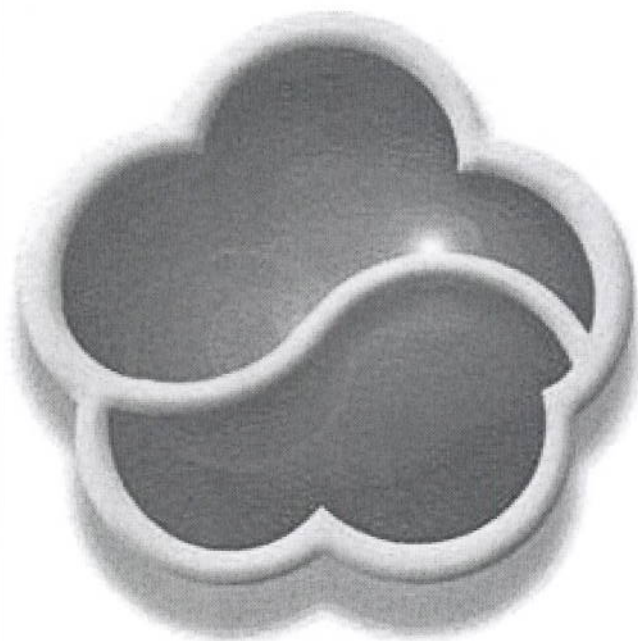


Family Life Chaplain Training

Area IV, Korea



19th ESC Command Chaplain
Chaplain Jeff Zust

19th ESC Family Life Chaplain
Chaplain Jeff Dillard
010-2893-3072

PERSONNEL DATA SHEET

Name (Last, First, MI): _____, _____ Date (yy/mm/dd): __/__/__

Unit/Section: _____/_____

Gender: ____ Age: ____ Race: _____ Rank: ____ Marital Status: _____

Dependants with you: _____

Dependants remaining in the States: _____

Deployments:

Total number: ____ Date of last redeployment: (yy/mm/dd): __/__/__

Personal difficulty ("0" = none, "10" = worst possible): 1 2 3 4 5 6 7 8 9 10

Concerns (complete all but circle those that are most stressful)

Personal relationship(s): _____

Illnesses or Deaths (please be specific): _____

Separations/divorce: _____

Physical Health: _____

Legal (UCMJ or civilian): _____

Mental Health (optional):

Personal mental health diagnosis (yes, no, or n/a): ____

If yes, list disorders (example - adjustment, anxiety, substance abuse, etc.):

_____, _____, _____

Current involvement in treatment plan: _____

Family member has had mental health diagnosis (yes, no, or n/a): ____

If yes, list disorders (example - adjustment, anxiety, substance abuse, etc.):

_____, _____, _____

Current involvement in treatment plan: _____

Current supportive relationships in Daegu/Waegwon: _____

Enjoyable activities with them: _____

How often you spend time together: _____

Other concerns: _____

Other resources for support: _____

Contract for 19th ESC Family Life Chaplain Supervision

Family Life Chaplain: _____ Unit Chaplain: _____

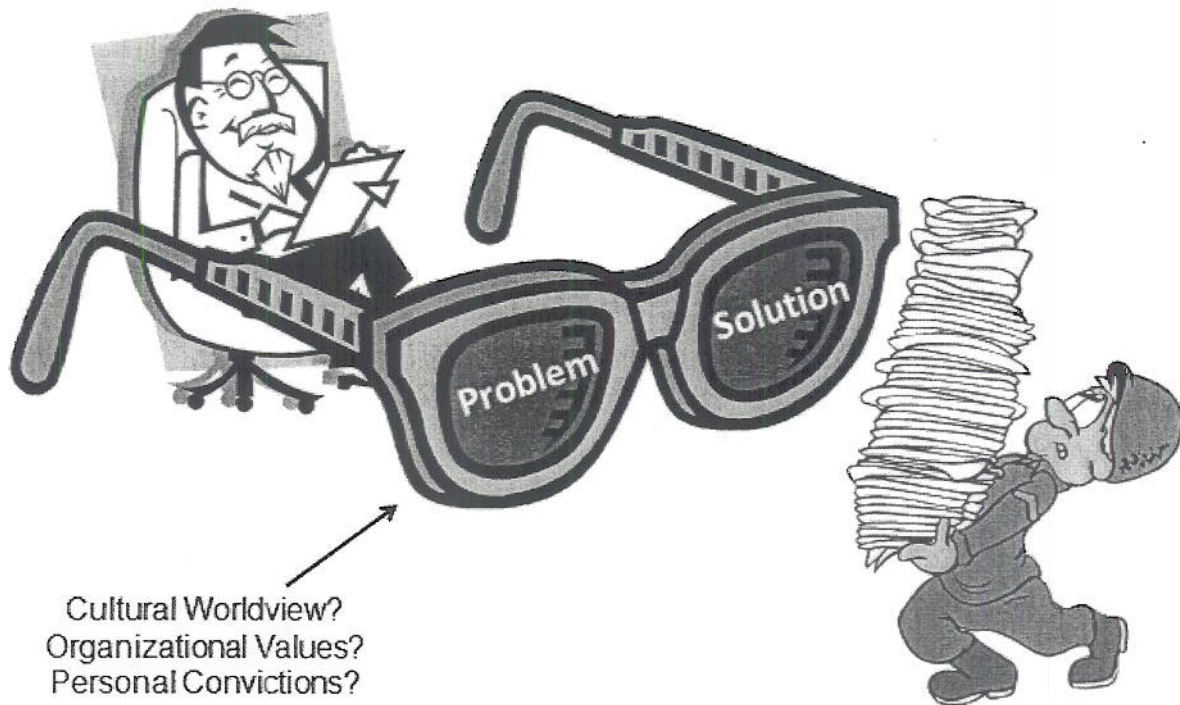
1. This agreement begins on _____ and is expected to terminate on _____. Supervision will take place on _____ from _____ to _____. The unit Chaplain will provide a minimum of _____ client contact hours during this time frame.
2. The unit Chaplain will video tape all sessions and prepare all case notes, treatment plans and closing summaries according to agreed standards.
3. The unit Chaplain is responsible to maintain the confidentiality of their clients and all the clients in the center, discussing them only with the Family Life Chaplain, Chaplain supervisors, or in Family Life training with other Chaplains. They will take particular care to safeguard all notes, files, video tapes or any other confidential documents during transport from their place of counseling to supervision. The unit Chaplain will obtain a release in writing from the client explaining that their counseling is being videotaped and may be taken for consultation outside of the center. When the unit Chaplain transports a case file or videotape for supervision, they will follow these procedures:
 - a) Only the counselor's name and Chaplain's file number will appear on tapes/discs
 - b) Tapes, discs, or cameras with sessions will always be in counselor's possession.
 - c) Counselor will tape over, erase or destroy the tapes/discs/files after supervision.
4. It is the unit Chaplain's responsibility to be prepared with a video tape or live presentation for group and individual supervision. If a live presentation is planned, the unit Chaplain will also have a video tape backup presentation prepared. I also understand that my supervisor may discuss our supervision with his/her supervision team.
5. I give the Family Life Chaplain permission to video tape my supervision sessions and I understand that he/she may present these tapes in his/her supervision sessions. I understand that the Family Life Chaplain may view any tape or watch any session behind the mirror or through closed circuit TV without prior notification.
6. The unit Chaplain will immediately notify the Family Life Chaplain or supervisory Chaplain of any intent to commit suicide, sexual or physical abuse, homicide, etc. In these cases, the unit Chaplain will make a strong effort to facilitate the client's voluntary but immediate contact of a trusted person to meet them in the Chaplain's presence to escort the person to Mental Health or to a trusted leader in their Chain of Command.
7. When providing counseling to the unit Chaplain, the Family Life Chaplain will keep also maintain 100% confidentiality of all conversations with no exceptions.

