

Reflective Paper
GRACE AND TRUTH:
WORLD CONFERENCE of the AMERICAN
ASSOCIATION OF CHRISTIAN COUNSELORS
Opryland Hotel Nashville, TN.
September 16-19 2009

Background

- The theme: Grace and Truth
- 44 Pre-Conference Workshops
- 10 Plenary Sessions
- 140 Workshops

An attempt was made to choose sessions that fitted with the theme of Christian counselling and the general spiritual direction of this. The following statement appeared in the promotion for the Conference.

Top ten reasons to attend

1. You will experience a landmark event that honours Christ and represents the best in counselling and spiritual care for living in today's world.
2. You will hear from some of the world's leading experts in professional, pastoral, and lay counselling.
3. You will discover practical tips and strategies to more effectively minister to others.
4. You will meet fellow labourers in the people-helping field who share your desire to reach out to those who are hurting and restore hope.
5. You can earn up to 28 continuing education credits.
6. You have the opportunity to develop professional relationships with Christian counsellors from across the nation and around the world.
7. You will be able to set your own agenda and tailor your conference experience to meet your needs.
8. You can choose from over 140 program sessions that appeal most specifically to your areas of interest.
9. You will be able to check out over 200 exhibits and enjoy tremendous music, entertainment and meaningful worship throughout the week.
10. You will be able to visit Music city, USA and explore all that Nashville has to offer. (<http://www.aacc.net/conferences/2009-world-conference/schedule/> 30/08/2009)

Each session attended was different some sessions were exhilarating and useful others educational and informative and one was biographical.

Pre-conference sessions

1. LARRY CRABB – AN EVANGELICAL MODEL OF SPIRITUAL DIRECTION

“Dr Larry Crabb is a clinical Psychologist who by his own admission was previously a frustrated psychologist. In 2001 the impact of Romans became a life changing experience. His goals now are to help people encounter God, have a genuine transformation and enter into spiritual community. He encourages people to live a new way and let Jesus invade their space. He runs schools in spiritual direction and has created a 12 lesson DVD course in Soul Care” (Conference Booklet)

What makes Christian counselling Christian?

According to Crabb there are three things that make Christian counselling Christian. These are:

- An understanding of new covenant Theology
- An understanding of Trinitarian Theology
- An understanding of God as community.

Basic themes – Outline

Crabb’s (2009) pre-conference session was in part disappointing in that he was telling us of his autobiographical journey and promoting his products. Although he is an interesting speaker with a wealth of experience, he did not fully address his advertised topic which was “What makes Christian counselling Christian?” Although during his address he did say “the most important thing for a Christian counsellor is Hermeneutics – how to discern what God was saying in the text.” Further into his address he tied Spiritual Direction and Christian Counselling together while looking at Acts 2:14-41 which includes quotations from Joel 2:28-32 and Psalm 16:8-11 “Spiritual Direction and Christian Counselling have the same goals as stated Acts 2:28: “You have made known the paths of life” (Crabb, 2009).

In his introduction he told the audience he had just turned 65 and was trusting that the post-65 years would be less confusing than the previous years and that he would have a different level of clarity and wisdom. He then proceeded for approximately an hour to tell of the route that he had taken in his journey, to be where he is at this point. During this process he mixed his professional journey from gaining his doctorate in Clinical Psychology with the following 10 years in private practice including the how and why he has written and is writing various books (Crabb 1977; Crabb 1981; Crabb 1982; Crabb and Allender 1984; Crabb 1987; Crabb 1988c; Crabb 1991; Crabb 1992; Crabb 1994; Crabb 1994; Crabb 1996; Crabb 1997; Crabb 1997; Crabb 1999; Crabb 2001).

