and people fighting against God and the Church. Religious identity remains specifically relative to experience (time). In the Christian view, it's not only time in the temporal dimension that is emphasized, but also eternity. This indication is also characteristic not only of the chronology of history (*Chronos*) but also the meaning of specific events, kairology (*Kairos*).

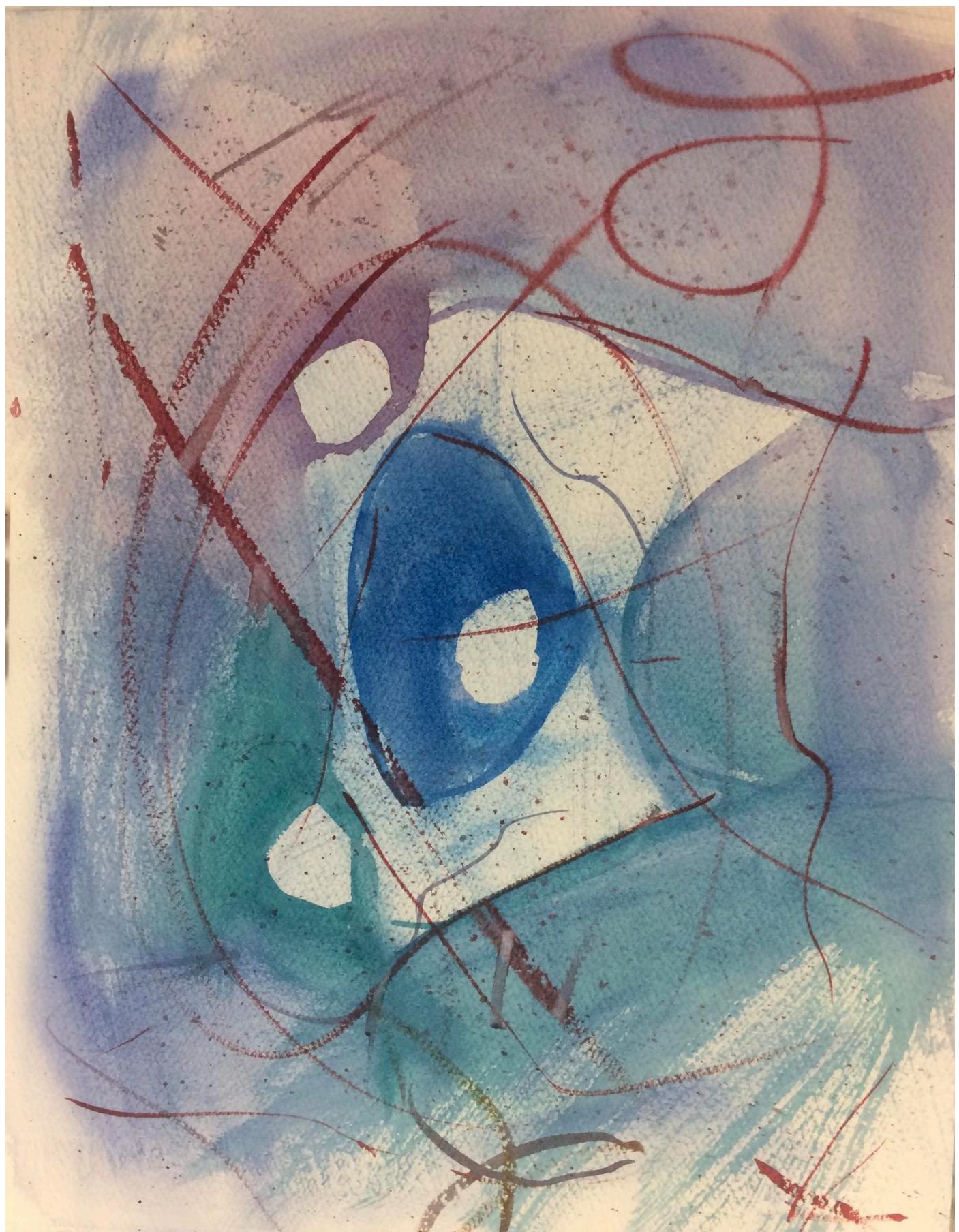
When analysing the relationship between identity and religion, Friedrich Schweitzer (1985) refers to the concept of Habermans which is distinguished by three types of religious identity: the natural, the role and the „I - identity” . We can call it natural religious identity when someone is born in a particular religious society which is naturally incorporated into their lifestyle. Religious identity related to a fulfilled role can be referred to when adapting to current social requirements, religious groups or church communities. One's own identity, „I - identity”, can be referred to in this case as a personal refined life orientation. It's this personal religious identity that is regarded as the most mature and expected form of identity. This is the goal of educational processes.

In an interesting dissertation on religious identity by Alexander N. Krylov (2011), seven approaches on the subject are discussed. Socio-political publications emphasize the importance of religious identity in the process of socialisation and state stabilisation. Ethnogra-

W mentalności syna ujawnia się poczucie godności, wolności, wdzięczności. Relacja do Kościoła może charakteryzować się poczuciem podmiotowości, współodpowiedzialności i aktywnością albo poczuciem przedmiotowości, biernością i reaktywnością. Poczucie tożsamości religijnej łączy się o określonym stosunkiem do ludzi wierzących i niewierzących, do członków Kościoła i ludzi walczących z Bogiem i Kościółem. Tożsamość religijna pozostaje w określonej relacji do przeżywanego czasu. W chrześcijańskim ujęciu podkreślany jest nie tylko czas w wymiarze doczesnym, ale także wieczność. Charakterystycznym jest także wskazanie nie tylko na chronologię dziejów („*Chronos*”) ale także na znaczenie określonych zdarzeń, kairologia („*Kairos*”).

Analizując związek tożsamości z religią Friedrich Schweitzer (1985) nawiązuje do koncepcji Habermansa wyróżnia trzy rodzaje tożsamości religijnej: naturalną, roli i „tożsamość - ja”. O naturalnej tożsamości religijnej możemy mówić, gdy ktoś rodzi się w określonym religijnym społeczeństwie i przejmuje w naturalny sposób jego styl życia. O religijnej tożsamości związanej z pełniona rolą można mówić w przypadku dostosowywania się do aktualnych wymogów społecznych, grup religijnych lub społeczności kościelnych. O własnej tożsamości, o „tożsamości - ja” można mówić w przypadku zreflektowanej osobistej orientacji życiowej. To właśnie taka osobista tożsamość religijna jest najbardziej dojrzałą i oczekiwana formą tożsamości. Ona jest celem procesów wychowawczych.

W ciekawej rozprawie na temat religijnej tożsamości autorstwa Alexandra, N. Krylowa (2011) jest mowa o siedmiu podejściach do omawianego tematu. Publikacje społeczno-polityczne podkreślają znaczenie tożsamości religijnej w procesie socjalizacji i stabilizacji państwownej. Publikacje etnograficzne opisują tożsamość religijną jako czynnik kulturotwórczy. Publikacje nacjonalistyczne dostrzegają w religijnej tożsamości znaczący element i czynnik narodowej tożsamości. W socjologii akcentuje się znaczenie tożsamości religijnej jako stabilizatora procesów społecznych, podstawę moralności i tradycji. Publikacje z zakresu filozofii traktują tożsamość religijną



phic publications describe religious identity as a culture-creating factor. Nationalist publications see a significant element and factor of national identity in religious identity. In sociology, the importance of religious identity is emphasized as a stabiliser of social processes, the basis of morality as well as tradition. Publications in the field of philosophy treat religious identity as a philosophical category and analyse the conformity or contradiction of religious content with universal truths. Theological and ecclesiastical publications treat religious identity as a sign of belonging to the Church and for the purpose of education. Intercultural research analyse religious identity as an element of intercultural dialogue. In each of these approaches, religion is treated as a source of both individual as well as social identity.

### **3. The development of religious identity**

The religious identity of a man is not only given but also demanded. The development of religious identity also includes the problem of the influence that a relationship with God has on other areas of human existence and commitment: ecology, economics, culture and politics. Discovering your own identity is a long and complicated process. The source of religious identity is, on the one hand, human nature, and on the other hand, psychosocial and the cultural contexts of human life and development. The development of identity is carried out throughout life, but there are periods during which it is more intensely formed, for example, the period of adolescence. Factors that play a significant role in the formation of personal identity are situations which are difficult, critical and contain conflict and crisis. The pressure that is exerted by such events or conditions forces the verification of existing ideas on oneself and provokes life changes (cf. K. Dąbrowski, 1975; E. H. Erikson, 2000).

Human identity is shaped through social contact and even confrontation with other people, which is why the comparative and normative reference groups are important in this process. It's thanks to them that the criteria for self-evaluation is clearer. Belonging to specific communities, fellowships or religious groups releases not only the sense of social identity but also

jako kategorię filozoficzną i podejmują analizę zgodności lub sprzeczności treści religijnych z prawdami uniwersalnymi. Teologiczne i kościelne publikacje traktują tożsamość religijną jako znak przynależności do Kościoła i cel wychowania. Badania międzykulturowe analizują tożsamość religijną jako element dialogu międzykulturowego. W każdym z tych ujęć religia jest traktowana jako źródło tożsamości indywidualnej i społecznej.

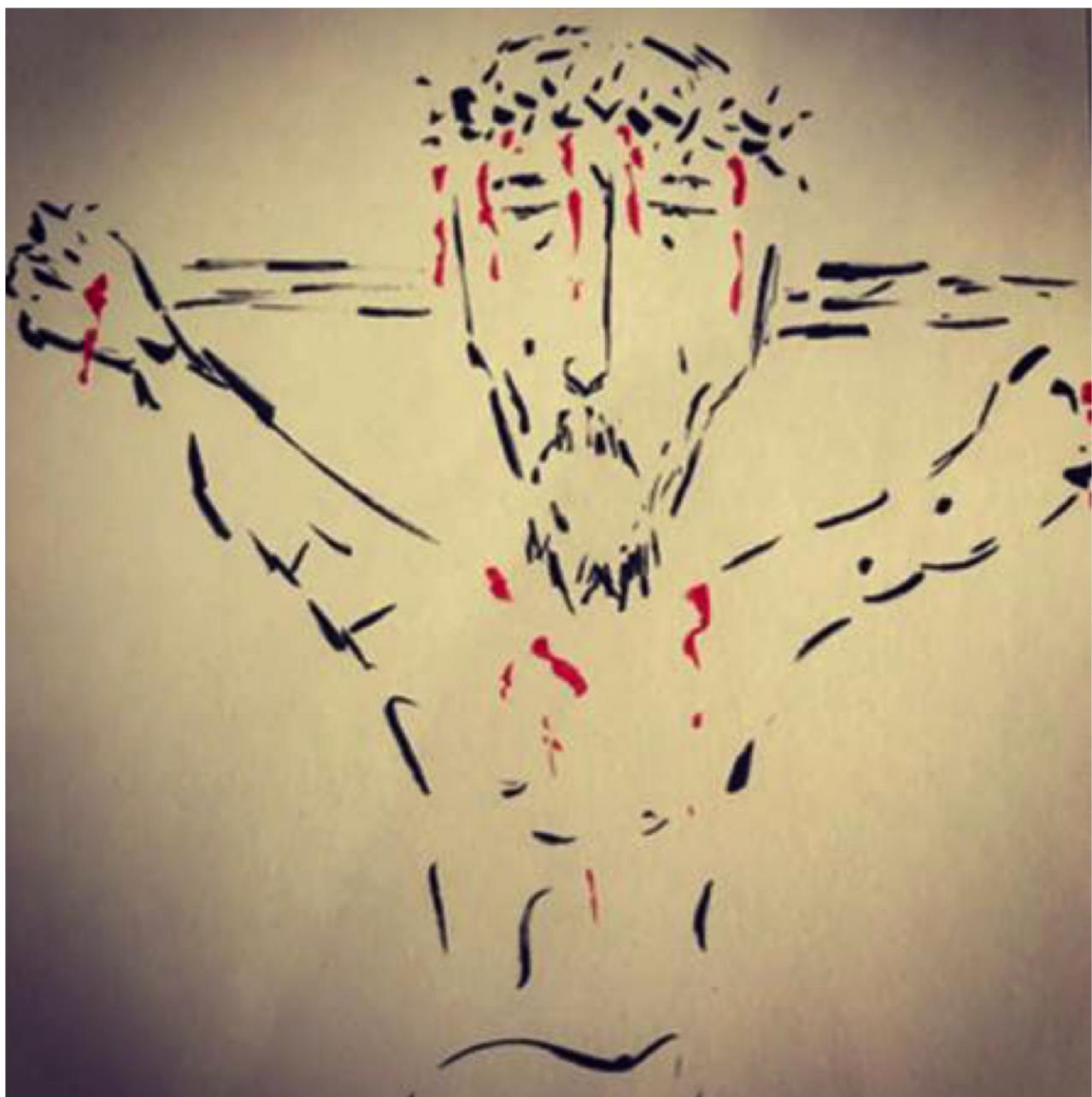
### **3. Rozwój tożsamości religijnej**

Tożsamość religijna człowieka jest nie tylko dana ale i zadana. Rozwój tożsamości religijnej obejmuje także problem wpływu relacji do Boga na inne obszary ludzkiej egzystencji i zaangażowania: ekologię, ekonomię, kulturę, politykę.

Odkrywanie własnej tożsamości jest procesem długim i skomplikowanym. Źródłem tożsamości religijnej jest z jednej strony natura człowieka, a z drugiej psychospołeczne i kulturowe konteksty życia i rozwoju człowieka. Rozwój tożsamości realizuje się przez całe życie, ale są okresy bardziej intensywnego jej kształtowania, np. okres adolescencji. Szczególną rolę w kształtowaniu osobistej tożsamości odgrywają sytuacje trudne, krytyczne, konfliktowe, kryzysowe. Presja zdarzeń czy uwarunkowań wymusza zweryfikowanie dotychczasowych wyobrażeń o sobie i prowokuje do zmiany życia (por. K. Dąbrowski, 1975; E. H. Erikson, 2000).

Tożsamość człowieka kształtuje się w kontakcie społecznym, a nawet konfrontacji, z innymi ludźmi, dlatego ważne są w tym procesie grupy odniesienia porównawczego i normatywnego. To dzięki nim bardziej wyraziste stają się kryteria oceny siebie. Przynależność do określonych społeczności, wspólnot czy grup religijnych wyzwala nie tylko poczucie tożsamości społecznej ale także religijnej. Więź z grupą stabilizuje obraz siebie. Im ważniejsza dla określonej osoby jest dana grupa odniesienia, tym silniejsze poczucie tożsamości z nią i jej członkami. W tym kontekście grupy religijne i konfesjonalne wyznaczają w pewnym sensie tożsamość religijną.

Tożsamość religijna kształtuje się zarówno w relacji do grup religijnych, jak i w odniesieniu do samego Boga. Osobiste doświadczenia religijne



religious identity. The bonds within a group stabilises one's self-image. The more important a reference group is to a particular person, the stronger the sense of identity within it and its members. In this context, religious and confessional groups in a sense define religious identity. Religious identity is shaped both in relation to religious groups and in relation to God Himself. Personal religious experiences during prayer, adoration and meditation influence the understanding of oneself as a religious person and the person's self-esteem from a religious perspective. The level of self-acceptance is often associated with a sense of acceptance or rejection on the part of God. Man feels that he is a sinner, called to holiness. Being in sin or getting close to holiness - these are the criteria for religious self-evaluation. An important aspect of religious experiences, in the context of religious identity, is conversion. Identity is often spoken about before and after conversion.

Religiosity is a dialogical relationship between God and man. This fact allows to better understand the specificity and dynamics of religious identity expressed in the question of: Who am I to God? How does He notice me?

Contemporary theology distinguishes between religious church identity and denominational identity (Hryniwicz 1994). Religious identity refers to God and its content is conditioned by a particular religion, especially by the image of God and the supernatural reality to which man refers. For this reason one can speak about Christian, Buddhist or Islamic religious identity. A denomination (Orthodoxy, Catholicism and Protestantism) can also be linked to a specific identity and can be called a confessional identity. Confessional identity is linked to belonging to the denominational Church and is a consequence of divisions within Christianity. In building Christian identity, respecting and overcoming confessional separateness, Christocentricity is important. According to Saint Paul, identity development is moving towards a solid experience and belief: „I live no longer, Christ lives in me“ (Ga 2,20). So the question about the Christian target identity is a question about Christ, his nature, life, activity and relationships.

A well established and mature sense of one's

na modlitwie, adoracji, medytacji wpływają na rozumienie siebie jako człowieka religijnego i samoocenę z perspektywy religijnej. Poziom samoakceptacji jest często związany z poczuciem akceptacji lub odrzucenia ze strony Boga. Człowiek ma poczucie, że jest grzesznikiem powołanym do świętości. Trwanie w grzechu lub przybliżanie się do świętości - to kryteria samooceny religijnej. Ważnym aspektem doświadczeń religijnych w kontekście tożsamości religijnej jest nawrócenie. Często mówi się o tożsamości przed i po nawróceniu. Religijność jest dialogową relacją między Bogiem i człowiekiem. Fakt ten pozwala lepiej zrozumieć specyfikę i dynamikę tożsamości religijnej wyrażanej w pytaniach: Kim jestem dla Boga? Jak On mnie spostrzega?

We współczesnej teologii rozróżnia się tożsamość religijną kościelną i wyznaniową (Hryniwicz, 1994). Tożsamość religijna odnosi się do Boga i jej treść jest uwarunkowana określona religią, a szczególnie obrazem Boga i rzeczywistości nadprzyrodzonej, do której człowiek się odnosi. Można zatem mówić o tożsamości religijnej chrześcijańskiej, buddyjskiej czy islamskiej. Także wyznanie (prawosławie, katolicyzm, protestantyzm) łączy się z określona tożsamością, którą można nazwać tożsamością konfesjną. Tożsamość konfesjonalna łączy się z przynależnością do Kościoła wyznaniowego i jest konsekwencją podziałów w ramach chrześcijaństwa. W budowaniu tożsamości chrześcijańskiej, szanowaniu i przewyściżaniu odrębności konfesjnych ważny jest chrystocentryzm. Według św. Pawła rozwój tożsamości zmierza w kierunku konkretnego doświadczenia i przekonania „Żyję ja już nie ja żyje we mnie Chrystus” (Ga 2,20). A zatem pytanie o docelową tożsamość chrześcijańską jest pytaniem o Chrystusa, jego naturę, życie, działalność, relacje.

Wykryształowane, dojrzałe poczucie własnej tożsamości wyraża się także w świadomości swego miejsca w społeczeństwie, w poczuciu swego miejsca w Kościele i osobistej relacji do Boga. Wiara jest czynnikiem modyfikującym przebywanie konfliktów egzystencjalnych. Osoby, które doznały zranień w przeszłości, z trudem radzą sobie z problemami teraźniejszości. Religijne i duchowe życie nie jest łatwe, ale

own identity is also expressed in the consciousness of one's place in society, in the sense of one's place in the Church and personal relationship with God. Faith is a factor that modifies experiencing existential conflicts. People who have been hurt in the past are struggling with the problems of the present. Religious and spiritual life is not easy, but spiritual struggles can lead to the path of spiritual growth. Religious and spiritual struggle engages the most sacred aspects of human life and reveals the truth about the human condition. The process of doubt, searching and questioning often contributes to religious development and growth (Batson et al., 1993).

**4. Psychological research on religious identity**  
First, the issue of identity interested sociologists and then psychologists. Sociological and cultural research has focused on objectively measured identities. The subject of the research concerned identity, e.g. national, racial, political, sexual, religious, and health. Psychological research, on the other hand, focused on the subjective sense of identity and its formal aspects, such as the analysis of identity styles. These studies were conducted from different perspectives and in different contexts.

Empirical verifications of the identity concept are more often oriented towards formal aspects rather than ones related to content. Studies on attributes and styles of identity were conducted (Berzonsky 1992). Various psychological disciplines took into account specific contexts of the sense of identity. From the perspective of personality theory, identity was studied as a concept of the self. In social psychology, questions were asked on individual and social identity („I“ and „we“) as well as criteria for mature and integral identity. In developmental psychology, the shaping of identity as well as factors modifying this process were analysed. In clinical psychology, crises and identity disorders as well as the deficits in its formation were described. In order to become familiar with identity from a methodological psychology perspective, (nomothetic) research testing and (idiographic) narrative testing were used. In religious psychology, identity from categories of ecclesial affiliation, confessional identification and the sense of sinfulness were analysed. Research on the development of

zmagania duchowe mogą prowadzić na ścieżkę duchowego wzrostu. Religijna i duchowa walka angażuje najbardziej święte aspekty ludzkiego życia i ukazuje prawdę o ludzkiej kondycji. Proces wątpienia, szukania i pytania przyczynia się często do rozwoju i wzrostu religijnego (Batson i inni, 1993).

**4. Psychologiczne badania tożsamości religijnej**  
Problematyka tożsamości interesowała najpierw socjologów a następnie psychologów. Badania socjologiczne i kulturoznawcze koncentrowały się na obiektywnie mierzonej tożsamości. Przedmiotem badań były obszary tożsamości, np.: narodowa, rasowa, polityczna, seksualne, religijna, zdrowotna Natomast badania psychologiczne skupiały się wokół subiektywnego poczucia tożsamości i jego aspektów formalnych, np.: analiza stylów tożsamości. Badania te prowadzone były z różnych perspektyw i w różnych kontekstach.

Empiryczne weryfikacje koncepcji tożsamości częściej zorientowane są na aspekty formalne niż treściowe. Podejmowano badania dotyczące atrybutów i stylów tożsamości, (Berzonsky, 1992). Różne dyscypliny psychologiczne uwzględniały określone konteksty poczucie tożsamości. Z perspektywy teorii osobowości badano tożsamość jako koncepcję własnego ja. W psychologii społecznej pytano o tożsamość indywidualną i społeczną („ja“ i „my“) a także o kryteria dojrzałej i integralnej tożsamości. W psychologii rozwojowej analizowano kształtowanie się tożsamości i czynniki modyfikujące ten proces. W psychologii klinicznej opisywano kryzysy i zaburzenia tożsamości a także deficyty w jej ukształtowaniu. Z perspektywy metodologii psychologii dla poznania tożsamości stosowano badania testowe (nomotetyczne) i narracje (idiograficzne). W psychologii religii analizowano tożsamość w kategoriach przynależności eklezjalnej, identyfikacji konfesjnej, poczucia grzeszności. Badania nad rozwojem religijnej tożsamości prowadzili m.in. Fowler, Erikson, Walesa. Zdecydowanie mniej koncentrowano się na aspektach treściowych tożsamości .

Badania potwierdzają, że wyższy poziom ufności religijnej jest połączony z lepszym zdrowiem psychicznym, z wyższą samooceną,

religious identity was conducted, among others, (by Fowler, Erikson, Walesa). It is definitely less focused on the aspects of content identity.

The research confirms that a higher level of religious confidence is associated with a better state of mental health, higher level of self-esteem, meaning of life, better family relationships, a sense of well-being, lower levels of addiction to alcohol, drugs and promiscuity, as well as positive ways of dealing with religious matters such as spiritual support, interpretation of life crises and various forms of prayer. In this context, religious confidence is an important element of development, well-being, health and salvation. It is therefore an important element of religious identity (Jaworski 1989).

People, who at the adolescent stage of life do not form a stable identity, including religious identity, are characterised by a so-called uncertainty of roles and consequently have an unstable concept of themselves, oscillating between a positive and negative self-image. They set short-term goals, but they have difficulties with setting long-term plans. They show difficulties in making decisions, they are afraid that they will make a mistake (Jaworski, 2001). The reason for a disruption in the sense of religious identity can also be promoted in contemporary culture as a model of success, which should correspond to specific patterns (young, beautiful and rich). The research drew attention to the diversity of the ontological identity related to the question of: „Who am I?”, and psychological-axiological identity connected with the question of: „What am I like?” In both of these issues, we can observe a diverse level of maturity. For many people, identity remains undiscovered. These people have not yet faced the hardships of life and have not been forced to self-determine themselves. They do not know who they are, what they can do, where their limits of competence or endurance are. This situation most often concerns the lack of proper experience during the period of adolescence, during which, according to E.H. Erikson, the identity of a young person is shaped. Often we deal with the so-called tangled and entangled identity which is expressed in a chaotic search for essential features characterising oneself with a simultaneous sense of being lost and an inability to prioritise one's life goals.

posiadaniem sensu w życiu, lepszymi relacjami rodzinnymi, poczuciem dobrostanu, niższym poziomem uzależnień od alkoholu, narkotyków i promiskuizmu, a także pozytywnymi sposobami religijnego radzenia sobie, takimi jak duchowe wsparcie, interpretacja życiowych kryzysów oraz różne formy modlitwy. W tym kontekście ufność religijna stanowi istotny element rozwoju, dobrostanu, zdrowia i zbawienia. Jest zatem istotnym elementem tożsamości religijnej (Jaworski 1989.).

Osoby, które na etapie adolescencji nie ukształtują w sobie stabilnej tożsamości, także religijnej, charakteryzują się tzw. niepewnością ról - mają niestabilne pojęcie siebie oscylujące między pozytywnym a negatywnym obrazem siebie. Stawiają sobie krótkotrwałe cele, ale mają trudności z układaniem planów dalekosiężnych. Przejawiają trudności w podejmowaniu decyzji, obawiają się, że popełnią błąd (Jaworski, 2001). Przyczyną zaburzenia poczucia tożsamości religijnej może być także lansowany we współczesnej kulturze model człowieka sukcesu, który powinien odpowiadać określonym wzorom (młody, piękny i bogaty). W badaniach zwracano uwagę na zróżnicowanie tożsamości ontycznej związanej z pytaniem: „kim jestem?” i tożsamości psychologiczno-aksjologicznej związanej z pytaniem: „jaki jestem?” W obu tych kwestiach możemy obserwować zróżnicowany poziom dojrzałości. U wielu ludzi tożsamość pozostaje nieodkryta. Osoby te nie zmierzyły się jeszcze z trudami życia i nie były zmuszone do samookreślenia. Nie wiedzą kim są, na co ich stać, gdzie są granice ich kompetencji czy wytrzymałości. Sytuacja ta dotyczy najczęściej braku właściwego przeżycia okresu adolescencji, w którym zdaniem E. H. Eriksona kształtuje się tożsamość młodego człowieka. Niejednokrotnie mamy do czynienia z tzw. tożsamością splątaną, uwiklaną, która wyraża się w chaotycznym poszukiwaniu istotnych rysów charakteryzujących siebie z równoczesnym poczuciem zagubienia i nieumiejętnością hierarchizacji swoich celów życiowych. Dotyczy to przede wszystkim tożsamości religijnej.

Odpowiedzi na pytanie o religijną tożsamość człowieka należy szukać w Piśmie świętym i w refleksji teologicznej dotyczącej natury człowieka i jego relacji do Boga. Badanie

This, above all else, applies to religious identity. Answers to the question relating to religious human identity should be searched for in the Scriptures and in the theological reflection concerning the nature of man and his relationship to God. The study of religious identity allows us to pay attention to both the relations in the horizontal dimension „Who am I to people, to the world of nature and culture?”, but also in the vertical dimension „Who am I to God?”. The identity of man is particularly determined by the fact that man is a being called to discover the meaning of his own existence and his own way of life. It is only in the integration of these two dimensions that the whole truth about man is revealed (Marek, 2003).

When searching for a specific place for religious identity among other identities such as: family, social, health and political, one should take into account two characteristic facts: the penetration of religious identity into the areas of other realms and the dominant, priority position of religious identity towards other identities. The latter fact is related to the nature of religion and God's absolute priority over all reality.

The research conducted on Christian identity which was undertaken at the CSWU is carried out from the perspective of Christian personalism, represented by G. Marcel, E. Mounier, and K. Wojtyła. The personalistic approach includes the following aspects: anthropological assumptions - conditio humana; epistemological assumptions - possibilities of self-discovery; axiological assumptions - relation to value. At the level of anthropological and ontological assumptions, the importance of human consciousness, freedom and responsibility is essential. Epistemological assumptions relate to the possibility of man's self-reflection and the correction of one's own self-image. Axiological assumptions concern the fact of man's reference to the world of material and non-material values, whose presence is the basis of self-identification.

Conducted at the Institute of Psychology, UKSW in Warsaw, empirical research on the sense of identity focuses on the problem of identity category preferences among the examined individuals. The main objective of the conducted research was to clarify the qualitative view of the identity problem, assess the degree of identifica-

tożsamości religijnej pozwala z należną uwagą analizować zarówno relacje w wymiarze horyzontalnym „Kim jestem dla ludzi, dla świata przyrody i kultury?” ale także w wymiarze wertykalnym „Kim jestem dla Boga?” O tożsamości człowieka w sposób szczególny decyduje fakt, że jest on bytem powołanym do odkrywania sensu własnego istnienia i własnej drogi życia. Dopiero w integracji tych dwóch wymiarów ujawnia się cała prawda o człowieku (Marek, 2003).

W poszukiwaniu określonego miejsca tożsamości religijnej wśród innych tożsamości: rodzinnej, społecznej, zdrowotnej, rodzinnej, politycznej należy uwzględnić dwa charakterystyczne fakty: przenikanie tożsamości religijnej w obszary innych sfer oraz dominującą, priorytetową pozycję tożsamości religijnej wobec innych tożsamości. Ten drugi fakt wiąże się z naturą religii i z absolutnym pierwszeństwem Boga wobec całej rzeczywistości.

Podjęte w UKSW, badania nad tożsamością chrześcijańską są realizowane z perspektywy personalizmu chrześcijańskiego reprezentowanego przez G. Marcela, E. Mouniera, K. Wojtyły. Ujęcie personalistyczne obejmuje następujące aspekty: założenia antropologiczne – conditio humana; założenia epistemologiczne – możliwości samopoznania; założenia aksjologiczne – stosunek do wartości. Na poziomie założeń antropologicznych i ontologicznych istotne jest znaczenie ludzkiej świadomości, wolności i odpowiedzialności. Założenia epistemologiczne dotyczą możliwości autorefleksji człowieka i korygowania własnego obrazu siebie. Założenia aksjologiczne dotyczą faktu odniesienia człowieka do świata wartości materialnych i pozamaterialnych, których obecność stanowi podstawę autoidentyfikacji.

Prowadzone w Instytucie Psychologii UKSW w Warszawie empiryczne badania nad poczuciem tożsamości koncentrują się na problemie preferencji kategorii tożsamości u badanych osób. Głównym celem przeprowadzonych badań było doprecyzowanie jakościowego spojrzenia na problem tożsamości, ocena stopnia identyfikacji badanych osób z poszczególnymi obszarami tożsamości i zbadanie korelacji między poszczególnymi obszarami tożsamości a preferencją wartości. Ważnym aspektem podjętych

tion of the examined individuals with particular areas of identity and examine the correlation between individual areas of identity and the preference of values. An important aspect of the conducted research was the creation of a tool that examines the preferences of different areas of identity. The following main categories were distinguished: sex, family, social environment, politics, religion, professional work, health and temperament. In order to determine which of the examined categories were most important, the Identity Preference Scale (SPT) was constructed. The level of identification with the examined categories of identity was determined by the respondents on a scale from „1 - definitely does not identify” to „5 - definitely identifies”. In this way, the preferences of the identity category were determined as follows: family, health, social, economic and political. A total of 159 people: 106 women and 53 men, aged from 15 to 38 years, participated in the first empirical research survey, using the Identity Preference Scale. The research was conducted from 2012 to 2013. Individuals were also examined for value preferences based on the Rokeach scale.

The research results revealed tendencies which give a significant role to specific areas of life in experiencing one's identity and in self-presentation. For religious people, identity was associated with their faith and belonging to the Church. Religion accounted as the their most significant area of life. It can therefore be concluded that research conducted on the preference of a specific area of life as well as the assessment of one's own identity have confirmed the relationship of the preferred identity with the a personal hierarchy of values.

## Conclusions

It's rather impossible to define human identity in a complete and exhaustive way. Philosophical and theological reflection may contribute to new searches for the psychological understanding of man. It also enables an in-depth interpretation of the psychological test results. The richer the personality, and the more numerous the relationships between man and the environment, the more diverse and deep the person's identity is.

badań było stworzenie narzędzia badającego preferencje różnych obszarów tożsamości. Wyodrębniono następujące kategorie główne: płeć, rodzina, środowisko społeczne, polityka, religia, praca zawodowa, zdrowie i temperament. W celu określenia, które z badanych kategorii zajmują miejsce priorytetowe skonstruowano Skalę Preferencji Tożsamości (SPT). Poziom identyfikacji z badanymi kategoriami tożsamości określany był przez respondentów na skali od „1 – zdecydowanie się nie identyfikuje” do „5 – zdecydowanie się identyfikuje”. W ten sposób określano preferencje kategorii tożsamości: rodzinnej, zdrowotnej, społecznej, ekonomicznej, politycznej. W pierwszych sondażowych badaniu empiryczne z wykorzystaniem Skali Preferencji Tożsamości udział wzięło 159 osób: 106 kobiet i 53 mężczyzn w wieku od 15 do 38 lat. Badania przeprowadzono w latach 2012 -2013. Osoby badane były także pod kątem preferencji wartości skalą Rokeacha. Wyniki badań ujawniły tendencje do nadawania znaczącej roli określonym obszarom życia w przeżywaniu własnej tożsamości i w autoprezentacji. Dla osób religijnych tożsamość związana była z wyznawaną wiąrą i przynależnością do Kościoła. Religia stanowiła dla nich najbardziej znaczący obszar życia. Można zatem stwierdzić, że badania dotyczące preferowania określonego obszaru życia i oceny własnej tożsamości potwierdziły związek preferowanej tożsamości z osobistą hierarchią wartości.

## Zakończenie

Zdefiniowanie tożsamości człowieka w sposób całkowity i wyczerpujący jest raczej niemożliwe. Refleksja filozoficzna i teologiczna może przyczynić się do nowych poszukiwań psychologicznego zrozumienia człowieka. Umożliwia też pogłębioną interpretację wyników badań psychologicznych. Im bogatsza jest osobowość i im liczniejsze są relacje człowieka z otoczeniem, tym bardziej zróżnicowana i głęboka jest tożsamość tego człowieka.

Warto na koniec przywołać biblijną postać króla Dawida, który był pasterzem i poetą, wojownikiem i pieśniarzem, królem i ojcem, mordercą i pokutnikiem, ale przede wszystkim sługą i przyjacielem Boga. Jego tożsamość religijna była i jest kluczem do zrozumienia każdej z ról

At the end it is worth recalling the biblical figure of King David, who was a shepherd and poet, a warrior and singer, a king and father, a murderer and penitent, but above all a servant and friend of God. His religious identity was and is the key to understanding each of the social and cultural roles in which he was present. In modern times, a figure that possessed such a diverse and rich identity was John Paul II, who during his life educated and played many roles: actor, labourer, scientist, pastor, philosopher, poet, bishop, politician, preacher, pope, martyr as well as a suffering and dying human. One cannot understand the richness of his life without reference to the Christian identity expressed in the words: „I no longer live, Christ lives in me.” (Ga 2,20).

społecznych i kulturowych, w których był obecny. We współczesnych czasach taką postacią o zróżnicowanej i bogatej tożsamości był Jan Paweł II, który w swoim życiu wykształcił i pełnił wiele ról: aktora, robotnika, naukowca, duszpasterza, filozofa, poety, biskupa, polityka, kaznodziei, papieża, męczennika, cierpiącego i umierającego człowieka. Nie można zrozumieć tego bogactwa jego życia bez odniesienia do tożsamości chrześcijańskiej wyrażonej w słowach: „Żyję ja, już nie ja, żyje we mnie Chrystus” (Ga2,20).