Family Life Chaplain's Signature: _____

Unit Chaplain's Signature: _____

Date: _____

The Lens of "Case Conceptualization"



Components of Counseling Theories

Human nature

- Bio-chemical?
- Body & Soul?
- Unknowable?

Client

- An individual?
- The couple/family?

Basic Problem

- Educational?
- Behavioral?
- Spiritual?
- Emotional?

Role of the Counselor

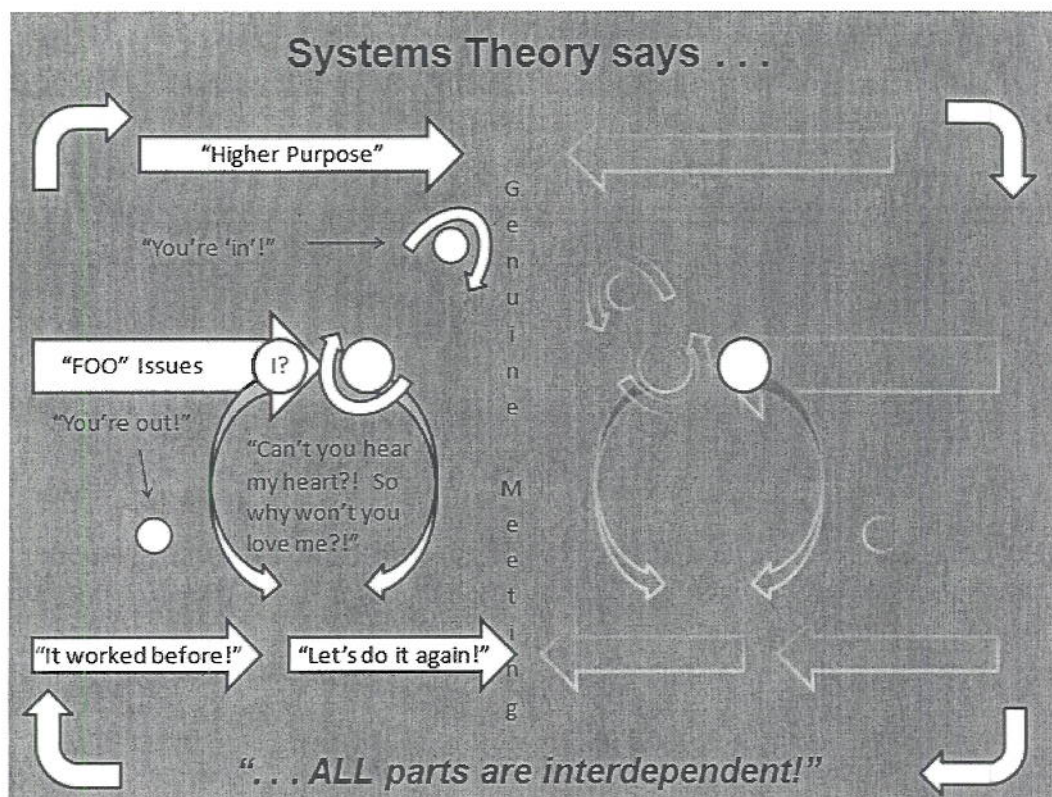
- Directive?
- Non-Directive?
- Collaborative?

Therapeutic Process

- Purist?
- Eclectic?

Length of Treatment

- Short-term?
- Long-term?
- Who determines?



Each person is a complex intrapersonal system of beliefs, emotions, and behaviors that tend to create cycles of repeated experiences among those components of our being. We also play roles in interpersonal systems that tend to create cycles of repeated experiences in our relationships.