Crabb by his own admission has moved from trusting in Psychology for wisdom and life’s answers to trusting in God in a greater degree and believing the message of the Bible for answers to life’s problems. The disappointing aspect of this was that while telling of this fresh understanding of Trinitarian Theology and the transforming power of the Holy Spirit, he told a long story of God leading him to write a new book which will come out in 2009/2010, it will be called, *66 love letters*. His story was that he was annoyed with God for not speaking to him in a more direct fashion and in this process he felt God say, “I have written you 66 love letters”. Although the dialogue made a great story, it was also an

extended advertisement for the new book and it did not significantly enlighten us of his current model of operation or address his advertised topic.

It would seem Crabb is more interested these days in an evangelical model of spiritual direction than psychological direction. A dilemma was that he did not expand on what he meant by evangelical model of spiritual direction in any logical sequence or depth. As a participant I was left guessing as to what he fully meant by this.

Of the other authors who have influenced Crabb in his thinking, he mentioned G.K. Chesterton (2007) who in *Orthodoxy of Faith* presented the idea that life was like being in a chess game, in which there was the desire to win, which is like trying to get “heaven into your head” with the outcome of “your head cracking.” He asked the counsellors present if this is the way they counsel. The other option which Crabb indicated is preferable is getting our heads into heaven as seen by Paul in Col 3:1-2, fixing our eyes “on things above”. Crabb also indicated the impact of C.S Lewis and the message of *Shadowlands* although it was not clear if this thought was from the film version or from the many titles written on the subject (Sibley, Kreeft, or Attenborough).

One excellent section of Crabb’s address was on his journey looking for ways to understand how best to help people. He began after his Graduate School experience at which point he felt his Christian experience to this point fully explain truth. At this time in his life Crabb became enamoured of Behaviourism (Watson and I.P. Pavlov), and accepted the work of J. B. F. Skinner (1904-1990). Renowned for the term Operant Behaviour, he was initially made famous for his animal studies. In www.bf Skinner.org/BFSkinner.AboutSkinner.html the writer states, “Better behavioural science for a more humane world”. Crabb at this stage would have agreed with this. However Romans 12:2 (“Be transformed by the renewing of your mind”) led him to consider what other ways of helping people were possible. The next phase of influence in his life was Albert Ellis and A.T. Beck. Ellis developed Rational-Emotional Therapy (RET) which helped people challenge their convictions and replace them with new ways of thinking. Beck’s Cognitive Behavioural Therapy (CBT) took centre stage for Crabb at this time. Still he was not satisfied and felt there was deeper meaning and then moved to Adler’s way of thinking. He read Victor Frankl (Yalom 1980; Yalom 2002) and Yalom and felt they were grappling with the larger issues of meaning. His journey could be seen as confusing but it was a journey that finally haunted Crabb, until he asked the question, “Where is the supernatural in all of this?”

2. ARCH HART – FAITH BASED POSITIVE PSYCHOLOGY

Topic: Christian Counselling

Presenters: Dr Arch Hart and Dr Catherine Hart Weber.

Arch Hart is the founder of the Hart Institute which includes Training, Intensives and Life Coaching. He is dedicated to equipping, training and counselling, while emphasizing new advances in mental, emotional, physical and relational health www.hartinstitute.com. He was former dean of Fuller Theological Seminary, was a senior Professor of Psychology and is Dean Emeritus now. His main focus has been on stress, depression and anxiety.

Dr Catherine Hart Weber is an Adjunct Professor at Fuller Theological Seminary. She is a Licensed Marriage and Family Therapist, a Christian Psychotherapist and a Life Coach who integrates the best of Spiritual Formation, Spiritual Practices, Neuroscience and Faith Based

Positive Psychology (the science of well being and human flourishing) for healthier relationships and enhanced well-being (www.hartinstitute.com).

This Pre-Conference session at AACC was jointly shared between Hart and Weber. The presentation was enhanced by a 94-slide power point on the subject of Faith Based Psychology. Each presenter took turns to highlight aspects of the material A CD was provided for participants after the session which included PowerPoint, articles and further resources¹.