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**Kevin Eames**

## **Comment to “Religious identity, when compared to other identities”**

Professor Jaworski's wisely places religious identity at the core of what it means to be human through his presentation of two essential questions: “Who am I to people, to the world of nature and culture” and “Who am I to God.” This is reminiscent of Johnson's two-fold primary goal for Christians interested in human beings: to understand human nature as it is and the way God does (1997, 14). It is the latter goal that must be addressed before any other psychological enterprise is undertaken. The question “Who am I to God” is the foundation for theological anthropology. In the reformed tradition, such questions may be addressed using a creation-fall-redemption-consummation framework. The framework parallels human nature in its fourfold state as described by the Scottish theologian Thomas Boston (1676-1732). Boston (1964) describes humans as being (1) in a state of innocence before the fall, (2) a natural state of sinfulness, misery, and corruption of the will, (3) the state of grace, and (4) the eternal state.

These states provide the parameters by which we understand who we are to God. As documented in Genesis 1-2, we were created to bear the image of God, to resemble him, to represent him in our stewardship of creation, and in relationship with him and with our complementary partners. Stewardship and relationship are aspects of the image of God that have endured despite the fall, though they have become thoroughly corrupted in their application. In our natural state, our religious identity is that of opposition to God, whether in the worship of idols and the suppression of the truth in unrighteousness (Romans 1:18-22, NASB), or the denial of the existence of God (Psalm 14:1, NASB). As a consequence of such rebellion against God, our religious identity must also include the experience of God's wrath. In his commentary on Ro-

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mans, John Stott (2001) notes that several commentators note the impersonal nature of God's wrath to which Paul refers in Romans 1, rather than God's personal pique against individual sins. C. H. Dodd calls it “an inevitable process of cause and effect in a moral universe” (1932, 23), while A. T. Hanson (2010) maintains that God's wrath is the “inevitable process of sin working itself out in history.” Another aspect of the natural state noted by Boston is our inability to act on our own behalf to free ourselves from the state of wrath under which we find ourselves because of our share in original sin. Paul tells us we are dead in our trespasses and sins (Ephesians 2:1, NASB). It is only through regeneration by the Holy Spirit of God that moves us from a state of wrath to a state of grace. This regeneration is not a mere discarding of old religious beliefs and adopting of new religious beliefs, but a thorough reconstitution of our creatureliness. In Christ, we are new creatures (2 Cor. 5:17), we are united with Christ in the likeness of his death (Romans 6:5), and, in what must serve as an essential assertion of religious identity, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me” (Galatians 2:20, NASB).

Conversion provides a heuristic for Christian psychologists to consider. What are the psychological implications of this radical change? In what ways are religious identities qualitatively different for those who have been truly transformed through regeneration and those who hold to a form of godliness while denying its power (2 Tim. 3:5, NASB)? To date, we do not have the means to directly measure the variable of genuine conversion; in fact, such a method would require the ability to look at the Lamb's book of life (Rev. 21:27).

The final state of consummation and eternity are elements of religious identity that define the goals for which we strive, the values by which we live, and to the ends we hope to achieve. The complexity of human identity is bracketed by the knowledge of death. Such knowledge is best expressed in Paul's faith in the resurrection. "For if the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied" (1 Cor. 15:16-19).

Boston's distinction between the state of nature and state of grace raises a question about the science derived from those in these distinct states attempting to better understand creation. Dutch statesman and theologian Abraham Kuyper (1898, cited in Johnson, 1997) argued that the regeneration that moves people into a state of grace "leads necessarily to the formation

of two kinds of science: one founded on unbelieving principles and inevitably misshapen by sin, and the other founded upon faith in God and submission to Scripture" (Johnson, 1997, 10-11). While Kuyper acknowledged that those practicing science in the state of nature may not differ in the discovery and application of facts, data, and language, they are predisposed to "obscure the truth at key points, thus resulting in sciences that are proceeding in a non-theocentric direction" (Johnson, 1997, 11).

As a construct, religious identity may be characterized by specific attributes rooted in the sensus divinitatis that all people share, but religion is not the same as worship of the Triune God. The former certainly is characterized by specific sociological, axiological, epistemological, and metaphysical attributes that overlap those in the state of nature and the state of grace. However, religious identity in the state of grace necessarily begins with identity in Christ.

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## **Werner May (Germany)**

# **Christian identity today**

## **More than a modern and postmodern understanding of identity**

Werner May was the first chairman of the IGNIS Institute for Christian Psychology in Kitzingen for more than 25 years, [www.ignis.de](http://www.ignis.de). As a teacher his main interest was in basic questions of Christian Psychology and Counseling.

He also helped to build up the Institute for Christian Psychology, Education and Therapy in Switzerland, [www.icptp.ch](http://www.icptp.ch).

Since 2016 he has been publishing the e-magazine [www.gehaltvoll-magazin.de](http://www.gehaltvoll-magazin.de), to encourage people in seeking to make their everyday life into extraordinary living in touch with God and others.

He also coordinates the European Movement for Christian Anthropology, Psychology and Therapy, [www.emcapp.eu](http://www.emcapp.eu) and publishes the free e-journal Christian Psychology Around The World, <http://emcapp.ignis.de>.

Werner May has been married to Agnes for over 45 years. They live in Würzburg / Germany and have six adult children.

The question, “Who am I?”, with all the practical and life-relevant consequences of the possible answers – this question will only receive its final answer in eternity. This is not a trivial or cheap consolation, nor is it simply a humorous opening: no, this is a truth I am convinced of.

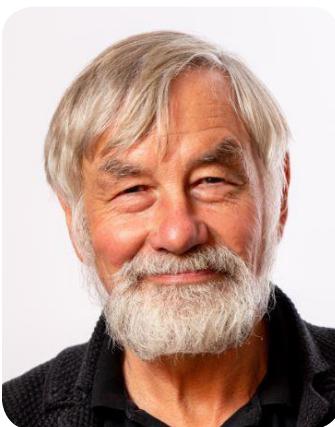
Nevertheless, it is worth pursuing the question of personal identity even at this present stage and looking into models of identity. First of all, we will look at the classical modern understanding of identity, an ontic identity, and then the postmodern understanding of identity, identity as construction and narrative. Both also find application in a Christian context.

Finally, we will present agape identity as a Christian-psychological understanding of identity, as a special form of dialogical identity.

## **Werner May (Germany)**

# **Christliche Identität heute**

## **Mehr als ein modernes und postmodernes Identitätsverständnis**



Werner May, Jahrgang 49, Dipl. Psych., war seit 1986 über 25 Jahre erster Vorsitzender der IGNIS-Akademie für Christliche Psychologie in Kitzingen [www.ignis.de](http://www.ignis.de). An der IGNIS-Akademie lehrte er Grundfragen Christlicher Psychologie und Beratung. Außerdem baute er mit anderen über viele Jahre das Institut für Christliche Psychologie, Pädagogik und Therapie in der Schweiz auf, [www.icptp.ch](http://www.icptp.ch). Seit 2016 gibt er das neue e-Magazin [www.gehaltvoll-magazin.de](http://www.gehaltvoll-magazin.de) heraus, mit dem Grundanliegen, dass das Alltägliche zum Außergewöhnlichen werden kann, wenn es in der Verbundenheit mit Gott und den Menschen gelebt wird. Außerdem koordiniert er die Europäischen Bewegung für Christliche Anthropologie, Psychologie und Therapie, [www.emcapp.eu](http://www.emcapp.eu) und ist Herausgeber des kostenfreien e-Journals Christian Psychology Around The World, <http://emcapp.ignis.de>. Werner May ist seit über 40 Jahren mit Agnes verheiratet. Sie leben in Würzburg und haben sechs erwachsene Kinder. [Intermay@gmx.net](mailto:Intermay@gmx.net) Former article by Werner: <https://emcapp.ignis.de/2/#/32>

Die Frage, wer ich bin, mit all den praktischen und lebensrelevanten Konsequenzen der möglichen Antworten, diese Frage wird sich letztlich erst in der Ewigkeit wirklich beantworten lassen. Das ist kein kleiner oder billiger Trost, auch nicht nur ein humorvoller Einstieg, nein, von dieser Wahrheit bin ich überzeugt.

Trotzdem lohnt es sich, auch jetzt schon der Frage nach der eigenen Identität nachzugehen und sich mit Modellen von Identität zu beschäftigen. Wir werden zunächst das klassische, moderne Identitätsverständnis betrachten, die ontische Identität, uns dann dem postmodernen Identitätsverständnis zuwenden, Identität als Konstruktion und Erzählung. Beide finden auch in einem christlichen Kontext ihre Anwendung.

In conclusion, we will look into the digital future. Are we threatened by a digital “granular identity”?

### 1. Modern understanding of identity: an ontic identity

What does one understand under “identity”?

The inner agreement with oneself, which we call identity, contains “affirming” knowledge of constant characteristics of one’s own person, a knowledge which completely covers the essential areas of one’s own life:

- Constancy (> unchanging areas of life)
- Acceptance, affirmation
- Essential areas of life
- Coherence (self-consistency, non-contradiction among areas of life)

This identity determines our behaviour and experience: I know what I want and can do, and thus I have a check on target/actual performance, bringing into my relationships this important factor, alongside stress management and social reliability, in my personal decision-making competence.

“The confidence that this balance is achievable, and can be experienced as satisfactory, enables identity: I am the one who others perceive me to be; ... even when changes take place, I will stay true to my plans and be able to gain acceptance by others.” (L. Krappmann, quoted from Kraus, 2000, p. 17).

For this identity, it is most important to lay the foundations during adolescence.

### Identity as development tasks in adolescence

During adolescence, young people have to solve various development tasks whose different natures and chronological variance express all the tension and dynamics of this age phase. These start dynamically with the beginning of bodily and psycho-sexual development at 10-12 years, and reach their conclusion on completion of detachment from the parents or on completion of finding an occupational identity at between 20 and 26 years.

Schließlich werden wir als ein christlich-psychologisches Identitätsverständnis die Agape-Identität vorstellen, als eine besondere Form der dialogischen Identität.

Am Schluss wollen wir noch einen Blick in die digitale Zukunft werfen. Droht uns eine digitale „granulare Identität“?

### 3. Modernes Identitätsverständnis: Eine ontische Identität

Was versteht man unter „Identität“?

Die innere Übereinstimmung mit sich selbst, die wir Identität nennen, beinhaltet ein „bejahendes“ Wissen über gleich bleibende Eigenschaften der eigenen Person, das die wesentlichen Bereiche des eigenen Lebens in sich stimmig abdeckt:

- Konstanz (> gleich bleibend Lebensbereiche)
- Annahme, Bejahung
- Wesentliche Lebensbereiche
- Kohärenz (in sich stimmig, widerspruchsfreie Lebensbereiche)

Diese Identität bestimmt unser Verhalten und Erleben: Ich weiß, was ich will und kann, und erlange dadurch eine verlässliche Ist-Soll-Kontrolle, die ein wichtiger Teil der persönlichen Entscheidungskompetenz, wie auch der Stressbewältigung ist und soziale Verlässlichkeit in meine Beziehungen einbringt.

„Das Vertrauen darauf, dass diese Balance erreichbar ist und als befriedigend erlebt werden kann, ermöglicht Identität: ich bin der, als den die anderen mich wahrnehmen; ... auch über Veränderungen hinweg werde ich zu meinen Plänen stehen und die Anerkennung der anderen gewinnen können“ (L. Krappmann zitiert nach Kraus, 2000, S.17)

Für diese Identität gilt es vor allem im Jugendalter den Grund zu legen.

### Identität als Entwicklungsaufgaben im Jugendalter

Während des Jugendalters haben die Jugendlichen verschiedene Entwicklungsaufgaben zu lösen, deren Verschiedenheit und zeitliche Unterschiedlichkeit die ganze Spannung und Dynamik dieser Altersperiode ausdrücken. Diese startet dynamisch mit Beginn der körperlichen und psychosexuellen Entwicklung mit 10-12

A brief overview of the individual development tasks in adolescence:

- Finding occupational identity: finding an occupation (interest/goals/abilities), training and beginning my career.
- „Consumer“ identity: dealing with available offers, publicity and money.
- Becoming aware of and accepting my body.
- Finding the way into my sexual role: intimacy, sexuality, bonding.
- Detachment from my parents.
- Constructing my own system of values and faith: while I had more or less adopted parental values during childhood, the task now is to acquire my own.
- Media competence.

In all of these developments, these questions arise: “Who should I be?” – “Who do I want to be?” – “Who can I be?”

Answers to these are certainly supplied by five sources of information, but in a relatively non-uniform or even contradictory manner, which makes finding one's identity more difficult:

1. Direct attribution of characteristics by other persons.
2. Indirect attribution: I draw conclusions from the behaviour of others, conclusions about how they assess and evaluate me.
3. Self-attribution by comparing with others.
4. Self-attribution by observing myself.
5. Self-attribution by reflecting on myself.

There are various solutions to the task of finding one's identity (from James E. Marcia, as represented primarily by Kraus, 2000, pp. 34ff) in that area of construction and tension involving private, social and ideal self-images:

- Acquired IDENTITY: I did not simply take over my identity, but tried out (explored) various alternatives and finally decided on a certain choice (inner commitment).
- Accepting or taking over an IDENTITY: no exploration, but voluntary acceptance of social or parental guidelines, in each case with inner commitment.

Jahren und findet ihren Abschluss mit der vollzogenen Ablösung von den Eltern, bzw. der abgeschlossenen beruflichen Identitätsfindung zwischen 20 und 26 Jahren.

Die einzelnen Entwicklungsaufgaben im Jugendalter im kurzen Überblick:

- Berufliche Identitätsfindung.: Berufsfindung (Interessen / Ziele / Fähigkeiten), Ausbildung und Beginn einer beruflichen Karriere
- „Konsumenten“-Identität: Umgang mit Angebot, Werbung und Geld
- Bewusstwerdung und Akzeptieren des eigenen Körpers
- Hineinfinden in die Geschlechterrolle: Intimität, Sexualität, Bindung
- Ablösung von den Eltern
- Aufbau eines eigenen Werte- und Glaubenssystems: Hat man in der Kindheit die elterlichen Werte mehr oder weniger übernommen, besteht jetzt die Aufgabe des eigenen Erwerbs.
- Medienkompetenz

In allen diesen Entwicklungsaufgaben stellen sich die Fragen: „Wer soll ich sein?“ - „Wer will ich sein?“ - „Wer kann ich sein?“

Antworten darauf werden uns über fünf Informationsquellen durchaus geliefert werden, aber wenig einheitlich oder auch in widersprüchlicher Manier, was die Identitätsfindung erschwert:

1. Direkte Zuweisung von Eigenschaften durch andere Personen
2. Indirekte Zuweisung: Ich ziehe Schlüsse aus dem Verhalten anderer, Schlüsse, wie sie mich einschätzen und bewerten.
3. Selbstzuweisung durch Vergleich mit anderen
4. Selbstzuweisung durch Eigenbeobachtung
5. Selbstzuweisung durch Nachdenken über mich selbst

Die Identitätsfindungsaufgabe kann unterschiedlich gelöst werden (nach James E. Marcia, Darstellung v.a. nach Kraus, 2000, S.34ff), im Konstruktions- und Spannungsfeld von privaten, sozialen und idealen Selbstbildern:

These two positive identity solutions contrast with two dubious ones:

- Diffuse IDENTITY: no inner commitment was made, regardless of whether or not there was exploration.
- Moratorium: one is still in the middle of, or has become stuck in, ongoing explorations or commitments, all with a more or less vague character.

An acquired IDENTITY shows more creativity and risk-taking, whereas accepted IDENTITY shows more reliability, but both are healthy forms of identity. The diffuse form, in contrast, represents an incomplete or failed acquisition. In the moratorium, one is in the middle of the exploration phase, and this still emerging identity cannot yet function as a factor in inner stability.

Fundamentally, finding identity is and remains a lifelong process, or must at least be updated/adapted constantly in each new age phase, as described in Erik Erikson's well-known psychosocial identity concept.

The struggle for identity, for Erikson, is a permanent and central element in human life.

- Erworbene IDENTITÄT: Ich habe meine Identität nicht einfach übernommen, sondern verschiedene Alternativen ausprobiert (erkundet) und mich schließlich für einzelne entschieden (innere Verpflichtung).
- An- bzw. übernommene IDENTITÄT: Keine Erkundung, sondern gesellschaftliche oder elterliche Vorgaben wurden freiwillig übernommen, und auch mit einer jeweiligen inneren Verpflichtung.

Diesen beiden positiven Identitätslösungen stehen zwei fragwürdige gegenüber:

- Diffuse IDENTITÄT: Es kam zu keiner inneren Verpflichtung, gleichgültig ob eine Erkundung stattgefunden hat oder nicht.
- Moratorium: Man steckt noch oder ist stecken geblieben in aktuellen Erkundungen, Verpflichtungen, mehr oder weniger mit einem vagen Charakter.

Eine erworbene IDENTITÄT zeigt mehr Kreativität, Risikobereitschaft, angenommene IDENTITÄT mehr Zuverlässigkeit, aber beides sind gesunde Identitätsformen. Die diffuse Form dagegen stellt einen nicht abgeschlossenen oder misslungenen Erwerb dar. Im Moratorium befindet man sich mitten in der Phase der Erkundung und diese Identität im Werden kann noch nicht als innerer Stabilisierungsfaktor fungieren.

Grundsätzlich ist und bleibt die Identitätsfindung ein lebenslanger Prozess, bzw. muss immer wieder neu in den jeweiligen Altersphasen aktualisiert / angepasst werden, wie es in dem bekannten psychosozialen Identitätskonzept von Erik Erikson beschrieben wird.

Das Streben nach Identität ist für Erikson ein dauerhafter, wesentlicher Inhalt des menschlichen Lebens.

Age	Psychosocial crisis
First year	Trust vs. mistrust “I am safe”
2-3 years	Autonomy vs. shame, doubt “I have a right to be”
4-5 years	Initiative vs. guilt “I can pursue goals”
6 years to puberty	Industry/achievement vs. sense of inferiority “I can achieve something”
Adolescence	Identity and rejection vs. role confusion “I know who I am”
Early adulthood	Intimacy and solidarity vs. isolation “I risk intimate friendship”

Alter	psychosoziale Krisen
Erstes Jahr	Vertrauen vs. Misstrauen „Ich bin sicher“
2-3 Jahre	Autonomie vs. Scham, Zweifel „Ich darf sein“
4-5 Jahre	Initiative vs. Schuldgefühl „Ich kann Ziele verfolgen“



Middle adulthood	Generativity vs. stagnation and self-absorption “I learn how to live as We”
Late adulthood	Integrity vs. despair “I am ready to die gratefully”

### The modern Christian variant

Alongside five sources of information in finding identity mentioned above, in the Christian context the following provide complementary or more specific help:

1. The Bible as a source for attribution of characteristics of identity. As a rule, this happens on a general and not on an individual basis: we are taught who we are in Christ, and this applies to everyone who is a Christian. Their appropriation happens more by (cognitive) faith (and proclamation), experience is of secondary importance.

2. The prophetic word, what God is saying to me personally: “Who should I be? Who can I be?” In this context, the topic “calling” is of great interest: “Who should I be in God’s eyes?”

3. There is something we should distinguish from these: I call it Church Identity. My life in faith bears the stamp of church traditions, such as sacraments, liturgy and other church practices. Church Identity might initially appear to be something encountered in the Catholic or Orthodox churches. But some protestant churches can provide this as well. According to Marcia, this identity tends to belong to the accepted or taken-over identities.

According to some Christian authors, this specifically Christian information or revelation should be seen as providing more truth than the other five sources of information.

In studies of religious development – Fowler (1981), Tamminen (1993), Grom (2007) etc. – lifelong development of religious identity, in analogy to Erikson, was adopted. Fowler, for example, besides his own empirical investigations, draws on theories of cognitive and moral development. Corresponding to the age phases, he starts with phase I, the child’s first faith, and

6 Jahre bis Pubertät	Werksinn/Leistung vs. Minderwertigkeitsgefühl „Ich kann etwas leisten“
Adoleszens	Identität und Ablehnung vs. Identitätsdiffusion „Ich weiß wer ich bin“
Beginn des Erwachsenenalters	Intimität und Solidarität vs. Isolierung „ich wage das Du zu jemand anderem“
Mittleres Erwachsenenalter	Generativität vs. Stagnation und Selbstabsorption „ich lerne im Wir zu leben“
Spätes Erwachsenenalter	Integrität vs. Verzweiflung „Ich bin bereit, dankbar zu sterben“

### Die moderne christliche Variante

Neben, als Ergänzung oder als Spezifizierung der oben aufgeführten fünf Informationsquellen für die Identitätsfindung tritt im christlichen Umfeld:

- Die Bibel als Zuweisungsquelle für Identitätsmerkmale. Dies geschieht in der Regel auf allgemeiner und nicht auf individueller Basis: Wir werden belehrt, wer wir in Christus sind, und das gilt für jeden, der Christ ist.
- Die Aneignung geschieht mehr per (kognitivem) Glauben (und Proklamation), die Erfahrung ist nachgeordnet.
- Prophetisches Reden, was Gott mir persönlich sagt: „Wer soll ich sein? Wer kann ich sein?“. In diesem Zusammenhang findet das Thema „Berufung“ großes Interesse: Wer soll ich in Gottes Augen sein?
- Zu unterscheiden ist davon, was ich Church-Identity nenne: Mein Glaubensleben wird von den kirchlichen Traditionen geprägt, wie Sakramente, Liturgie und andere kirchliche Traditionen. Church-Identity ist auf den ersten Blick in der katholischen oder in den orthodoxen Kirchen anzutreffen. Aber auch manche protestantische Kirchen können diese vermitteln. Nach Marcia tendiert diese Identität mehr zu den übernommenen Identitäten.

ends with phase 6, “universal faith”.

In my opinion, all these models consider neither the development of faith resulting from a conversion experience in adult life nor the fact that purposeful, loving actions of a personal vis-à-vis acting through the Holy Spirit play a central role in all development. They therefore do not take account of the individual dynamisation of the general human capacity for faith. Nevertheless, all these models confirm that our faith develops, that this is related to our age phase and our overall development, and that our Christian identity will also change.

## 2. Post-modern understanding of identity: identity as construction and narrative

The post-modern position on identity distances itself from what has just been described: “an identity which requires a ‘good’ balance of subjective trust, interactive reflections and real experience in order to succeed can no longer be used, from the post-modern point of view, even as an ideal.” (Kraus, 2000, p. 17)

“Under postmodern conditions, persons exist in a constant process of construction and reconstruction ... Any reality of the self is replaced by reflective questioning, irony and finally a playful trying out of a constant succession of new realities.” (Gergen, quoted by Kraus, 2000, p. 28).

One speaks of patchwork identity, do-it-yourself existence, identity as a lifelong succession of projects, identity as situational management. Proponents of modern identity portray post-modern identity as a nightmare spectre: it knows no fear, no depth, no coherence, no continuity. The unity of the person, its coherence “... is therefore a form of self-representation and not an experience of an inner psychic reality” (Kraus, p. 919). The future is accordingly not the hope of further development, but rather an endangering and permanent stressing of one’s self-concept.

Identity as a construction requires a range of social resources, because constant social acceptance is a central stabilising factor. Individual shaping and creative skills are required in order to link and combine concepts with each other. Or a narrative identity: identity as comforting,

Folgt man manchen christlichen Autoren, soll diesen speziell christlichen Informationen bzw. Offenbarungen mehr Wahrheit zugesprochen werden als denen aus den anderen fünf Informationsquellen.

In den Studien über religiöse Entwicklung – Fowler (1981), Tamminen (1993), Grom (2007) etc. – wurde die lebenslange Entwicklung religiöser Identität in Anlehnung an Erikson aufgegriffen. Zum Beispiel orientiert sich Fowler neben seinen eigenen empirischen Untersuchungen an den Theorien zur kognitiven und moralischen Entwicklung. Der Altersentwicklung entsprechend beginnt er mit der Stufe 1, dem ersten Glauben des Kindes, und endet mit der Stufe 6, „universeller Glaube“.

Meiner Meinung nach berücksichtigen alle diese Modelle nicht, welche Glaubensentwicklung von einer Bekehrungserfahrung im Erwachsenenalter ausgeht und dass die bewussten, liebevollen Aktivitäten eines personalen göttlichen Gegenübers durch den Heiligen Geist eine zentrale Rolle bei aller Entwicklung spielen. Sie beziehen also die individuelle Dynamisierung des allgemeinen menschlichen Glaubensvermögens nicht mit ein. Dennoch bestätigen all diese Modelle, dass sich unser Glaube entwickelt und dass dies etwas mit unserem Lebensalter und unserer Gesamtentwicklung zu tun hat und sich auch unsere christliche Identität verändern wird.

## 1. Postmodernes Identitätsverständnis: Identität als Konstruktion und Erzählung

Die Postmoderne Position für Identität distanziert sich von der gerade geschilderten: „Eine Identität, die eine „gute“ Balance von subjektivem Vertrauen, interaktiven Spiegelungen und realen Erfahrungen zu ihrem Gelingen benötigt, ist aus postmoderner Perspektive nicht einmal mehr als Ideal zu gebrauchen.“ (Kraus, 2000, S. 17)

„Unter postmodernen Bedingungen existieren die Personen in einem ständigen Prozess der Konstruktion und Rekonstruktion ... Jede Realität des Selbst wird ersetzt durch reflexives Infrage stellen, Ironie und schließlich das spielerische Erproben immer neuer Realitäten“ (Gergen zitiert bei Kraus, 200, S.28).

Man spricht von einer Patchwork-Identity, Ba-

self-told stories.

“In the same measure as events are treated and perceived as narrative... they acquire the sense of a story. Events take on the reality of “a beginning”, “a climax”, “a low point”, “an end”, etc. Persons act out the events in such a way that they can place themselves and others in relation to each other... We thus live in a significant way through stories – both by telling them and by our own actions (Geren & Gergen 1998).” (Kraus, 2000, p. 170)

A helpful narrative needs the following essential characteristics if it is to appear credible:

- A meaningful end.
- Restriction to relevant events.
- A narrative ordering of events.
- The creation of causal connections.
- Boundary marks: showing the beginning and the end.

A post-modern Christian variant: testimony-identity

In certain church contacts, Christians commonly talk of their conversion experience, of who they were before, what has changed, and their experiences with God down all the years. In this situation, they are in danger of remaining silent on certain experiences, of suppressing them, or even no longer admitting their existence. The identity-creating narrative becomes an optimised story from the point of view of narrative therapy (see box).

In addition, a Christian patchwork and do-it-yourself identity is also possible: we can accept the existence alongside each other of consciously professing Christian partial identities and secular partial identities, all without feelings of guilt and without striving for coherence. A personal Christian identity outside the teaching framework of our/a church congregation is created (a do-it-yourself production).

In her discussion of James K. A. Smith (2010): Thinking in Tongues. Pentecostal Contributions to Christian Philosophy, Grand Rapids, Michigan: Wm. B. Eerdmans, in the eJournal Christian Psychology Around The World, 3-2013, Agnes May writes, “In chapter 3, ‘Storied Experiences’, Smith explains what an ‘affectionate, narrative epistemology’ is (pp. 48ff).

The human being does not find his way by

stelexistenz, Identität als lebenslange Abfolge von Projekten, Identität als situatives Management.

Vertreter der modernen Identität zeichnen ein Schreckgespenst der postmodernen Identität: Sie kenne keine Angst, noch Tiefe, noch Kohärenz, noch Kontinuität. Die Einheit der Person, ihre Kohärenz „... ist dann also eine Form der Selbst-Repräsentation und nicht eine innerpsychische Realerfahrung“ (Kraus, S.919)

Die Zukunft sei nicht Hoffnung auf Weiterentwicklung, sondern eher Gefährdung und permanenter Stress des Selbstentwurfs.

Identität als Konstruktion benötigt vielfältige soziale Ressourcen, weil andauernde soziale Anerkennung ein wesentlicher Stabilisierungsfaktor ist. Sie setzt individuelle Gestaltungskompetenz voraus und eine persönliche Kreativität, Entwürfe miteinander zu verknüpfen und zu kombinieren.

Oder eine narrative Identität: Identität als tröstende selbst erzählte Geschichten.

„In dem Maße, wie Ereignisse narrativ verhandelt und wahrgenommen werden, „... werden (sie) mit dem Sinne einer Geschichte aufgeladen. Ereignisse bekommen die Realität eines „Anfangs“, „eines Höhepunkts“, eines Tiefpunkts“, eines „Endes“ usw. Die Menschen agieren die Ereignisse in einer Weise aus, dass sie und andere sie auf eben diese Weise einordnen. ... So leben wir also auf signifikante Weise durch Geschichten – sowohl durch das Erzählen als auch durch das Handeln des Selbst(Geren & Gergen 1998).“ (Kraus 2000, S.170)

Eine hilfreiche Narration hat folgende notwendige Charakteristika, damit sie auch als glaubwürdig erscheint:

- Ein sinnstiftender Endpunkt
- Die Einengung auf relevante Ereignisse
- Die narrative Ordnung der Ereignisse
- Die Herstellung von Kausalverbindungen
- Grenzzeichen: Anfangs- und Endzeichen

### Eine postmoderne christliche Variante: Die Zeugnis-Identität

In bestimmten Gemeindekontexten erzählen Christen immer wieder ihr Bekehrungserlebnis, wer sie vorher waren und was sich verändert hat und ihre Erfahrungen mit Gott in all den Jahren. Dabei stehen sie in der Gefahr, bestimmte Erfahrungen zu verschweigen, zu ver-

thinking (p. 72). In Smith's view, 'a pentecostal epistemology is always a kind of aesthetic, an epistemic grammar which prefers aisthesis (experience) to noesis (intellection).' (pp. 80f). The path to knowledge is more like a dance than deduction (p. 82). It shows parallels with post-modern concepts which stand in opposition to the overemphasis on rationalism and universalism, and points to experiences, emotions, personal histories, embodiment and culture as important sources of knowledge.

Similarly, Pentecostals do not limit knowing to the logical or cognitive, but appreciate truth that is gained by personal experience and storytelling; for there is a deep knowledge in every personal certitude shared in testimonies: "I know that I know that I know." (p. 48)

Some points on narrative therapy which can all find application in Christian testimony-identity.

(From [www.muenchner-familien-kolleg.de/mfk-texte/mfkinfo\\_narrative\\_therapie.html](http://www.muenchner-familien-kolleg.de/mfk-texte/mfkinfo_narrative_therapie.html) of 30th July, 2003)

1. The person is never the problem, the problem is the problem."

Everyone has resources and previous experience of successfully tackling problems. Narrative therapy attempts to go deeper on these points: Which moments in a person's life determined the direction, which relationships and events? Which surprising stories of forgotten competences and heroism can be uncovered?

2. The fundamental experiences of life are stories. They organise the information on a person's life. Narrative therapy attempts to go deeper on these points:

What stories have been written, and in what manner, and how can they be rewritten?

3. There are central stories with which the individual formulates his identity and into which he also incorporates filtered new experiences. The stories filter reality like a lens, shape the perspectives in which the subject sees his past, present and future. Narrative therapy attempts to go deeper on these points:

How can the camera lens be "re-focused" so that the stories can be re-shaped?

4. As human beings, we are automatically "givers of meaning". This, too, is done with the help

drängen oder gar nicht mehr zuzulassen. Ihre identitätsstiftende Narration wird zu einer optimalen Story, aus Sicht der Narrative Therapie (siehe Kasten).

Eine christliche Patchwork- und Bastelidentität bietet sich außerdem an: Wir können das Nebeneinander von bewusst bekennenden christlichen Teilidentitäten und säkularen Teilidentitäten akzeptieren, ohne Schuldgefühle und Bemühungen zur Kohärenz. Eine persönliche christliche Identität außerhalb des Lehrrahmens unserer/einer Gemeinde entsteht (wird gebastelt).

Agnes May schreibt in ihrer Besprechung in eJournal Christian Psychology Around The World, 3-2013 von James K. A. Smith (2010): Thinking in Tongues. Pentecostal Contributions to Christian Philosophy, Grand Rapids, Michigan: Wm. B. Erdmans: „In Kapitel 3, „Storied Experiences“, erklärt Smith, was eine „affektive, erzählerische Epistemologie“ ist (S. 48ff). Er zeigt Parallelen zu postmodernen Konzepten, die der Überbetonung von Rationalismus und Universalismus entgegenstehen und auf Erfahrungen, Emotionen, persönliche Geschichten, Verkörperung, und Kultur als wichtiges Wissensmittel.

Der Mensch spürt seinen Weg nicht durch Denken (S. 72). Smith meint, dass „eine pentecostal Epistemology immer schon ist eine Art Ästhetik, eine epistemische Grammatik, die Ais-Thesis (Erfahrung) vor Noesis (Intellektion) bevorzugt.“ (S. 80f). Der Weg zum Wissen ist mehr wie ein Tanz als Deduktion (S. 82).

In ähnlicher Weise beschränken sich die Pfingstler nicht auf das logische oder kognitive Wissen, sondern schätzen die durch sie gewonnene Wahrheit als persönliche Erfahrung und Geschichtenerzählen; denn in jeder persönlichen Gewissheit, die in Zeugnissen geteilt wird, gibt es ein tiefes Wissen: „Ich weiß, dass ich weiß, dass ich weiß.“ (Smith, p 48)

Einige Informationen zu Narrativer Therapie, die sich alle in unserer christlichen Zeugnisidentität wieder finden lassen.

(nach [www.muenchner-familien-kolleg.de/mfktexte/mfkinfo\\_narrative\\_therapie.html](http://www.muenchner-familien-kolleg.de/mfktexte/mfkinfo_narrative_therapie.html) vom 30. 7. 03)

1. „Die Person ist nie das Problem, das Problem ist das Problem.“

of stories. Narrative attempts to go deeper on these points:

What stories which give meaning to the individual and his life can be “dug out”, how can they be understood and told differently?

5. Person and identity are constructed socially. Identity is a co-creation of both one’s relationship with other persons and the story of one’s own past and culture. Narrative therapy attempts to go deeper on these points:

To what extent does this constructed reality “fit” this person?

6. Only those experiences which are part of a “bigger story” will have a significant influence on how life is experienced. Narrative therapy attempts to go deeper on these points:

Which experiences in life, which possible choices, intentions, relationships were most important? What narrative can be created to interconnect the lives of persons (a group, system)?