Common Assumptions:

- Conflict/anxiety is due to ongoing interpersonal system (not within one person)
- We need to understand our current role (assigned /accepted) in the system
- Families cast burdens on “identified patient” to deflect the load and focus
- Counselor must focus less on content and more on the governing processes
- The counselor is part of the system now
- Just as the counselee’s anxieties can flow over into our hearts, ours can flow into theirs!

Common Techniques:

- Focus on leaders and processes, not the “Identified Patient”
- Explore the “benefits” of their current system (Homeostasis)
- Encourage differentiation of self for all: “I’m not who YOU say I am. I am . . .”
- Consider the extended family field (FOO and others who contribute to system)
- Identify emotional triangles and c o-labor for direct engagement of the two.
- Explore and co-labor to untangle emotional cut-offs , sibling positions, etc.
- Low-key, direct questions
- Clarify emotional responses. E.g., “you seem very calm” or “this upsets you”
- Coach their listening, reflecting, and situationally appropriate use of emotion
- Learn to express self-defining “I” positions
- Facilitate unveiling of redundant patterns in relationships as feedback loops

Most counseling theories, however, focus only on one or two dynamics in the intra-psychic or interpersonal system of the client(s). The most common seven theories are as follows:

Psychodynamic Therapy

I?

Client: Individual or more

Challenge: Conflicted heart within the self - usually over struggles with attachment from childhood experiences that hinder their willingness and ability to enjoy intimacy

Approach: Wonder with them around their thoughts and feelings on the struggle, origins, & assigned meaning to enable "self" awareness

Even among each of the secular theories that we will cover, many practitioners would argue about the 'basics'. Thus, the assumptions & techniques listed as "common" will not be accepted by all but are general enough to be agreeable to most purists.

Common Assumptions:

Instinct drives motivation

All behavior is purposeful (to reduce stress and please us)

The problem is inner-conflict.

For example, the traditional Freudian view is Id, Ego, Superego.

Id: the instinctual self

Superego: internalized "higher" norms imposed on us

Ego: rationalizing defense between the two above

A contemporary version might simply describe it as a conflicted "heart".

Common Techniques:

Free association & dream analysis

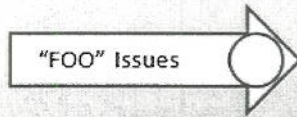
Wondering around client's behavior

Analysis of client's resistance and/or deflection

Exploration of transference and counter-transference

Interpretation and insight

Trans-generational Therapy



Client: Individual or more

Challenge: "Stuck" reaction (usually unconscious) to shaping elements from their Family of Origin ("FOO")

Approach: Facilitate their awareness of 1) 'cloning' practices that has been maintained for generations or 2) their compulsive reactivity to the same. E.g., "I will NOT be ruled by my family beliefs & practices!"

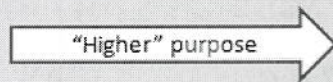
Common Assumptions:

Boundary Issues are too close or distant between spouses and generations
Triangles – targeting a "third leg" of family by going through another member
Enmeshment – family is too close (lots of cleaving, but leaving is not allowed)
Cutoff rebounds – present relationships are Reaction to past cut-offs in FOO
Couples are 'fused' in a self-perpetuating cycle due to influences of FOO
We unconsciously choose our mate to resolve FOO issues within us

Common Techniques:

Genogram , back 3 generations
Circumplex of intersecting axes of adaptability and closeness (e.g. FACES)
Examining generational patterns, symbols of meaning , and "Debt"/"Entitlement"
Differentiation from FOO: recognize, voice, & take responsibility for "self"

Narrative Therapy



Client: Individual or more

Challenge: Feels oppressed by a "dominant narrative" (often found in norms of their culture imposed from above)

Approach: Collaborate with them in 'writing their own story' that gives a healthy freedom from subjection to the majority's narrative and opportunity to choose their own path and meaning.

Common Assumptions:

- There is no "Truth". Norms are Socially constructed
- Stories/Narratives of individuals and whole cultures are created
- Some dominate. Others are marginalized to maintain the dominant
- Sense of "Self" arises by aligning with others
- Discourse (voicing YOUR story) has power

Common Techniques:

Exposing Dominant Discourses (Deconstruction)

- A. "Naming" the problem to externalize the problems
- B. Deconstruction of how the problem came to be
- C. Questions about THEIR preferences (not the dominant's)

Re-authoring

- A. Unique outcomes/exceptions. I.e., "where the problem fails"
- B. Examination of fit with one's values, purpose, hopes, motives
- C. Thickening descriptions (rich description vs. thin conclusion)
- D. Naming alternative story

Developing Communities of Concern

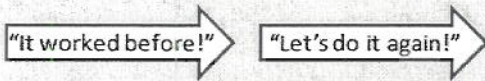
- A. Outsider witnessing : "Who else notices this?"
- B. Jointly Re-membering or Re-specting practices
- C. Leagues & Letter writing campaigns

Solution-Focused Therapy

Client: Individual or more

Challenge: Problem-focused (can't see the rose due to pain from the thorns)

Approach: Encourage them to recount and relive past solutions, focusing on what worked well then. Then focus on when and how they are still succeeding in the present - even if these are only exceptions to the rule.



Common Assumptions:

- Client already has the resources to fix their problem
- They simply need to do more of what has worked in the past
- Reliving successes will lead to more of what works

Common Techniques:

Miracle Question – “While you are asleep tonight, if a miracle were to occur and the basic problem were immediately solved, what is the first thing you would notice in the morning?” Follow this up with “and what would you do next” type questions to prompt them for details on exactly what right would look like regarding THEIR actions.

Exception Questions – When the problem did NOT occur, ask them “How did you DO that?” to focus on how they responded differently than other times.