Hart (2009) introduced Positive Psychology (PP) with an emotional statement indicating that being a psychologist now had new meaning for him and pointing out possibilities for balance and integration of faith. This model gives the opportunity for a move away from a disease model of psychology to a model of prevention. He stated that this particular psychological paradigm of PP has potential to be integrated into healthy theology. It is not, he stressed, positive thinking, it is about health, well being and human flourishing. It seems that this model of psychology has greater potential to be integrated with faith.

Due to a background of antagonism between psychology and “religion’s clergy” (Gillespie and Zagano 2006, p. 3), there is some feeling that any scientific theory would not be compatible with Christian counselling. Others such as Haughts and Browning also warn some caution is necessary. Others ask, “What has Athens to do with Jerusalem?” (Tertullian 160 ca - 220 AD; Gillespie and Zagano 2006, p. 4). There are some challenges with PP. It can make the rest of psychology look negative. Some have said that PP has a Pollyanna view of the world (Gable and Haidt 2005). A medical approach is easier to understand where reducing illness and helping people to live a long life is in contrast to PP, where considering a more positive outlook to life’s challenges is harder to fathom. It seems to be dilemma on one hand Seligman’s (Seligman and Csikszentmihal 2000; Seligman 2004) positive emotions correspond incredibly well with the Christian fruits of the Holy Spirit in Galatians’ 5, and the Christian church when functioning well as an “enabling institution” fits well with “relationship instructions” of PP. With a background in recent times of psychology’s dismissive attitude to religious beliefs and practices, caution is necessary here.

Weber referred to the 4,000 new books on the topic of happiness last year alone and indicated a community demand for more happiness. How this fits with a nation where people are more depressed than ever is unclear.

She presented the three pillars of PP: States, Traits and Relationship Institution (see Appendix One). These three pillars represent authentic Christian spiritual practices as represented by (Coughlin 2004) who covers a broad range of spiritual practices such as Purpose; A community of love; Spiritual reading; Aesthetic experiences²; The body³; Self knowledge⁴; Pruning⁵; Solitude⁶; Prayer⁷; Fruit of the Spirit⁸.

¹ Further resources consisted three CDs by Hart Weber, C., *Integrating The Best Practices in Faith Based Positive Psychology*, INTRODUCTION AND OVERVIEW Audio CD with expanded text pdf Resource CD, SESSION 1. APPLIED POSITIVE INTERVENTIONS Audio CD with expanded text pdf Resource CD SESSION 2. AUTHENTIC CHRISTIAN SPIRITUAL PRACTICES Audio CD with expanded text Resource CD SESSION 3.

² Psalms 46:10

³ 1 Cor 6:19

⁴ James 3:13

Positive Psychology is a relatively new model of psychology, it was launched in (1998) when Martin Seligman spoke as president of the American Psychological Association, there he urged those present to focus more on what improves client's lives (Peterson and Seligman 2004). The Harts feel that PP has the potential to open up communication between psychology and religion. Gillespie and Zagano argue that PP interventions can replace traditional ways of doing psychology and therefore relieve pain, hurt and suffering and in the process produce happiness. "The aim of PP is for people to feel joy, show altruism and create healthy families and institutions and also... not to erase or supplant work on pathology, distress, and dysfunction... rather to build up resilience, strength and growth to integrate and complement the existing knowledge base" (Gable and Haidt 2005, p. 105, 107). Some other definitions of PP include "a study of relations among enabling conditions, individual strengths and institutions" (Seligman and Csikszentmihalyi 2000); "Positive Psychology is the study of the conditions and processes that contribute to the flourishing or optimal functioning of people, groups, and institutions" (Gable and Haidt 2005, p. 103); Positive Psychology is an umbrella term of positive emotions, positive character traits and enabling institutions" (Gillespie and Zagano 2006, p. 3).

Various reasons are put forth for the rise in popularity of PP. One is that "psychology generally is not producing enough knowledge of what makes life worth living" (Gable and Haidt 2005, p. 103). There is helpful research into what is wrong with people but not much on what would encourage people to have fun and laughter. These ideas seem to be supported by leading scholars in the field of psychology as seen by those involved with PP www.positivepsychology.org.