7. The life of the individual is crossed by invisible storylines. These “unseen” storylines can exercise enormous power in shaping one’s personal life. Narrative therapy attempts to go deeper on these points:

Which “unseen” lines can be brought out into the light and reinforced? How do these interconnect significant experiences, intentions, influential relationships, “turning points”, valuable memories?

### 3. Agape identity

#### 3.1. I-Am

Dietrich Bonhoeffer (1906-1945) expressed these thoughts in his famous poem “Wer bin ich”, written in prison in June, 1944:

Who am I?  
Who am I? They often say to me  
    that I step out of my cell  
        easily and serenely and firmly  
            like a lord leaving his castle.  
Who am I? They often say to me  
    that I speak with my guards  
        freely and friendly and clearly,  
            as if I were in command  
Who am I? They also say to me  
    that I bear the days of misfortune  
        balanced, smiling and proud,  
            like one accustomed to victory.

Jeder hat Ressourcen und bereits Erfahrungen erfolgreicher Problembewältigung. Narrative Therapie versucht herauszuarbeiten: Welche Momente im Leben einer Person waren wegweisend, welche Beziehungen und Ereignisse? Welche überraschenden Geschichten über vergessene Kompetenzen und Heldenamt können entdeckt werden?

2. Die Basiserfahrungen des Lebens sind Geschichten. Sie organisieren die Information über das Leben einer Person. Narrative Therapie versucht herauszuarbeiten: Welche Geschichten wurden auf welche Art und Weise geschrieben und wie können sie neu geschrieben werden?

3. Es gibt zentrale Geschichten, mit denen der Einzelne seine Identität formuliert und in die er auch neue Erfahrungen filternd einbaut. Wie durch eine Linse filtern sie die Wirklichkeit, formen die Perspektiven, die der Betreffende über seine Vergangenheit, Gegenwart und Zukunft hat. Narrative Therapie versucht herauszuarbeiten: Wie kann die „Linse der Kamera re-fokussiert werden“, um dann die Geschichten neu zu gestalten?

4. Als Menschen sind wir unvermeidlich „Bedeutungsgeber“. Auch das geschieht mit Hilfe von Geschichten. Narrative Therapie versucht herauszuarbeiten: Welche Geschichten, die dem Einzelnen und seinem Leben Bedeutung geben, lassen sich „ausgraben“, wie lassen sie sich verstehen und anders erzählen?

5. Person und Identität werden sozial konstruiert. Identität wird sowohl durch die Beziehung mit anderen Menschen als auch durch die persönliche Geschichte der eigenen Vergangenheit und Kultur ko-kreiert. Narrative Therapie versucht herauszuarbeiten: Inwieweit „passt“ die so konstruierte Wirklichkeit für diese Person?

6. Nur diejenigen Erfahrungen, die Teil einer „größeren Geschichte“ sind, werden einen bedeutsamen Einfluss auf die gelebte Erfahrung haben. Narrative Therapie versucht herauszuarbeiten: Welche gelebten Erfahrungen, Wahlmöglichkeiten, Intentionen, Beziehungen waren am wichtigsten? Welche Handlung lässt sich aufbauen, die das Leben von Menschen (einer Gruppe, eines Systems) verbindet?

7. Das Leben von Menschen wird durch unsichtbare Geschichtslinien durchkreuzt. Diese „nicht gesehenen“ Geschichtslinien können

Am I really what others say about me?  
 Or am I only what I know about myself, restless,  
     yearning, sick, like a bird in a cage,  
         struggling for vital breath,  
             as if someone were throttling me,  
                 hungry for colours, for flowers,  
                     for the song of birds,  
                         thirsty for kind words, for personal closeness,  
                             trembling in anger over arbitrariness  
                                 and petty offences,  
                                     driven by expectations of great things,  
   impotently anxious about friends  
   infinitely far away,  
   tired and empty for praying, thinking, doing,  
   feeble and ready to say goodbye to it all?  
                                     Who am I? That person or the other?  
                                     Am I, then, this person today,  
   and another tomorrow?  
                                     Am I both at the same time?  
                                     A hypocrite in the eyes of others  
   And a contemptible,  
   whingeing weakling in my own eyes?  
 Or is what is left in me like a defeated army, with-  
     drawing in disorder in the face of utter victory?  
                                     Who am I?  
                                     Lonely questioning makes a mockery of me.  
                                     Whoever I may be, you know me, I am yours,  
   oh God!

Jesus lived out his relationship with the Father!  
 And this vis-à-vis of Jesus, his heavenly Father, revealed himself as identity in pure form: I am, the I-Am - or: I AM.  
 To the question, "Who are you?", God replies: "I am".  
 Jesus lived an open relational identity, in short: a dialogical identity.  
 The foundation was his participation in God's I AM. I am yours.  
 This foundation gave him the security to be completely open to involvement with others, to say „thou“ [see below on Buber, "I-Thou"], to invite into an intimate relationship.  
 Christian identity is accordingly an open identity which finds and realises itself in relationships and not in knowledge of oneself.  
 In practical terms, this means:

- risking living on the strength of the relationship with the Father, with the I-Am, the Eternal and Faithful, the Unchanging, who helps everyone who follows him.

eine enorme Macht beim Ausformen des persönlichen Lebens entfalten. Narrative Therapie versucht herauszuarbeiten: Welche „nicht geschehenen“ Linien können ans Licht gebracht und verstärkt werden? Welche bedeutungsvollen Erfahrungen, Absichten, einflussreichen Beziehungen, „Wendepunkte“, Erinnerungsschätze werden auf welche Art miteinander verbunden?

### 3. Die Agape-Identität

3.1. Ich-Bin Dietrich Bonhoeffer (1906-1945) schreibt in seinem berühmten Gedicht „Wer bin ich“, das er im Juni 1944 im Gefängnis geschrieben hat:

Wer bin ich?  
 Wer bin ich? Sie sagen mir oft,  
     ich träte aus meiner Zelle  
         gelassen und heiter und fest  
             wie ein Gutsherr aus seinem Schloß.  
             Wer bin ich? Sie sagen mir oft,  
             ich spräche mit meinen Bewachern  
                 frei und freundlich und klar,  
                     als hätte ich zu gebieten.  
             Wer bin ich? Sie sagen mir auch,  
             ich trüge die Tage des Unglücks  
                 gleichmütig, lächelnd und stolz,  
                     wie einer, der Siegen gewohnt ist.  
             Bin ich das wirklich, was andere von mir sagen?  
             Oder bin ich nur das, was ich selbst von mir weiß  
                 Unruhig, sehnsüchtig, krank,  
                     wie ein Vogel im Käfig,  
                         ringend nach Lebensatem,  
                             als würgte mir einer die Kehle,  
                                 hungernd nach Farben, nach Blumen,  
                                     nach Vogelstimmen,  
                                     dürstend nach guten Worten,  
                                     nach menschlicher Nähe,  
                                     zitternd vor Zorn über Willkür  
   und kleinlichste Kränkung,  
                                     umgetrieben vom Warten auf  
                                     große Dinge, Dinge,  
                                     ohnmächtig bangend um Freunde  
   in endloser Ferne,  
                                     müde und leer zum Beten,  
                                     zum Denken, zum Schaffen,  
                                     matt und bereit, von allem Abschied zu nehmen?  
                                     Wer bin ich? Der oder jener?  
                                     Bin ich denn heute dieser und morgen ein anderer?

- trusting that God takes care of those he calls, thus supplying them daily with what they need, including appreciation, effectiveness, goals.
- saying to I AM, “I am yours”.
- and risking addressing one’s neighbour, regardless of how close or distant the relationship is, as “Thou”!

We have to find our way towards seeing the significance of this position by approximations.

### 3.2. Approximation 1: I-Thou identity – dialogical identity

Martin Buber, the Jewish religious philosopher, maintains that the “I” is to be found in relationship. He distinguishes two different identities in two different forms of relationship:

- The I in the I-It, the other person is my object, and
- The I in the I-Thou, the other is not an object, but a “Thou” to whom I open myself, who I wish to understand, whom I encounter and also in whom I discover myself anew.

According to Martin Buber, an I-Thou encounter, characterised by avoiding projection, avoiding appearances, and by appreciating or becoming aware of the other person.

### 3.3. Approximation 2: ethical identity – commitment to the Face of the other

An even more radical description of finding the “I” is provided by the French philosopher Emmanuel Lévinas.

“A person becomes a person by hearing the other (the Face) giving an answer. His existence as a person is founded on the other.” (Formulated by Wenzler in his foreword to Levinas 1989, XIII)

From an interview with Levinas:

“What is the nature, then, of what you call <Face>? <Face> is surely – I don’t know if it is right to put it this way – a metaphor.

Certainly not what is visible.

Yes, but there is a difficulty nevertheless: we do of course always see a certain face, countenance...

No, that is not how I think of the Face.... <Face> – I have always described it this way – is nakedness, awkwardness.

So fundamentally...

Bin ich beides zugleich?

Vor Menschen ein Heuchler  
Und vor mir selbst ein verächtlich  
wehleidiger Schwächling?

Oder gleicht, was in mir noch ist,  
dem geschlagenen Heer,  
das in Unordnung weicht vor  
schon gewonnenem Sieg?

Wer bin ich? Einsames Fragen treibt mit mir Spott.

Wer ich auch bin, Du kennst mich, dein bin ich,  
o Gott!

Jesus lebte aus seiner Beziehung zum Vater!  
Und dieses Gegenüber Jesu, sein himmlischer Va-  
ter, offenbarte sich als die Identität schlechthin: Ich  
bin, der ich bin - oder: ICH BIN.

Auf die Frage: Wer bist du?, antwortete Gott: Ich  
bin.

Jesus lebte eine offene Beziehungsidentität, kurz  
eine dialogische Identität.

Grundlegend war sein Anteil am ICH BIN Got-  
tes. Dein bin ich.

Dieses Fundament sicherte ihn, sich ganz auf  
den anderen einlassen zu können, das „Du“ zu  
sagen.

Christliche Identität ist demnach eine offene  
Identität, die sich in Beziehungen findet und  
realisiert und nicht in einem Wissen über sich  
selbst.

Praktisch bedeutet das:

- Zu wagen, aus der Beziehung zum Vater, dem Ich-Bin, dem Ewigen und Treuen, dem Beständigen zu leben, der dem hilft, der ihm folgt.
- Zu vertrauen, dass Gott die Berufenen versorgt, ihnen also das täglich gibt, was sie brauchen, an Wertschätzung, an Wirk-  
mächtigkeit, an Zielen.
- Zum ICH BIN zu sagen: „Dein bin ich“
- und zum Nächsten, egal wie nahe oder ferne  
der andere zu mir steht, das „Du“ zu wagen!

Es ist nötig, dass wir uns an die Bedeutung die-  
ser Position Schritt um Schritt heranarbeiten.

### 3.2. Annäherung 1: Die Ich-Du-Identität - Dialogische Identität

Martin Buber, der jüdische Religionsphilosoph, behauptet, dass das Ich sich in der Beziehung findet. Er unterscheidet zwei verschiedene



Perhaps even nothing less than a deadly exposure.

... the attempt to name what cannot be named.

Yes. A perfectly simple system, the sense of poverty, awkwardness, of exposure to death, and at the same time – as I have repeatedly written – an imperative: <Thou shalt not kill me>, and <Thou shalt not leave me alone in my dying>.”

A new identity is formed:

“A decisive precondition for a person acquiring a new identity is that he can lose his identity. A person must have his identity torn away from him on the ontological level, the level of self-assertion, if he is to be clothed in a new identity and the dimension of ethics.” (Wenzler)

### 3.4. Agape identity

Extrapolated into our Christian reality space, these two approximations mean that:

It is in selfless love (agape) that my self takes place: “It is no longer I who live, but Christ who lives in me” (Gal. 2,20).

Which steps lead us there?

Personally, I think that, over the past decades, I have repeatedly prayed the following with my whole heart: ”Lord, make me more able to love,” but the decisive change of course – seen from today’s point of view – came as I listened to a lecture a couple of years ago on the following quotation from Blaise Pascal (1623 – 1662):

“All bodies, the heavens, the stars, the earth and the realm of nature are not as valuable as the least of the spirits, for the latter knows about all these and about himself, and the body knows of nothing. And all bodies and all spirits together, and all their works, not as valuable as the least stirring of love; for love belongs to an incomparably more elevated order.”

Since that lecture, I have seen with new clarity that everything depends only on love, that without love everything is nothing.

The wish to grow in love sends every person on an unrepeatable, unique and lifelong journey.

But what, then, is meant by love?

J. Splett reduces love to 2 determining elements: affirming the other as he is (“It is good that you are there”) and wishing to unite with him (“I would like to be with you”).

Expressed in more restrained terms, it is a mat-

Identitäten in zwei verschiedenen Beziehungsformen:

- Das Ich des Ich-Es, der andere ist mein Objekt- oder
- das Ich des Ich-Du, der andere ist kein Objekt, sondern ein Du, dem ich mich öffne, das ich verstehen will, dem ich begegne und darin auch mich selbst neu entdecke.

Nach Martin Buber ist eine Ich-Du-Begegnung geprägt vom Verzicht auf Auferlegung, vom Verzicht auf Scheinen und durch Innewerndung, bzw. durch die personale Vergegenwärtigung des anderen.

### 3.3. Annäherung 2: Eine ethische Identität - Hingabe an das Antlitz

Noch radikaler beschreibt der französische Philosoph Emmanuel Lévinas die Ich-Findung. „Zum Menschen wird der Mensch dadurch, dass er den Anderen hört (Das Antlitz) und ihm antwortet. Sein Menschsein ist begründet vom Anderen her.“ (So Wenzler in seinem Vorwort zu Levinas 1989, XIII)

Levinas im Interview:

„Wie verhält es sich nun mit dem, was Sie >Antlitz< nennen? >Antlitz< ist doch - ich weiß nicht, ob es richtig zu sagen ist - eine Metapher. Jedenfalls nicht das Gesehene.

Ja, aber es gibt trotzdem eine Schwierigkeit: Wir sehen ja immer ein bestimmtes Gesicht, Antlitz...

Nein, ich denke nicht so über das Antlitz....>Antlitz< - ich habe es immer so beschrieben - ist Nacktheit, Unbeholfenheit.

Also im Grunde...

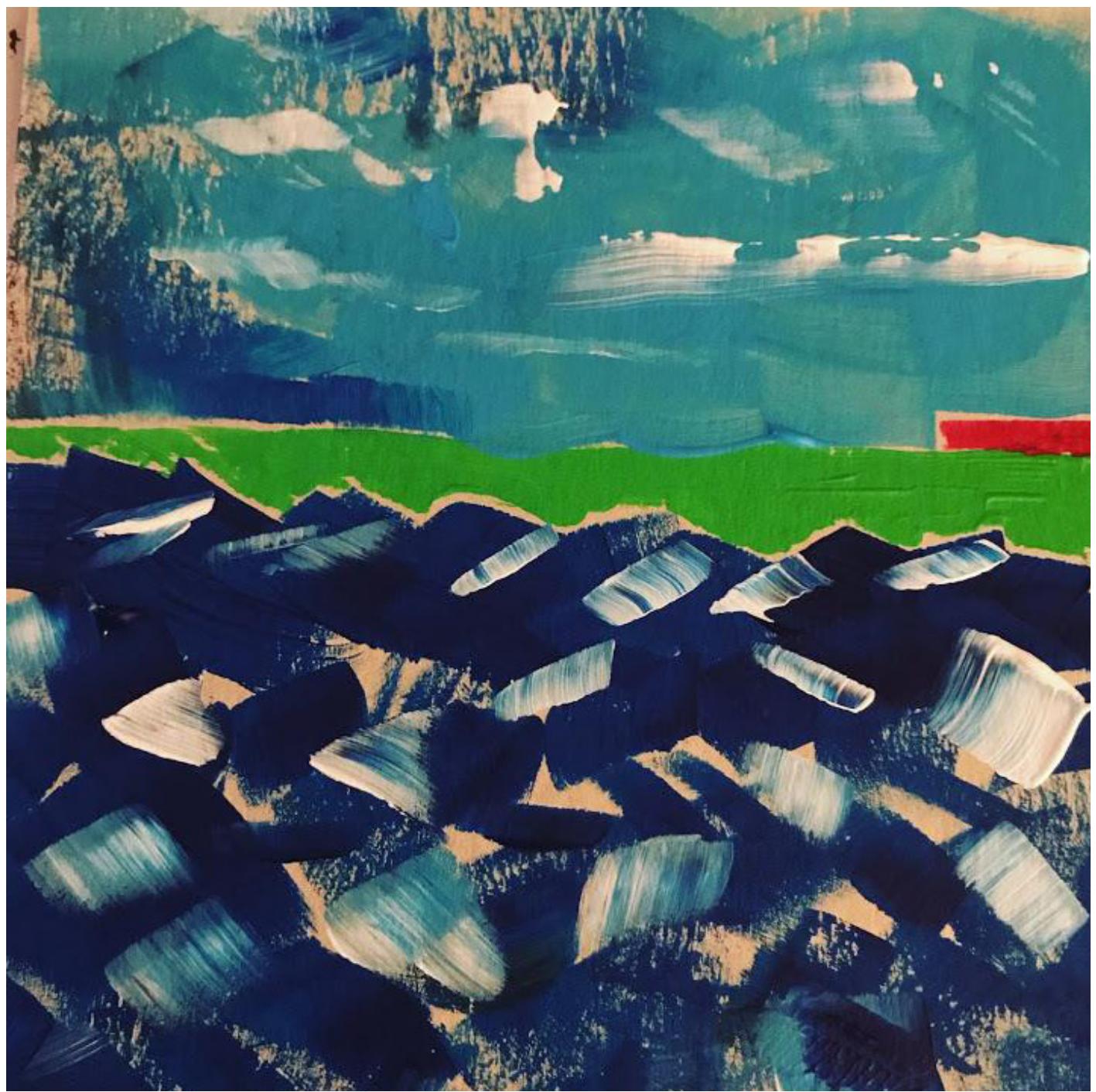
Velleicht auch eine direkte Exposition zum Tode.

...der Versuch, zu nennen, was nicht zu benennen ist.

Ja. Ein ganz einfaches System, dieser Sinn der Armut, der Unbeholfenheit, des dem Tode Ausgesetzteins, und zur selben Zeit - das habe ich immer wieder geschrieben - ein Imperativ: >Du sollst mich nicht töten<, und >Du sollst mich in meinem Sterben nicht alleine lassen<.“

Eine neue Identität formt sich:

“Eine entscheidende Bedingung dafür, dass der Mensch seine neue Identität gewinnt, ist



ter of being for-the-other and wishing to be with-the-other.

Here, love cannot be reduced to a feeling, but is a dynamic state of existence with the following challenges: \* I should love everyone! \* I should love first! \* I wish to unite myself with the cause of the other. This uniting presupposes and liberates essential Christian gifts, namely those of serving, of being merciful and comforting, of encouraging, of correcting and of saying a Healing No.

But: If I cannot be together, if the “life of the other” simply does not interest me – what happens then? Why do I not succeed in leaping across the gap to the other?

What holds me back? – Fear of a personal price to be paid, of being taken advantage of, projection, of being abandoned...

Where do I find the strength to “leap across the separating gap, to lose my own life?” –

From the way that Jesus was abandoned by God on the cross.

The place where this radical love for all begins is the cross of Jesus, which leads me to the God’s fatherly love.

On the cross, HE learned what it meant to be abandoned by God: “Eli, Eli, lama sabachthani” – My God, my God, why have you abandoned me?” (Mt. 27,46).

The power of lovelessness was broken! The veil which separated me from God’s love was torn apart.

And furthermore: “Father, forgive them, for they do not know what they are doing!” (Lk. 23, 34).

There, on the cross of Jesus, I receive the strength, and the healing begins, to enable me to love, so that I can go into painful processes voluntarily, overcome fears, do without protective mechanisms, and take the necessary steps, even as far as being ready to suffer. And it is on the cross that my love for HIM grows.

So God’s love is the starting point of love, receiving it is the beginning of loving. Until it returns to HIM.

3.5. Granular identity? Looking into the future  
In conclusion, let us look into the future, which will be a digital one.

At this moment, we are living at the start of a

die, dass er seine Identität verlieren kann. Dem Menschen muss seine Identität auf der ontologischen Ebene, der Ebene der Selbstbehauptung, entrissen werden, um ihn in der Dimension der Ethik mit einer neuen Identität zu bekleiden.” (Wenzler)

### 3.4. Die Agape-Identität

In unseren christlichen Wirklichkeitsraum hingedacht, bedeuten diese beiden Annäherungen:

In der selbstlosen Liebe (agape) ereignet sich mein Selbst: „Nicht mehr ich lebe, sondern Christus lebt in mir“ (Gal. 2,20!

Welche Schritte führen dorthin?

Ich persönlich denke, dass ich in den letzten Jahrzehnten immer wieder von ganzem Herzen gebetet habe: ”Herr, mache mich liebesfähiger”, aber eine besondere Erkenntnis stellte letztendlich - aus heutiger Perspektive - die entscheidende Weiche, als ich vor ein paar Jahren einen Vortrag über folgendes Zitat von Blaise Pascal (1623 – 1662) hörte:

„Alle Körper, das Firmament, die Sterne, die Erde und die Naturreiche zählen nicht so viel wie der kleinste der Geister, denn er weiß von alldem und von sich selbst, und der Körper von nichts. Und alle Körper und alle Geister zusammen und alle ihre Werke zählen nicht so viel wie die geringste Regung der Liebe; denn die Liebe gehört einer unvergleichlich erhabeneren Ordnung an.“

Von diesem Vortrag an war für mich neu klar, dass es nur noch auf die Liebe ankommt, dass ohne Liebe alles nichts ist.

In der Liebe wachsen zu wollen, schickt jeden Menschen auf einen einmaligen, einzigartigen und lebenslangen Weg.

Aber was meint nun Liebe?

J. Splett führt Liebe auf zwei Bestimmungsstücke zurück:

Den anderen im seinen So-sein bejahen („Es ist gut, dass es dich gibt“) und sich mit ihm vereinen wollen („Ich möchte mit dir zusammen sein.“)

Etwas zurückhaltender ausgedrückt, geht es um ein Für-den-anderen-Sein (Für-einander) und um ein Mit-dem-anderen-zusammen-sein Wollen (Mit-einander).

revolution. In the following thoughts, I refer to the German bestseller by the sociologist Christoph Kucklick, "Die Granulare Gesellschaft – wie das Digitale unsere Wirklichkeit auflöst" ["The granular society – how digitisation is dissolving our reality"].

Under the term granularity, IT scientists understand high resolution in data. Digitisation allows data on each one of us to be compiled and kept for long periods in quantities previously impossible. We no longer need to take our orientation from individual snapshots – as opposed to average values – or to trust our memories, which supply us with certain stories about ourselves. All previous identity concepts are there in high resolution!

The quantity of data on ourselves will also destroy any concept of unity, for we notice how many different patterns of behaviour, competences or emotional reactions we (and others as well) we can review with regards to ourselves in the course of the years – and all of this "noted" digitally every day – and find we are no longer able to fit all this together into a unified picture. When I look back on my childhood in the 1950s, there are only a few black/white photographs and no video or audio recordings. If, on the other hand, I consider my grandchildren, they will at some time be able to draw on complete video material on themselves, starting at birth and through all the months and years. What effect will this have on them?

One good piece of news about our digital future could be that the dissolution of a constant identity frees us from identity hypotheses about ourselves and opens a door to revealing in this regard a deep and heartfelt longing – one which even the digital world cannot destroy – a heartfelt longing for real encounters, for resonance, for the experience of love.

In this context, resonances are to be understood as another person taking a real interest in what interests me and accompanying me on this path by getting involved himself – even if only in conversation. Then it is no longer possible for longer knowledge about myself or about the other to control me, but now only the emphatic encounter, the courage to say "Thou".

Liebe lässt sich dabei nicht auf ein Gefühl reduzieren, sondern ist dynamisches Sein, mit folgenden Herausforderungen: \* Ich soll alle lieben! \* Ich soll als erster lieben! \* Ich möchte mich mit der Sache des Anderen eins machen. Sich Eins-Machen setzt wesentliche christliche Gaben frei und voraus, nämlich die des Dienens, des Mitleidens und Tröstens, des Ermittigens, des Ermahnens und des verbindenden Nein-Sagens.

Aber: Wenn ich nicht Zusammensein kann, wenn mich das „Leben des Anderen“ einfach nicht interessiert, was dann? Warum schaffe ich den Sprung zu ihm nicht?

Was hält mich: Angst zu kurz zu kommen, veréinnahmt zu werden, abgelehnt, verlassen zu werden, ...

Woher bekomme ich die Kraft „über das Trennende zu springen, mein Leben zu verlieren?“ Aus der Gottverlassenheit Jesu am Kreuz.

Der Ort, wo diese radikale Liebe für jeden beginnt, ist das Kreuz Jesu, das mich zur Vaterliebe Gottes führt.

Am Kreuz lernte ER die Gottverlassenheit kennen: „Eli, Eli, lama asabtani - Mein Gott, mein Gott, warum hast du mich verlassen?“ (Mt 27,46)

Die Macht der Lieblosigkeit war überwunden! Der Vorhang zerriss, der mich von der göttlichen Liebe trennte.

Und auch: „Vater vergib ihnen, denn sie wissen nicht, was sie tun!“ (Lk 23, 34)

Dort, am Kreuz Jesu, bekomme ich die Kraft und beginnt die Heilung zum Lieben, um in schmerzliche Prozesse einzutreten, Ängste zu besiegen, auf Schutzmechanismen zu verzichten und die notwendigen Schritte zu gehen, bis zur Bereitschaft zum Leiden. Und im Blick auf das Kreuz wächst auch die Liebe zu IHM.

Die Liebe Gottes ist also der Anfang der Liebe, sie zu empfangen, der Anfang des Liebens. Bis sie zu IHM zurückkommt.

### 3.5. Die granulare Identität? Ein Blick in die Zukunft

Werfen wir zum Schluss noch einen Blick in die Zukunft, die eine digitale sein wird.

Wir leben gerade am Anfang einer Revolution. Ich beziehe mich in diesen Überlegungen auf den deutschsprachigen Bestseller des Soziologen Christoph Kucklick, „Die Granulare Ge-

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sellschaft – wie das Digitale unsere Wirklichkeit auflöst“.

Computerwissenschaftler verstehen unter Granularität die Feinauflösung von Daten. Digitale Daten erlauben eine Datenmenge über jeden einzelnen von uns zusammenzustellen, über lange Zeiträume hinweg, wie es bisher nie möglich war. Wir brauchen uns nicht mehr an Momentaufnahmen - verglichen mit Durchschnittswerten - zu orientieren oder unserem Gedächtnis zu vertrauen, das uns bestimmte Geschichten über uns liefert. Feinauflösungen aller bisherigen Identitätskonzepte!

Die Datenmenge über uns selbst wird auch die Vorstellung von Einheit zerstören, denn wir merken, wie viele unterschiedliche Verhaltensweisen, Kompetenzen oder Gefühlsreaktionen wir (aber auch andere) über einen selbst im Laufe der Jahre – und das täglich digital „notiert“ – zusammenschauen können und dass es uns nicht mehr gelingt, das alles zu einem einheitlichen Bild zusammenzusetzen.

Wenn ich an meine Kindheit der Fünfzigerjahre zurückdenke, existieren davon nur noch wenige Schwarz-Weiß-Fotos und keinerlei Videoaufzeichnungen oder Tonaufnahmen. Betrachte ich dagegen meine Enkelkinder, dann werden sie einmal auf ein komplettes Videomaterial über sich selbst zurückgreifen können, von der Geburt an über alle Monate und Jahre hinweg. Was das wohl mit ihnen bewirkt?

Eine gute Botschaft unserer digitalen Zukunft könnte sein, dass die Auflösung einer konstanten Identität uns von Identitätshypothesen über uns selbst löst, den Weg frei macht, an dieser Stelle eine tiefe Herzenssehnsucht – die auch eine digitale Welt nicht zerstören kann –, eine Herzenssehnsucht zu zeigen, die Sehnsucht nach wirklicher Begegnung, nach Resonanz, nach erfahrener Liebe.

Resonanz soll hier als die Erfahrung verstanden werden, dass der andere sich wirklich für das interessiert, was mich interessiert, und sich mit mir auf einen gemeinsamen Weg begibt, indem er sich einbringt – auch wenn es nur im Gespräch ist.

Denn nicht mehr das Wissen über mich oder den anderen kann mich steuern, sondern nur noch die emphatische Begegnung, das Wagnis des Du.

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## Daniël Louw (South Africa)

# Comment to “Christian identity today”

### Identity and the contemporary quest for significance.

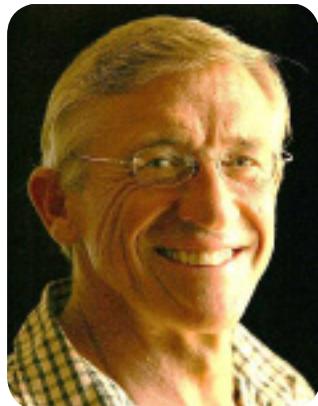
Existence and competence without transcendence?

The core anthropological question in all forms of pastoral encounters and counselling events is without doubt the intriguing question: “Who am I?” It is a boomerang question: How should one respond to the demands of the daily happenstances in life? Especially, within the quest for meaning and the existential yearning pertaining the meaning of suffering. Immediately the religious question surfaces: But how is God involved in the exposure of human beings to evil, frailty, sickness, misery and unforeseen disasters?

The article of Werner May on Christian Identity refers to identity as essentially an ontic phenomenon. The implication is that the human quest for identity (from the Latin ‘idem’) tries to articulate the humane fibres of life that guarantee a kind of constant factor, establishing continuity, sustainability, durable moral character, trustworthiness, fairness, justice, and human dignity. The critical question at stake is whether the search for constancy can be found merely in terms of personal competence and achievement or whether a transcendent factor is involved as well?

The presupposition in this kind of probing question is that identity wrestles with a desire, or need, for something greater than us. That what Emmanuel Levinas calls: Metaphysical desire (*désir métaphysique*) - the significant and relational quest for the ‘humane other’ as linked to the intriguing question: What is the source for humane, authentic being and responsible concern, despite different theoretical and disciplinary points of departure? The implication of a kind of meta-physical probing is that identity should be linked to the search for significance in life. The latter implies that one cannot avoid the notion of transcendence, even not in postmodernity. As the sociologist Peter Berger

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Former article:

<https://emcapp.ignis.de/8/#p=122>

pointed out: The questions where to and wherefore point to signals of transcendence.

Thomas Aquinas argued that life is framed by three constituencies, namely integrity (*integritas*), harmony (*consonanta*) and clarity (*claritas*). The implication is that the value of life comprises more than morality (the link between identity and ethics). Life is framed by a spiritual realm – the transcendent realm and the aesthetic dimension of human existence. Besides the fact that identity is a process and qualitative category, identity is constantly shaped by, and established within the dynamics of relational complexities and intercultural contexts. And it is exactly within the complexity of real-life settings (the existential realities like anxiety, guilt, despair, loneliness, anger, greed and exploitation) that the search for identity is challenged by the irregularity of paradox. There is in fact no relational, developmental and educational solution to the complexity of identity. If one can assume that the Christian faith is intrinsically a wrestling with paradox (living the painful contradictions without artificial, positivistic answers and solutions), that a Christian reframing of identity can add meaning to the

discourse on human and personal identity.

If identity is merely a personal concept, a psychological issue determined by intra-psychic factors (developmental dimension); a social phenomenon, structured by inter-human communication, or contextual categories as shaped by tradition and custom, identity becomes totally dependent on intra-human capacity. However, in a Christian approach, ‘more’ is at stake. This ‘more’ refers to the spiritual realm of life as embedded in philosophical convictions and belief systems: Spirituality as determined by one’s eventual goal in life (commitments and teleology), meaning (logos - Victor Frankl) and religious frameworks pertaining the ultimate in life.

It is in this regard, that the article argues that identity within a Christian, inclusive paradigm, and the quest for an integral model that promo-

tes wholeness, the notions of calling and vocation become paramount. In this regard, religious coherence can be qualified by an agapé-identity (unconditional and sacrificial love) as exemplified by the notion of a ‘suffering God’ (theopaschitic dimension of the *passio Dei*).

As Ludwig Feuerbach aptly remarked in *Das Wesen des Christentums*: God is not as an abstract concept (pure action), but a Deity with a heart (God as pure passion). To this passion of God one can add the notion of and ‘empowering God’ – Christ as vindicated by the resurrection and the power of the Holy Spirit. Paul qualifies this identity in terms of the hope category of ‘*parrhesia*’: Boldness of being and speech – the resilience of the charisma of the Holy Spirit (the inhabitanional presence of the presencing God within human embodiment by means of the gifts of the Spirit).

**Ulla Dahlen (Finland)**

## **Identity as the Father's beloved: Functioning from rest amidst pressure**

Ulla Dahlen is from a small town in Finland. Her educational background includes an MA in Counseling (Columbia International University, SC) and a PhD in Counselor Education and Supervision (Regent University, VA). While she lived and studied in the United States for over seven years, she worked and did clinical counseling internships at Christian Counseling Centers, at a local Church as well as a one year internship at a city hospital. Currently Ulla lives in Finland with her husband David. There she teaches counseling courses at Iso Kirja College and offers counseling workshops for local churches. In addition, Ulla and David serve part-time with a Mission Organization, Fida International. Ulla's responsibilities include member care for missionaries as well as teaching, training and consultation, mainly in various countries in Asia. In her free time Ulla enjoys reading, writing and spending time in the nature with David.

**Ulla Dahlen**

## **Identiteetti Isän rakkaana lapsena: levosta toimiminen paineen keskellä**



Ulla Dahlen on kotoisin pienestä suomalaisesta maaseutukylästä. Hänen koulutustaustansa sisältää muun muassa maisterin tutkinnon terapeuttisesta sielunhoidosta (MA in Counseling, Columbia International University, SC) ja tohtorin tutkinnon terapeuttisen sielunhoidon koulutuksesta ja työnohjauksesta (PhD in Counselor Education and Supervision (Regent University, VA). Asuessaan ja opiskellessaan Yhdysvalloissa reilun seitsemän vuoden ajan, Ulla työskenteli ja suoritti terapeutin työharjoitteluja (Clinical counseling internships) kahdessa eri kristillisessä terapiakeskuksessa, paikallisessa seurakunnassa, sekä yhden vuoden ajan sairaalassa Columbiassa, suljetulla osastolla ryhmäterapian ohjausta avustaen. Tällä hetkellä Ulla asuu Suomessa aviomiehensä Davidin kanssa. Hän opettaa terapeutisen sielunhoidon kursseja IK-Opistossa ja tarjoaa terapeutisen sielunhoidon seminaareja paikallisille seurakunnille. Lisäksi Ulla ja David palvelevat osa-aikaisesti yhteistyössä Lähety - ja kehitysyhteistyöjärjestö Fida Internationalin kanssa. Ullan vastuualueisiin kuuluu lähettilien hyvinvoinnin kehittäminen, koordinointi ja sielunhoitoterapia tarvittaessa. Hän myös opettaa, kouluttaa ja konsultoi terapeutisen sielunhoidon merkeissä lähinnä Aasian alueella. Vapaa-aikanaan Ulla nauttii lukemisesta, kirjoittamisesta ja luonnossa liikkumisesta Davidin kanssa.