Scaling Questions - “On a scale of 1 to 10 (1 being the worst and 10 being the best), where are you What would it take to move up 1?”

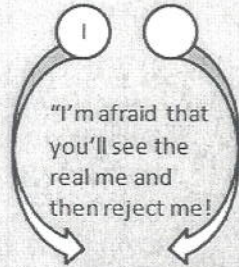
Managing Questions – When clients are stubborn to focus on problems, keep emphasizing the positive by “How did you keep things from getting worse?”

Emotionally-Focused Couples' Therapy (EFCT)

Client: Couple

Challenge: Repeating a 'dance' that separates (e.g., pursue/ withdraw, attack/ attack, etc.) but usually has its base in their fear of rejection. This model builds on psychodynamic model.

Approach: Coach each to identify and voice their true "primary" feelings and to understand and accept the same in their spouse.



Common Assumptions:

- Related to Psycho-dynamic and Object Relations theory
- Each of us inherently craves attachment/relationship
- We use surface emotions to keep us in "safe" proximity to others
- Our core emotions (fear, anger, love) are what divide or attach us.
- Each must understand, voice, & accept core emotions of self & spouse.
- This process will create greater empathy and strengthen connections

Common Techniques:

Stage I: Stabilization / EFT Steps 1-4

- Step 1 - Join with them for initial assessment of emotional attachment.
- Step 2 - Identify negative dance of (surface) emotion, belief, action.
- Step 3 - Access underlying (CORE) feelings.
- Step 4 - Redefine problem as trauma induced negative interactions.

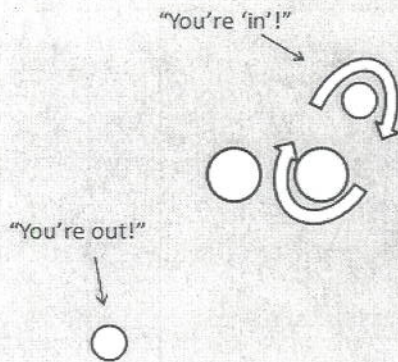
Stage II: Building of self and relationship capacities / EFT Steps 5-7.

- Step 5 - Promote ownership of longings and fears in relationship.
- Step 6 - Promote mutual acceptance of each others experience.
- Step 7 - Facilitate emotional expression & engagement for attachment.

Stage III: Integration / EFT Steps 8-9

- Step 8 - Facilitate emergence of new solutions and methods of coping.
- Step 9 - Integrate new perspectives and new dance into relationship.

Structural and Strategic Therapy



Client: Family (usually)

Challenge: poor boundaries in genders or generations by triangles of alliances and scapegoats. E.g., a spouse may elevate a child above their mate or relegate a child out of 'family'. Both hinder healthy leaving & cleaving.

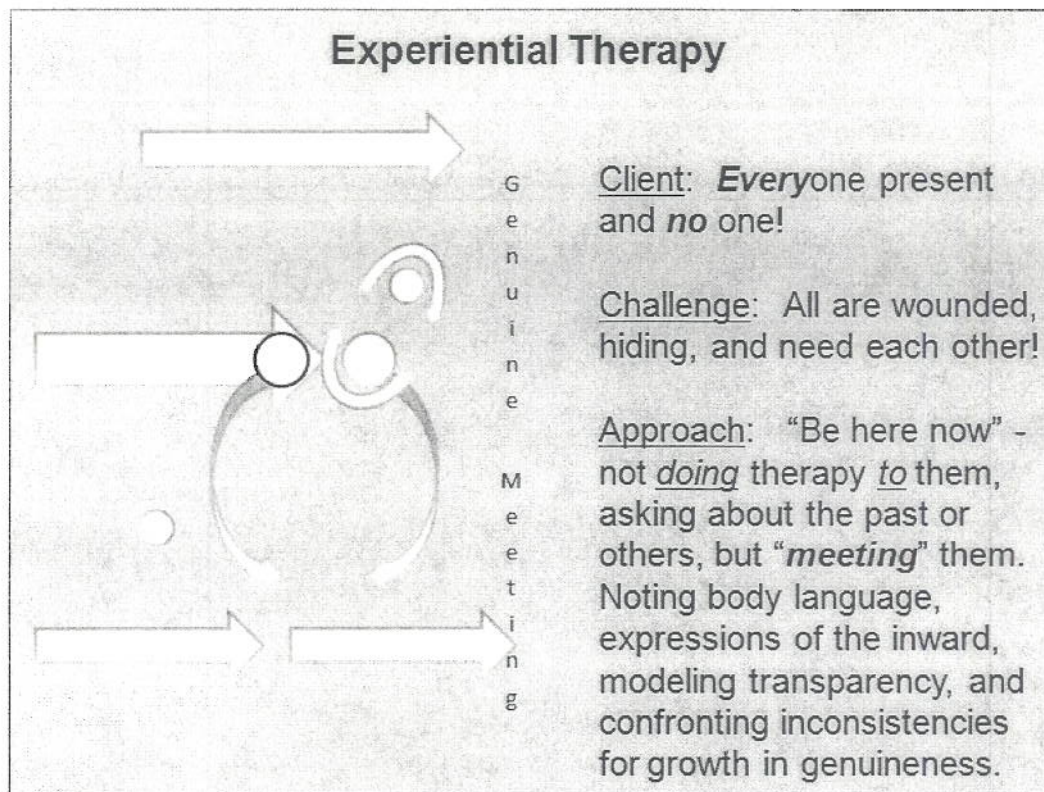
Approach: Use strategies & paradox to restructure the family's system (especially rules, roles, communication).

Common Assumptions:

- Interaction of social beliefs and behaviors about rules & roles create "ruts".
- Though the stress is great, no one can get out or even sees a way out.
- The cycle "works" for members, and they do not want to give up their place.
- The counselor must aggressively move them out of the cycle.