When in the hand of Christian counsellors PP can be integrated to constitute Faith Based Positive Psychology (FBPP). Research is now taking place into the effectiveness of Soul Care truths through evidence-based investigations (Hart & Hart 2009). This is a totally different approach which identifies and classifies positive character traits and virtues for psychological health not psychological illness (Hart & Hart 2009). The fruits of the Spirit listed by the Apostle Paul in Galatians 5:22-23 contribute to an understanding of a healthy soul. The Church is a strong and lasting enabling institution that can complement the third pillar of PP. "Finally, we now have a psychological paradigm that can be integrated into healthy theology" (Hart & Hart, 2009). Human flourishing is the core of Christian faith. See the spiritual and emotional list www.howtoflourish.com.

One interesting challenge of PP is to have classic *Character Strengths and Virtues* (CSV) (Peterson and Seligman 2004) the manual of sanities (www.authentic happiness.com; www.happiness.com) alongside the DSMIV when making assessments.

Positive Psychology represents an exciting framework from which it is possible to do effective theological integration. This model facilitates the client's passage into more hope filled outcomes. This also is compatible with aspects of some of the post-modern models, such as Narrative Therapy (White 2007) and Solution-Focused Brief Therapy (De Jong 2007), which also inspire a hope-filled perspective, with their focus on the strengths of the clients and a stronger more positive approach in working through difficult problems

⁵ John 14:15

⁶ Matt 14:23

⁷ Col 4:2

⁸ Gal 5:22-26

(Aspinwall and Staudinger 2002). As these models are used by the author, the integration of PP offers interesting possibilities in the future.

Mutuality exists between psychology and religion according to Browning (1992). Religion also “contributes to psychology by being a ‘carrier’ of morality and religious views, upon which psychology’s cultural tradition is based” (Gillespie and Zagano 2006, p. 6). The Classics works have also contributed to psychology’s development in their understanding of human character. These works included “segments of both Hebrew Scriptures, such the Proverbs, the Psalms, Lamentations and Job, as well as the Christian New Testament, particularly the Gospels as inspiring Pauline passages on love (1 Cor 13) and hope (Rom 8:25ff). Psychological wisdom is further present in Aristotle’s *De Abunam* Augustine’s *Confessions*, and the writings of Maimonides, Thomas Aquinas, Martin Luther, John Calvin, Teresa of Avila and many others” (Gillespie and Zagano 2006, p. 6).

This quote leads interestingly into the next session:

3. IAN F. JONES – BIBLICAL COUNSELING IN THE HISTORICAL CHURCH, (OR HOW THEY USED TO DO IT)

Qualifications: Dr I. F. Jones Ph.D., Ph.D., LPC, LMFR, BCPCC

Jones’s goals were to:

- a. Explore the differences between secular and Christian counselling worldviews
 - b. Examine examples of counselling and soul care found in the historical church
 - c. Learn to apply biblical and historical methods of soul care in a counselling context (Appendix)?
- a. Explore the differences between secular and Christian counselling worldviews

Ian F. Jones is the author of *Foundations for Biblical Christian Counselling: The Counsel of Heaven on Earth* (Jones 2006) in this challenging session he asked the question “How do Christians deal with modern psychology?” (Jones, 2009). There is no straightforward answer to this. Some Christians engage with psychology, some agree not to engage and others feel it could even be dangerous to engage at all. Jones has developed an interesting definition of Biblical Christian Counselling:

Biblical Christian counselling is a dynamic process of communication between a representative of God and a person, family, or group in need designed to achieve healing in the relationship of that person, family, or group to God, to self, and to others (Jones 2006, p. 59).

Jones (2009) opened a stimulating discussion on the sources of truth. Where does authority come from for our truth? According to Jones (2009) Christian psychology is rooted in the Bible and is one of the oldest sciences of the church.⁹ To set the scene he indicated how the significance of competing world views impact psychology.