“You are my beloved child!”

These words carry a message of belonging, security and delight. The father’s heart, filled with joy

and affection, utters the words each person on planet earth longs to hear. Personalizing the meaning,

“I am the beloved child of my father.”

These words rang in the ears of Christ, as He stepped out of the river Jordan. The heaven had opened. The Father had spoken. Before one single miracle, message or manifestation, the Son was reminded of where His identity rested and who He was: His Father’s beloved Son (Lk.3:22).

### The father attachment

In the Garden of Eden, the triune God created human beings in His image, for secure attachments.

Nothing hindered the knowing, experience and identity of being God’s beloved. The state of nakedness had no undertone of shame before God or each other (Gen.2:25).

Sin changed the script. Love turned into fear, freedom into shame-bondage and service into guilt-based performance. The identity and reality of being the heavenly Father’s beloved became marred, as man was banished from the Garden.

In the blinking of an eye, secure relational attachments were changed: Into anxious ones who look for others to make them feel safe and yet fear abandonment; into fearful ones who feel unloved, vulnerable and lack self-confidence; and into avoidant ones who self-reliantly withdraw from intimacy and are unwilling to express their emotional needs (Clinton & Straub, 2010). Such attachment patterns are also mirrored in our father-relationships.

Instead of ringing the tone of belonging, security and delight, the word ‘father’ too often communicates a message of distance and even disapproval. Floyd McClung, who has devoted his life to work with wounded people from Afghanistan to Amsterdam’s red-light district, has seen the powerful impact of how a father-wound affects attachment with the Father God. He states,

“God reveals himself in the Bible as a gentle, forgiving Father, desiring to be intimately

“Sinä olet minun rakas lapseni!”

Näistä sanoista huokuu yhteen kuuluminen, turvallisuus ja ilo. Isän sydän, täynnä iloa ja rakkautta,

muovailee sanat, jotka jokainen haluaisi kuulla. Sanoman henkilökohtainen merkitys viestittää, “Olen isäni rakas lapsi.”

Nämä sanat kaikuivat Kristuksen korvissa, kun hän nousi Jordan-joesta kasteen jälkeen. Taivas oli auennut. Isä oli puhunut. Ennen kuin Poika oli tehnyt yhtään ihmettä, saarnannut

ainoatakaan saarnaa, tai manifestoinut taivaallista voimaansa, häntä muistutettiin siitä, kuka hän oli

ja missä hänen identiteettinsä lepäsi: hän oli Isän rakas Poika (Luuk.3:22).

Kiintymyssuhde taivaallisen Isän kanssa Eedenin paratiisissa kolmijteinen Jumala loi ihmisen omaksi kuvakseen, ja sen myötä turvalliseen

suhteeseen toisen ihmisen ja Jumalan kanssa. Ihminen koki olevansa Isän luomistyö. Alastomuuden

olotila ei sisältänyt häpeän tunnetta Jumalan tai toisen ihmisen läsnäolossa (1.Moos.2:25).

Synti muutti alkuperäisen käsikirjoituksen. Rakkaus vaihtui peloksi, vapaus häpeän siteeksi ja palvelu syyllisyyteen pohjautuvaksi suorittamiseksi. Identiteetti taivaallisen Isän rakkaana lapsena turmeltui. Ihminen karkottettiin paratiisista.

Turvalliset kiintymyssuhheet muuttuvat silmäräpäksessä. Ahdistunut ihminen etsii toisista turvaa ja samalla pelkää hylkäämistä. Itseluottamuksen puutetta kokeva pelokas ihminen kokee itsensä haavoitetuksi, ei rakastetuksi. Välttävä ihminen luottaa vain itseensä ja vetäytyy intiimistä läheisyydestä eikä pue omia tunteitaan ja tarpeitaan sanoiksi (Clinton & Straub, 2010). Moiset kiintymyssuhdeavaat kuvastuvat myös isäsuhteessa.

Sana ‘isä’ ei välittämättä kuvasta yhteenkuuluvutta, turvallisuutta ja iloa. Liian usein se viestittää kaukaisesta suhteesta, josta puuttui hyväksyntää. Floyd McClung, joka on tehnyt elämäntyönsä haavoittuneiden ihmisten parissa Afganistanista Amsterdamin punaisten lyhyjen alueelle, on työssään nähty, kuinka syyvästi isähaava vaikuttaa kiintymyssuhdeeseen Isä Jumalan kanssa. Hän kuvalee näkemäänsä seuraavasti,

involved with each and every detail of our lives... However, every person seems to have a different idea of what God is like, because they unconsciously tend to attach feelings and impressions that they have of their own earthly father and other authority figures to their concept of their heavenly Father. Good experiences bring us closer to knowing and understanding God, just as bad experiences create distorted pictures of our Father's love for us." (McClung, p.22)

Research echoes McClung's words. Relationship with parents, caregivers and significant others affect the foundation of attachment patterns (Clinton & Straub, 2010). Depending on what such early relationships looked like, the learned attachment style influences relational patterns with the heavenly Father. Past experiences taint His true colors and character. While God made man in His image (Gen.1:26-27), man looks at God through a fallen human lens and makes Him in the image of another human being. God's Fatherly characteristics are seen through those of our human fathers, parents, pastors, leaders and significant others.

Having studied atheists extensively, Paul Vitz found one common denominator among them: A poor or nonexistent father-relationship. As also suggested decades ago by Sigmund Freud, it is difficult for a child with an absent earthly father to find meaning in a heavenly father relationship (Vitz in Clinton, p.133). The cycle of broken attachments mercilessly affects man's relationship with God.

Most people have the tendency to want to earn God's love. Yet, as seen in the parable of the prodigal son (Lk.15), the father's love does not reflect the older or younger son's behavior, but only his perfect and unconditional love. While humans may try to earn the loving attachment of the Father God, performance does not increase or decrease His love for us (Benner, 2003). Attachment with the heavenly Father is not grounded on effort or performance but on His character.

The effort to earn God's love and thereby prove ourselves through performance is deeply rooted in us for a reason. After all, that was the devil's

"Jumala ilmoittaa itsensä Raamatussa hellänä, anteeksiantavaisena Isänä, joka haluaa olla läheisessä kanssakäymisessä arjessamme, sen jokaisessa yksityiskohdassa... On kuitenkin todettava, että jokaisella ihmisellä vaikuttaa olevan erilainen näkemys siitä, millainen Jumala on, koska he alitajuisesti yhdistävät tunteita ja mielikuvia omasta isästäään ja muista auktoriteeteista kuvaansa Jumalasta taivaallisena Isänä. Hyvät kokemukset tuovat meidät lähempään tietoisuuteen ja ymmärrykseen Jumalasta, kun taas huonot kokemukset luovat väärstyneen kuvan Jumalan Isän rakkaudesta meitä kohtaan." (McClung, p.22)

Tutkimustyö yhtyy McClungin sanoihin. Suhheetteet vanhempien, huoltajien ja muiden merkityksellisten aikuisten kanssa vaikuttavat kiintymyssuhdeisiin perustavaa laatua olevalla tavalla

(Clinton & Straub, 2010). Varhaisista ihmisiin suhteista riippuen, opitut kiintymyssuhdeemme värittää suhdettamme taivaalliseen Isään. Kokemuksemme vääristää hänen todellista luonnettaan ja olemustaan. Siinä, missä Jumala loi ihmisen omaksi kuvakseen (1.Moos.1:26-27),

ihminen katsoo Jumalaa oman langenneen linssinsä lävitse ja luo Jumalan ihmisen kuvaksi. Jumalan isällinen olemus nähdään maallisten isien, vanhempien, pastoreiden, johtajien ja muiden merkityksellisten aikuisten varjossa.

Paul Vitz, joka on tehnyt laajaa tutkimustyötä ateisteista, löysi yhden yhteisen tekijän muiden joukossa: heikon tai täysin olemattoman isäsuhteen. Sigmund Freud mainitsi vuosia sitten, kuinka vaikeaa lapselle, jonka isä ei ole ollut läsnä, on nähdä taivaallisen Isä-suhteen merkitys (Vitz in Clinton, p.133). Haavoittuneiden kiintymyssuhdeiden kierre vaikuttaa armottomasti ihmisen kiintymyssuhdeeseen Jumalan kanssa.

Suurella osalla ihmisiä on taipumus yrittää ansaita Jumalan rakkauden. Ja kuitenkin, kuten nähdään tuhlaajapoikavertauksessa (Luuk.15), isän rakkaus ei heiasta kumman kaan pojaa

käyttäytymistä, vaan ainoastaan hänen täydelistä ja ehdotonta rakkauttaan. Siinä missä ihmiset

yrittävät ansaita rakkaudellista kiintymyssuhdetta Isä Jumalan kanssa, suorittaminen ei kui-

most consistent temptation for the Beloved of God.

### **“Prove yourself!”: Identity under pressure**

The devil wasted no time in his attempt to strike a blow to the core identity of Christ. The very first temptation in the wilderness aimed to provoke the Son to do something; turn stones into bread; in order to prove that He was His Father’s Son (Mt.4:3). The tempter sought to entangle Christ to prove something that was already established. Jesus did not need to do one thing to substantiate His beloved identity. That was affirmed by the Father at the river Jordan. The late Henri Nouwen, one of the great spiritual writers of our day, and a Professor at Harvard and Yale Universities, believed that this affirmation by the Father was Jesus’ core experience. Nouwen writes,

“He [Jesus] was tempted to believe he was someone else: You are the one who can turn stone into bread. You are the one who can jump from the temple. You are the one who can make others bow to your power. Jesus said, “No, no, no. I am the Beloved from God.” I think his whole life is continually claiming that identity in the midst of everything. There are times in which he is praised, times when he is despised or rejected, but he keeps saying, Others will leave me alone, but my Father will not leave me alone. I am the beloved Son of God. I am the hope found in that identity.” (Nouwen, 1999, p.67)

Provoking Jesus to prove His identity by doing something continued to His final hours on earth. Even while hanging on the cross, the same temptation, in essence, echoed the darkened sky on Calvary. “If you are the Son of God, come down from the cross” (Mt.27:39-40). Do something to prove your identity!

Not unlike Christ, our identity is under the same sniper’s trigger finger. When our identity is not grounded on the truth, we attempt to feverishly work and perform in order to try to prove that we are the Father’s beloved. The President of the American Association of Christian Counselors (AACC), Tim Clinton, states,

“When our attachment to God is weak, strained, or nonexistent, we try to fill the hole in

tenkaan

lisää eikä vähennä hänen rakkauttaan ihmistä kohtaan (Benner, 2003). Kiintymyssuhde taivaallisen

Isän kanssa perustuu hänen luonteesensa, ei ihmisen yritykseen tai suoritukseen.

Yritys ansaita Jumalan rakkaus ja siten todistaa itsemme, arvomme, suorituksen

kautta, on syvästi juurutettu meihin. Ja syystä.

Olihan juuri tuo paholaisen asettama kiusaus keskeinen myös Jumalan rakkaan Pojan polulla.

“Todista itsesi!”: identiteetti paineen alla Paholainen ei hukannut aikaa yrityksessään saada Kristuksen identiteetti kyseenalaistettua. Ensimmäinen houkutus erämaassa oli suunnattu saamaan Jeesus kivien leiviksi muuttamisen kautta

todistamaan, että hän oli Isän rakas Poika (Matt.4:3). Kiusaaja yritti saada Jeesusta verkkoonsa

todistelemaan sellaista, joka oli jo julistettu todaksi. Jeesuksen ei tarvinnut tehdä mitään vahvistaakseen identiteettinsä Isän rakkaana poikana. Isä itse oli sen vahvistanut Jordanjoella.

Edesmennyt Henri Nouwen, yksi aikamme merkityksellisimmistä hengellisistä kirjailijoista, Harvardin ja Yalen Yliopistojen professori, uskoi Isän vakuutuksen olleen yksi Jeesuksen keskeisimmistä kokemuksista maan pällä. Nouwen kirjoittaa seuraavasti:

“Häntä [Jeesusta] houkuteltiin uskomaan, että hän oli joku toinen: Sinä olet hän, joka voi muuttaa kivet leiviksi. Sinä olet hän, joka pystyy hyppäämään temppelin harjalta alas. Sinä olet hän, joka saa toiset kumartamaan valtasi edessä. Jeesus puolestaan sanoi, “Ei, ei, ei. Minä olen Isä Jumalan rakas Poika.” Kaiken muun keskellä hän koko elämänsä ajan eli toteksi tuota identiteettiä. Aika ajoin häntä ylistettiin. Toisinaan häntä väheksyttiin tai hänet hylättiin. Hän aina muistutti itseään siitä, kuinka toiset hylkäävät minut, mutta Isä ei koskaan jätä minua yksin. Olen Isän rakas Poika. Minä olen toivo, joka kätkeytyy tuohon identiteettiin.” (Nouwen, 1999, p.67)

Yritys saada Jeesus todistamaan identiteettinsä tekemällä jotain jatkui hänen viimeisiin hetkiinsä maan pällä. Jopa ristillä riippuessa, tuo sama kiusaus kaikui Golgatan tumman taivaan yllä: “Jos sinä olet Jumalan Poika, astu

our hearts with other things... We are driven to please people to win a loving connection with them, but we always fear that we'll say or do something that will cause them to reject us." (Clinton & Straub: 214)

When we don't find a secure base for our identity in God-attachment, we attempt to prove our worth through self-effort. Mistaken belief such as I must succeed in order to be someone drives us to anxiety in our search for identity and meaning.

Our cultural and societal values add to the burden of performance. We are expected to succeed and keep busy in order to keep up with the Joneses; to acquire material goods and stand favorably in social class comparisons (Wikipedia). Such a "rat race" also takes its toll on our brain chemistry. While one role of the human brain is to produce natural tranquilizers, research indicates that stress, hurried lifestyle and a lack of rest among other things diminish their impact on human life (Hart, 1999; p.96-98). Artificial tranquilizers become the next best option for the hurried, weary and anxious life.

The pressure is on.

As with the proverbial frog that died in the slowly heated water pot, we may not even see the impact of increasing stress and pressure on our lives. Driven by the effort to prove something to someone, we all too often continue until we crash. The addictive tone of the temptation entices us in the game of proving ourselves, and henceforth our worth.

In spite of our best efforts, we cannot prove our identity through performance any more than children, by hard work and self-effort, can prove that they belong to their parents. A child born to a family has their name written in the family registry as a result of their birth, not work.

That is true for the children of God. Our identity is established through adoption, at the moment of new birth, and not on the basis of performance (Eph.1:5).

The Pharisees thrived on performance. They believed they had mastered God's commands and therefore had earned a special favor through their hard work. Blinded by their seeming success and pride, they felt the right to look down

alas ristiltä" (Matt.27:39-40). Tee jotain todistaaksesi identiteettisi!

Kristuksen tavoin, myös meidän identiteettimme on samaisen tarkka-ampujan tähtäimessä. Jos identiteettimme ei pohjaudu totuuteen, yrämme kuumeisesti tehdä ja suorittaa

jotain, todistaaksemme, että olemme taivaallisen Isän rakkaita lapsia. Amerikan Kristillisten Terapeuttisten sielunhoitajien Yhdistyksen Presidentti (American Association of Christian Counselors/ AACC), Tim Clinton, kirjoittaa, "Kun kiintymyssuhteemme Jumalan kanssa on heikko, kireä tai olematon, yrämme täyttää sydämemme tyhjiötä jollain muulla... Miellytämme toisia ihmisiä päästäänksemme rakkaudelleen yhteyteen heidän kanssaan. Samalla kuitenkin jatkuvasti pelkäämme, että teemme tai sanomme jotain, mikä saa heidät hylkäämään meidät." (Clinton & Straub: 214)

Kun identiteettimme ei ole perustettu turvaliselle kiintymyssuhteelle Jumalan kanssa, yrämme

todistaa arvomme teolla. Valheelliset uskomukset kuten "Minun täytyy onnistua elämässä, jotta

olisinkin jotain," ajaa meitä ahdistukseen etsiessämme identiteettiä ja elämän merkitystä.

Yhteiskunnalliset kulttuuriarvot vain lisäävät suorituspainetta. Meidän odotetaan onnistuvan ja pitävän itsemme kiireisinä, jotta olisimme yhtä vahvoilla kuin toiset. Tavoittelemme materiaa, jotta saisimme arvostusta ja näkyvyttä yhteiskunnallisessa vertailussa. Moinen noidankehä rasittaa myös aivojemme kemiaa. Vaikka aivomme tuottavat luonnollisia rauhoittajia

(natural tranquilizers), tutkimus on huomioinut, kuinka stressi, kiireinen elämänrytmä ja levon puute

muuan muassa minimoivat näiden vaikutusta (Hart, 1999; p.96-98). Niinpä kiireinen, väsynyt ja

ahdistunut elämä turvautuu keinotekoisiin rauhoittajiin.

Paine on todellista.

Kertomuksen sammakko kuoli hitaasti kuumentevässä vedessä, veden lopulta kiehuessa eikä osannut hypätä ajoissa pois. Me emme välttämättä tiedosta pikkuhiljaa lisääntyvästä painetta ja stressiä. Yritämme tekemisen kautta todistaa jotain, ja lopulta romahdamme. Kiusauk-

on those who had not so succeeded; those, who were broken, wounded and needy.

Then and now, such a performance-based life and spirituality leads to one destination: The loss of an authentic and wounded, needy and broken self. As the true self is hidden deeper under guilt, shame and fear, under the shadows of the fall, the formation of a false self begins.

### An identity theft: A false self

The one whose job description was to steal, kill and destroy (Jn.10:10), committed the first identity theft in the paradise. After all, the very first temptation in the history of mankind struck a chord at man's identity. The tempter promised something seemingly better than the perfection of paradise offered, for Adam and Eve to be like God (Gen.3:5).

To play god in our lives is at the heart of a false self. A false self runs on fear; fear of our true identity being revealed, and our weaknesses exploited. The fear of not performing enough and hence not being valued. And the fear that others are more competent, appraised and significant. Building strategies of self-protection naturally grows from the core of such fear (Mulholland, 2006).

As any role reversal between a parent and a child is damaging, so is the role reversal between the Creator and the creature. Relinquishing our identity as the Father's beloved in order to be our own god damages the trust-relationship a secure attachment offers.

David Benner, a distinguished Professor of psychology and spirituality powerfully describes the development of a false self as follows,

"At some point in childhood we all make the powerful discovery that we can manipulate the truth about ourselves. Initially it often takes the form of a simple lie – frequently a denial of having done something. But of more importance to the development of the false self is the discovery that our ability to hide isn't limited to what we say or don't say. We learn to pretend. We discover the art of packaging ourselves. While this might seem quite benign, the dark side of pretending is that what begins as a role becomes an identity (emphasis mine). Initially the masks we

sen puoleensavetävä voima kietoo meitä verkkoonsa, todistamaan arvoamme tekojen kautta. Parhaistakaan yrityksistä huolimatta emme voi todistaa lapsen identiteettämme suorittamisen kautta yhtään sen enempää, kuin maalliset lapsset kovan työn ja yrityksen kautta voisivat todistaa, että he kuuluvat omille vanhemmilleen. Perheeseen syntynyt lapsen nimi kirjoitetaan sukurekisteriin syntymän, ei työn ja yrityksen seurauksena. Samoin on Jumalan lapsen laita. Identiteetti perustuu adoptioon udestisyytymän, ei suorittamisen seurauksena (Ef.1:5).

Fariseusten elämä oli yhtä suorittamista. He uskoivat hallitsevansa täysin Jumalan käskyt, ja työnsä myötä saaneensa erityisen antion Jumalan edessä. Ylpeyden ja näennäisen onnistumisen sokaisemina he pitivät itseään muita parempana. Parempana heitä, jotka eivät olleet

näin onnistuneet, ja heitä, jotka olivat särkyneitä, haavoittuneita ja muutoin apua tarvitsevia. Silloin ja tänään suorittamiseen perustuva elämä ja hengellisyys johtaa yhteen päämääärään: haavoittuvan, apua tarvitsevan, särkyneen - aidon - minän kadottamiseen. Aidon

minän piiloutuessa syvemmälle syntiinlankeemukseen varjojen, syyllisyyden, häpeän ja pelon alle,

valheellinen minä alkaa nostaa päätään.

Identiteetti varaus: valheellinen minä

Sielujemme vihollisen työnkuva on varastaa, tappaa ja tuhota (Joh.10:10). Hän suoritti ensimmäisen

identiteettivarkauden paratiisissa. Historian ensimmäisen houkutuksen keskiössä oli ihmisen aito

identiteetti. Kiusaja lupasi joihakin näennäisesti parempaa, kuin paratiisin täydellisyys: Adamista ja

Eevasta voisi tulla Jumalan kaltaisia (1.Moos.3:5).

Valheellisen minän ytimessä on halu olla oman elämämme jumala. Pelko ylläpitää valheellista minäämme. Pelkäämme aidon oman itsemme ja sen myötä heikkoutemme paljastumista. Pelkäämme, että suorituksemme ei riitä, emmekä siten ole ihmisiä arvokkaita. Pelkäämme, että toiset ovat meitä osaavampia, arvostetumpia ja ihmisiä merkityksellisempiä. Pelon taustalla kyttee tarve suojella itseämme (Mulholland, 2006). Roolien vaihtuminen van-

adopt reflect how we want others to see us. Over time, however, they come to reflect how we want to see our self. But by this point we have thoroughly confused the mask and our actual experience. Our masks have become our reality, and we have become our lies.” (Benner, 2004, p.78)

Since the Garden of Eden, the false self has manifested itself as a lie-based and fearful self. While Adam and Eve hid behind a bush, we hide behind man-made masks, walls and other protective strategies. That day in the Garden of Eden,

“...humanity learned how to look over our shoulders, how to glance furtively, how to say one thing and mean another, how to hide fear, deceit, and shame behind a thin smile. That day we learned how to give the appearance we are someone other than who we actually are. And we've developed it into an art form!” (Thrall et al. p.19).

That day, in the Garden of Eden, we lost our true identity as the Father's beloved, and have been searching for alternative identities ever since. The tragedy is, that as a result of such fear-based mask-wearing, we have lost a sense of who we are. And we are feverishly trying to find ourselves through self-effort and proving to others that we are something.

Or someone.

Early personality theorists also developed their concept of a false self. Karen Horney, one of the most known psychoanalysts after Freud, studied anxiety and neurosis and pioneered in concepts such as idealized image (Horney, 1945). Karen Horney explains how true, realistic self and self-confidence are substituted to a self-built idealized image, and how that affects the person concerned. She states,

“As long as his [idealized] image remains real to him and is intact, he can feel significant, superior, and harmonious, in spite of the illusory nature of those feelings... But if he allows it to be undermined he is immediately threatened with the prospect of facing all his weaknesses, with no title to special claims... More terrifying still, he is faced with his con-

hemman

ja lapsen väillä on aina vahingollista. Samoin tapahtuu suhteessa Luojan ja luodun väillä. Kun päästämme irti identiteetistä Isän rakkaana lapsena voidaksemme olla oman elämämme jumala, vahingoittamme turvallista kiintymyssuhdetta hänen ja toisten ihmisten kanssa.

David Benner, tunnettu psykologian ja hengellisyyden professori, kuvaailee valheellisen minän kehittymistä seuraavasti: “Jossain vaiheessa lapsuuttamme teemme vaikuttavan löydön siitä tosiasta, että voimme manipuloiden väärennällä totuutta itsestämme. Aluksi tuo tapahtuu pienen valheen muodossa – monesti kiertään, että teimme jotain, jota ei olisi pitänyt tehdä. Valheellisen minän muovautumisessa oleellisempaa on kuitenkin löytö siitä, ettei kykymme piiloutua kosketa vain sitä, mitä sanomme tai jätämme sanomatta. Opimme näyttelemään, esittämään jotain mutta, mitä olemme todellisuudessa. Opimme taidon tuoda itseämme esille juuri sillä tavalla, jota haluamme. Vaikka tämä vaikuttaisikin viattomalta, näyttelemisen pimeä puoli on toinen: se, mikä alkoi viattomana roolina, muovautuu identiteetiksemme. Aluksi naamarit, joita pidämme, heiastavat kuvan meistä sellaisena, kuin haluamme toisten näkevän itsemme. Ajan myötä kuitenkin naamarimme alkavat heiastaa itseämme tavalla, jolla haluamme itse nähdä itsemme. Tässä vaiheessa olemme kadottaneet kuvan siitä, mikä on aito, oma itsemme ja koke-muksemme - ja mikä naamarimme. Naamareistamme on tullut todellisuus. Me olemme alkanneet elää omaa valhettamme.” (Benner, 2004, p.78)

Eedenin puutarhasta lähtien pelokkaana näyttävä minämme on pohjautunut valheeseen. Siinä missä Adam ja Eeva pilottelivat pensaan takana, me pilottelemme omien rakentamiemme naamareiden, muurien ja muiden suojelevien strategoiden takana. Tuona päivänä,

Eedenin puutarhassa,

“...ihmiskunta oppi, kuinka katsoa selkämme taa, kuinka katsoa välitellen, kuinka sanoa yhtä ja tarkoittaa toista, kuinka pilotella pelkoa, pettämistä ja häpeää mitään sanomattoman hymyn taa. Tuona päivänä opimme, kuinka esittää jotain toista, kuin todellisuudessa olemme. Ja



flicts and the hideous fear of being torn to pieces. That this may give him a chance of becoming a much better human being, worth more than all the glory of his idealized image, is a gospel he hears but that for a long time means nothing to him. It is a leap in the dark of which he is afraid." (Horney, p.109-110)

Whether we call the concept under discussion a false self or idealized image, it is built and maintained on a foundation of fear, and letting go of it is equally terrifying.

All such fear-based effort and searching only reminds us of the bulls eye the enemy of our souls managed to shoot at the core of our identity. Instead of living life as the Father's beloved, we are striving to be someone through performance. Robert Mulholland, a Professor of New Testament at Asbury Seminary, writes, "If our false self's identity is rooted in our performance, then our value must necessarily be rooted in how well we perform" (Mulholland, p.32). We react to pressures from around and within by dancing to the music of others, not to the authentic tune rising from deep within our heart. Fear becomes the central driving force in our function and life script.

From the Father's perspective, fear presents the starker contrast against the experience of a beloved child (Gal.4:4-7; 1.Jn.3:1, 4:18). Being the Father's beloved drives out all fear. Being the Father's beloved grounds us in the reality of our adoption as His child. Our family name has been changed by the Father's doing. In His sight, we are new creations (2.Cor.5:17). And He desires truth to our innermost being (Ps.51:6).

Even though surrendering to the Father's love may be the most frightening of steps for a heart harassed by anxious, fearful or avoidant attachment, once surrendering, our heart finds the heart of Christian spirituality: Perfect love (Benner, 2003). From such a place of surrender stems anew our identity as the beloved of the Father God.

### **Identity of the beloved**

In order to conceptualize, who the heavenly Father is, and hence begin the change and healing process, we must differentiate between the

me olemme oppineet käyttäytymään näin tilanteessa kuin tilanteessa!" (Thrall et al. p.19) Tuona päivänä Eedenin puutarhassa menetimme todellisen identiteettimme Isän rakkaina lapsina. Ja

olemme etsineet vaihtoehtoisia identiteettejä siitä lähtien. Mikä traagisinta, pelkoon perustuvien

naamareiden myötä menetämme käsityksen siitä, keitää olemme. Yritämme löytää itsemme suoritukseen perustuvan yrittämisen ja todistelun myötä sen suhteen, että mekin olemme jotain.

Tai joku.

Persoonallisuusteoreetikot kehittivät omia käsityksiään valheellisesta minästä. Eräs Freudin jälkeen tunnetuimpia psykoanalytikkoja, Karen Horney, tutki ahdistusta ja neuroosia. Hän

muun muassa kehitti käsitleen ihanteellinen minäkuva ("idealized image", Horney, 1945). Karen

Horneyn mukaan todellinen, totuuteen perustuva minä ja itseluottamus vaihdetaan itserakennettuun,

ihanteelliseen minäkuvaan. Horney kirjoittaa edellisen vaikutuksista seuraavasti,

"Niin kauan kuin ihmisen ihanteellinen minäkuva [idealized image] pysyy hänelle todelliseen, hän kokee itsensä tärkeäksi ja muita paremmaksi, harmoniseksi, siitäkin huolimatta, että tuntemukset perustuvat illusioon... Mutta hän välittömästi kokee itsensä uhatuksi, mikäli hänen kokemaansa tärkeyttä aliarvioidaan ja hän joutuu kasvotusten heikkoutensa kanssa... Mikä vielä kauhistuttavampaa, on se, että sisäisen konfliktin myötä hän pelkää hajoavansa palasiksi. Tuo kauhun kokemus antaa hänelle mahdollisuuden tulla paremmaksi, aidomaksi ja arvokkaammaksi kuin oma luomansa ihanteellinen minäkuva. Tuo kokemus on vapauttava sanoma, jota hän tarvitsee. Mutta se ei merkitse hänelle mitään. Se on hyppy pimeään tuntemattomaan, jota hän pelkää yli kaiken." (Horney, p.109-110)

Puhumme sitten valheellisesta minästä tai ihanteellisesta minäkuvasta, se on rakennettu ja sitä

ylläpidetään pelon vallalla. Ja siitä irti päästämisen on aivan yhtä kauhistuttavaa.

Pelkoon perustuva yrittäminen ja itsemme etsiminen muistuttaa meitä siitä, millaisen

nature and characteristics of the earthly caregivers/father and that of the heavenly Father. As a beginning step, a person could take a piece of paper and divide it in half. On each side, they could list appropriate characteristics of this comparison. It is critical to base the heavenly Father's profile on what He says about Himself, and not on what someone else has said or modeled about Him. Looking to Jesus, His words, attitudes, encounters and behavior, assists in the conceptualizing of who God is. Jesus, in His own words, came to reveal who God is, and those who saw Him, in essence, saw the Father (Jn.14:9).

Once the boundary between the influence of the earthly father and the Father God becomes clearer, a conscious choice may be made to focus on the true character of God, and not on the fractured mirrors that reflect a distorted image of who He is. Consequently, the truth will slowly begin to set the heart free to form a new, more secure attachment with God. As a result, we find afresh the identity of being His beloved.

While our identity as the Father's beloved is given to us as a gift at the new birth, appropriating such an identity involves a journey. Knowing our heavenly Father as He is, is deeply tied into knowing ourselves as we are. In the words of John Calvin, "There is no deep knowing of God without a deep knowing of self and no deep knowing of self without a deep knowing of God" (Calvin in Benner 2004, p.20).

The picture of the colored homes is probably most closely inspired by sterling Edwards, my teacher. Yet the diversity of colors was meant to recognize The diapers beauty of God's people. Henri Nouwen speaks much of the development of our identity as the Father's beloved. He conceptualized that identity to have both its origin and fulfilment in our life with the Spirit, where paradoxically we both are the beloved and become the beloved of the Father.

"Becoming the Beloved means letting the truth of our Belovedness become enfleshed in everything we think, say, or do." (Nouwen, 1992, p.45).

According to Nouwen, our identity as the beloved of God develops through four stages, mirroring Christ with the loaves of bread (Mk.6:41).

napakymppin sielujemme vihollinen ampui identiteettimme keskiöön. Emme elä elämäämme Isän

rakkaina lapsina, vaan suorittamisen myötä yritymme olla jotain muuta. Asbury Seminaarin Uuden

Testamentin professori Robert Mulholland kirjoittaa,

"Jos valheellisen minän identiteettimme perustuu suorittamiseen, meidän arvomme perustuu tuolloin siihen, kuinka hyvin suoritamme asioita." (Mulholland, p.32)

Reagoimme sekä sisäiseen että meitä ympäröivään paineeseen tanssimalla toisten soittamaa musiikkia, emme aitoa omasta sisimästämme nousevaa sävelmää. Pelosta tulee elämäämme ja toimintaamme keskeisesti motivoiva voima.

Taivaallisen Isän näkökulmasta pelko asettaa syvimmän mahdollisen vastakohdan lapseuden kokemukselle (Gal.4:4-7; 1.Joh.3:1, 4:18). Isän rakkaan lapsen todellisuus karkottaa kaiken pelon. Isän rakkaan lapsen todellisuus juuruttaa meidät adoption merkitykseen käytännössä.

Nimemme muutetaan Isän tahdosta. Olemme uusia luomuksia Hänen edessään (2.Kor.5:17). Isä

haluaa totuutta meistä salatuimpaan saakka (Ps.51:6).

Vaikka antautuminen Isän rakkauden syleilyyn vaikuttaisikin pelottavalta askeleelta, sen myötä ahdistunut, pelkäävä tai välttelevä ihminen löytää hengellisyden sydämen: täydellisen rakkauden (Benner, 2003). Tuosta antautumisesta kumpuaa tuoreena identiteettimme Isä Jumalan rakkaana lapsena.

Isän rakkaan lapsen identiteetti

Ymmärtääksemme kuka taivaallinen Isämme on, ja astuaksemme sen myötä muutoksen ja eheytyksen prosessiin, meidän tulee erottaa maallisten vanhempiemme/ isämme ja taivaallisen

Isämme erilaiset luonteen ja ominaisuudet. Ensimmäisenä askeleena voisimme ottaa paperiarokin ja

puolittaa sen kynällä. Arkin eri puollelle listaamme molemmille kuuluvia piirteitä heitä verraten.

Oleellista on, että taivaallisen Isän profili perustuu siihen, mitä hän on sanonut itsestään, eikä



Like the loaves, we are in the process of having been taken, blessed, broken and given to the world. As God's children, we have been chosen and taken from the world. We have been blessed with every spiritual blessing in Christ Jesus. We are being broken through various means of suffering and discipline, in the manner of God's people throughout history. And like our Savior, our lives are being given to the world, for the benefit of sharing our journey with others. Describing the identity of Jesus, Trevor Hudson states,

"Aware of his belovedness, Jesus sets forth to accomplish the will of his Father... Throughout his earthly ministry, Jesus finds his identity and confidence in his relationship with Abba Father... Jesus underlines how important it is for us to know who we are. Because of his inward assurance that he is the Beloved of God, he is consistently his own person, able to pour himself out in extravagant self-giving, and is finally free to lay his life down in complete self-surrender upon the cross... Not once throughout his life does he need to prove himself, win the approval of contemporaries or be involved in any manipulative power games. Knowing who he is, Jesus invests himself single-mindedly in the realization of his Father's kingdom vision for our broken world." (Hudson, p.26-27)

Functioning from the identity base of God's beloved frees us to serve. It frees us to give ourselves as a broken bread and poured out wine. It frees us to give and receive love, with open hands and heart.