Common Techniques:

- Address resistance for meaning of current system that "works" for them
- Increase the anxiety of the members
- Make the "covert" overt (to increase anxiety for motivation)
- Prescribe doing more of the "problem" (to increase anxiety for motivation)
- Re-structure the "placement" and roles of key individuals sustain the cycle
- Focus on a small but key piece to tip the balance of the cycle
- Mark clear boundaries but strategically getting their "buy-in"
- Reframe the meaning of the symptoms. I.e., maybe he likes you yelling at him
- Stress the complementary relationships that maintain the current cycle
- Use metaphors familiar to them for their association of meaning/application
- Emphasize their strengths
- Coach role-plays to expose the problem and for new solutions
- Assign homework/tasks for ongoing change in the cycle
- Co-develop rituals to repeat new roles & behaviors regularly on new meaning



Common Assumptions:

People are total organisms: engage our sensations, beliefs, and behaviors

Fuller awareness leads to fuller control and holistic peace.

People lack real connection with self and others OR have no separate identity

This leads to unfinished business: unfulfilled needs, unexpressed feelings, etc.

We, therefore, tend to fragment our "self" and become fearful or aggressive.

Fragmentation can result in "top dog/underdog" & polarities (Gestalt theory)

Common Techniques:

"Here & Now" awareness (gradient lines above de-emphasize past and others)

Encourage workable solution in the Now.

Mindfulness exercises

Assist their experiment with authentic behaviors – not explain and direct it

Use "I" Language and encourage their use of the same

Substitute "won't" for "can't" and "I want" instead of "I should"

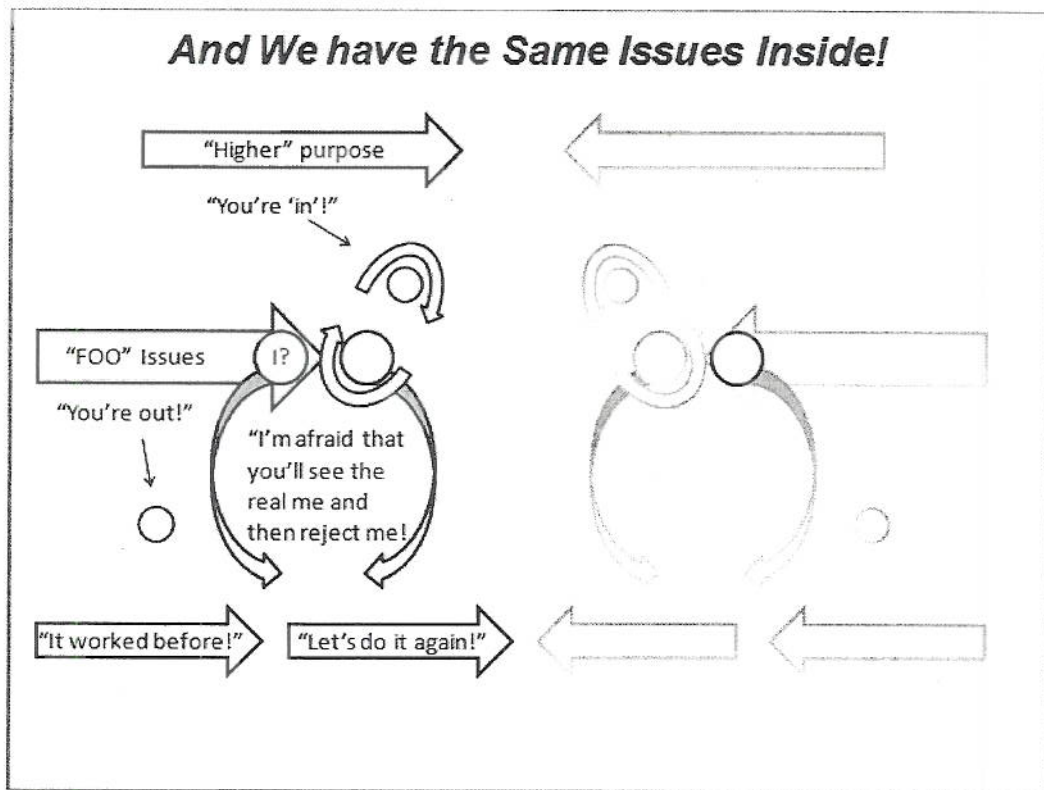
Talk with/about the persons in the room ONLY (no gossip)

Help them turn questions into statements to take responsibility

Use incomplete sentences: "If you were to speak your mind then . . ."

Empty Chair to argue both sides of an issue or to talk to an absent person

Resent, Demand, Appreciate: with the three people closest to them



Because there are unresolved issues within the client AND the counselor, both will always experience struggles with transference and counter-transference. The gradient lines above illustrate that the counselor's personal struggles are USUALLY hidden from the client's immediate awareness. Although this is not always the case!

Although we associate these with secular theory, they are just "natural" experiences that illustrate our need to find peace in the SUPERNatural source of God.

Consider one example of greater blame & shame leading to transference: Adam deflected his guilt to Eve and God; Eve deflected hers to the serpent. And Cain transferred his anger toward God (for not accepting his offering) to his brother. Abel had done nothing to Cain, but he deemed it "safer" to attack Abel than God! Note that God invited Cain to talk to Him about His anger, just as He had invited Adam and Eve to talk to Him about why they were hiding.

Transference:

Unconscious redirection of feelings about one person (the client) onto another person (the counselor) due to a former unresolved relationship – usually with someone they deemed to be a significant caregiver.

Counter-transference:

The counselor's redirection of their own feelings toward the client – also generally based in unresolved feelings over another a significant relationship.