⁹ *Justin Martyr* (A.D. 110-165): “Whatever things were rightly said among all men, are the property of us Christians.”

Augustine (A.D. 354-430): “All truth is of Him who says, ‘I am the truth’ and Nay, but let every good and true

The competing Worldviews Jones (2009) listed are:

- Naturalism = Modern Psychology
- Pantheism = There is only one reality, alternately describable as “God” or “nature,”(Douglas 1978, p. 745)
- Theism = “... a central necessary aspect of historic Christianity” (Douglas 1978, p. 963) God creator of the universe (Jones, 2009).

Pantheism in the 19th Century was the main opponent of Biblical Psychology. It is not compatible with the Christian worldview of creation (Douglas 1978, p. 745). According to Jones (2009), ultimately the war in psychology/counselling is now between naturalism and supernaturalism. This is a quite different emphasis from that of the 976 pages of Collins’s (2007) extensive volume *Christian Counselling* 3rd ed. Collins does refer in passing to the role of the historical church and acknowledges the heritage which supports Jones thesis. However Collins gives a little space to the place of the role of spiritual direction in the context of counselling by drawing from Benner’s (2002) ideas on the spiritual needs being met through prayer and conversation and how this facilitates awareness and surrender to God. Spiritual direction has emerged outside of the activity of churches and can be a factor that can be included within Christian counselling and Life Coaching. Collins refers to the work of both Benner (Benner 1989; Benner 1996; Benner 2002; Benner 2003) and Moon (Moon, Bailey et al. 1991; Moon, Willis et al. 1992; Moon 2004) both of whom are clinical psychologists and spiritual directors who stress that the distinction between spiritual direction and counselling is unclear. One of the reasons for this is the problem focus on which many counselling theories are based. However with the emergence of the positive faith filled psychology as discussed by Arch Hart (2009) this is no longer such a difficulty as the focus is on strengths (Aspinwall and Staudinger 2002) and solutions, not problems.

Jones (2009) categorically states that Christian psychology was rooted in the Bible and the place to start with in Christian counselling is the narrative of Genesis. Jones feels this is the heart of a Christian worldview. This is different from some authors who, when considering Christian counselling start with the New Testament (Adams 1986; Collins 2007). Following on from this, Jones (2009, p. 2, notes) draws significance from what God asks of Adam and Eve in Genesis 3:9-13: “Where are you?” and, “Who told you...?” and, “What have you done?” In contrast to this, Collins (2007) has a forward focus on the changes in society and the influence of post modern thinking on counselling.

All psychology gets it wrong, according to Jones (2009), either like Sigmund Freud who had some understanding of the fall of man in Genesis but missed the impact of what it means to be made in God’s image (Jones 2006) and who considered the unconscious as the basic source of behaviour and that people generally had no idea of the real cause of their actions (psychoanalytic psychology) (Meier 1982). Or like Carl Rogers who emphasized the basic goodness of humanity (Meier 1982) but on the other hand had some understanding of what it means to be made in God’s image but no understanding of the fall of mankind through sin (Jones 2006).

Christian understand that wherever truth may be found it belongs to his Master.”

John Calvin (A.D. 1509-1564): Commentary on Titus 1:12: “From this passage we may gather that it is superstitious to refuse to make any use of secular authors. For since all truth is of God, if any ungodly man has said anything true, we should not reject it, for it also has come from God. Besides, since all things are from God, what could be wrong with employing to His glory everything that can be rightly used in that way?” Source: John Calvin, *Calvin’s New Testament Commentaries*, trans. T.A. Smail (Grand Rapids, Eerdmans 1964).

Jones (2009) asks the question, “Where does the Christian counsellor start?” The answer he keeps coming back to is the Scripture narrative in Genesis.