In coming to see and experience ourselves as the beloved of God, we may need the help of others, such as Christian professionals. Director of the research institute at Biola University, Todd Hall, speaks of the meaning of the therapeutic attachment in the context of changing and healing attachment styles, with people and God:

"Much of the work of therapy involves preparing the way for a more explicit engagement with God. I believe God can and does work in the midst of these therapeutic attachments and uses them for his purposes." (Coe & Hall, p.340) A compassionate and loving Christian therapist can mirror the Father heart of God. The thera-

siihen, mitä joku toinen on hänestä sanonut tai esittänyt. Kun katsomme Jeesukseen, hänen sanoihinsa, asenteeseensa, kohtaamisiinsa ja käyttäytymiseensä, näemme Jumalan selkeämmin.

Jeesus tuli ilmoittamaan, kuka Jumala on. He, jotka näkevät hänet, näkevät Isän (Joh.14:9). Kun olemme selkeästi hahmottaneet maallisen ja taivaallisen Isämme vaikutuksen eroavaisuuden, voimme keskittyä Jumalan todellisiin luonteenpiirteisiin Isänä - emme särkyneisiin

peileihin, jotka heijastavat vääristyneen kuvan siitä, kuka Hän on. Tämän seurausena totuus alkaa

vapauttaa sydämemme muovaamaan uutta, vahvempaa kiintymyssuhdetta Jumalan kanssa. Näemme uudelleen, kuka olemme hänen rakkaanaan.

Identiteetti Isän rakkaana lapsena annetaan meille udestisyntymän lahjan myötä.

Tuon identiteetin sisäistäminen ja täysi omistaminen on kuitenkin oma matkansa. Taivaallisen Isän

tunteminen sellaisena kuin hän on, on syvästi yhteydessä siihen, että tunnemme itsemme sellaisena

kuin me olemme. John Calvin sanoi, "Ei ole olemassa syvä Jumalan tuntemista ilman syvä itsemme tuntemista, eikä syvä itsemme tuntemista ilman syvä Jumalan tuntemista." (Calvin in Benner 2004, p.20)

Henri Nouwen kirjoittaa siitä, kuinka identiteettimme Isän rakkaana lapseni kehitty.

Hänen käsityksensä mukaan identiteettimme alku ja täyttymys ovat sidoksissa elämäämme Pyhässä

Hengessä; elämään, jossa sekä olemme Isän rakas lapsi että jossa Isän rakkaan lapsen täyteys tulee

tapahtumaan.

"Isän rakkaan lapsen täyteys tapahtuu meissä, kun totuus lapseudestamme saa sijaa kaikessa mitä ajattellemme, sanomme tai teemme." (Nouwen, 1992, s.45)

Nouwenin mukaan identiteettimme Isä Jumalan rakkaana lapsena kehittyy vaiheittain heijastaen Kristusta hänen murttaessaan leivän (Mk.6:41). Leivän tavoin, me olemme prosessissa, jossa meidät on otettu, siunattu, murrettu ja jossa meidät annetaan maailmalle. Jumalan lapsina meidät on otettu maailmasta. Meitä on

peutic relationship provides a context for healing of attachment wounds and thus serves as a springboard for the identity development as the beloved of God. After all, the relationship between the client and therapist is repeatedly reported to be the most important healing aspect in the therapy process (Coe & Hall, 2010).

Growing in a more secure attachment with the heavenly Father has far-reaching consequences. In an empirical study, Todd Hall and his colleagues found strong support for secure individuals connecting with their spiritual communities with stronger ties than the other attachment styles did (Coe & Hall, p.247). A growingly secure attachment with the heavenly Father, together with more secure attachments with our fellow human beings, enable us to participate in a community of believers and in our world.

### **Practicing the beloved's identity**

On the river Jordan Jesus heard the voice of the Father amidst noise and commotion. During His life and ministry, Christ heard that familiar voice many times speaking to Him. Consequently, He only did and said what He heard from the Father (Jn.19-20, 30). He heard the voice that had called Him the Father's beloved, because He was listening. Jesus was not in a hurry in the midst of pressures and demands. He had heard that voice, and knew He was the beloved of His Father, no matter what.

Jesus had made it His practice to withdraw and listen to His Father's voice.

The identity of a false self is fueled by performance, which in turn is fueled by insecurity and fear of not measuring up. Jesus, on the other hand, did not perform according to people's needs and expectations. On one occasion, He left a village for another, while everyone was looking for Him and wanting Him to stay (Mk.1:35-38). On another occasion He deeply disappointed His friends because He did not come to help immediately despite their pleading (Jn.11). Jesus recognized the difference between what seemed urgent and what really was important from God's kingdom perspective (Hummel, p.22).

We can follow in such footsteps when our identity is rooted where His was. When we, too, live our lives from the core of being our Father's

siunattu kaikilla hengellisillä siunauskilla Kristuksessa Jeesuksessa. Meitä murretaan erinäisen kärsimyksen ja kurtituksen myötä, kuten Jumalan omat ovat kokeneet kautta historian. Ja Vapahtajamme tavoin, meidän elämämme annetaan maailmalle, jotta voimme jakaa yhteistä matkaa toisten kanssa.

Kuvalien Jeesuksen identiteettiä, Trevor Hudson kirjoittaa,

“Tietoisena rakkaan lapsen identiteetistään, Jeesus astuu täyttämään Isän tahdon... Maanpäällisen palvelutehtävänsä aikana Jeesus löytää identiteettinsä ja (itse)luottamuksensa suhteessa Abba Isän kanssa... Jeesus alleviivaa sitä, kuinka tähdellistä meille on tietää, keitää olemme. Koska Jeesuksella on sisäinen varmuus sii-tä, että hän on Isä Jumalan rakas, hän on jatkuvasti oma itsensä. Siten hän kykenee antamaan itsensä ylitse vuotavasti, lopulta antaen elämän-sä ristillä, ja näin täydellisesti antaen kaiken... Jeesuksen ei tarvitse kertaakaan yrittää todistaa itsensä, voittaa aikalaistensa hyväksyntä tai lähteä mukaan manipuloiviin valtataisteluihin. Tietäen kuka hän on, Jeesus päämääriteli toisesti investoi itsensä Isä Jumalan näkyyn taivasten valtakunnasta rikkoutuneen maailman hyväksi.” (Hudson, p.26-27)

Toiminta Isän rakkaan lapsen identiteetistä kä-sin vapauttaa meidät palvelemaan. Se vapauttaa meidät antamaan itsemme murretun leivän ja vuodatetun viinimaljan tavoin. Se vapauttaa meidät

antamaan ja vastaanottamaan rakkautta avo-imin käsin ja sydämin.

Jotta tulisimme näkemään ja kokemaan itsem-me Isän rakkaina lapsina, saatamme tarvita kristittyjen ammattilaisten apua. Biolan Yliopiston Tutkimusinstituutin johtaja Todd Hall kirjoittaa terapeutisen kiintymyssuhteen merkityksestä muutoksen ja eheytyksen matkalla Jumala- ja ihmissuhteissamme:

“Suuri osa [kristillisestä] terapiatyöstä kulmi-noituu siihen, että asiakasta valmistetaan sy-vempään kanssakäymiseen Jumalan kanssa. Uskon, että Jumala voi ja haluaa tehdä työtään terapeutisen kiintymyssuhteen keskellä, ja käyttää sitä omia tarkoitusperiaän varten.” (Coe & Hall, p.340)

Myötätuntoinen ja rakkaudellinen kristitty terapeutti heijastaa Isä Jumalan sydäntä. Tera-peuttisessa suhteessa kiintymyssuhdehaavat voivat alkaa

beloved. Otherwise we are tossed by opinions, moved by expectations and paralyzed by demands.

How do we practice the identity of being the Father's beloved in our daily lives?

We can first of all practice that identity by learning to pause, slow down and take time to listen to our hearts – and the Spirit of God within our hearts. Without pausing and listening, our boundaries become confused and we take on responsibilities that do not belong to us. Without pausing, we make decisions based on expectations and pressures, and not from a place of secure attachment and the core identity of being God's beloved.

One way to learn to listen more deeply and meaningfully, is to take a brief moment each morning, and commit our day and our life to God's care. With thankful hearts, we submit our agendas under His leadership and pray, that we might sense His presence each moment and reflect Him in each encounter with others. Likewise, we end our day by taking a few minutes in the evening and reflect how, during the day, we were aware of God's presence. We can also prayerfully evaluate where we perhaps rushed ahead of Him, giving way to pressures and demands around us; and how we can learn to listen to Him more fully (Foster & Smith, 2005).

Secondly, we practice our beloved identity by leaving space between activities, and not rushing through the day. We may take a brief moment between each task, and thank Him for His help during the task just finished as well as commit the next activity to Him. By doing that, we practice recalling God and His presence in our mind throughout the day. That, in turn, helps create breathing space between our tasks, and enables us to function from a deeper place of inner peace.

A Professor of Medical School, Richard Swenson, has studied for decades what he calls a life without margin (Swenson, 1992). A margin-less life leaves one in a state of fatigue, hurry and anxiety. A life with margin, with moments of pausing and reflecting, on the other hand increases their energy, state of calm and security (Swenson, p.13-14). A life with margin enables us to face the unexpected, when already under

eheytyä, ja sen myötä identiteetti Isä Jumalan rakkaana lapsena alkaa kehittyä. Onhan terapeutin ja asiakkaan välinen suhde kerta toisen sa jälkeen

todettu olevan kaikkein oleellisin ja hoitavin tekijä terapiaprosessissa (Coe & Hall, 2010).

Turvallisempaan kiintymyssuheteeseen kasvamisella suhteessa taivaalliseen Isään on kauaskantoisia seurausia. Tieteellisessä tutkimustyössään Todd Hall ja hänen kollegansa löysivät vahvemman yhteyden turvallisen kiintymyssuhteen omaavien ihmisten sitoutumisessa hengelliseen yhteisöön, kuin muilla eri kiintymyssuhteilla vaikuttava olevan (Coe & Hall, p.247). Kasvava, turvallinen kiintymyssuhde taivaallisen Isän kanssa, yhdessä turvallisempien kiintymyssuhteilta toisten ihmisten kanssa, mahdollistaa aidon mukanaolon uskovien yhteydessä ja maailmassa.

Isän rakkaan lapsen identiteetin harjoittaminen arjessa

Jordan-virralla kaiken muun hyörinän ja äänten keskellä, Jeesus kuuli Isän äänen. Palvelutehtävänsä aikana Jeesus usein kuuli tuon tutun äänen puhuvan hänelle. Sen seurausena hän teki ja sanoi vain mitä kuuli Isältä (Joh.19-20, 30). Jeesus kuuli äänen, joka oli kutsunut häntä rakkaaksi, koska hän kuunteli. Ulkoisen kiireen ja paineen keskellä Jeesuksella ei ollut kiire. Hän oli kuullut Isän äänen. Hän tiesi, että oli Isän rakas Poika, tapahtuipa ympärillä mitä tahan sa. Jeesus oli ottanut tavakseen vetäytynä yksinäisyteen kuuntelemaan tuota rakasta ääntä.

Valheellinen identiteetti perustuu suorittamisen, mikä puolestaan perustuu omaan epävarmuuteen ja pelkoon siitä, että emme riitä. Jeesus ei toiminut ihmisten tarpeiden ja odotusten

pohjalta. Hän lähti yhdestä kylästä toiseen, vaikka kaikki odottivat hänen pysyvän aloillaan juuri

siinä kylässä (Mark.1:35-38). Hän salli syvän pettymyksen ystävilleen, koska ei saapunut ajoissa

auttamaan heidän anomisestaan huolimatta (Joh.11). Jeesus tiedosti eron kiireisen ja tärkeän asian

välillä Jumalan valtakunnan näkökulmasta (Hummel, p.22).

Me voimme kulkea hänen jalanjäljissä mikäli oma identiteettimme on juurtunut siihen, mihin hänen identiteettinsä pohjautui;

pressure. And a life with margin enables us to recognize when we are beginning to be moved by anxiety and pressure rather than from our true identity and calling.

Thirdly, we practice the life and identity of God's beloved by learning to live in the present moment. Then we will not be crippled by the guilt of yesterday or by the fears of tomorrow. Deep spiritual writers such as Jean-Pierre De-Caussade (1966), Fenelon (1997) and Brother Lawrence (1982) among others call us to silence and solitude, to listen and to reflect. They call us to expect to hear the voice of God in each moment of the day. And they speak of the necessity to learn to live and worship in the present moment, abandoning ourselves to our Creator and His unfailing love. Together with the Psalmist, these writers call us to still and quiet our soul, in the manner of a weaned child (131:2).

In doing what these humble servants, Jesuits and Spiritual Directors urge us to do, we will find our perplexed and anxious hearts quietly drawn to the One who stilled the waves – and who stills our souls. Listening to God in the moment enables us to hear Him and our own hearts.

Consequently, as we open our hearts to Him, we come to more deeply know both ourselves and Him, for who He is. In speaking of the practices for the beloved of God, Trevor Hudson remarks,

"Sharing our broken selves with God does not diminish our belovedness, but draws us deeper into the Divine Love and submerges our lives afresh into the infinite ocean of his transforming grace." (Hudson, p.103)

Fourthly, we may practice our identity as the beloved child of God by journaling our journey and inner struggles. God repeatedly tells His people to remember and to write down what He shows them. In practice, we need to find a quiet place, where we can be alone with God, and ask His Spirit to show us the inner condition of our heart. We can ask Him to show us our proneness to fall into temptation, and hurt people with our fleshly words and actions. As we have journaled the struggle, we then turn to Christ and recall His risen presence and power to mind, asking Him to penetrate our hearts and shine His revealing light where that is needed

oman elämän keskiöstä kohoaa tietoisuus siitä, että olen Isän rakas lapsi. Muutoin ajelehdimme muiden mielipiteiden mukana, toimimme toisten

odotusten pohjalta ja rampaudumme heidän vaatimustensa vaikutuksesta.

Kuinka harjoitamme Isän rakkaan lapsen identiteettiä arjessamme?

Voimme ensinnäkin harjoittaa sitä opettelemalla hidastamaan, pysähtymään ja ottamaan aikaa sydämemme ja Jumalan Pyhän Hengen äänen kuulemiselle. Ellemme pysähdy kuuntelemaan, rajamme alkavat hämärtyä ja otamme itsellemme vastuita asioista, jotka eivät meille

kuulu. Pysähtymättä ajaudumme tekemään päätöksiä ulkopuolisesta paineesta ja odotuksista käsin,

emme turvallisen Isä-kiintymyssuhteen pohjalta.

Yksi käytännön tapa harjoittaa kuuntelua, on alkaa jokainen aamu hiljaisella hetkellä.

Tuolloin annamme päivän tapahtumat ja mahdolliset huolen aiheemme Jumalan käsiin. Voimme

kiittoliisin mielin antaa omat suunnitelmamme Jumalalle, rukoillaen, että tiedostaisimme hänen läsnäolonsa päivän aikana ja heiastaisimme hänen olemustaan tapaamisissamme. Samoin illan

päätteeksi vietämme hiljaisen hetken pohtien, kuinka ja milloin päivän aikana olimme tietoisia

Jumalan läsnäolosta. Voimme rukouksessa arvioida milloin ympäröivän paineen ja odotusten myötä

kiirehdimme hänen edelleen - ja kuinka voisimme täysipainoisemmin oppia kuuntelemaan häntä

(Foster & Smith, 2005).

Toiseksi, harjoitamme identiteettämme jättämällä arjen tehtävien välille tilaa hengähtää, kiiretimättä tilanteesta toiseen. Voimme pysähtyä lyhyesti jokaisen suoritetun tehtävän

jälkeen ja kiittää Jumalaan hänen avustaan. Samalla annamme seuraavan eteen tulevan työn ja

tilanteen hänen käsiinsä. Näin toimien harjoitamme Jumalan läsnäoloa päivän aikana. Luomme hengähdystaukoja tehtäviemme välille ja mahdolistamme toiminnan sisäisestä levosta



(Hudson, p.117). In journaling these purifying encounters with God, we become more aware of our sin and His grace and forgiveness. Each of these practices mentioned above, serve to deepen our intimacy with our heavenly Father. A story is told of Midwestern farmers on the Great Plains in the United States. During a severe snow storm, they tied a rope from the back door of their house to the barn door. They did that, because too many had died on their own yard, blinded by and frozen in the merciless blizzard.

Today, we live in the midst of a different blizzard. That of external pressures and inner worries.

And that of external expectations and inner guilt and shame (Palmer, 2004). Like the Midwestern farmers could not control the blizzard, we cannot control the demands and expectations around us.

But just like they tied a rope of safety to hold onto, and not lose their lives, we, too, can be anchored in our hearts and not lose our soul, our self. We do not have to lose our true identity of God's beloved amidst the winds, waves and storms of life.

The anchor holds. He is the Beloved Son of God. And I am His Beloved child.

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käsin.

Lääketieteellisen tiedekunnan professori Richard Swenson on vuosikymmenien ajan tutkinut elämää ilman marginaalia (Swenson, 1992). Marginaaliton elämä ilman pysähdystä ja reflektointia aiheuttaa meissä uupumusta, kiirettä ja ahdistusta. Marginaalin harjoittaminen puolestaan lisää niin energiaamme kuin rauhan ja turvallisuuden tunnettakin (Swenson, p.13-14). Marginaalilla eletty elämä mahdollistaa meitä kohtaamaan odottamattomia tilanteita levossa, vaikka elämämme muutoin olisi kovankin paineen alla. Ja marginaalia harjoittava elämä auttaa meitä tiedostamaan milloin alamme toimia ahdistuksesta ja paineesta käsin emmekä todellisen sisäisen identiteettimme ja kutsumuksemme pohjalta.

Kolmanneksi, harjoitamme Isä Jumalan rakkaan lapsen identiteettiä opettelemalla elämään tässä hetkessä. Tuolloin emme ole eilisen syyllisyyden emmekä huomisen pelkojen rampauttamia. Syvälliset hengelliset kirjailijat, muun muassa Jean-Pierre DeCaussade (1966), Fenelon (1997) ja Brother Lawrence (1982) kutsuvat meitä hiljaisuuteen; hiljentymään, kuuntelemaan ja reflektimaan. He kutsuvat meitä odottamaan Jumalan äänen kuulemista jokainen

päivä ja jokainen hetki. He puhuvat meille siitä, kuinka oleellista on elää ja palvoa Jumalaa tässä hetkessä antaan täysin itsemme Luojalleemme ja hänen vankkumattomalle rakkaudelleen. Yhdessä

psalminkirjoittajan kanssa nämä kirjoittajat kutsuvat meitä hiljentämään ja tyynnyttämään sielumme, levollisen lapsen tavoin (Ps.131:2). Toimimalla näiden nöyrien palvelijoiden, jesuiittojen ja hengellisten ohjaajien neuvomalla tavalla, löydämme ahdistuneen ja hämmennyneen sielumme hänen läheisyystään, hänen, joka tänäänkin tyynnyttää aallokon sisäisessä maailmassamme. Kun kuuntelemme Jumalaa tässä hetkessä, kuulemme sekä hänen äänensä että oman sydämemme puheen. Tämän seurauksena tulemme syvemmin tuntemaan itsemme ja hänet sellaisena, kuin hän on. Trevor Hudson kirjoittaa Jumalan rakkaan lapsen todellisuuden harjoittamisesta, mainiten: "Särkyneen sisimpämme avaaminen Jumalan edessä ei vähennä rakkaan lapsen todellisuuttamme, vaan pääinvastoin tuo meidät syvmälle taivaallisen rakkauden lähteelel, upottaen

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meidät uudelleen hänen muuttavan armonsa valtamereen." (Hudson, p.103)

Neljänneksi, harjoittamme identiteettiämme kirjaamalla ylös päivittää matkaamme ja taisteluitamme. Jumala kehottaa omiaan muistamaan ja kirjaamaan ylös sen, mitä hän heille näyttää. Tähän meidän on hyvä etsiä hiljainen nurkkaus, jossa voimme olla yksin Jumalan kanssa ja pyytää, että hän Henkensä kautta näyttäisi meille sydämemme tilan. Voimme pyytää häntä näyttämään taipumuksemme langeta kiusaukseen ja satuttaa toisia omien sanojemme ja tekojemme myötä. Kun olemme kirjanneet taistelumme, käännytämme Kristukseen puoleen ja muistelemme hänen ylösnousemusvoimaansa ja pyydämme, että hänen valonsa paljastaisi kuinka sydämemme tarvitsee häntä (Hudson, p.117). Tämän tehtyämme tulemme selkeämmin tietoisiksi omasta synnistämme ja hänen armostaan ja anteeksiantamuksestaan. Jokainen yllä mainittu tapa omalla tavallaan syventää yhteyttämme taivaallisen Isän kanssa.

Tarina kertoo keskilännen maanviljelijöistä Yhdysvalloissa. Sangan lumimyrskyn varalta he sitoivat köyden tuvan ovesta karjasuojan oveen. He toimivat näin, koska liian monet

olivat kuolleet omalle pihalleen lumimyrskyissä armottoman pyryn sokaisemina ja paleltamina. Tänään elämme toisenlaisen pyryn, ulkoisen paineen ja sisäisen ahdistuksen keskellä. Ulkoisten

odotusten ja sisäisen syyllisyyden ja häpeän keskellä (Palmer, 2004). Keskilännen viljelijät eivät

kyenneet kontrolloimaan lumimyrskyä. Me emme voi kontrolloida muiden odotuksia ja vaatimuksia

oman elämämme suhteen. Viljelijät sitoivat turvaköyden ovesta oveen, jotta eivät menettäisi elämäänsä. Samalla tavoin me voimme elää turvassa, aitoa minäämme kadottamatta, kun sisimpämme on ankkuroituna. Meidän ei tarvitse menettää Isän rakkaan lapsen identiteettiämme

elämän myrskyjen, tuulten ja aaltojen keskellä. Ankuri pysyy lujana ja kestävä. Hän on Jumalan rakas Poika.

Ja minä olen hänen rakas lapsensa.

Fernando Garzon (USA)

## Comment to “Identity as the Father’s beloved: Functioning from rest amidst pressure”

### A Researcher’s Perspective

Ulla Dahlen reminds us to base our lives on our identity as beloved children of God instead of living out of a false self enslaved to fear, performance-based approval (from God and others), and methods of self-protection. The deceiver and society-at-large attempt an “identity theft” to mar our attachment to God. As a clinician and outcomes-based researcher, I was particularly drawn to the strategies Dr. Dahlen suggested to walk through this transition from false self to authentic, beloved child of God living. I will briefly comment on clinical and empirical aspects of some of his intervention strategies and suggest further exploration in another area. The idea of creating a table comparing earthly caregivers’ characteristics with our heavenly Father’s based on Scripture and Jesus’ modeling was intriguing. Dahlen proposes that focusing on God’s true characteristics over time could lead to “a new, more secure attachment with God.” I agree and would add that often Christian clients have limited knowledge of God’s word to do this analysis so a Christian therapist, pastoral counselor, or spiritual director assisting with this process could be very helpful. Dahlen embedded contemplative prayer practices throughout his article to address the stress-filled life. For example, he discussed the importance of daily consecration, “leaving space between activities”, and “learning to live in the present moment”. Knabb and colleagues (2018) propose a model to address worry and rumination, which are common components of a stress-filled performance-based life. The model rests on cultivating humble detachment through contemplative prayer. Such practices are beginning to garner empirical support in randomized waiting list control group studies (Knabb & Vazquez, 2018). In addition, evidence is also emerging on how to approach principles



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involved in present moment-focused mindfulness from a distinctively Christian worldview in randomized comparative studies (Ford & Garzon, 2017). The point here is that Christian spiritual formation practices are beginning to find scientific support that could lead eventually to more wide-spread use in the mental health field. As research continues, Dahlen’s suggestions may grow in their validity. Another area also merits exploration.

Severe trauma intertwines with religious struggles in many individuals (Stauner et al., 2018). While evidence-based treatments of trauma exist, sophisticated models to address the God attachment issues emerging from these issues are still developing. In short, Dahlen has opened the door for Christian psychologists and researchers to walk through to build upon his proposed strategies for cultivating a healthy identity as a beloved child of God. When working with the most wounded amongst us, more

is needed. May the Holy Spirit guide the Christian psychology community in discovering and researching those interventions.

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**Krzysztof A. Wojcieszek (Poland)**

## **Christian identity. A look from behind the iron curtain.**

Doctor habilitated Krzysztof Andrzej Wojcieszek, professor Pedagogium - Higher School of Social Sciences in Warsaw, molecular biologist (UŁ), ethics (UŁ), doctor of humanities (philosophy, ATK), habilitation in the field of social sciences in the discipline of pedagogy (UAM in Poznań), author of many preventive programs widely used in Poland: „Noah”, „Debate”, „Correction”, „Barrier”, „Sellers”, „Taste of life or debate about afterburners”, „ARS, or how to care for love”, „Jungle” and others. Author of over 150 articles and books. Currently, he manages the Department of Social Prevention, Resocialization and Social Work at the WSNS Pedagogium. He served as President of the European Society for Prevention Research (EUSPR). Consultant of the sobriety apostolate team at KEP. A longtime associate of OAT in Zakroczym. Co-author of the National Sobriety Program in Poland (2018). Expert of many institutions. Father of three daughters.

Former article by Krzysztof: <https://emcapp.ignis.de/1/#/28>

Immediately, when I agreed to write this consideration, I came up with the idea of basing it on my personal experiences of living in a state that made the removal of the Christian identity of citizens one of its fundamental goals. For 33 years I lived in the Polish People's Republic - a state dependent on the Soviet Union. When, after the end of World War II, in the 1940s, the communists took power in Poland, the Catholic Church was relatively strong in Polish society, although it was affected by the extermination of a large part of the priests. The German Third Reich massively eliminated Polish elites, espe-



**Krzysztof A. Wojcieszek (Poland)**

## **Chrześcijańska tożsamość. Spojrzenie zza żelaznej kurtyny.**

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Natychmiast, gdy zgodziłem się napisać to rozważanie przyszedł mi do głowy pomysł oparcia go na moich osobistych doświadczeniach życia w państwie, które usunięcie chrześcijańskiej tożsamości obywateli uczyniło jednym ze swoich zasadniczych celów. 33 lata żyłem w Polskiej Rzeczypospolitej Ludowej – państwie zależnym od Związku Radzieckiego. Gdy po zakończeniu II wojny światowej, w latach 40-tych XX wieku komuniści siłą przejmowali w Polsce władzę Kościół katolicki był stosunkowo silny w społeczeństwie polskim, chociaż dotknięty eksterminacją znacznej części księży. Niemiecka III Rzesza fizycznie i masowo eliminowała polskie elity, zwłaszcza

cially Catholic priests. Some dioceses lost 1/3 of all priests, simply murdered because of the fact that they were priests. Many were imprisoned and survived only miraculously. Part of the concentration camp in the Bavarian Dachau was dedicated to them. The symbol of these losses is the fate of Saint Maximilian Maria Kolbe, the martyr of Auschwitz. Despite these huge human losses, the great attachment of Poles to faith was a serious difficulty for the communists. Then came the attack on the Church on all possible areas of social life, often very brutal. The symbol was the arrest and torture of Bishop Baraniak or the imprisonment of the Primate of Poland, Cardinal Stefan Wyszyński. The prisons were filled with priests, nuns, and secular activists. When I was a boy, the attack had already eased outwardly, but it became more sophisticated and systematic. The goal was to liquidate the Church in Poland. Especially after the publication of the famous letter of Polish bishops addressed to the German people, in which they forgave and asked for forgiveness in the name of the Christian identity of both nations. The communists, because of this letter, labeled the Polish bishops as traitors of the nation, brothering themselves with the „eternal enemy“ . My young life was going on during these conflicts. Result? I became an ardent communist, as a child, I recited from memory the speeches of the First Secretary of the Communist Party heard on television. My family was inclined to believe that in the future I would become ... a preacher. Meanwhile, I was moving away from Christian identity. I became a juvenile consistent atheist. At the age of 11, I enthusiastically read pseudoscience books promoting the so-called scientific worldview, and in fact Marxism in the Soviet version. I became an expert in the theory of evolution, a lover of dinosaurs. However, my mother was stubborn and before I parted from the faith, she managed to lead me to the sacrament of First Communion. It was a great sacrifice on her part in the most literal sense, because after hard work in bookbinding she had to lead me to catechesis (of course, not at school). Shortly after communion I perceived myself in the opposite from the Christian worldview. This condition lasted several years. I was really a young militant atheist. However,

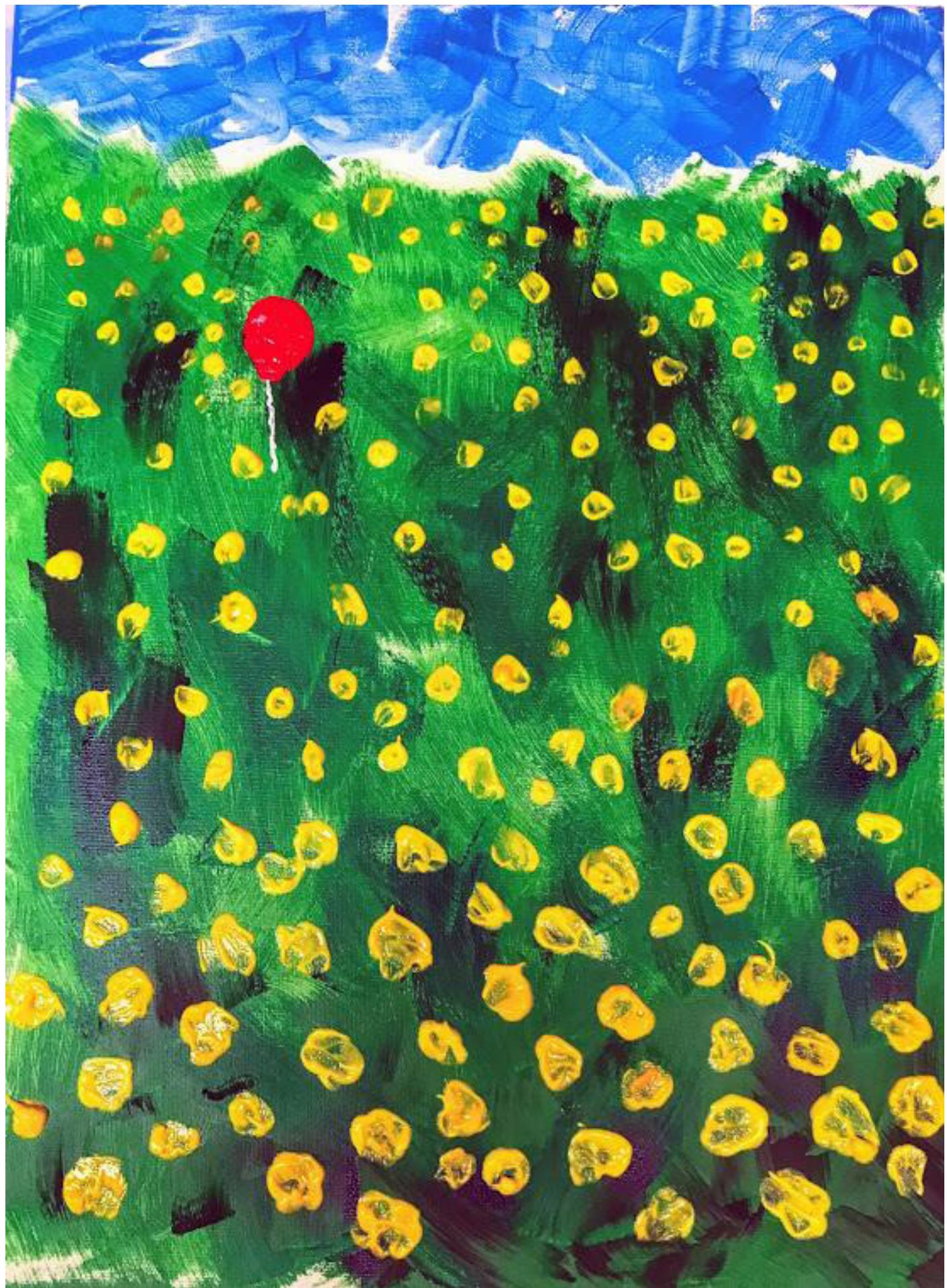
księży katolickich. Były diecezje, które w ciągu 5 lat utraciły 1/3 wszystkich kapłanów, po prostu zamordowanych z powodu faktu, że byli kapłanami. Wielu było więzionych i tylko cudem przeżyło. Część obozu koncentracyjnego w bawarskim Dachau była specjalnie im dedykowana. Symbolem tych strat jest los świętego Maksymiliana Marii Kolbego, męczennika Auschwitz. Mimo tych ogromnych strat ludzkich wielkie przywiązanie Polaków do wiary stanowiło dla komunistów poważną trudność. Do tego stopnia, że w pierwszych latach po wojnie I sekretarz partii komunistycznej, Bierut, agent NKWD, ostentacyjnie demonstrował uznanie dla Kościoła nosząc w Boże Ciało baldachim w publicznej procesji! Są takie historyczne fotografie. Potem nastąpił atak na Kościół na wszystkich możliwych odcinkach życia społecznego, często bardzo brutalny. Symbolem było więzienie i torturowanie biskupa Baraniaka czy uwięzienie Prymasa Polski, ks. Wyszyńskiego. Więzienia wypełniły się księżmi, zakonnicami, świeckimi aktywistami. Gdy byłem chłopcem atak ten już zewnętrznie zelżał, ale stał się bardziej wyrafinowany i systematyczny. Celem była likwidacja Kościoła w Polsce. Szczególnie po publikacji słynnego listu biskupów polskich skierowanego do narodu niemieckiego, w którym przebaczały i prosili o przebaczenie w imię chrześcijańskiej tożsamości obu Narodów. Komuniści z powodu tego listu etykietowali polskich biskupów jako zdrajców narodu, bratających się z „odwiecznym wrogiem“ czyli z Niemcami. W takich dekoracjach przebiegało moje małe życie. Efekt? Stałem się żarliwym komunistą, jako dziecko recytowałem z pamięci fragmenty przemówień I sekretarza partii komunistycznej, niejakiego W. Gomułki zasłyszane w telewizji. Moją rodzinę skłaniało to do przypuszczeń, że może w przyszłości zostanę... księdzem głoszącym kazania. Ja tymczasem oddalałem się od chrześcijańskiej tożsamości. Stałem się młodocianym konsekwentnym ateistą. W wieku 11 lat. Z zapałem czytałem pseudonaukowe książki propagujące tzw. naukowy światopogląd, a w gruncie rzeczy marksizm w wydaniu radzieckim. Stałem się znaną teorią ewolucji, miłośnikiem dinozaurów. Jednak moja mama była uparta i zanim do cna rozstałem się w wiarą zdołała doprowadzić mnie do sakramentu Pierwszej Komunii. Było to z jej strony wielkie poświęcenie w sensie

God acted. He stepped directly into my silly life, when at the age of 14 I lay sick for several days and alone at home - of course I was bored. It was something like sensory deprivation. For the first time, I experienced a special reflection on my weakness and mortality. What should I do? I searched the nooks and crannies and discovered something strange. A mysterious little black book, hidden somewhere in the corner, behind the jars of home-made products. It was a copy of the Bible in the protestant version (British Bible Society), property of my grandmother, probably brought from Greater Poland, where Catholic-Protestant contacts were frequent. Such a copy was not orthodox, and the Catholics then had to have special permission from the parish priest to read the Scriptures on their own. I do not know if my grandmother did; in any case, this Bible remained after her. I went to read. „Tolle et lege“, as in Saint Augustine. And I got angry. I did not understand anything! I – first in the class, expert on evolution and dinosaurs, I did not understand anything. I began to fiercely „bite“ into this little book (the print was very small, it was only the Gospels, Letters and Psalms). And so I read a few days until finally there was some enlightenment, which I remember as a separate moment, when the verses seemed to ... move. Yes, I had the impression that the text came to life.