Chaplains and our people need MORE!!

- Even holistic secular models are closed: nothing new gets in so nothing new comes out. “Growth” is only more of the same.
 - ‘Hopes’ and ‘commands’ that exclude God are lies.
 - Cravings for created things (not the Creator) are lusts.
- Even the best human ‘solutions’ that exclude God leave us with the same human beliefs and desires that sustain the cycle!
- The following model offers an integrated approach to address each of the previous models’ concerns but from a religious foundation that “opens the system” to faith in God.
- I have chosen Genesis as the base because of the following:
 - Most endorsing agencies respect the Old Testament.
 - Genesis 1-2 seems to be a blueprint for spiritual life.

Each of the principles that follow illustrates a specific aspect of God’s design for Man and, thus, our basic needs to live out and enjoy our true value, purpose, joy, etc.

Since Man is created in God’s image (relational in emotions, intellect, and action), even secular counselors have detailed Man’s struggles with some accuracy. So it makes sense that many of their counseling techniques will be of some value.

However, human science can only say what IS – not what SHOULD be. By our very nature, all human beings are hindered by our finite resources and self-focused spirits.

Bottom-line conclusions for religious counselors:

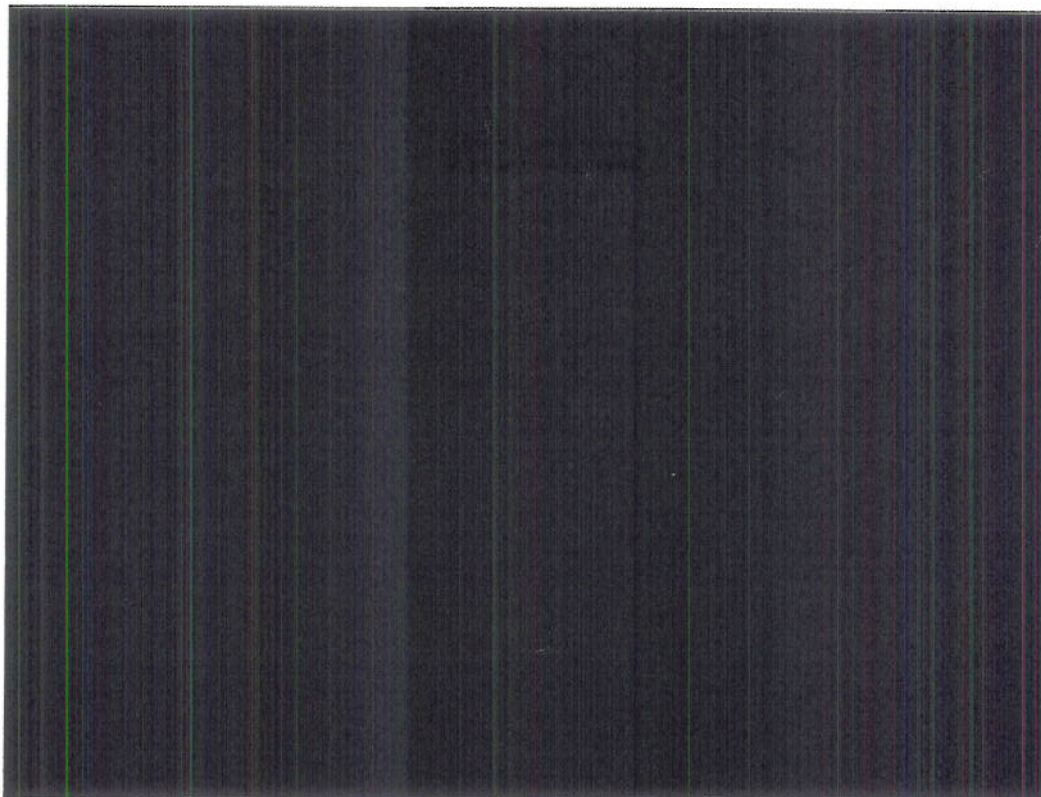
Religious integration may pull many tools from secular counseling theories.

But only God can tell us how and why we’re supposed to fit into His creation.

We must be able to articulate our beliefs and apply them to counseling.

Building the counselee’s faith in God sends them out with Him.

Anything less leaves them with the lusts and lies with which they first came.



Scripture lists the world's initial state as problematic: "formless, void, and dark". This situation (a physical metaphor and foreshadowing of our later spiritual condition) was so undeserving of God's presence that His Spirit was visibly apart from the creation.

The formlessness was a chaotic foundation. The land was covered by or mixed with the ocean. The natural result was a "void" – nothing could live there. It was also void of fruit-bearing life, which God would bring later. Still, God first addressed the darkness. I believe this illustrates His first principle of spiritual life: gracious presence.

NOTE – in the former slides, I provided a single diagram for each individual secular theory in an attempt to illustrate its primary focus. Typically, secular counselors are "purists", focusing **ONLY** on their specific concern(s) and techniques. On the slides for Experiential and Systems theories I displayed all of the diagrams to demonstrate that these theories acknowledge **ALL** of the dynamics. It is only fair to mention that more and more secular theorists also recognize the influence of all the elements, even though they still focus primarily on only one or two.

On the following slides that attempt to illustrate the integration of God's truth to secular theories' concerns, I have again provided a single diagram for most slides.

This is **NOT** to illustrate a separation of the principles of gracious presence, somber candor, etc. All of these principles are cumulative and, therefore, continually inter-related! The individual diagrams are **ONLY** to assist your focus on the principles.

Day 1 – “Gracious Presence”

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Lie/Lust: “I am on my own.” /
“I want *independencel*”

Truth & Love: God comes
and ‘shines’ on us, revealing
our nakedness but also
warming us. Similar to “be
here now”, but hope is
illustrated by modeling and
praising His presence by
grace. ‘Shine’ on them and
then stay with them to help -
even at great cost to yourself!