Jones (2009) has researched the historical figures in Christian literature such as Justin Martyr (A.D. 110-165); Augustine (A.D. 345-430); John Calvin (A.D. 1509-1564) and believes their understanding of sources of truth is worthwhile to consider. Other authors agree with Jones such as McMinn (1996) who says that Calvin in his *Institutes* argued that our relationship with God and our understanding of ourselves are inseparable. Jones indicates that the findings and usefulness of these views are not in their individual disciplines but in their worldviews.

He then turns his attention to some of the early writers of psychology who about the same time were saying opposing things from two different worldviews. Freud (1927) scorned religion as irrational, indicating it to be a neurotic phenomenon. According to some authors he was to blame for the decline in interest in spirituality in the twentieth century (Berenson 1990; Kurtz 1999; Schreurs 2002). At a similar time Norlie (1924) said psychology should be rooted in scripture and be an authoritative guide to understanding the world around us. One author with a worldview of Naturalism another with a view of Theism. About the same period of time Keyser (1928, 1945 2nd ed) in his *Handbook of Christian Psychology* said:

Christian Psychology is the science of the human mind and its varied activities and relations in the light of the Holy Scriptures of the Old and New Testaments, in correlation with the valid conclusions of General Psychology (Keyser 1928, 1945 2nd ed, p. 10).

This is in contrast to what Jones (2009, p. 1) said of secular psychology: “the scientific study of human and animal behaviour and mental processes.” What was happening here was Jones (2009) was laying a foundation for a Theistic view of psychology and from here was to elaborate on the role Scripture plays in this, and how prior to modern Naturalism approach, psychology had a strong spiritual heritage that needs to be taken back in the context of modern Christian counselling. In closing this section Jones quotes from Nigel Brush’s book (2005) *The Limitations of Scientific Truth: Why Science Can’t Answer Life’s Ultimate Questions*, and encourages participants to read it.

From this point he comes back to some useful ideas as to what is happening in Christian counselling today by asking the question, Where would God start? This is a thoughtful question and merits further consideration by the author. Most Christian counsellors according to Jones (2009) would start with the New Testament and with the Apostle Paul. The problem with Paul is that he is very didactic and this is not always the best approach cross-culturally as many societies today “are not in the one, two, three mode” of communication; they are more narrative, much like the Old Testament. So in answer to where would God start, Jones turns to Genesis and the story of the Fall, “the first crisis counselling in human history”. He returns to the three questions mentioned above: “Where are you?” and, “Who told you...?” and “What have you done?” An interesting framework for Christian counselling.

(b) Examine examples of counselling and soul care found in the historical church

In the introduction Jones (2009) said he was attempting to cover hundreds of years of church history in thirty minutes, and although it was an exhilarating ride, it was indeed a little rushed, to say the least. He touched on Polycarp (d. 156) as an active pastoral counselling model.

Clement of Alexandria (ca. 150-215) cared for orphans He did this by going out to the city dump and seeking out the babies that had been tossed away. This was cited as a worthwhile study on ministry.

Cyprian (200-258) was Bishop of Carthage for 10 years until he was martyred in 258. He talked of those who repented and warned that it would get tougher not easier, as the devil would be busy. In 21st century terms he speaks about relapse. “Go slow”, he urged, as proposed by the post modern Brief therapy, which has the idea of slowing people down. He also pointed out mutual accountability. Being accountable, correcting one another and setting an example. He was concerned about the problem of couples living together. This has a modern ring. “That’s our decision,” they said... since we are not convicted of it, it’s O.K.” “God is going to hold you accountable,” was the message he gave.

Gregory the Great used behaviour modification techniques, using positive reinforcement. What do you say to a young widow who has lost her husband? His volume on Pastoral Care is still used today (*Book of Pastoral Rule*). He addresses self-deception and rationalization and talks about the unconscious. Accurate empathy, congruence – it’s all in Gregory, as it is proposed by Carl Rogers in today’s text books (Egan 2007; Egan 2007; Ivey 2008). Other Church fathers with useful material for the modern counsellor and psychologist were skimmed over: (Lactantius (ca. 250-325); Chrysostom (347-407); Thomas Aquinas (1225-1274))

Jones (2009) drew quite heavily on the work of Tom Oden, (1984) who in his book *Care for Souls in the Classical Tradition*, starts his treatise with a description of Gregory the Great_ as an example of classical pastoral care and the inference is that it is a valuable example for Christian counsellors today. Jones (2009) then quoted the work of Thomas Oden to support the fact that much of the good literature on pastoral care is forgotten today (Oden 1983).