It was during the reading of St. Paul. This was accompanied by my emotional rapture. I began to understand. The grace of Holy Baptism reminded one of a lost believer. Almost day by day, I began to consciously seek faith. I was one of the few who returned to catechesis. I tried for the sacrament of Confirmation. I began to read intricately read religious books, attend Masses, pray. This process was very fast and intense. The surroundings were amazing. What's more, I soon became an altar boy, now with understanding and solemnly reading fragments of the Scripture during the Holy Mass. I put my whole body into it, I read it very carefully. I stood out against the background of my peers by my manifestation of faith, which at that time did not make life easier. During my studies, I was probably the only student in the entire year who did not belong to the socialist student union. I wore a huge iron cross on my chest ostentatiously.

najbardziej dosłownym, bo po ciężkiej pracy w introligatorni musiała doprowadzać mnie na katechezę (w szkole jej oczywiście nie było). Tuż po komunii, jakby na sygnał, utrwały się w przeciwnym chrześcijaństwu światopoglądzie. Stan ten trwał kilka lat. Byłem młodym wojującym ateistą.

Jednak Bóg działał. Wkraczył bezpośrednio w moje głupie życie. Gdy w wieku lat 14 leżałem przez kilka dni chory i sam w domu – oczywiście nudziłem się. Było to coś w rodzaju deprywacji sensorycznej. Po raz pierwszy przeżyłem szczególną refleksję nad swoją słabością i śmiertelnością. Co tu robić? Przeszukałem domowe zakamarki i odkryłem coś dziwnego. Tajemniczą małą książeczkę, ukrytą gdzieś w kącie, za słojam przetworów domowych. Był to egzemplarz Pisma Świętego w wersji luterńskiej (brytyjskie Towarzystwo Biblijne), własność mojej babci, prawdopodobnie przywieziona z Wielkopolski, gdzie kontakty katolicko – protestanckie były częste. Taki egzemplarz nie był prawowierny, katolicy wtedy musieli mieć specjalne pozwolenie proboszcza na samodzielną lekturę Pisma. Nie wiem, czy moja babcia taką miała, w każdym razie ta Biblia po niej pozostała. Zabrałem się do czytania. „Tolle et lege“, jak u św. Augustyna. I wpadłem w złość. Nic nie rozumiałem! JA – prymus klasowy, znawca ewolucji i dinozaurów, nic nie rozumiałem. Zacząłem się zaciekle „wgryzać“ w tę małą książeczkę (druk był bardzo drobny, były to tylko Ewangelie, Listy i Psalmy). I tak czytałem kilka dni, aż w końcu nastąpiło jakieś oświecenie, które pamiętałam jako osobną chwilę, gdy wersy jakby zaczęły się... ruszać. Tak, miałem wrażenie, że tekst ożył. Było to w trakcie lektury listów św. Pawła. Towarzyszyło temu moje emocjonalne uniesienie. Zacząłem rozumieć. Łaska Chrztu Świętego upomniała się o zagubionego małego wyznawcę. Niemal z dnia na dzień zacząłem świadomie szukać wiary. Wróciłem na katechezę, jako jeden z nielicznych. Postarałem się o sakrament bierzmowania. Zacząłem intensywnie czytać trudno dostępne książki religijne, uczestniczyć w Mszach Świętych, modlić się. Proces ten był bardzo szybki i intensywny. Otoczenie zdumiewało się. Co więcej, wkrótce zgłosiłem się jako ministrant i stał się lektorem. Teraz już ze zrozumieniem i uroczystie czytałem fragmenty Pisma podczas Mszy Świętych. Wkładając w to całego siebie,



This is how it continues to this day. I regained my Christian soul in the way of something that I dare call a short, intense mystical experience. It was grace. Surrounded by the sea of godlessness, I grew up in faith, actively exploring it. I think that such a system is difficult to understand for people whose faith did not have to confront the strength and cunning of an atheist-oriented state. That is why I feel I am in community to this day with all those Christians who are oppressed, and there are many such people all over the world. Our times are times of many martyrs for faith. I cannot write about Christian identity separate from the confrontation of faith with the world, the world „who did not recognize Him“. This, in my opinion, is the right context, because our faith is perfected in experience, in fire. In Tolkien's trilogy there is a scene when the „ring of power“ is thrown into the fire and only then do the letters of the spell appear on its periphery. Similarly with faith - we meet it in confrontation with unbelief, with atheism, with lukewarmness, with horror, with oppression. My Church is the Church of martyrs. I feel it clearly when I visit Rome. There used to be a requirement for each altar to have a part of the relics of the martyrs. This testimony continues to this day and we still hear about the tormented, suffering Christians. I pray for them every day. Christian identity is something that is worth a sacrifice of life, and certainly a sacrifice of everyday hedonism. Can the rich post-Christian societies understand this? Their wealth and peace are a great challenge for faith from this point of view. I am observing this even in my country, which this year was included in highly developed countries on the basis of good economic results. Some of my students, when faced with this trial, lose faith and give up their Christian identity. There is an erosion of faith which many nations of Europe have previously passed. Yes, we are defending ourselves fiercely and in Poland the majority still believe, and about 40% of society practise systematically, but the waves of the sea of atheism hit it again and again. There is an attempt being made to force the Poles to cease to be Christians and give up their Christian identity. In many cases this is unfortunately successful. Aggressive anticlericalism has also been revived. My mother

czytałem bardzo starannie. Na tle rówieśników odznaczałem się wręcz manifestowaniem wiary, co w tamtych czasach nie ułatwiało życia. Na studiach byłem chyba jednym w całym roczniku studentem, który nie należał do socjalistycznego związku studentów. Na piersiach ostentacyjnie nosiłem wielki żelazny krzyż. Tak trwa to do dziś. Odzyskałem chrześcijańską duszę, na drodze czegoś co chyba ośmienił się nazwać krótkim, intensywnym doświadczeniem mistycznym. Była to łaska. Otoczony morzem bezbożnictwa wzrastałem w wierze, aktywnie ją zgłębiając. Sądzę, że taki układ jest trudny do pojęcia dla osób, których wiara nie musiała się konfrontować z siłą i przebiegłością ateistycznie zorientowanego państwa. Dlatego tak silnie odczuwam do dziś wspólnotę ze wszystkimi tymi chrześcijanami, którzy są w opresji, a jest takich na całym świecie bardzo wielu. Nasze czasy to czasy licznych męczenników za wiarę. Nie mogę pisać o chrześcijańskiej tożsamości abstrahując od konfrontacji wiary ze światem, światem „który Jego nie poznał“. To, moim zdaniem, właściwy kontekst. Bo nasza wiara doskonali się w doświadczeniach, w ogniu. W trylogii Tolkiena jest scena, gdy „pierścień władzy“ zostaje wrzucony do ognia i dopiero wtedy ukazują się na jego obrzeżu litery zaklęcia. Podobnie z wiarą – poznajemy ją w konfrontacji z niewiarą, z ateizmem, z letniością, z grozą, z opresją. Mój Kościół to Kościół męczenników. Odczuwam to wyraźnie, gdy odwiedzam Rzym. Kiedyś był przepis, aby każdy ołtarz miał w sobie częstkę relikwii męczenników. Świadectwo to trwa do dziś i ciągle słyszać o zamęczonych, cierpiących chrześcijanach. Modlę się za nich codziennie. Chrześcijańska tożsamość to coś, co jest warte ofiary z życia, a z pewnością ofiary z codziennego hedonizmu. Czy mogę to pojąć bogate społeczeństwa post-chrześcijańskie? Ich zasobność i spokój okazują się z tego punktu widzenia wielkim wyzwaniem dla wiary. Obserwuję to nawet w moim kraju, który w tym roku został zaliczony do krajów wysoko rozwiniętych w oparciu o dobre wyniki ekonomiczne. Niektoří moi studenci w obliczu tej próby tracą wiarę, rezygnując z chrześcijańskiej tożsamości. Następuje erozja wiary, jaką wcześniej przeszły liczne narody Europy. Owszem, bronimy się zaciekle i wciąż jeszcze w Polsce wierzący to większość, a praktykujący systematycznie to ok. 40% społeczeństwa, ale ateizm jak morze uder-

fought to let me receive communion, and now one of the prominent persons publicly stated that she had decided not to send her child to Communion because of her disagreement with the Church. A sign of the times, a test of faith. A clash with another totalitarianism, this time liberal? It seems like that.

In fact, it would be easy to write about the Christian identity theoretically. Work through the „Credo“, recite knowledge and describe it by commenting. What's simpler? However, it would be neither accurate, nor authentic, nor appealing to the readers. On the shelves of my home library there are numerous volumes that I could use, fat summaries and catechisms. It is good that they are there and are being read, but in finding my Christian identity, something else happened - a direct encounter with grace. Christian identity is the result of a direct encounter with God, conscious or unconscious. This is the effect of personal contact. Christian identity is the result of a personal encounter initiated by Jesus himself, God - Man, and completed by the Holy Spirit.

#### Elements of Christian identity.

It so happened that I am a member of the Catholic Church, as far as I know the most numerous Christian community today. Does this affiliation have any special features? One of the first to point to is the attitude of Christians to the truth. Two days ago, my church celebrate the memory of Bl. Rupert Mayer (1876 - 1945), a German priest who opposed Nazism and suffered painful consequences. When National Socialism began in Germany, Mayer already had considerable authority as a devoted priest. It was not easy to crush it, but they constantly tried. He experienced the most severe persecution, which soon after the war quickly led him to death from exhaustion. Apparently, he once stated that he exposes himself because „Truth must be uttered“. I had the opportunity to visit his grave in Munich when my family traveled around Germany. Finally, in free Poland, such a trip was possible, previously absolutely not. Praying at his grave, accessible almost from the street, I felt something very important: this is my brother, my brother in faith. Someone who has experienced totalitarianism as a Christian.

za swoimi falami raz za razem. Trwa walka o to, aby Polacy przestali być chrześcijanami i zrezygnowali z chrześcijańskiej tożsamości. W wielu przypadkach się to, niestety, dokonuje. Odrodził się też agresywny antyklerykalizm. Moja mama walczyła, aby móc przyjąć komunię, a obecnie jedna z celebrytek publicznie oświadczyła, że zdecydowała się nie posłać swego dziecka do Komunii ze względu na niechęć do Kościoła. Znak czasu, próba wiary. Starcie z kolejnym totalitaryzmem, tym razem liberalnym? Zdaje się, że tak.

W gruncie rzeczy byłoby łatwo pisać o chrześcijańskiej tożsamości teoretycznie. Wziąć na warsztat „Credo“, przywołać wiedzę i opisać je, komentując. Cóż prostszego? Jednak nie byłoby to ani trafne, ani autentyczne, ani pociągające dla Czytelników. Na półkach mojej domowej biblioteki stoją liczne tomy, którymi mógłbym się podeprzeć, opasłe sumy i katechizmy. Dobrze, że są i są czytane, ale w odnalezieniu mojej chrześcijańskiej tożsamości kluczowe okazało się coś innego – bezpośrednie spotkanie z Łaską. Chrześcijańska tożsamość jest skutkiem bezpośredniego spotkania z Bogiem, świadomego lub nieświadomego. To efekt osobowego kontaktu. Chrześcijańska tożsamość to skutek osobistego spotkania, które inicjuje sam Jezus, Bóg – Człowiek, a dopełnia Duch Święty. Elementy chrześcijańskiej tożsamości.

Tak się złożyło, że jestem członkiem Kościoła katolickiego, o ile mi wiadomo najliczniejszej obecnie wspólnoty chrześcijańskiej. Czy ta przynależność ma jakieś szczególne cechy? Jedną z pierwszych, na jakie wskaże jest stosunek chrześcijan do prawdy. Dwa dni temu mój kościół celebrował wspomnienie bł. Ruperta Mayera (1876 – 1945), niemieckiego księdza, który przeciwstawił się nazizmowi i poniosł tego bolesne konsekwencje. Gdy w Niemczech rozpoczął się narodowy socjalizm Mayer miał już znaczny autorytet jako oddany ludziom kapłan. Nie było łatwo go zgnieść, ale nieustannie próbano. Doświadczył najcięższych prześladowań, które już po wojnie szybko doprowadziły go do śmierci z wycerpiania. Podobno kiedyś stwierdził, że naraża się, ponieważ „Prawda musi być wypowiedziana“. Miałem okazję odwiedzić jego grób w Monachium, gdy z całą rodziną podróżowaliśmy turystycznie po Niemczech. Wreszcie w wolnej Polsce taka podróż była możliwa, wcześniej

To understand this reflection, it must be remembered that in the light of the great wrongs that Poles suffered from the Germans during World War II, the feeling that this German is my brother in Christ was surprising to me. There was a time when the very sound of the German language made me shudder.

I was too young to remember the war, but its effects still hung in Poland in the air. We experienced them painfully. And suddenly, here's the reflection: this is my brother. He chose a confrontation with the totalitarian regime. An important component of Christian identity is the defense of the truth despite the attempts of totalitarianism of all sorts, I see it and feel it clearly. To illustrate this, I will refer to a guide published in the communist period in the area in which I live. It is a guide to the nearby national park - the Kampinos Forest, to which we often ride bicycles. The author was Tomasz Chludziński, the book was published in Warsaw in 1964 (I was then 6 years old). Browsing this book and reading the description of my village, I noticed that there is not a word in it about the world's largest Franciscan monastery (Niepokalanów), founded in 1927 by Saint Maksymilian Kolbe. Nothing and nothing, and this is an important place for the inhabitants and pilgrims from the world. The author of the guide knew perfectly well about its existence and global significance, but he did not write anything about it! There is, however, a reference to all other objects, including a large grain mill, built after the war (pp. 39-40). After the monastery remained a white spot on the map. Some of the truth has disappeared. That is totalitarianism - it removes or distorts the truth. Always, in different ways. Christianity is the opposite. The more Christian we are, the more we preach the truth, because we associate with the Truth, the Way and Life - Jesus Christ. The Christian is a man of truth. When John Paul II was asked what part of the Scriptures he considered the most important, he quoted Jesus' words about the truth: You will know the truth and the truth will make you free (Jn. 8.31-42). For 33 years I lived in a state that became "the owner of the truth". There was a strict censorship of all statements. When writing my master's thesis, I needed to reproduce several copies of the fibrinogen molecule

absolutnie nie. Modląc się przy jego grobie, dostępnym niemal z ulicy, odczułem coś bardzo ważnego: to mój brat, mój brat w wierze. Ktoś, kto doświadczył totalitaryzmu jako chrześcijanin. Aby zrozumieć tę moją refleksję trzeba pamiętać, że w świetle wielkich krzywd jakich Polacy doznali do Niemców w trakcie II wojny światowej odczucie tego, że ten Niemiec jest moim bratem w Chrystusie było dla mnie samego zaskakujące. Był czas, gdy samo brzmienie języka niemieckiego wywoływało we mnie ciarki. Byłem za młody, aby pamiętać wojnę, ale jej skutki wciąż wisiały w Polsce w powietrzu. Przeżywaliśmy je bolesnie. I nagle tutaj refleksja: to jest mój brat. Wybrał konfrontację z totalitarnym reżimem. Ważnym składnikiem chrześcijańskiej tożsamości jest obrona prawdy przez zakusami totalitaryzmu wszelkiej maści, widzę to i odczuwam wyraźnie.

Aby to zilustrować sięgnę do wydanego za czasów komunistycznych przewodnika po okolicy, w której mieszkam. Jest to przewodnik po pobliskim parku narodowym – Puszczy Kampinoskiej, do której często jeździmy rowerami. Autorem był Tomasz Chludziński, książkę wydano w Warszawie w 1964 roku (miałem wtedy 6 lat). Przeglądając tę książkę i czytając opis mojej miejscowości zauważylem, że nie ma w niej ani słowa o najliczniejszym na świecie klasztorze franciszkanów (Niepokalanów), założonym w 1927 roku przez św. Maksymiliana Kolbego. Nic a nic, a to dla mieszkańców i pielgrzymów ze świata ważne miejsce. Autor przewodnika doskonale wiedział o jego istnieniu i światowym wręcz znaczeniu, ale nic o nim nie napisał! Jest natomiast wzmianka o wszystkich innych obiektach, w tym o wielkim młynie zbożowym, wybudowanym po wojnie (s.39-40). Po klasztorze pozostała biała plama na mapie. Część prawdy zniknęła. Taki jest właśnie totalitaryzm – usuwa lub zniekształca prawdę. Zawsze, na różne sposoby. Chrześcijaństwo przeciwnie. Im bardziej jesteśmy chrześcijanami, tym bardziej głosimy prawdę, bo obcujemy z Prawdą, Drogą i Życiem – Jezusem Chrystusem. Chrześcijanin jest człowiekiem prawdy.

Gdy zapytano Jana Pawła II, jaki fragment Pisma Świętego uważa za najważniejszy zacytował słowa Jezusa o prawdzie: Poznacie prawdę i prawda uczyni was wolnymi (J 8,31-42). Przez 33 lata żyłem w państwie, które uczyniło się właściem prawdy. Obowiązywała ścisła cen-

xerographically (one of the coagulation system proteins) I had to obtain the individual agreement of the voivodship censor, whose office I visited and showed these few pages to Mrs. Censor. She examined them carefully from both sides (after all, the anti-state text could be on the reverse). It was 1981. With a gracious seal, I went to a photocopying point where several prints were made. That's how it looked. Even the most important facts from Polish history were suppressed, for example the murder of Polish prisoners in Katyn. Teachers were not even allowed to mention it. Censorship meant that I never read a poem by a Polish poet, Nobel Prize winner Czesław Miłosz, as a student. Later, in free Poland, I took part in his solemn funeral in Krakow, but before that I did not know that he was living and writing until he received the prize. Totalitarianism, any totalitarianism, open or hidden, is always the enemy of the truth. And Christianity is the opposite. Therefore, there is an eternal struggle between them. There is a constant struggle with evil in this, because the opponent of man, personal evil, the devil, is first a liar and later a murderer. The destruction of truth opens the way to the destruction of people. Christianity, by proclaiming the truth, opens the gates of life. However, according to the rules of social psychology, such a situation causes that many times and in various ways the ordinary life of Christians causes reactions of the non-Christian environment in the form of cognitive dissonance. It is inevitable. That is why truth in the Christian edition must be supported by life. Today, the world, plunged in despair and in doubt, demands from the Christians above all the testimony of life. After all, the only constructive way out of cognitive dissonance is to undertake the proposed change. For this to happen, a person who is experiencing dissonance must have access to how to solve it. Otherwise, it will choose such options as the destruction of the source of the inconvenient message or the distortion of the message. Therefore, the proclamation of truth must accompany life. Perhaps the example of life is even more important, it is proof that it is possible and proper to follow the truth.

For many years I belonged to the „oasis“ movement created in Poland: „Light - Life“ (it is

zura wszelkich wypowiedzi. Gdy pisząc pracę magisterską potrzebowałem powieść kserograficznie kilka rysunków cząsteczki fibrynogenu (jedno z białek systemu krzepnięcia) musiałem na tę czynność otrzymać indywidualną zgodę wojewódzkiego cenzora, którego biuro odwiedziłem i okazałem tych kilka kartek Pani Cenzor. Uważnie je obejrzała z obu stron (przecież na odwrocie mógł być tekst antypaństwowy). Był rok 1981. Z jej łaskawą pieczęcią udało się do punktu kserograficznego, gdzie sporządzono kilka odbitek. Tak to wglądało. Nawet najważniejsze fakty z polskiej historii były przemilczane, np. mord polskich jeńców w Katyniu. Nauczycielom nie wolno było o nim nawet wspomnieć. Cenzura spowodowała, że nigdy jako uczeń nie czytałem wiersza emigracyjnego polskiego poety, laureata Nagrody Nobla Czesława Miłosza. Już w wolnej Polsce uczestniczyłem w jego uroczystym pogrzebie w Krakowie, ale wcześniej nie wiedziałem, że żyje i pisze do momentu otrzymania nagrody, czego już nie dało się ukryć. Totalitaryzm, wszelki totalitaryzm, jawnego czy ukryty, jest zawsze wrogiem prawdy. A chrześcijaństwo odwrotnie. Zatem trwa między nimi wieczna walka.

Jest w tym zawarta stałe zmaganie ze złem, bo przeciwnik człowieka, osobowe зло, diabeł, jest najpierw kłamcą, a później zabójcą. Zagłada prawdy otwiera drogę do zagłady ludzi. Chrześcijaństwo, głosząc prawdę, otwiera bramy życia.

Jednak zgodnie z regułami psychologii społecznej taka sytuacja sprawia, że wielokrotnie i na różne sposoby zwykłe życie chrześcijan powoduje reakcje niechrześcijańskiego otoczenia w postaci dysonansu poznawczego. Jest to nieuniknione. Dlatego prawda w wydaniu chrześcijańskim musi być wspierana przez życie. Dziś świat, pogranżony w rozpaczy i w zwątpieniu domaga się od chrześcijan przede wszystkim świadectwa życia. Przecież jedną konstruktywną drogą wyjścia z dysonansu poznawczego jest podjęcie proponowanej zmiany. Aby tak się stało osoba, która przeżywa dysonans musi mieć dostęp do sposobu jego rozwiązania. Inaczej wybierze takie możliwości jak destrukcja źródła niewygodnego komunikatu czy zniekształcenie komunikatu. Zatem głoszeniu prawdy musi towarzyszyć życie. Być może nawet przykład życia jest ważniejszy, jest

significant that a movement with a similar name was also created in Germany). Its founder, Fr. Franciszek Blachnicki was fearless. He was not afraid because, among other things, he survived the death sentence of the Nazi court in Katowice. As a young member of the Polish resistance movement he was to be guillotined. In prison, he experienced conversion, from lukewarm to hot faith. Because his executioner was late (!), he was sent to the Auschwitz camp, thinking that he would not escape punishment anyway. He survived the camp. After the war, he was again imprisoned by the new communist authorities. This time he was „only“ a prison sentence. For what? For organizing the temperance movement, 100,000 abstainers. There is a paradoxical justification for the court, which said that the priest conducted a socially useful activity, but without the consent of the authorities, which deserved severe punishment. Oh, the essence of totalitarianism, like on the palm of your hand! Blachnicki believed that it is necessary to proclaim the truth in the context of authentic Christian life. Over two million young Poles passed through his retreat for two weeks, although the authorities actively opposed it. I remember how in the mountain village we had to evacuate to the neighboring village, because our militia were tracking our group. It is estimated that as many as one-third of young Polish priests went through this church renewal movement, and there are about one hundred people in the current Polish parliament that have had such experience in the past (about  $\frac{1}{4}$  of the deputies). Interestingly, Fr. Blachnicki willingly collaborated with Protestants (e.g. „Crusade for Christ“), he was open, which was not common at the time. I remember how, at holiday retreats independent of the state, we ate cheese delivered by Norwegian Christians.

In the end, the authorities had too much cognitive dissonance because of him, surrounded him with political police agents among his closest collaborators and took his life by poisoning (in German Karlsberg, where he was forced to emigrate during martial law). It is significant that the idea of World Youth Day was born precisely in the womb of this movement, because the then Archbishop of Krakow, Karol Wojtyła, directly supported the fearless priest

dowodem, że pójście za prawdą jest możliwe i właściwe.

Należałem przez wiele lat do powstałego w Polsce ruchu „oazowego”: „Światło – Życie” (znamienne, że ruch o podobne nazwie powstał też w Niemczech). Jego założyciel, ks. Franciszek Blachnicki był nieustraszony. Nie lękał się, ponieważ, między innymi, przeżył wyrok śmierci nazistowskiego sądu w Katowicach. Jako młody członek polskiego ruchu oporu miał być zgilotynowany. W więzieniu przeżył nawrócenie, z wiary letniej na gorącą. Ponieważ spóźnił się jego kat (!), to wysłano go do obozu w Auschwitz sądząc, że i tak nie ominie go kara. Przeżył obóz. Już po wojnie został ponownie w tymże więzieniu osadzony przez nową, komunistyczną władzę. Tym razem był „tylko” wyrok więzienia. Za co? Za zorganizowanie ruchu trzeźwości, 100 tysięcy abstynentów. Zachowało się paradoksalne uzasadnienie sądu, który stwierdził, że co prawda ksiądz prowadził działalność pozytyczną społecznie, ale bez zgody władz, co zasługiwało na surową karę. Ot, istota totalitaryzmu, jak na dloni! Blachnicki uważały, że w odnowionym przez Sobór Watykański II Kościele konieczne jest głoszenie prawdy w kontekście autentycznego życia chrześcijańskiego. Przez jego rekolekcje przeżyciowe trwające dwa tygodnie przeszedł jakieś dwa miliony młodych Polaków, chociaż władze aktywnie się temu sprzeciwiały. Pamiętam, jak w górskiej wiosce musieliśmy się ewakuować do sąsiedniej wsi, gdyż tropiła naszą grupę milicja. Oblicza się, że aż  $\frac{1}{3}$  młodych polskich księży przeszło przez ten ruch odnowy Kościoła, a w obecnym polskim parlamencie jest około stu osób, które miały za sobą takie doświadczenie (czyli ok.  $\frac{1}{4}$  posłów). Co ciekawe, ks. Blachnicki chętnie współpracował z protestantami (np. „Crusade for Christ”), był otwarty, co nie było wtedy częste. Pamiętam, jak na wakacyjnych rekolekcjach niezależnych od państwa jedliśmy ser dostarczony przez norweskich chrześcijan. W końcu władze miały zbyt duży dysonans poznawczy z jego powodu, otoczyły go agentami policji politycznej wśród najbliższych współpracowników i pozbawiły życia przez otrucie (w niemieckim Karlsbergu, gdzie znalazła się na przymusowej emigracji podczas stanu wojennego). Jest znamienne, że idea Światowych Dni Młodzieży zrodziła się właśnie w łonie tego ruchu, gdyż ówczesny arcybiskup

and knew many of his undertakings personally. Fr. Blachnicki was not only an outstanding priest, but also a scholar, professor at the Catholic University of Lublin. In spite of this, in his life the priority was practical activity among people, proclaiming the Good News, the Gospel, rescuing people from falling into despair. He was the „salt of the earth“ from the Gospel and „the light put on the candlestick“. It's our role - to be salt and light. In a world where there is so much suffering, suffering and despair, we are to bring a light of hope, to open the way to fulfill love.

Finally, I want to say something unpopular. For me, Christian identity is a Catholic identity. I feel a member of the eternal universal Church, believing in Jesus in the Sacraments, especially in the Eucharist, professing the great role of the Mother of God, Mary. For many members of other Christian denominations, this may be difficult to accept, but I am not looking for some doctrinal common denominator for all Christian denominations. For ecumenism, it is enough to recognise that one is God, Jesus Christ. I believe that Christians should seek truth in their own communities, go deeper. It does not mean that we do not have to draw from each other, learn, cooperate. But respect for the truth requires that we take personal responsibility for it and confess it fully, as does the community to which it belongs. Only this way can we enrich one another. I am, it seems to me, open to all the positive experiences and messages of the Orthodox and Protestant churches, but I stick strongly to my Catholic identity.

And besides, there remains the „Credo“ of ancient times, common to all of us ...

Krakowa, Karol Wojtyła, bezpośrednio wspierał nieustraszonego księdza i znał osobiście wiele jego przedsięwzięć. Ks. Blachnicki był nie tylko wybitnym duszpasterzem, ale też uczonym, profesorem Katolickiego Uniwersytetu Lubelskiego. Mimo to w jego życiu priorytetem była działalność praktyczna wśród ludzi, głoszenie Dobrej Nowiny, Ewangelii. Ratowanie ludzi przed pogräżeniem się w rozpacz. Był tą „solą ziemi“ z Ewangelii i „świątłem postawionym na świeczniku“. To nasza rola – być solą i światłem. Na świecie, na którym jest tyle męki, cierpienia i rozpacz, mamy nieść światło nadziei, otwierać drogę do spełniania miłości.

Na koniec chcę powiedzieć coś może niepopularnego. Otóż dla mnie tożsamość chrześcijańska to tożsamość katolicka. Czuję się członkiem odwiecznego Kościoła Powszechnego, wierzącego w Jezusa w Sakramentach, zwłaszcza w Eucharystii, wyznającego wielką rolę Matki Bożej, Maryi. Dla wielu członków innych wyznań chrześcijańskich może to być trudne do przyjęcia, ale ja nie szukam jakiegoś doktrynalnego wspólnego mianownika wszystkich wyznań chrześcijańskich. Dla ekumenizmu wystarczy, że jeden jest Bóg, Jezus Chrystus. Sądzę, że chrześcijanie powinni szukać prawdy na terenie swych własnych wspólnot, iść w głąb. Nie znaczy to, że nie mamy od siebie czerpać, uczyć się, współpracować. Ale szacunek dla prawdy wymaga, aby wziąć za nią osobistą odpowiedzialność i wyznawać ją w pełni tak, jak wspólnota, do której się przynależy. Tylko tak możemy wzajemnie się wzmacniać. Jestem, jak mi się wydaje, otwarty na wszelkie pozytywne doświadczenia i przesłania kościołów prawosławnych i protestanckich, ale mocno trzymam się mojej katolickiej tożsamości.

A poza tym pozostaje „Credo“ z dawnych wieków, wspólne nam wszystkim...



## **Daniel Eytan (Israel)**

### **Comment to**

### **“Christian identity. A look from behind the iron curtain..“**

When I read “Christian identity. A look from behind the iron curtain” (Krzysztof A. Wojcieszek), I start to think also in my personal experiences, background, and until today how is for us the jews believers in Israel, also I remember the testimonies from Holocaust survivors, whose who was also believers into the Holocaust and before that, also into the ghetto's, and jews from Arab countries who come to Israel with the fulfill faith in the Messiah. Most of the time we are considered „betray the people, and even our family bury us in a symbolic funeral ceremony“ and impose a boycott on us, and even more, sometimes even harass us, family members or orthodox people. My people. We are Jews and Israelis like all other Jews and Israelis: we pay taxes until the top of our heads, serve in the IDF in all kinds of units, members of all kinds of ethnic groups and people of all kinds who live in cities, towns and settlements in the Land of Israel.

Some of us are young and old, nice and less nice, in short, at least some of us must be like you, reading these lines. As the Jews deserve, we believe in God and see it as the main tenets of this world and therefore of our lives as well.

Everything that is good and beautiful and nice comes from Him and is destined for His glory - we too, all of Israel as well. „Living to His glory“ means living according to His will, which is revealed to us in the Holy Scriptures.

Another thing that characterizes us is that we believe in the Bible and the New Testament, and we do not think that any person should depend on another person to know the will of God, not even a great rabbi or a pope.

Anyone can read the Bible, learn, understand

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and know for himself - and if he has read and understood, each person must live faithfully according to what he understands: in the life of the individual, the family, the society, the state and the world.

This is the essence of the mission of the Jew and this is the meaning of the title „light unto the nations.“ According to our understanding of the Bible, the world today is not what it was at first: people do not really want to understand what God wants and certainly do not want to do as he pleases.

Sin invaded the world and spoiled it. Among the things that went wrong included man. Now he has a bad instinct, a desire to do against the will of God.

So God created a nation for himself, to explain these things to the world and to bring everyone to know how to change this situation so that we would be what we were really meant to be and that this world would be a better place to live. The Torah, the Prophets, and the Scriptures teach us what holiness is, what it means to be with God and to the extent that we are not holy. They also point to the solution to this problem: the grace of God which heals, corrects the fault, cleans the dirt and recreates us in His image. Thus Jeremiah, for example, said: „I have given

the house of Israel and the house of Judah a new covenant“ ... I have given my duty among them, and I have become their God, and they shall be my people; for I will forgive their sins. The same book called the New Testament is only a description of the covenant that Jeremiah refers to. This is an alliance that was intended first and foremost for Israel and only later for the nations, and it is connected to the arrival of the Messiah. Because Israel as a people actually failed - according to the Bible - to fulfill its call to become a light and truth, God promised to send someone to save the world and change Israel so that it could fulfill its destiny.

In fact, he said he would come by himself in the form of that promised messenger. All sorts of promises and hints and descriptions have been made so that this messiah can be identified. Yeshua ben David filled and filled all the details of the descriptions and the promises. He is the Messiah of Israel, the promised Savior who brings the New Testament to Israel and the world.