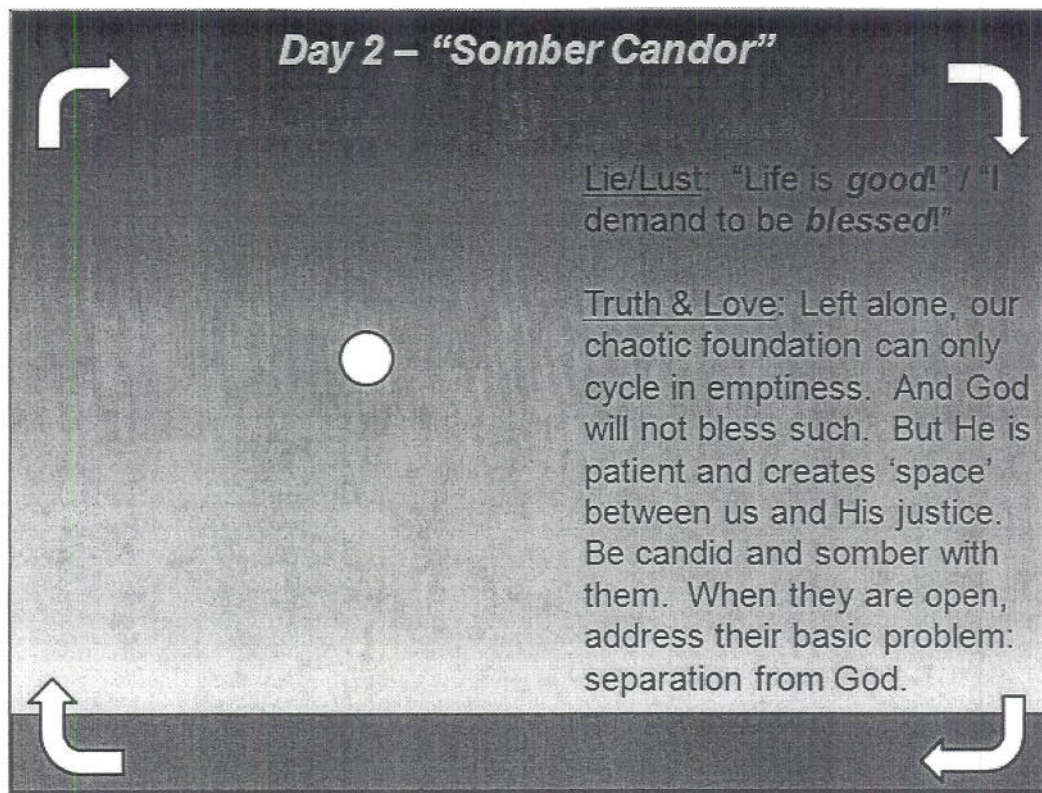
This light was not natural: the sun, moon, and stars were created on the 4th day!

The audience to whom this was originally written would’ve immediately understood.

They had experienced similar appearances in the flaming torch at God’s covenant with Abraham, the burning bush to Moses and his glowing face after he met with God in the Tent of Meeting, the pillar of fire to Israel coming out of Egypt, the flaming figure above the throne to Ezekiel, and God as our everlasting light (Isaiah 60:19-20).

This is God’s gracious presence to His undeserving people - infinitely superior to Carl Roger’s “unconditional positive regard”, which must ignore some behaviors or selectively cheerlead others. We must know the true REASON that we have worth.

Psycho-dynamic counseling theory assumes a conflict within the “self” formed by the esteem (or lack thereof) projected onto us by others. But, even by the secular definition (described in Object Relations theory) man’s most basic concern is not really “self”-esteem. It is “other”-esteem – for clients AND counselors. But only God can affirm our actual personal worth through His value of us! We and they must find our peace in His presence by His grace, not because of our worth.



The 2nd day is the ONLY day God did NOT say "it was good". He couldn't - the separation of the waters above from the waters below is a picture of the separation of heaven and earth - spiritual death! Ezekiel 33:11 and 2 Peter 3:9 tell us that God takes no pleasure in our separation from Him. Yet separation from Him will continue to result in that "void": separation from His "fruit" in our lives. Systems theory says "if we always do what we've always done, we'll always get what we've always got." The principle of somber candor, however, is the point at which secular & conservative religious counseling usually part ways. A humanistic counselor may be willing to say that individuals were created in god's image in order to elevate Man's sense of worth, but they will NOT say that we were created in GOD's image and therefore dependant on Him and OWE Him every aspect of our lives. Even those who imply the need for a 'communion' with god explain it as a personal benefit rather than required worship.

While it is true that individuals can only experience their worth, purpose, and security when they are under One greater than themselves, they can't know the "good news" until we care enough to tell them the bad news. Loving doctors tell their patients when they have cancer, and loving parents tell their children they will be hurt if they continue to "horseplay". We must be prepared to tell our clients the hard truths.

Let's be honest with ourselves: many come to Chaplains not because faith but because we are freely available, freely loving, and free of charge. We must ask ourselves (and them) what they want from us: the whole truth - including the hard things - or just enough to dull the pain? If we assume their religious interest or violate their wishes, they will not perceive us offering any message of love.

Day 3 – “Spiritual Safety and Abundant Supply”

Lie/Lust: “There’s **NOT** any ‘good’ and ‘bad’ here.” / “I want a little of **everything!**”

Truth & Love: By His love & authority, God set boundaries against spiritual danger and provided the fruit we need to live for Him in joy. Strengthen their faith in Him by helping them to define their needs for spiritual safety and supply and His work in both areas.

“The old failed.”