After having been enamoured as a theologian with a long parade of novelties that promised the moon and delivered green cheese, I now avoid the pretences of creativity. So I have deliberately sought our earlier pastoral writers, especially when they speak more sensibly than modern ones (Oden 1983, p. 7).

The following tables from (Oden 1984) support Oden’s research indicating that there is a general ignorance in Christian counselling circles of the seed ideas for psychology and how that these ideas have been in the Church for generations. These worthwhile helping strategies are now in the 21st century seen as the property of secular psychology.

There was a period of rigid hierarchy of Church government where there was no place for the laity. This then heralded the period of Martin Luther. He emphasized a healthy mind, and a healthy body, although the Greeks had thought of this before Luther. Now in the 21st century we have had the resurgence of this through the “Wellness” models (Kaczorowski 1989; Poloma and Pendleton 1990; Mansager 2000; Myers 2000). Mind can affect health, Luther unpacked this. Putting his ideas into psychology talk, he engaged in cognitive restructuring. He was depressed himself and found the answer in cognitively changing his thinking (Jones, 2009).

Table 1-3 (Oden 1984, p. 29-31)

TABLE 1
Representative Nineteenth-Century Pastoral Writers:
Frequency of References to the Classical Pastoral Tradition

	FAIRBAIRN (1879) Scottish Presb. Presbyterian	HOPPIN (1875) Congregationalist	BRIDGES (1884) Church of England	KOESTLIN (1829) Lutheran	GLADDEN (1895) Congregationalist	KIDDER (1891) Methodist	FIDDER (1871)	TOTAL
CYPRIAN	-	1	1	6	2	-	1	11
TERTULLIAN	2	1	2	1	1	-	-	7
CHRYSOSTOM	1	2	6	13	6	3	2	33
AUGUSTINE	9	1	1	37	2	2	1	53
GREGORY	-	-	1	6	2	1	-	10
LUTHER	6	1	4	22	11	5	1	50
CALVIN	8	1	1	25	3	2	1	41
BAXTER	8	7	2	37	3	3	1	61
HERBERT	1	1	4	19	1	4	1	31
TAYLOR	2	1	3	7	2	2	-	17
Totals	37	16	25	173	33	22	8	314

TABLE 2
Representative Twentieth-Century Pastoral Writers:
Frequency of Reference to Classical Texts of Pastoral Care

	HILTNER	CLINEBELL	OATES	WISE	TOURNIER	STOLLBERG	NUTIN	TOTAL
CYPRIAN	0	0	0	0	0	0	0	0
TERTULLIAN	0	0	0	0	0	0	0	0
CHRYSOSTOM	0	0	0	0	0	0	0	0
AUGUSTINE	0	0	0	0	0	0	0	0
GREGORY	0	0	0	0	0	0	0	0
LUTHER	0	0	0	0	0	0	0	0
CALVIN	0	0	0	0	0	0	0	0
HERBERT	0	0	0	0	0	0	0	0
BAXTER	0	0	0	0	0	0	0	0
TAYLOR	0	0	0	0	0	0	0	0
Totals	0	0	0	0	0	0	0	0

TABLE 3
Representative Twentieth-Century Pastoral Writers:
Frequency of Reference to Modern Psychotherapists

	HILTNER	CLINEBELL	OATES	WISE	TOURNIER	STOLLBERG	NUTTIN	TOTAL
FREUD	8	8	9	1	9	5	69	109
JUNG	10	6	1	0	13	3	12	45
ROGERS	19	18	4	6	0	26	28	101
FROMM	8	6	0	9	0	1	3	27
SULLIVAN	5	4	5	5	0	1	2	22
BERNE	0	19	6	0	0	1	0	26
Totals	50	61	25	21	22	37	114	330

(c) Learn to apply biblical and historical soul care in a counselling context.