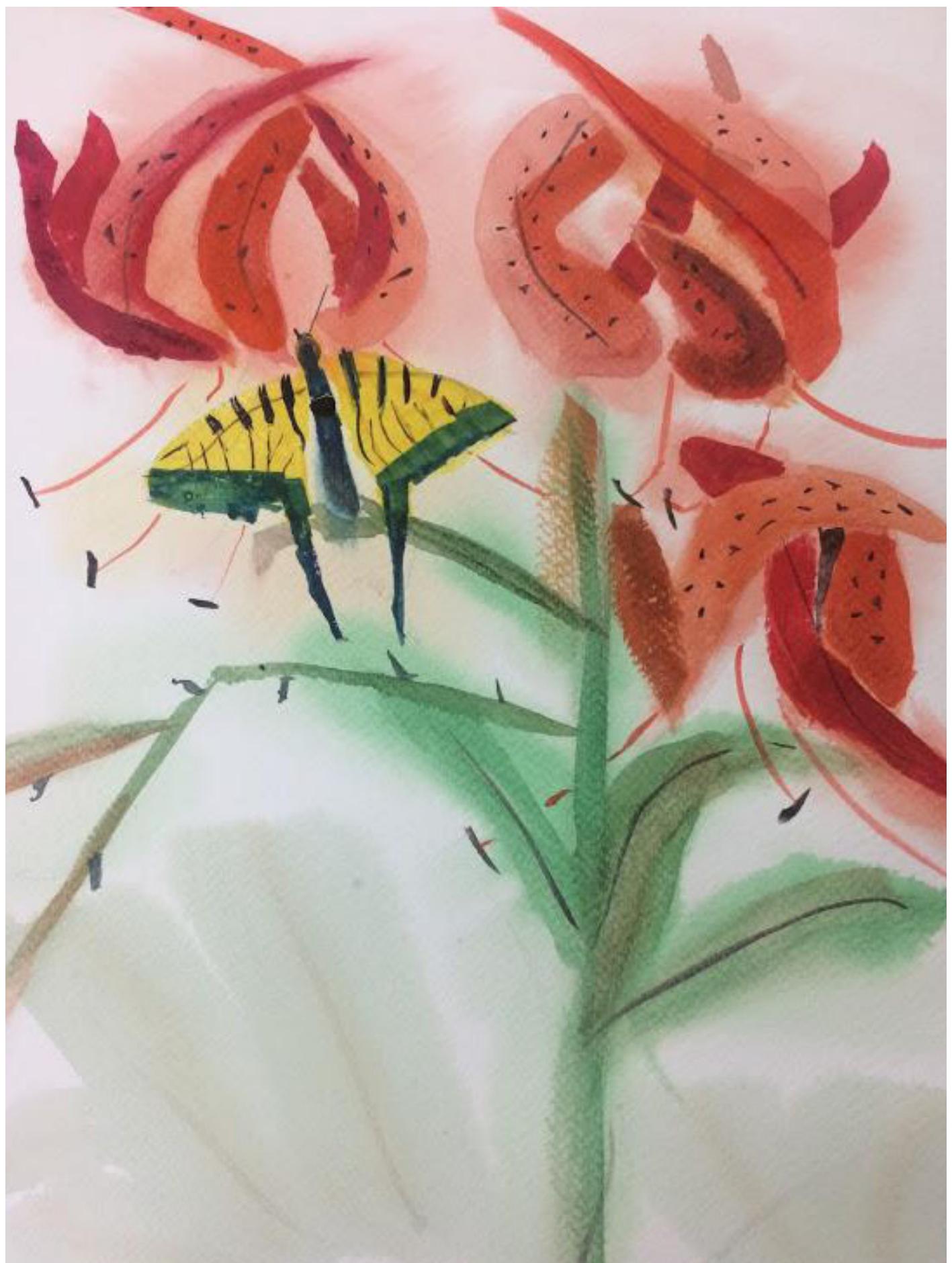
Whoever enters this covenant - and anyone who turns his sins to God sincerely and asks for the forgiveness of sin - will be a partner to this covenant and will receive blessings that she promises and which we have already mentioned: correcting the spoil, mercy, cleaning the dirt, a new heart. Whoever rejects the grace of God rejects the only way he can be saved from his anger.

The practical proof that a person has received these blessings is in his life: a person in whom God has been active has lived from that other moment. He tries to be honest, modest, kind and God-fearing.

He seeks the company of those who want to be like him and therefore he will call one of the Messianic communities in Israel. It is not pleasant to say - he will not be perfect, but he will very much want to be like that and therefore will try to use the grace of God to improve.

Krzysztof's article inspired me:

1. Christian identity is the result of a direct encounter with God, conscious or unconscious. This is the effect of personal contact. Christian identity is the result of a personal encounter initiated by Jesus himself, God - Man, and completed by the Holy Spirit. 2. Christian identity is something that is worth a sacrifice of life, and certainly a sacrifice of everyday hedonism. Can the rich post-Christian societies understand this? Their wealth and peace are a great challenge for faith from this point of view. I am observing this even in my country, which this year was included in highly developed countries on the basis of good economic results.



**Kenneth Logan (USA)**

## Trauma and Christian Identity

One could explore the concept of Christian identity by studying scripture and exploring what it means to be a Christian (e.g. John 1:12, Ephesians 1:5, 1 Corinthians 6:17, Romans 6:6, 1 Peter 2:9, Galatians 3:27-28, Colossians 3:1-3, and 1 John 3:1). Likewise, we could consider an applied approach to understanding Christian identity as it being a facet of a Christian's self-identity. In an attempt to explore the effects of vicarious trauma on identity, I'd like to address the latter and utilize the former as a possible intervention in working with care providers who may be suffering from the negative impacts of vicarious trauma on Christian identity.

Lenore, a Christian counselor in private practice, was seeing me in therapy struggling with feelings of disillusionment, burnout, and depression experienced after she completed treatment of a highly traumatized client in her practice. About four weeks into our treatment we were processing her feelings of disillusionment when she shared, "I didn't feel this way when I first started counseling. It's not just about this recent tough case. I think caring for people in pain over time has been changing me and it is affecting how I view myself and the world. It is even changing my view of God. I don't know how, but I find myself questioning things that I believe and it makes me wonder if I even have a faith anymore. I know I am a Christian, but I don't feel like one. I can't get over the magnitude and amount of suffering I see in the people I am working with. I feel depressed, but I think I am just... angry. I really don't feel confident in my ability to help people anymore." While Lenore was depressed and burned out, she was struggling existentially. The more we processed it became clearer that she was not only dealing with the classical effects of vicarious traumatization, but her work had also impacted her identity as a Christian. While her experience was more profound, I found it easy to relate to Lenore's feelings and situation. Her experience is not uncommon to those of us who do soul care work.

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Treating human suffering not only has a trauma impact on us, but it can also impact our sense of personal and spiritual identity as well.

If you have worked with trauma long enough, I am sure you have seen how it manifests into anxiety symptoms (e.g. PTSD or acute stress responses). Trauma also can affect our inner sense of identity as well. Vicarious traumatization is experienced by care providers in similar ways, leading to similar symptoms including the loss of the therapist's sense of identity. Our body, mind, emotions, and spiritual self is impacted in response to our client's experience. Erikson (1959 & 1968) wrote at length on the topic of how identity creates a model for how to do life and plan for the future. We use this "model" to make decisions, deal with situations, and create a sense of relative safety for ourselves and others. However, if we perceive a person, situation, or experience to be safe and then find it to be traumatic, we begin to question reality, which compromises our sense of identity. In the experience, we lose a sense of safety, feel more vulnerable, and lose confidence.

Likewise, in our identity as a Christian, we have a model of who God is, how He acts, and how life is supposed to go with his involvement. Trauma can impact this identity, and put us into an existential tailspin. I have heard many believing clients say, "this is not how it was

supposed to turn out." It's almost as if we are surprised by the experience of the event(s) that are causing our suffering. Perhaps we might say that our Christian identity is impacted when our self-identity is impacted. In Lenore's case, the cumulative experience of vicarious traumatization eventually led to her struggle with disillusionment. She began questioning if God was there and, if He was, why was He allowing so much suffering. These were concepts that she had worked through theologically many years ago, yet they were becoming unresolved as she experienced her client's pain. As she thought through the more implicit and unconscious notions of her struggle she became aware of several internal expectations she had about how God was supposed to show up in her life and practice. She shared that she was surprised by how much suffering was in the world. She stated, "The experience of my client's suffering was far greater than I had intellectually understood. It surprised me." This led her to believe that she thought she was in over her head and was becoming ineffectual with her clients. She stated that she had been able to reality test these fears before, but she felt overwhelmed by them now. A common symptom of identity loss in trauma, Lenore was struggling with the ability to engage in self-reflection. She wasn't able to fully believe and objectively see how her client's stories were legitimately affecting her, nor could she see the positive impact of her clinical skills on her client's wellbeing. The inability to self-reflect or mentalize is a common symptom in trauma survivors. She also felt like a bad person for having to seek out help and that she was a bad person for not being able to get over it. She lacked objectivity in what was happening to her, the legitimacy of her symptoms, and optimism about working through her struggle.

Trauma and identity work in therapy benefit greatly from studied clinical strategies. These can include increasing safety, decreasing feelings of vulnerability by validating experience, instilling a sense of control and empowerment, decreasing self-harshness and self-hatred responses, and helping people challenge beliefs that they are unable to deal with things effectively. Clients also benefit from working on isolation tendencies, relearning to trust themselves and safe others, rediscovering a sense of

meaning in life, and normalizing the time necessary to grieve and heal.

Because we are dealing with trauma effects on Christian identity, some of the interventions I have found to be helpful with Christians struggling with identity include spiritually nuanced interventions. These are not at all exhaustive. While we must be careful with these interventions and how and when to apply them, I have found them to be helpful at appropriate stages of healing. The goal is to promote the experience of spiritual support not create a performance hoop for clients to jump through. Ultimately, the purpose is to help Christians bring God into the healing process.

1. Conceptualize the grief response as a dark night of the soul and to see this experience as a developmental phase which many times can lead to a deeper more intimate walk with God. The purpose of this is to normalize suffering and portray a sense of meaning to the experience. The helpful part of this strategy is that clients are leaving behind a more simplistic and formulaic faith and moving toward one that can hold the reality that includes God being present in pain and suffering. God is not seen as a fixer but instead walks with them through the pain serving to increase a sense of Christian identity.
2. Conducting a scriptural study on God's character can helpful. I usually emphasize the attributes of God's love and goodness. Clients many times end up re-engaging in a new way as they hang on to His character in the face of the pain they are confronting. Clients who do this often report an increased sense that God is walking with them through the process, increasing a sense of Christian identity.
3. The scriptural and Theological study of Christian identity from a scriptural standpoint (John 1:12, Ephesians 1:5, 1 Corinthians 6:17, Romans 6:6, 1 Peter 2:9, Galatians 3:27-28, Colossians 3:1-3, and 1 John 3:1). This study addresses the issue of who we are in Christ while we experience suffering. Implicit beliefs that come to the surface in suffering can reveal the idea that God is with us when we are happy or content and that He is not with us when we are suffering. This task can help correct the issue that God is with us in our suffering, thereby potentially increasing a sense of Christian identity.

I would propose that spiritual development is a critical and important part of helping Christians who are suffering from the effects of trauma. I have seen some people who end up recovering from trauma, yet their faith gets left behind in order to allow them to do the deeper work of trauma recovery. Perhaps addressing the repair of Christian identity might be a way to avoid this.

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**Gladys Mwiti (Kenya)**

## **Comment to Trauma and Christian Identity**

Logan's Trauma and Christian Identity is right on the mark. The destructive power of vicarious trauma lies in its ability to stealthily transform the identity of the Helper. One is often not aware that the empathic engagement with traumatized clients and their reports of traumatic experiences is disruptive to one's own psyche and spirit. There is disrupted hope, where as hope is provided, the question of Why the Trauma does not make sense. Disrupted hope and the Why question lead to disrupted spirituality and disrupted meaning. Existential questions arise with each traumatized client and become deeper with trauma severity and complexity. The disruption in the trauma Helper layers itself on the whole person – impacting the body with exhaustion; the mind with confused meanings of God's care, grace, love and protection; and the spirit with the exhaustion of challenged hope and tested promises of God's presence and proficiency. Other factors begin to erode the certainty of identity. The helper should be part of a caring body of other believers – a house of faith and hope. However, trauma has the capacity to distance the helper from this bedrock of wellness. Most of the time, shared trauma and its details is spoken largely within the promise of confidentiality, and even professional supervision cannot deal with deep impact of that inner pain from the client. Over time, drops of distress infuse into the helper's identity and begin to cloud meaning. The settling of vicarious trauma into the identity of the helper can be worsened by not only lack supervision where none is availed or sought, but by the helper's state of possible presence of personal brokenness and pain as well as their level of wellness and self-care. The dark night of the soul can come more stealthily and quickly than the helper ever envisaged or imagined. It can also lead to despair, helplessness and burnout. The dark night of the soul can also threaten the Christian helper's dependence on God. That love for those who suffer begins to become abhorrence for their pain because the joy of service is challenged by the failing inner strength and meaning of service. Disconnecting with the meaning of care leads to more loss of the helper's Christian identity. This means

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that recovery from vicarious trauma must begin with recovery of the helper's identity in Christ – as All this is to agree with Logan that for healing from vicarious trauma especially among Christian helpers, addressing the spiritual discipline of rebuilding faith and dependence upon Jesus Christ should go alongside trauma healing. This is because failure to return to the place of rest, prayer, sense of calling and identity in that calling will certainly not restore the former joy of serving the wounded. The Christian helper must see Jesus Christ as Lord – who calls, empowers, heals and restores – that in as much as we may never understand the WHY of trauma and pain, we know WHO is in charge of us and our world. We can return to this place of rest and receive our healing, refreshing and calling once again. This is the central source of Christian Identity and sustainability in trauma care. Our small springs of the water of life will continue to flow if we are connected to the River of Life.



## **Andrey Lorgus (Russia)**

### **The Courage to be a Person**

In psychotherapy practice we have to encounter courage as personal trait in a variety of aspects. Courage may be necessary to address the negative events of one's past; to recognize one's limitations; to analyze relationships etc. But sometimes personal growth meets an insurmountable obstacle, as



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many difficulties are met on the way through life. The path of personal growth begins with self-recognition as a unique self. The barriers to this recognition are personal stereotypes,

## **Мужество быть личностью**

С личностным качеством мужество в психотерапевтическом процессе приходится сталкиваться в самых разных аспектах. Так мужество может необходимо, чтобы встретится с негативными событиями своего прошлого; чтобы признать свои ограничения; чтобы посмотреть на свои отношения, и проч. Но непреодолимой

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преградой иногда становится становление личностью, так много трудностей встает на пути человека. Путь этот начинается с признания себя самим собой. Преградой в этом признании становятся собственные стереотипы, собственные мифы, то, что

personal myths, what George Kelly<sup>1</sup> called personal constructs. For self-recognition and self-acceptance it is necessary to reject, sometimes painfully, any ready-made schemes and myths. Then, the path of self-knowledge requires courage to accept both oneself and the world - as they are here and now. It is also not easy to attain humility for the limitations and conditions of living and going our way.

In other words, human personal path requires the courage to be. It becomes the key category if we are looking at both the life strategy and the psychotherapeutic scenario. The courage to be is the existential position of a person who chooses being, but not survival, adaptation, dependency, solipsism or narcissism. Having the courage to be is a spiritual position of value, which opens an unlimited horizon of changes for a human being.

The alternative position can be called adjustment, as existential capitulation, when the choice of the most important values and meanings of life is dictated by the society, family or self-imposed (myths, stereotypes, attitudes). This is what Jonathan Ruskin<sup>2</sup> called a social construct (social constructivism), along with Kelly's personal construct. This alternative results in personal wariness and passivity, while the courage to be involves risk, search, innovation and creativity.

The courage to be involves overcoming, creativity and hard work. Adjustment or adaptation seems to be easy, not requiring courage, suffering. But it is an illusion. Adjustment prevents the existential outcome, i.e. the breakthrough to

1 According to the theory of personal constructs a human being is a scientist who is exploring the world and himself. Observing the behavior of people around, trying to understand and predict their behavior, a person builds his individual system of personal constructs. Construct - is the basic concept of George Kelly's theory, the main means to classify objects of the surrounding world. Kelly, G. A. The psychology of personal constructs: Vol. 1. A theory of personality. London: Routledge.,1991.

2 Raskin, J. D. (2006). Constructivist theories. In J. C. Thomas & D. L. Segal (Eds.), Comprehensive handbook of personality and psychopathology. Vol. 1: Personality and everyday functioning (pp. 212—229). New York, NY: John Wiley.

Джордж Келли<sup>1</sup> назвал личностными конструктами. Чтобы признать и принять себя, человеку порой с болью приходится отказаться от любых готовых схем и мифов. Далее, на пути познания себя требуется мужество принять себя и мир, такими, какими они оказываются здесь и сейчас. Не просто дается и смирение перед ограничениями и условиями, в которых предстоит жить и проходить свой путь.

Иными словами, личностный путь человека требует мужества быть. Эта категория становится ключевой, если мы признаем и жизненную стратегию и психотерапевтический сценарий. Мужество быть – экзистенциальная позиция человека, который выбрал бытие, а не выживание, адаптацию, иждивение, солипсизм или нарциссизм. Мужество быть – это ценностная духовная позиция, которая открывает перед человеком неограниченный горизонт изменений.

Альтернативой такой позиции можно назвать приспособление, как экзистенциальную капитуляцию, когда во важнейших смыслах бытия человек избирает то, что ему навязывает социум, семья или он сам себе (мифы, стереотипы, установки). Это то, что Джонатан Раскин<sup>2</sup> назвал социальным конструктом (Социальный конструктивизм), наряду с личностным конструктом Келли. В этой альтернативе реализуется личностная осторожность и пассивность, тогда как мужество быть – это

1 Человек в рамках теории личных конструктов — учёный, исследующий окружающий мир и самого себя. Наблюдая поведение окружающих людей, стремясь понять и спрогнозировать это поведение, человек строит свою индивидуальную систему личностных конструктов. Конструкт — основное понятие теории Джорджа Келли — это основное средство классификации объектов окружающего мира. - Келли Дж. Психология личности. Теория личных конструктов. СПб., Речь, 2000. ; Kelly, G. A. The psychology of personal constructs: Vol. 1. A theory of personality. London: Routledge.,1991.,

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the new, the unknown, to the future.

Once a man came to me for counseling. He suffered from alcoholism. He told me that he has made the same mistake three times in his life: he was offered promotion, a more interesting job and a wage increase, and every time he fell into binge drinking. He admitted that the fear of new responsibility overcame the desire for a new, interesting job. The alcoholic breakdown protected him (for sure, unconsciously) from the need to mobilize all his energy for the new activities and new responsibility. The proposal required courage, and he avoided it by hiding in addiction.

The courage to be is the way into loneliness, as it is following the path of one's own existence – passing through a unique and inimitable world. Only at the beginning of the way there is a leader, a guide, a teacher, a father, but then a person should go alone, although he is on his way to God and God supports him. The courage to be – is the courage to be alone. It doesn't mean isolation, but finding a person's originality and uniqueness. One who is going forward is always alone, he bares the blows of the unknown, he paves the way, he is looking for a path. He has no leader, he's a leader himself. He's alone. The leader has no partners. Uniqueness and originality are doomed to lonely feelings.

In a case of professional burnout, a client complained that whenever he had to take difficult decisions, he felt hurt that his colleagues did not share responsibility with him. „You see, as soon as we all had to switch to a new schedule, I had to take the decision alone! Nobody offered help! Do you know how hard it is to assume all responsibility? I'm tired!“ It is not difficult to understand him, it is very hard to continue without help and support. But these are the true moments of leadership – to go forward. To pave the way for yourself and others. The courage to be.

The courage to be is a risk and, therefore, courage to go ahead and take responsibility for the correct way. Courage gives strength, fear enchains. After all, courage is the willingness to

risk, поиск и новаторство и творчество.

Мужество быть – это преодоление, творчество, созидание, упорный труд. Приспособление или адаптация, кажется легкой, не требующей мужества, страданий. Но это иллюзия. Приспособление лишает экзистенциального исхода, т.е. прорыва в новое, неизведанное, в будущее.

Однажды, ко мне обратился мужчина, страдающий алкоголизмом. Он рассказал, что три раза в своей жизни он совершил одну и тут же ошибку: ему предлагали повышение в должности, более интересную работу и повышение оклада, а он впадал в запой. Он признался, что страх новой ответственности пересиливал желание новой интересной работы. Алкоголический срыв защищал его (бессознательно, конечно) от необходимости мобилизовать все свои силы на новую деятельность и новую ответственность. Предложение требовало мужества, а он избегал этого, прячась в зависимость.

Мужество быть – это путь в одиночество, так как это следование по пути собственного бытия – это следование в уникальном и неповторимом мире. Только в начале пути есть вожатый, руководитель, учитель, отец, но далее человек должен идти один, хотя он идет в Богу и Бог идет с ним. Мужество быть – есть мужество быть одному. Не в смысле изоляции, в смысле своей оригинальности и уникальности. Идущий впереди всегда одинок, он принимает на себя удар неизвестности, он прокладывает дорогу, он ищет путь. У него нет ведущего, он сам ведущий. Он один. У ведущего нет партнеров. Уникальность и самобытность обречена на чувства одиночества.

В работе с профессиональным выгоранием клиент однажды пожаловался на то, всякий раз, когда ему приходилось принимать трудные решения, он обижался на своих коллег, что они не разделяют с ним ответственность. «Понимаете, как только нам всем нужно было переходить на новый режим, решение приходилось принимать только мне! Никто не хотел помогать! Знаете как трудно брать всё на себя? Я безумно устал!» Его не трудно понять, очень тяжело



take the risk of making mistakes, to face failure, to be wrong, to commit sin.

Being (existence) includes life and eternal life, which means an inexhaustible wealth of mental strength and spiritual capacities. Being is more than life, it implies both death and rebirth. In this perspective, each event of life gains a different meaning. After all, a person's possible choice today will bring consequences tomorrow (the first meaning), but it will have meaning also in the everlasting life (the second meaning). The eternal meaning can be invisible beyond the shadow of earthly life. But a person can keep it in mind when making his choice.

An old woman, a widow, told that while living alone after the death of her husband, she has revised her attitude to the events of their married life. „And do you know what I have noticed? My thoughts and views in the past turned to be so insignificant! One day my husband lost another man's money. The sum was significant. I was ashamed and afraid - how to give it back? We lost a lot then. The worst thing was the decision to sell our apartment. But my husband insisted, as he had inherited it from his mother. We sold our apartment in Moscow and lived in the country. Now, remembering that, I realize that my husband's decision was the right one. And it was not just about our debt, about money. His decision turned our whole life in the other direction – we became a family, much more united than before. But I've realized this after many years of living without my husband. He is gone, but his decision is increasingly powerful. If it were not for him, where would we be now?”

Seeing ahead through the decades, beyond the realms of personal life – this is not just wisdom. It's daring to look at life through death. The courage to face death and the life after death. Courage may have four events, four transitions, or four existential outcomes:

- The courage to abandon returning to the carefreeness and serenity of infancy.
- The courage to accept the world as it is,

ощущать себя без поддержки и помощи. Но это и есть моменты подлинного лидерства – идти вперед. Мужественно прокладывать путь себе и другим. Мужество быть.

Мужество быть это риск и, стало быть, смелость. Идти вперед и брать на себя ответственность за верность пути. Смелость дает силу, страх сковывает. В конце концов мужество это готовность рисковать совершить ошибки, встречать неудачи, оказываться неправым, совершать грех. Бытие включает в себя жизнь и жизнь вечную, которая означает неисчерпаемое богатство душевных сил и духовный возможностей. Бытие – больше жизни, в нём есть и смерть, и возрождение. В этой перспективе каждое событие жизни приобретает иной смысл. Ведь то, что человек может выбрать сегодня, будет иметь последствия завтра (смысл первый), но будет иметь смысл и в будущем веке (смысл второй).

тенью жизни земной, может быть невиден смысл вечный. Но и о нём человек может думать, совершая свой выбор.

Женщина преклонных лет, вдова, рассказывала, что продолжая жизнь после смерти мужа, пересмотрела своё отношение к событиям совместной жизни. «И знаете, что я заметила? То, что я думала тогда, оказалось таким незначительным! Однажды мой муж потерял чужие деньги. Сумма была значительная. Было стыдно и страшно, как отдавать? Мы тогда лишились очень многого. Самым страшным было решение продать квартиру. Но муж настаивал, это было квартира его матери. Мы продали квартиру в Москве и жили на даче. Теперь, когда я вспоминаю это, я понимаю, что решение мужа было верным. И дело не долгое, не в деньгах. Его решение повернуло всю нашу жизнь в другую сторону – мы стали семьей, куда более сплоченной, чем были. Но всё это видно после многих лет, прожитых без мужа. Его нет, а его решение имеет всё большую силу. Если бы не он, где бы мы были сейчас?»

Видеть сквозь десятилетия вперед, за пределы собственной жизни – это не просто

being ready to suffer; to accept all the self-uncertainty and the uncertainty of the world, between heaven and earth.

- The courage of self-acceptance in the face of God and the world; to be self-responsible and to establish oneself in this world by taking one's own personal position. To accept the vertical structure of the cosmos, self-opening to the highest.
- The courage to love and be torn apart by this world.

A person acquires the first outcome as separation from the parent's bosom. He leaves forever the relationship „child-parent“, i.e. rejects the protection of the strong, patronage, another's pity. It also means that a person refuses to return to calmness, serenity and comfort. He forever abandons the motivation of homeostasis, and proceeds to heterostasis, that means moving from what is nice and comfortable towards the sphere of being, giving higher tension and meaning at the same time. And that is the courage of personal maturity.

The second outcome is entering the world, where there is much suffering, injustice, evil and destruction. This is not being an apologist for evil, but a willingness to live amidst this world. („Keep your mind in hell, and do not despair.“) The world is full of personalities, destinies, good and evil, happiness and hatred.

Passing into the world, a person renounces his „cave“ (protection, security, borders), his „ivory tower“<sup>3</sup> for the sake of openness to the world and willingness to be its active participant. This is consenting to be at the crossroads between heaven and earth, between truths and lies, between good and evil.

The third existential outcome is grateful self-acceptance a God-given image of being. Transition to the divine throne („in the image and likeness“). It's the divine place, above the world but in the nature of the world. This place is personal, entirely personal. It's a Royal place, with Royal responsibility and Royal power. As Alfred Langle writes, it is the courage to accept self-being.

мудрость. Это дерзновение смотреть на жизнь сквозь смерть. Мужество встречи со смертью и жизни после неё. Мужество быть может иметь четыре события, четыре перехода, или четыре экзистенциальных исхода:

- Мужество отказаться от возврата к безмятежности младенчества.
- Мужество принять мир таким как он есть, с готовностью страдать; принять всю неопределенность себя и мира, между Небом и землей.
- Мужество принять себя перед лицом Бога и мира; отвечать за себя и утвердить себя в этом мире, заняв свое место. Принять вертикальность космоса, открытость себя высшему.
- Мужество любить и быть растерзанным этим миром.

Первый исход человек принимает как сепарацию от родительского лона. Человек навсегда уходит из отношений «ребенок – родитель», т.е. отказывается от покровительства сильных, от защиты, от жалости. Это также означает, что человек отказывается от возврата к покою, безмятежности и комфорта. Человек навсегда отказывается от мотивации гомеостаза, и переходит гетеростазу, т.е. движется не к тому что приятно, комфортно, а к тому что дает высшее напряжение и смысл одновременно. И это мужество зрелости личности.

Второй исход – это вступление в мир, в котором есть много страданий, несправедливости, зла и гибели. Это не апология зла, а готовность жить среди этого мира. («Держи ум свой во аде, и не отчаивайся»). Мир наполнен судьбами, личностями, добром и злом, счастьем и ненавистью. Переходя в него, человек отказывается от своей «пещеры» (защиты, безопасность, границы), от своей «башни из

The fourth outcome is love. Love running forward<sup>3</sup> (not waiting for an invitation, not answering, but calling) and ready for happiness and suffering. The sacrifice and bliss.

Each of these stages requires the straining of all spiritual capacities, commitment and risk. Failures, mistakes and tragedies, taken as the result of personal responsibility, demand a lot of strength and spiritual resilience.

The way of psychotherapy is somewhat different, that's why it starts with the correction of deformed personality structures and restoring resources. This path also requires courage – the courage for healing.<sup>4</sup>

The first courage here – is the recognition of one's needs and the necessity of healing. The recognition of self-distortion and inadequacy.

For example, a man (a client) admits his own infantilism with courage and sadness. It took a lot of psychotherapy time to come to this disappointing conclusion. „So, I'm infantile?“ he asks. With sadness and sorrow, he pauses and lowers his head. A pause lasts for some time. Then his head rises. He looks out the window, as if into the distance. The muscles on the cheeks are rolling, the body tenses up. The man rubs his fists as if preparing to strike. Reluctantly and extremely slowly, as if against his will, he utters in syllables: „Okay. How can I get out of it?“ In this short period of reflection, painful reflection, he has accepted the unpleasant discoveries about himself, and admitted what he did not want to. The courage of confession, the courage of imperfection and inadequacy is the energy that opposes acute frustration, shame and guilt. The courage of self-acceptance overcomes (although not always) guilt and shame.

In one psychotherapy case, a man, realizing that psychotherapy does not give him relief, but, on the contrary, brings him to the recognition of

слоновой кости»<sup>3</sup>, ради открытости миру и готовностью быть в нём деятельностным участником. Это согласие на то, что личность оказывается на перекрестке дорог между Небом и Землею, между правдами и лжами, между добром и злом.

Третий экзистенциальный исход – благодарное принятие себя, как божданый образ бытия. Переход на божественный престол («по образу и подобию»). Это место божье, над миром но в природе мира. Это место своё, и только своё. Это царское место, с царской ответственностью и царской властью. Как пишет Альфрид Ленгле, это мужество принять своё бытие

Четвертый исход есть любовь. Любовь, бегущая вперед<sup>4</sup> (не ожидающаяся приглашения, не отвечающая, но призывающая) и готовая на счастье и на страдания. Жертвенность и блаженство. Каждая, из этих ступеней, требует напряжения всех духовных сил, самоотверженности и риска. Неудачи, ошибки и трагедии, принятые вследствии ответственности на себя, требуют много сил и духовной стойкости.

Путь психотерапии несколько иной, потому он начинается с коррекции деформированных структур личности и восполнения ресурсов. Этот путь тоже требует мужества – мужества исцеления. Мужество первое – признание своей потребности, необходимости с исцелением. Признание своего искажения, признание неадекватности.

Например, мужчина с мужеством и печалью признает, что он инфантильная личность. Требуется не мало времени, чтобы процесс психотерапии подошел к неутешительному выводу. «Значит я

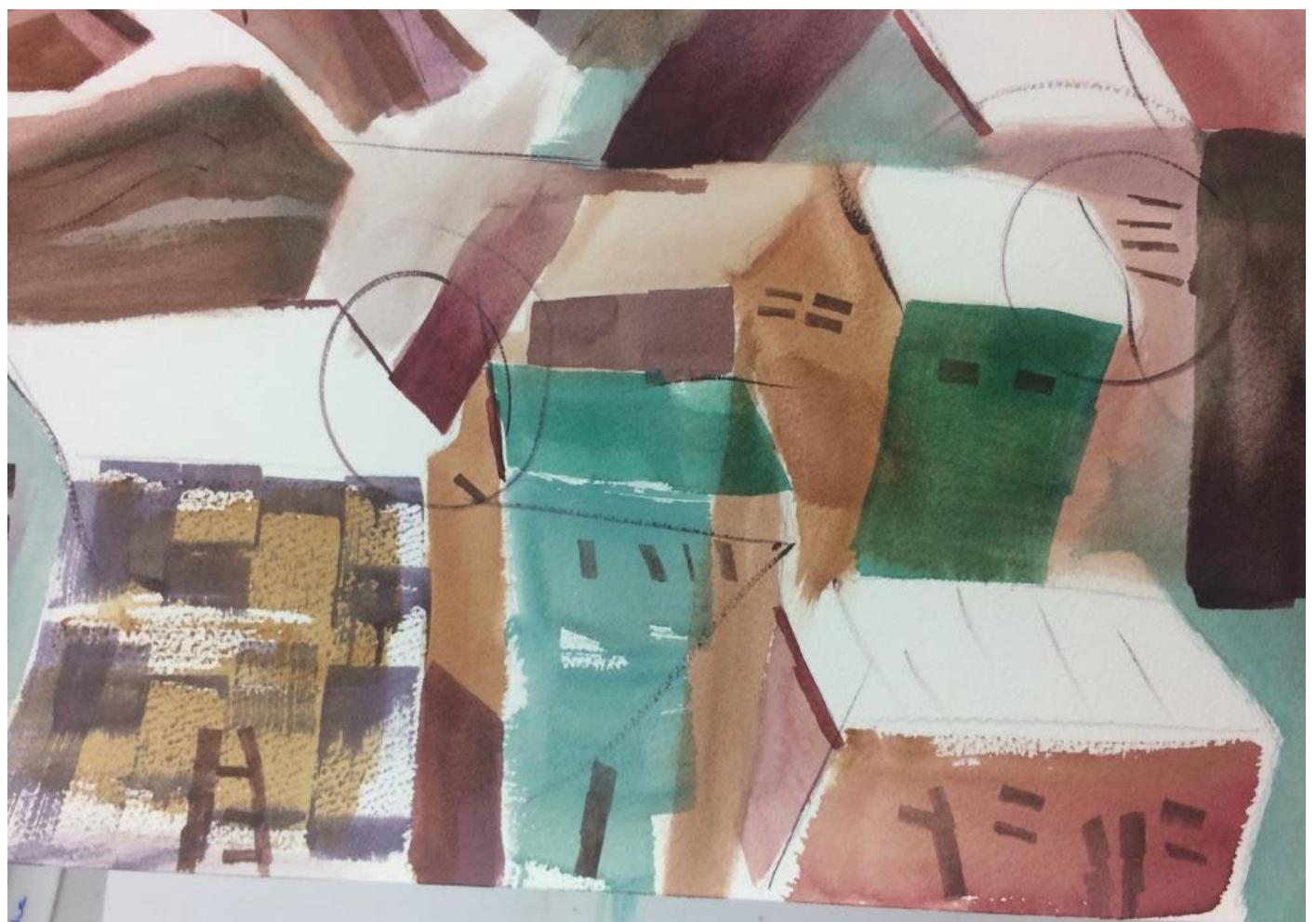
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3 Parable of the prodigal son. (Luke 1). It might also be called the parable of “the Father's love”.

4 In the era of Romanticism - the metaphor of escape into the world of creativity from contemporary problems, also meaning self-isolation, withdrawal to spiritual search, „detached“ from the „prose of everyday life“.

3 В эпоху романтизма метафора побега в мир творчества от проблем современности, самоизоляцию, замыкание в духовных искааниях, «оторванных» от «прозы жизни».

4 Притча о Блудном сыне. Лк 15. Этую притчу лучше было бы назвать о «отцовской любви».



his deformation (narcissistic personality disorder), refused to continue the therapy. „I am not ready now to answer all these questions – he said - I will probably postpone such a decision for a year or two. Goodbye.“

In the therapy of alcoholics it takes a lot of time to admit the fact of alcoholism, the addiction. As you know, an alcoholic considers himself able to say “no” to his addiction. He does not immediately recognize that he can't do it. He admits that he is an alcoholic. It really hurts. It's shameful and painful. Courage helps him here. Having shown this first courage of recognition, a person opens his path to change. But before that he has to get rid of the ghosts of the past. The second courage – is the „funeral“ of ideals, dreams, stereotypes, habits... It's no secret that people's lives are guided by ideals which are adopted from childhood. They are a help for social adaptation (social construction) and for outlining the ways of development. However, most ideals do not survive in the collision with reality. The dynamics of personal development leads to crises. A crisis reveals a gap between the ideal structures and the real needs. Then comes the necessity to abandon ideals and myths. In some cases it is necessary to speak definitely and harsh – about a funeral of myths, and firstly – of a personal myth. The real work of self-development is the work with the real Me, not with the myth that was born in childhood. But it requires courage and boldness to bury the personal myth!