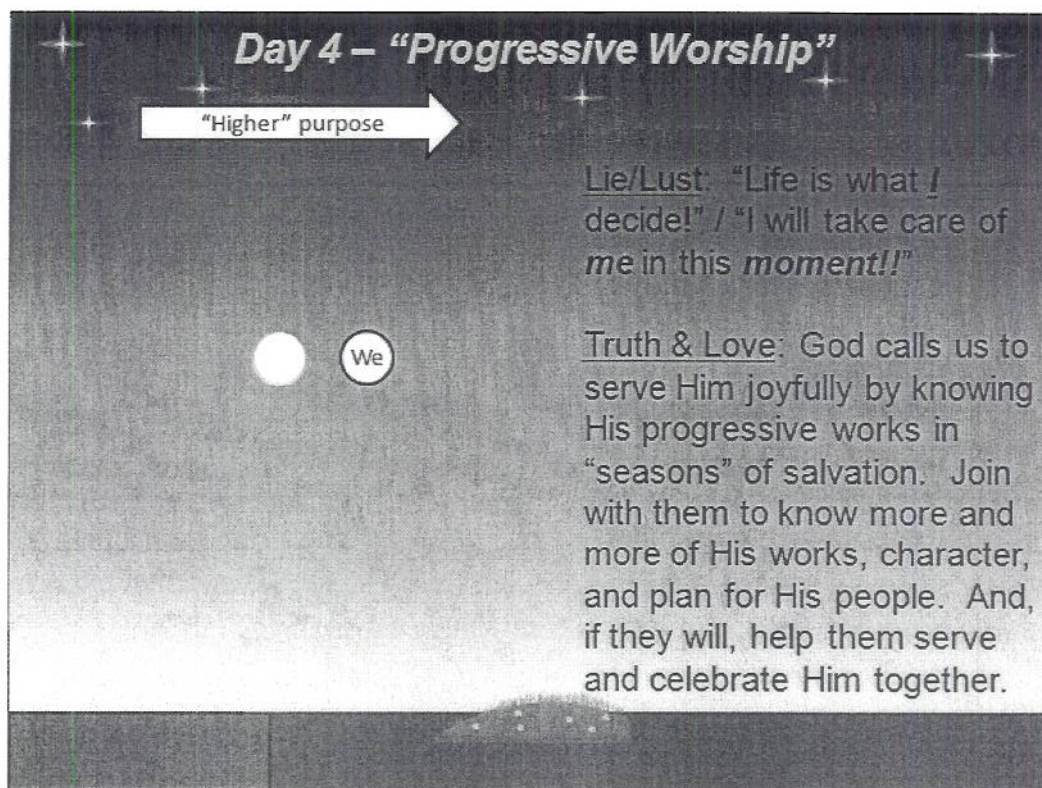
“Seek real change!”

To use Solution-focused lingo, what do clients “need” to live the Miracle Question? Secular counselors speak of the client’s safety but safety *for* what and safety *from* what? To answer that, we need to understand the purpose of the seed-bearing fruit.

Day 4 - the center of the week - will reveal God’s central focus as His communion with His people. The Israelites would’ve understood “the seasons” of day 4 as the required gatherings for worship, especially during harvests (cf. Leviticus 23-25). The boundary of day 3 provides a safe place for us to grow these communal “meals” and reminds us to stay away from spiritual dangers/pollutants to that communion. If you think this application may be reading into the text, use an online Bible to analyze the passages about waves, oceans, swells, the deep, etc. You will see the context as consistently referring to God’s protection as a precursor to spiritual life and worship.

And just as fruit was also for our food and pleasure (cf. Genesis 2:9), God often referred to His people as His vineyard and first fruits. Note that the sacrifices offered voluntarily in our place (burnt offering, grain offering, and fellowship offering) were a “pleasing aroma” to Him. Like the offerings without blemish, we are to be clean.

Given that our “safety” and “supply” are for joyful communion with God and His people, what do our clients need? We often speak of the need for communication skills, self-awareness, clearer roles, etc., and all of these are good. But considering the fruit of the Spirit as described in Galatians 5, we might have a more accurate “grocery list” to satisfy the hunger of their souls: God’s design for collective worship (vertical relationship) through purity (horizontal separation) for His people!



These “seasons” were 9 events outlined in Leviticus 23, God’s “higher narrative”!

3 Sabbaths: One each week, one every 7 years, and one every 49 years

3 Spring events : Passover/Unleavened Bread (together), First Fruits, & Pentecost

3 Fall events: Feast of Trumpets, Day of Atonement, & Feast of Booths (& 8th day)

These celebrations progressively revealed God’s character & plan to save His people.

Passover: Freedom from spiritual slavery (14th of 1st Jewish month)

Feast of Unleavened Bread: Call to pure living (15th – 21st of 1st month)

First Fruits: Declaration of God’s ownership (3rd month?)

Feast of Weeks: Blessing of abundance for His people (5th month?)

Trumpets: Announcement of the coming King (1st of 7th month)

Atonement: Once-for-all satisfaction of justice & cleansing (10th day of 7th)

Feast of Booths: Provision in journey of hardship (15th -21st of 7th month)

Eighth Day : Celebration of finally coming home (22nd day of 7th month)

Emotionally-Focused Couples Therapy (EFCT) and Genesis both see the primary issue as relational connection. But EFCT tells us to look within to our fears and judgments for understanding of each others’ past actions. Genesis tells us to look up to God’s gracious presence for hope in God’s future work. EFCT calls us to reinterpret negative emotions as a desire for closeness. Genesis calls us to accept that our negative emotions signify our desire for distance from God. EFCT, then, calls for tolerance of each other’s sin. Genesis calls for a new allegiance, not to self or others but to God.