Jones (2006) draws on the work of Oden (1984) extensively related to soul care, who seems in general to be talking about pastoral care rather than formal counselling. However, the principles apply. Although when drawing on the work of Gregory, Oden indicates he is relating to the individual and states that when dealing with a community of hearers, rather than counselling in one-on-one dialogue, the task of pastoral care becomes infinitely more volatile and hazardous (Oden 1984, p. 115).

Jones (2009) was unable to develop his last point due to time constraints. He did provide notes related to the language of care throughout the Old and New Testaments.

Space did not permit other sessions attended at the conference to be covered. Including:

- Frank Minirth – Happiness is a Lifestyle
- Robert Kelleman – How to Practice Comprehensive Biblical Counselling
- George Ohischiager – Six Red Hot Issues in Christian Counselling
- Don and Ian Harvey – Mistakes Therapist Make When Treating Couples in Crisis
- Richard Marrs – Making Christian Counselling more Christ Centered

4. SUMMARY OF LEARNING

Preparation to attend an international conference and all the appropriate organizational issues involved was a learning experience in itself. Prior to attending the conference there was a need to make selections between the 44 valuable pre-conference workshops where only a choice of two sessions was possible in one day and the 140 workshops within which seven choices were possible. Throughout the whole experience there was significant challenge. As an international guest I was introduced to leaders of other counselling programs in various Universities, which contributed to a very busy schedule.

The issue that guided the choice of sessions was always that of aligning to the current study which looks at Christian counselling. Other areas of interest such as couples counselling, grief and loss counselling and ethics in counselling had mostly to be put to one side. Aside from all this was setting up opportunities to talk with various professionals over coffee or meet them in the Expo where there were 200 exhibitors many of whom were working in similar fields. Networking is a major value of an international conference.

The two outstanding sessions were those of Arch Hart and Ian Jones. I have found myself using this material already. These sessions have been most useful in teaching Christian counselling and have contributed to the continued use of their resources, which happens daily. Reference to more current research in the area of Christian counselling will enhance the thesis which will provide more up to date references.

I can see where the faculty of the college where I teach could bring together the Theology, Biblical Studies and Ministry streams along with the Counselling stream and interact with material such as this for the benefit for all concerned.

5. APPENDIX ONE

Three pillars of Positive Psychology

States

- Reducing misery
- Increase positive emotions¹⁰
- Love, joy, peace, happiness, hope, gratitude, forgiveness and compassion.

Traits

- Positive traits and virtues¹¹
- Discovering traits and gifts (manual of the sanities)
- Using character strengths in everyday life, at work, relationships¹²

Relationships Institution

- Friendship
- Marriage and family

¹⁰ Frederickson, B. L. (2001). "The role of positive emotions in Positive Psychology: The Broaden-and-build theory of positive emotions." American Psychologist **56**(3): 218-226.

¹¹ Peterson, C. and M. E. P. Seligman, Eds. (2004). Character Strengths and Virtues: A handbook and classification. New York, Oxford University Press.

¹² Peterson, C., N. Park, et al. (2006). "Greater strengths of character and recovery from illness." The Journal of Positive Psychology **1**(1): 17-26.

- School
- Work Places
- Church
- Communities
- Health Care

6. APPENDIX TWO

Learning Objectives

Participants will:

- Explore the differences between secular and Christian counselling worldviews
- Examine examples of counselling and soul care found in the historical church
- Learn to apply biblical and historical methods of soul care in a counselling context

7. APPENDIX THREE

Secular Psychology and the Emergence of Anti-Psychology

- Separate Paths Model
- Cornelius Van Til's Model

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