The third courage – is self-responsibility. Rejecting expectations of a „kindly uncle“, a fairy godmother, a king or deity that will settle everything. True maturity means self-responsibility. It develops gradually. But if self-responsibility has not grown from childhood to adulthood, then this process will appear in psychotherapy. But it's easier said than done!<sup>5</sup> To be self-responsible for the WHOLE Me is as impossible as embracing the world. Adequate responsibili-

инфантилен?» - спрашивает он. С грустью и печалью он замолкает и опускает голову. Некоторое время длится пауза. Затем голова поднимается. Он смотрит в окно, как бы вдали. Мышицы на скулах перекатываются, тело напрягается. Мужчина трет кулаки, как будто готовится нанести удар. Неохотно и крайне медленно, против своей воли, он произносит по слогам: «Хорошо. Как мне из этого выбраться?» В этот короткий срок раздумья, мучительного раздумья, он смирился с тем, к чему пришел, и признал то, что очень не хотелось признавать.

Мужество признания, мужество несовершенства и неадекватности, это сила, которая противостоит острой фрустрации, стыду и чувству вины. Но мужество признать себя побеждает (хотя и не всегда) вину и стыд.

Однажды мужчина, осознав, что психотерапия не приносит ему облегчения, а, наоборот, подводит его к признанию своей деформации (речь шла о нарциссических явлениях), отказался продолжать терапию. «Я не готов сейчас ответить на все эти вопросы – сказал он – я, пожалуй перенесу на год или на два такое решение. До свиданья».

В работе с алкоголиками много времени уходит на сам факт признания алкоголизма, признания зависимости. Как известно, алкоголик считает себя в силах сказать зависимости «нет». Далеко не сразу он признает, что он этого не может. Признает, что он – алкоголик. Это очень больно. И стыдно и больно. Мужество помогает ему в этом.

Проявив мужество первое, мужество признания, личность открывает себе путь к изменениям. Но прежде чем они произойдут, предстоит избавиться от призраков прошлого.

Мужество второе – «похороны» идеалов, мечтаний, стереотипов, привычек ... Не секрет, что человек живет идеалами. Он их впитывает с детства. Идеалы помогают адаптироваться в социуме (социальное

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5 A proverb. There are other variants: Words come cheap.

ty<sup>6</sup> comes gradually and with effort, with some constant effort. Moreover, there is a lot of resistance to this process. Here courage is manifested as strength and constancy, endurance and patience.

The fourth courage – is acceptance of Self, which is found in cognition. The Self-image can be different from that which is revealed in the course of psychotherapy. True qualities, motives and actions can cause shame and guilt. Sometimes psychotherapy brings a person to shock at himself. Courage is required to live it through, to get over it, to sort it out.

Once, after several months of psychotherapy, a client confessed that, having accepted himself in the new image revealed in our psychological work, he decided to abandon further changes. He humbly admitted that he was nothing like the ideal he had imagined before. But he had got self-acceptance for the moment, and did not expect anything more authentic from himself. Self-acceptance was followed by reconciliation with a real Self-image and rejection of further changes. This case makes us acknowledge two points. First, it is necessary to respect the refusal of therapy, abandoning further changes, if a person makes such a decision consciously, with self-acceptance, free of intrapersonal conflicts. And second – humble self-acceptance gives him the strength to live. We might say the courage to be, to be yourself. According to Langle, „to have the right to be yourself.“

The fifth courage – is acceptance of the world as it is. The world is neither good nor bad. Moral evaluations are useless here. The world is more complex and, at the same time, more simple than a human being. Nevertheless, people are very dependent on the world. Human development goes along with the world. A human being lives, according to Heidegger, as a being-in-the-world. He is permanently open to the world and unthinkable without it. But in the process of personal development, a human being passes

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<sup>6</sup> I.e. the responsibility for what one can control and change; responsibility for PERSONAL thoughts, desires, actions and words.

конструирование) и наметить себе пути развития. Однако, большинство идеалов не выдерживают столкновения с реальностью. Динамика развития личности приводит к кризисам. Кризис выявляется то или иное несоответствие идеальных конструкций реальным потребностям. Тогда рождается необходимость отказа от идеалов и мифом. В некоторых случаях приходится говорить определённо и жестоко – похороны мифа, и прежде всего мифа о себе. Подлинная работа над собой – это работа с реальным Я, а не с мифом, который зарождался в детстве. Но чтобы похоронить миф о себе требуется мужество и смелость!

Мужество третье – ответственность за себя. Отказ от ожидания «доброго дяди», волшебника, царя и бога, который всё исправит. Подлинная зрелость – это ответственность за себя. Она приходит постепенно. Но если с детства до взрослости ответственность за себя не выросла, значит этот процесс обнаружится на психотерапии. Но легко сказать, да трудно сделать!<sup>5</sup> Отвечать за себя, за ВСЕГО себя также невозможно, как и обнять мир. Адекватная ответственность<sup>6</sup> приходит постепенно и с усилием, с некоторым постоянным усилием. Причем, есть немало сопротивлений этому процессу. Здесь мужество это сила и постоянство, выдержка и терпение.

Мужество четвертое – принятие себя таким, каким себя можно познать. Подлинное Я может не совпадать с тем, что открывается в ходе психотерапии. Подлинные качества, мотивы и поступки могут возбуждать стыд и чувство вины. Иногда психотерапия подводит личность к шоку от себя самого. Чтобы пережить это, чтобы пройти через это, чтобы разобраться в этом требуется. Однажды, после нескольких месяцев психотерапии один мужчина признался,

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<sup>5</sup> Народная пословица. Есть и другие варианты: Легко сказать, да нелегко орла поймать. Легче сказать, чем сделать

<sup>6</sup> Т.Е. ответственность за то, что возможно контролировать и изменить; ответственность за СВОИ чувства, мысли, желания, поступки и слова.

through the world in different ways and with different attitudes. A person can be hostile to the world, and – vice versa – friendly. But it's not the world, but a human being who is changing. Or rather his subjective attitude to the world. And the development of a person's maturity depends on his relationship with the world. Maturity is recognizing the world both as an open, friendly and hostile space, as discovery and as deceit and poison (thorns and thistles shall it bring forth to thee; Genesis 3:18). Maturity is accepting the world with courage, endurance and patience – the world, which it is man's lot to face and to live in. And again we return to the same point – the courage to be.

The courage to be is a step towards the unknown, the great and terrible, it is a choice of power and knowledge, which do not yet exist, which are undiscovered ; it is daring and boldness. To be – is to love and suffer at the same time, and it requires courage.

что принял себя таким, каким он себя узнал в нашей работе, решился отказаться от дальнейших изменений. Он со смирением признал, что он совсем не похож на того идеального, какого он представлял себе прежде. Но он принимает себя сегодня, и не ждет от себя иного, более подлинного. Т.е. принял себя мужчина согласился с собой реальным, отказавшись от дальнейших изменений. Этот случай заставляет признать нас две вещи. Первое, необходимо уважать отказ от терапии, от изменений личности, если человек принимает такое решение осознанно, принимая себя, а не конфликтую с собой. И второе, смиренное принятие себя дает ему силу жить. Можно сказать мужество быть, быть собой. Как говорит Ленгле – «иметь право быть собой». Мужество пятое – принятие мира, таким, какой он есть. Мир не плох и не хороший. Моральные оценки здесь не к чему. Мир сложнее и, в тоже время, проще устроен чем человек. Тем не менее человек очень зависим от мира. Развитие человека проходит вместе с миром, Человек живет, как утверждал Хайдеггер, как бытие-в-мире. Он все время открывает миру и не мыслит вне его. Но филогенетически, в процессе собственного развития человек не одинаково проходит через мир, неодинаково относится к миру. Человек может воспринимать мир враждебно, и наоборот – дружественно. Но меняется не мир, а человек. Вернее его субъективное отношение к миру. И оттого, как человек относится к миру зависит развитие его зрелости. Зрелость принимает мир и как открытое и как враждебное пространство, как открытие, и как обман (терния и волчцы произрастят она тебе; Быт 3:18), как яд. Зрелость с мужеством, выдержкой и терпением принимает мир таким, каким выпадает человеку с ним столкнуться и жить. И вновь мы приходим к тому же качеству – мужеству быть.

Мужество быть – это шаг навстречу неизвестному, великому и страшному, это выбор силы и знания, которых еще нет, и о которых нельзя ничего знать; это дерзание и смелость. Быть – значит любить и страдать одновременно, и это требует мужества.

## Roland Mahler (Switzerland) Comment to “The Courage to be a Person”

The term courage is used by Lorgus as an existential keyword. Existentialism (in Kierkegaard's meaning?) is therefore the basic concept of all of his propositions.

Human being is called for courage as an existential task to fulfill in order to run up to his own personal self (with a reference to A.Längle's analytical and existential understanding of terms like self or person) beyond all personal (Kelly) and social (Raskin) constructs that might keep him from becoming himself. Courage to be and it's four existential outcomes provide the fundamental pillars of a creative and goal achieving life.

As a reader the question arises whether it is enough and fulfilling to look at a personale life just by its existential structures and dynamics. What about the essential values and meanings of creation and its «crown» the human being. Is there an essence (i.e. faith) to destille from a formal existence of things or man? Lorgus doesn't make any attempt to pose or answer questions like these. But nevertheless he gives quite some hints to a fitting response. Courage and its existential meanings show the problems and finally the impossibility of any difference between existence and essence as creational categories. Let me explain this. Courage is not the essence of a personal life – obviously not. But it's a instrumental value for all existing life to give itself a meaning – in terms of a worldly fulfillment as well as in terms of an eternal spiritual reward. So existence is the essence of creational life for it means the existence of a creator. The courage to be is the responsive action of existence towards the creator. That more ore less what Lorgus finds as one of his conclusions. The courage to be, though facultative in itself, is the existential statement («Stellungnahme» as Längle says) for personal responsibility, selfawareness, acceptance of the worldly circumstances, development and change and last but not least godly transcendence of human life (so I would interprete Lorgus' propositions).

What makes Lorgus' considerations so helpful or only for philosophical deliberations but also for psychotherapy is the fact, that the latter can be seen

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Former articles by Roland you can see here:  
<http://emcapp.ignis.de/2/#/116>  
<http://emcapp.ignis.de/4/#/52>  
<http://emcapp.ignis.de/9/#p=42>

as an equivalent procedure of becoming oneself and that psychotherapy eventually reveals (what life itself not always does so obviously!) that the real self is often not what we expected or claimed to be. Courage to be means therefore the right to be what we really are – even when we or others tend to deny this (by our personal or social constructs).

Eventually I come to resume my inner debate with Lorgus' essay. I appreciate the clear and conclusive points he makes to an existentially transcendent human life. What struck me is the necessity to enter this world alone by leaving all kinds of childish dependency and delegation of responsibility. This underlines the existential power of christian faith (Rom 14,4b). Therefore the main task of christian psychotherapy (if not the church !) is to encouage individuals to leave what they meant to be an become truly free! I wrote a song the other day for a friend of mine called «Trust Yourself»

You wish you could know  
Wherever you go  
After the race is run  
But nothing is sure  
No guaranteed cure  
You might end up where you have begun!

Noone ever to count on

Some day maybe  
You too will be free  
Follow your own advice  
But then you find out  
What it's all about  
And you cannot pay the price

Noone ever will ask twice

Just trust yourself and stand upright

Whenever you've lost  
And they say that you must  
Accept that you were wrong  
Maybe they are right  
At least at first sight  
Maybe this can make you strong

Someone knows where you belong

If you have doubt in yourself  
Because nobody else  
Can see what you can see  
Don't give up don't resign  
Keep your track down the line  
Think of all the saints in unity

Someone said the truth will set you free

Trust yourself and stand with me





Several Psychologists answered:

**„How does your Christian faith help you in your practical work as a psychologist, counselor or therapist?“**



**Miguel Ángel Alcarria Gómez (Spain)**

## „How does your Christian faith help you in your practical work as a psychologist, counselor or therapist? Is this possible?”

On several occasions I have been asked if my faith contributes, in any way, to my professional practice. The answer that I give them is always affirmative, without any doubt. Personally, in my work as a psychologist and life coach, my Christian identity allows me to have a better understanding about the human nature's weaknesses, strengths as well as its tendencies and predispositions. And, being aware of this nature, my faith exhorts me and forces me to worry about the future and the well-being of people, while not judging them but to apply grace and mercy to achieve the restoration and the personal growth of my patients. In this sense, there is a biblical event that has always drawn my attention; the moment that Jesus wept over the Lazarus death, even though He knew -in His omniscience- that He would raise him up!, it shows us the Jesus call to be compassionate and empathetic to the suffering of others to alleviate the human suffering. The suffering of others can be alleviated in different ways, but the most powerful is through the transformation of the meaning of stressful life events. My Christian faith allows me to reformulate the experiences of my patients, knowing that God has a purpose in everything and that only He can transform a seemingly negative event into something completely inspiring. I always remember the words of Joseph, son of Jacob, comforting his brothers by telling them that his sale as a slave had a purpose, the purpose of saving lives (Gn. 45:5). Daily we can see many other examples which are similar to Joseph one's. One of them as Joseph's; is the speaker Nick Vujicic, protagonist of 'The Butterfly Circus'. Nick is a Christian whose faith in Jesus has enabled him to turn a weakness into an incredible strength

MIGUEL  
ÁNGEL  
ALCARRIA  
GÓMEZ  
Psychotherapist, Life-Coach and International Speaker President of the Group of

Evangelical Psychologists of Spain GPE (The group of evangelical psychologists of Spain) is a part of Biblical United Groups, a part of the professionals and graduates division. Is like an IFES in the rest of Europe or like a InverVarsity in the US..

As president of GPE, I am in charge of co-ordinating the different projects we have as a group, of promoting new collaboration proposals and of coordinating all the professionals of our area to give visibility to the group.

One of our latest projects, which we are starting to promote, is the prevention of child sexual abuse through the treatment of the pedophile. We believe that the social commitment of our group allows us to be salt and light in our professional field.

Another of our projects is the publication of Christian psychology books. The last book we are publishing is „A better story“ by the Christian psychiatrist Glynn Harrison of the UK.



that inspires thousands of people around the world. Observing how my identity in Christ is used by God as a healing and guidance channel, I can stop taking the problems of others to my home. I know that where I don't arrive as a professional in my praxis, and when the therapy has a limited reach, God will help my patients through my prayer, healing the inside and drawing a new future for their lives. It happens, although many of them don't even confess to be a believer or profess other religions. In this sense, my faith and my knowledge about other re-

ligions also help me to consider the power that the religious beliefs of my patients have, when it comes to favor or hinder the therapeutic process and their personal growing. Just as the Apostle Paul did many times is important that the professionals that work in mental health and personal development issues know how to dialogue with people of other faiths and beliefs, which happens to be in line with the APA Multicultural Guidelines (2017) urging professionals to be competent in diversity issues, including the religious-spiritual aspect.

### **Charles Zeiders (USA)**

## **How does Christian faith help my work as a psychologist?**

How does Christian faith help my work as a psychologist? What an intriguing question. Most recently my faith has helped me to treat courageous Christian patients who want to shed narcissistic traits. One Christian scholar in analysis for relational issues alerted me to the fact that the psychodynamics of narcissistic defenses are implicit in the Story of the Fall. Upon eating the forbidden fruit, Adam and Eve incurred an injury to their basic sense of adequacy.

“...Their eyes were opened, and they suddenly fel shame at their nakedness. So they sewed fig leaves together to cover their nakedness.” Genesis 3: 7

These patients, whom I treat in my practice in the United States, are conscientious to work on their characterological pride. They are not full-blown narcissists, but Catholic and Protestant patients concerned to abandon narcissistic defenses and self-aggrandizing relational styles.

Two trends account for this clinical development: the impact of the work of Christopher Lasch on American Christians, and the Presidency of Donald J. Trump.

Lasch was America’s foremost philoso-

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pher on the collapse of the American personality. In the last century he penned *The Culture of Narcissism*—a text which became an instant classic. Lasch asserted that the old American character was that of a puritanical ascetic—one who sought a sanctified life through hard work and service to others. But the new American character, Lasch lamented, aspired to secular salvation through self-glorification, verified by the envious awe of admirers.

Coeval with renewed appreciation of Lasch, is the sitting President of the United States, a leader who regularly generates pompous, bombastic statements--proud assertions that he knows more than his generals, his diplomats, his climatologists, his economists, etc. To many American Christians, President Trump seems

pathologically proud. He is self-confident to the point of absurdity. He is a leader who cannot accept expert advice, he is deluded by the notion he cannot make bad decisions, and he is therefore dangerous. Many Americans know this, and worry for the nation and the world. In recent years, renewed interest in Christopher Lasch's ideas, combined with the American media hyping of our President's alleged narcissism, has driven many courageous Christians to explore habitual character defenses that regulate their self-esteem. In psychotherapy, these patients tell me that they want to do their part to heal the culture of narcissism by reforming their own character. What a wonderful clinical goal for a Christian patient. What a wonderful way to help Jesus Christ establish the Kingdom of God amid a population obsessed with self-aggrandizement. My patients know that with the tools of social science, placed in a state of grace by asking the Holy Spirit into the clinical arena, they can be vulnerable to themselves, to God, and to the therapist. They can change from Servants of Self to Servants of God and man. Lasch wrote that..."narcissism has more in common with self-hatred than with self-admi-

ration." And he was utterly correct. Narcissistic defenses are the fig leaves that hide our shame. No person, no nation, and no leader need hide their deep insecurity with self-aggrandizement, because the sense of shameful inadequacy that resides at the core of the narcissism can be healed.

But how does this healing occur? It occurs when the patient repents of the defense of self-idolatry and admits to self-worship as a reaction formed against self-hatred. When in the course of Christian Depth Psychology, the Love of God meets the shame of the patient, then the shame is transformed to Lovability and Adequacy. Love heals shame, so the mask of narcissism is no longer needed to hide the patient's inner sense of disgrace. Through Christ, Love evaporates the shame. The patient heals, realizing their lovability, and thus, their narcissistic defenses become pointless.

Without my Christian faith, my effective work at the heart of the culture be impossible. But with faith in a loving, wise God, such work proceeds gracefully and with joy. Narcissism can be replaced by generative love.

**Maria Joubert (Russia)**

## „How does your Christian faith help you in your practical work as a psychologist, counselor or therapist?“

This reflection was inspired by my interest in the problem of good and evil in the practice of a counsellor, as well as by the works of Orthodox Christian theologians, such as Vladimir Lossky, and by two articles by Elena Strigo: «The Moral Word in Reconstruction of Person in Christian Psychotherapy», published in eJournal «Christian Psychology around the World» (No.9, 2016) and the unpublished work “Face and Image”.

In the modern world, there is no obvious border between good and evil and any deed or motivation can be interpreted both as good and as evil depending on different personal perspectives. Moreover, the words ‘good’ or ‘evil’ have become almost taboo and to judge something as simply good or bad is often considered as «intolerant». We find ourselves now living in world where everything becomes possible and in which it easy to lose timeless and healthy values. This is a serious problem as for a client as well as for a counsellor. And then the memory of hell comes to the rescue.

According to Orthodox theology, hell is not a place where there is no God, but a place where God is present. It is in hell that the soul understands completely and with all clarity that there is no agreement between good and evil. Only in the face of Divine Light a person comprehends the relationship of light and darkness in his or her soul and things become called by their names, good is called good and evil is called evil, because there is only «Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.” (Matthew, 5:37).

Life unfolds according to the Divine Law and not according to laws of anyone’s fantasies

Maria Joubert  
MA in Pastoral Theology, psychologist in The «ABIGAIL» Psychological Counselling Centre, Krasnoyarsk, Russia



about reality. Moreover, psychological trauma, neurosis and psychosis, problems in the family and difficulties in childhood are not an excuse and cannot change this Law. Good and evil are not someone’s personal business and they are not changing according to someone’s perspective but they are the business and the judgment of God, where truth and good triumph, and evil is punished. This is not about a devil roasting sinners on a giant frying pan and even not about just human death. We should not underestimate hell; it is important to think of hell seriously as a reality. The problem of hell is not that there is no God, as I already said, God is there, but that a person finds him or herself in eternity in ultimate emptiness and non-existence, detached from God and from his or her own real human nature with no chance to change it and that causes unbearable suffering.

A person chooses between good and evil in every single moment of life, there is no ‘neutral’ choices, and these choices determine the person as a person and his or her life, even if on a psychological level we deal with neurosis or psychological trauma. That is why for me as a Christian psychologist the memory of hell and seeking and holding on to the truth are values that helps me in my work as a counsellor.

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

## **How Our Christian Faith Helps Us**

Our Christian faith--as exemplified in the life of Christ--is the comprehensive template for our psychotherapy practice. It guides, inspires, and encourages us in all aspects of our work. The Parable of the Good Samaritan was given by Jesus in response to the question: „Who is my neighbor?“ (Luke 10). As Christian psychologists, we accept our patient as a neighbor to love. How do we love our neighbor? We imitate Jesus in our therapeutic relationship (Matt. 11:29 – “Take my yoke upon you and learn from me, for I am gentle and humble in heart ....”). We begin a journey with our patients that was first traveled by Jesus - incarnation, crucifixion, resurrection (Hoffman, M.T., 2010). We empathically sit with them (incarnation), suffer with them (crucifixion), and survive destructiveness with them in order to find renewed life for them (resurrection). As we incarnate, we commit to deeply knowing and loving our patients, avoiding assumptions or the temptation to fit them into what is often an insufficient category such as co-dependence, addiction or idolatry, etc. We enter their world.

We expect that there will be crucifixion. We commit to the months or even years that will be required to bring healing (Hoffman, L.W., 2010), surrendering ourselves to each patient's transferences and reproaches and thus following the way of Jesus: „God made him ... to be sin for us“ (2 Cor. 5:21) [See Hoffman, M.T., 2011]. Hopeful of resurrection, we have eyes to see the image of God in our patients, and imagine who they can become. God's love in us and our love for our patients is the „active ingredient“ in our treatment, aiding them to move beyond repetition of the past to future potentials (Fairbairn, 1958). Resurrection brings clear sight for patients as well. They no longer see the ghosts of the past in present relationships, but emerge into contact with reality, truth, and newness of life. From this position of freedom, realizing potentials is possible. Ultimately, we hold fast to



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Former article:

<https://emcapp.ignis.de/11/#/4#p=24>

St. Paul's words: „Love bears all things, believes all things, hopes all things, endures all things.... [God's] love never fails“ 1 Cor. 13:7. It is the life and love of Christ that animates our work.

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**Pawel Surma (Poland)**

## **“What do we mean by a Christian identity and what would be the practical consequences? A fundamental question for a Christian psychology.”**

„How does your Christian faith help you in your practical work as a psychologist, counselor or therapist?“

Being a Christian for me assumes having an identity deeply rooted in God's love. Living out that love makes me aware of who I really am – that I am completely and utterly loved by the Father in Christ through the Holy Spirit. At times when I don't feel loved I have no idea who I am, I feel lost, I don't have a sense of belonging, I feel homeless. Not feeling loved does not mean, however, that I am not loved - only that my love-perception skills have been distorted or neglected. My faith comes in here to sustain me so I can see my own life as a place of learning what true love is. Faith to me means knowing the love of Christ and submitting to that love so it permeates everything I do – so also how I understand and practice psychotherapy.

People who come to see me are oftentimes emotionally wounded by not being loved enough so that it seems next to impossible for them to come to terms with the problems they're facing.

Realising that we all participate in God's life which is about the most intimate love-sharing relationship embracing the whole creation, I see every client as sent to me by God for giving them a corrective experience of love through therapeutic means to help them regain their identity.

Any therapeutic interventions I make use of are in compliance with my faith-based Christian core beliefs.



Pawel Surma

is a psychotherapist, a 12-step Recovery Program workshop leader ([www.12krokow.com.pl](http://www.12krokow.com.pl)), a poet and a member of the Association of Christian Psychologists in Poland.

Since therapy - although improving life quality to a certain extent - is not a complete or an ultimate answer to human condition and the key to life, it can only serve as a tool facilitating spiritual growth, removing some emotional, cognitive and behavioural barriers. Psychotherapy may come in useful revealing illusion as an underlying hindrance to meaningful life and thus preparing the client for deeper transformation in the order of grace that is only possible in a loving relationship with God – the ultimate Healer. I always keep in mind that true healing and becoming brought back to life involves the pain of letting go of delusions.

As a Christian I am aware that suffering is incorporated in reality and as such a way out of illusion, a way of seeking the truth and part of spiritual purification process in quest of love. So in therapy I do not become fixated on bringing comfort to the client at all costs, but accompany them in learning to discern the meaning and purpose of everything they experience however difficult it may seem. The spiritual tangibly affects people's lives and yet remains mysterious. Psychotherapy, on the one hand, comes in touch with the mystery of God's love in people's lives, and on the other, never goes beyond.

# **2019 Two Conferences: Tampere (Finland) and Barcelona (Spain)**

**Tampere (Finland)  
22-24.3.2019**

ACC Finland, together with EMCAPP (European Movement of Christian Anthropology, Psychology and Psychotherapy), organizes a conference at Tampere Teopolis (Sairaalankatu 5-7) on 22-24.3.2019, under the theme of:

The Meaning of Relationship in Christian Anthropology, Psychology and Psychotherapy and Counseling

## **Friday 22nd**

17.00 Registration

17.30 Dinner

18.45 Event opening: Welcoming participants, Introducing EMCAPP and Christian Psychology (Saara Kinnunen, Psychotherapist, Consultant, Finland and Werner May, President of EMCAPP, Psychologist, Germany)

19.45 A Powerful Peace Blessing in Therapy (Vibeke Moeller, Dr. of Medicine, Trauma Therapist, Denmark)



## **Saturday 23rd**

09.00 Morning devotion and prayer

09.30 Relationship and Attachment in Psychotherapy (Vibeke Moeller, Denmark)

10.30 Questions to the Lecturer

10.45 Coffee break

11.15 Lecture-based group discussion

12.10 Group reports: Discussion summary

12.35 Lunch

14.00 Connection between Spirituality and Mental Health and Forgiveness and Health in a Finnish Sample: Reflections on Research (Harri Koskela, ThD, PsyD candidate, Finland)

15.00 Coffee break

15.30 What the Therapist Should Know If They Have a Client with ADHD? (Joachim Kristahn, Psychologist, Psychotherapist, Germany)

17.00 Questions to the Lecturer

18.00 Dinner and informal group discussions on the afternoon presentations (Participants may choose a group based on their interest)

**Sunday 24th**

09.00 Morning devotion and prayer

09.30 The Impact of Severe Client Trauma Experiences on Therapist and Therapeutic Relationship: Case Example from Female Genital Cutting Research (Ulla Dahlen, PhD, Finland)

10.30 A Healing 'YES' and 'NO': Setting Boundaries through a Dialogue (Werner May, Germany)

12.00 Conclusion of Conference: Feedback and prayer

12.45 Lunch

English Translation will be arranged.

Conference fee:

- Standard fee 80 €, ACC members, students, unemployed and retired participants 60 €
- Meals at Teopolis 46 (€Friday dinner, Saturday lunch, coffee and dinner, Sunday lunch)

For more information or your registration, please contact Saara Kinnunen (saarakinn@gmail.com)

See also: <http://www.accfinland.org/?sid=67>

## **PROGRAM I EUROPEAN CONGRESS OF CHRISTIANITY AND MENTAL HEALTH SCIENCES**

**Barcelona, Spain, 13-14 September 2019**

### **13th September CONFERENCE**

- 9:30-10:20h The association between spirituality and mental health – how strong is the evidence? Dr. Michael King: Professorial Research Associate. Division of Psychiatry. Faculty of Brain Sciences. University College of London. United Kingdom.
- 10:30-11:20h Catholic Christian Meta-Model of the Person Paul Vitz: Professor Emeritus of Psychology at New York University. Senior Scholar\* and Professor of Divine Mercy University.
- 12-13h The theology of illness: the crucial role of prayer and grace in promoting genuine health. Dr. Jean-Claude Larchet: Philosopher and Theologian from the University of Strasbourg.
- 13-13-50h Contemporary neuroscience and religious belief. Dr. S. Lane Ritchie: Science and Religion, University of St. Andrews, Scotland.

### **14th September: SEMINARS**

#### **SEMINAR 1: Communications on virtues in psychotherapy: what brings Christianity?**

9.30-11.00h

- Christian psychology. Werner May: President of the European Movement of Christian Anthropology, Psychology and Psychotherapy, Germany.
- Specific Christian aspects in psychotherapy. Anna Ostaszewska: Psychotherapist, vice-president of EMCAPP, Poland.
- Discussion

11.30-13.00h

- Experience of working with virtues for personal future. Andrey Lorgus: the rector of the Institute of Christian Psychology in Moscow, Russia, EMCAPP board member.
- Idealistic or realistic systems of personal values? Krzysztof Wojcieszek: Professor in the Pedagogicum School of Social Sciences in Warsaw, Poland.
- Discussion

15.00-16.30h

- Christian Community Psychology and Social Transformation.
- Nicolene Joubert: Founder and head of the Institute of Christian Psychology in South Africa.
- Condemning Judgement and its Relation to the Internal Ethics of a Patient. Elena Strigo: head of Psychological Counseling Centre ABIGAIL in Krasnoyarsk (Russia), EMCAPP board member.
- Healing processes in the history of Christian faith. Francesco Cutino: psychologist, Italy, EMCAPP board member.
- Discussion

## **SEMINAR 2: Round table: Virtues and purpose in family therapy: what brings Christianity?**

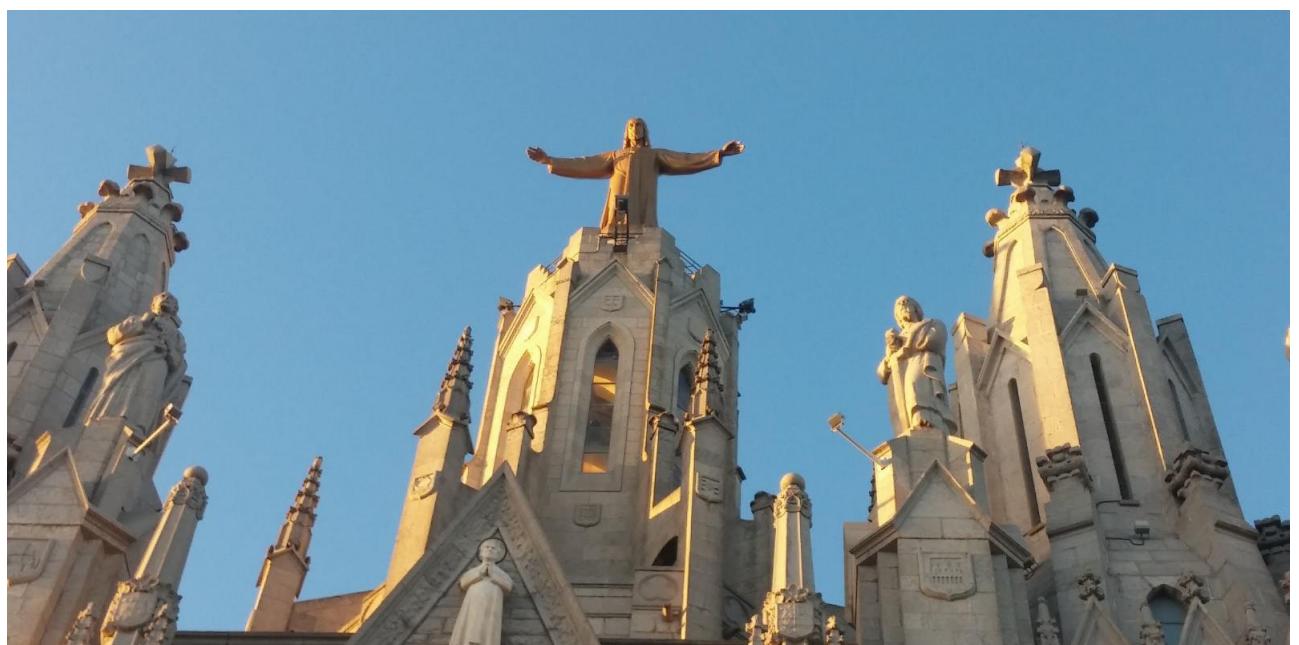
15-18h

- Moderator: Martíño Rodríguez González. Universidad de Navarra
- Dr. J. Pérez-Soba. Professor and director of studies of the Master in Marriage and Family Sciences of Institute Juan Pablo II of Madrid. Professor of the Fundamental Morality and Christian Life at the Faculty of Theology San Dámaso.
- To be confirmed

## **SEMINAR 3: Round table: Psycho-spiritual integration consecrated life: itinerary of discernment and accompaniment**

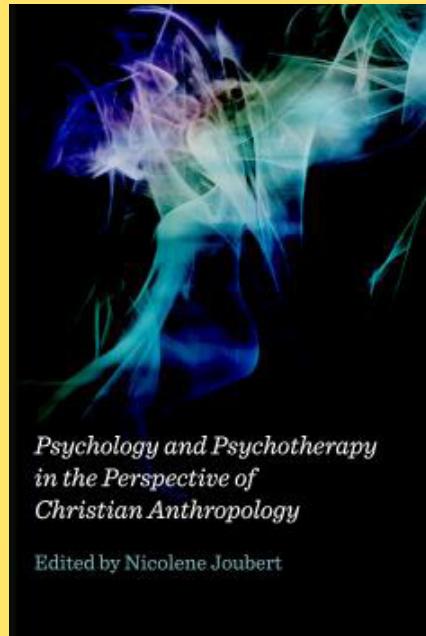
9: 30-13h

- Moderator: Dr. Montserrat Lafuente. Psychiatrist and Abat Oliba CEU University professor, Spain.
- Dr Amadeo Cencini. Psychologist and theologian of the Salesian University of Rome.
- Dr. L.M. García Domínguez. Psychologist and theologian of the University of the University of Comillas, Madrid.



# The EMCAPP Book: 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](http://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.

## Table of contents

1. Nicolene Joubert – South Africa  
Introduction.
2. Anna Ostaszewska - Poland  
About the EMCAPP (Aims. History. Symposia. Journals.)

### Anthropology

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

### Spirituality/Theology

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

### Psychology

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

### Psychotherapy

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

# Next Number

The topic is not fixed yet

Anticipated publication date:  
Summer 2019



## 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.

Per year, two issues of the journal are planned.

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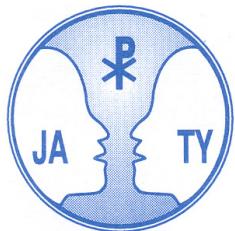
## The Board of EMCAPP:

- Francesco Cution (Italy), clinical psychologist and psychotherapist, associate of the Italian Catholic Association of Psychologists and Psychiatrists, president founder of the association "Jonas is on the way", Rome.
- Nicolene Joubert (South Africa) psychologist, Head of the ICP: the Institute of Christian Psychology in Johannesburg [www.icp.org.za](http://www.icp.org.za).
- Rev. Andrey Lorgus (Russia), psychologist, Rector of the Institute of Christian Psychology in Moscow, <http://fapsyrou.ru>.
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- Anna Ostaszewska (Poland), psychotherapist, supervisor, one of the founders of the Association of Christian Psychologists in Poland (ACP). Vice-President of EMCAPP Board
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Association of Christian Counsellors Finland

## Seven statements of EMCAPP

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](http://www.emcapp.eu).