



Counseling Theory & Religious Integration:

a suggested model for Chaplains

Goals of Chaplain Family Life Training

- To experience basics of effective counseling by creating a small group dynamic that mirrors counseling relationships
- To provide options for Chaplains' future counseling cases by exercising skills of eight major models of therapy
- To whet appetites for any model(s) with which you would like assistance toward your goals for your counseling
- To support you in your quest to integrate your religious convictions and your approach to professional counseling

Components of Counseling Theories

Human nature

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

Role of the Counselor

- Directive?
- Non-Directive?
- Collaborative?

Client

- An individual?
- The couple/family?

Therapeutic Process

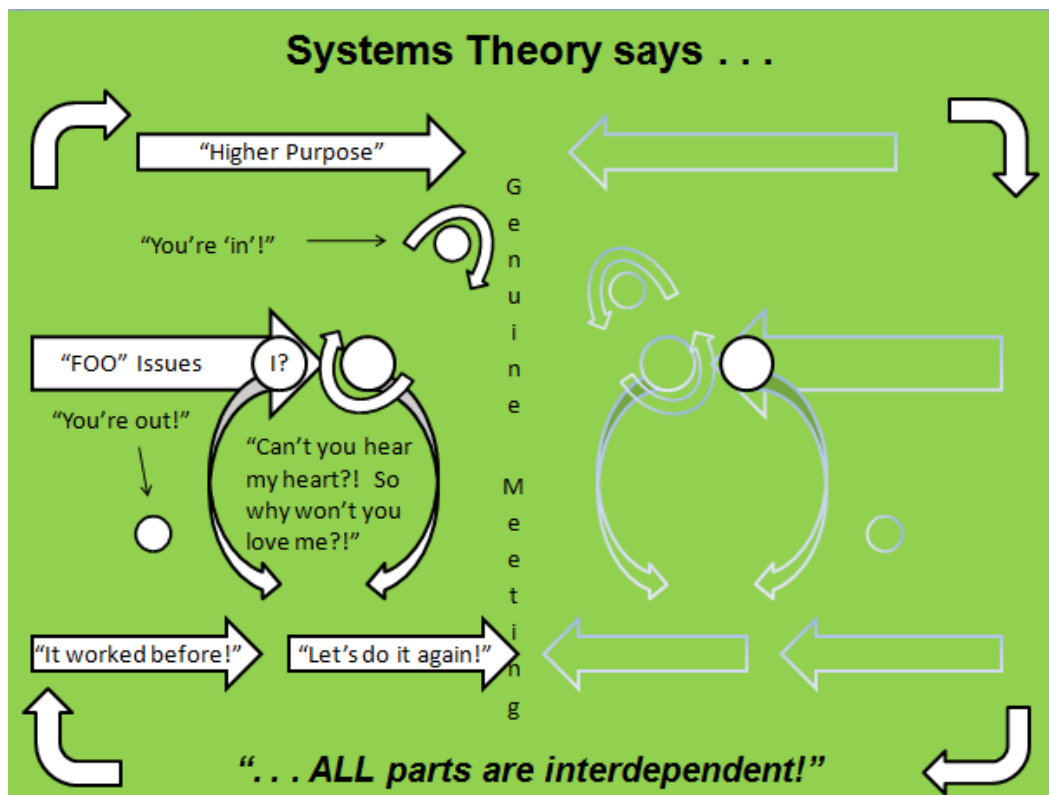
- Purist?
- Eclectic?

Basic Problem

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

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 co-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-psychoic or interpersonal system of the client(s). The most common seven theories are as follows:

Psychodynamic Therapy



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

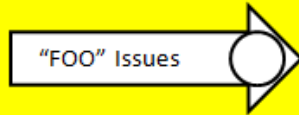
Wondering around client’s behavior

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!”

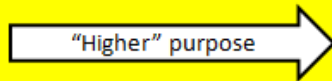
Common Assumptions:

- 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.

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Differentiation from FOO: recognize, voice, & take responsibility for “self”

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.

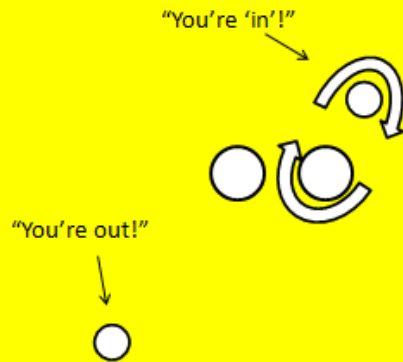
Stage II: Building of self and relationship capacities / EFT Steps 5-7.

- 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.

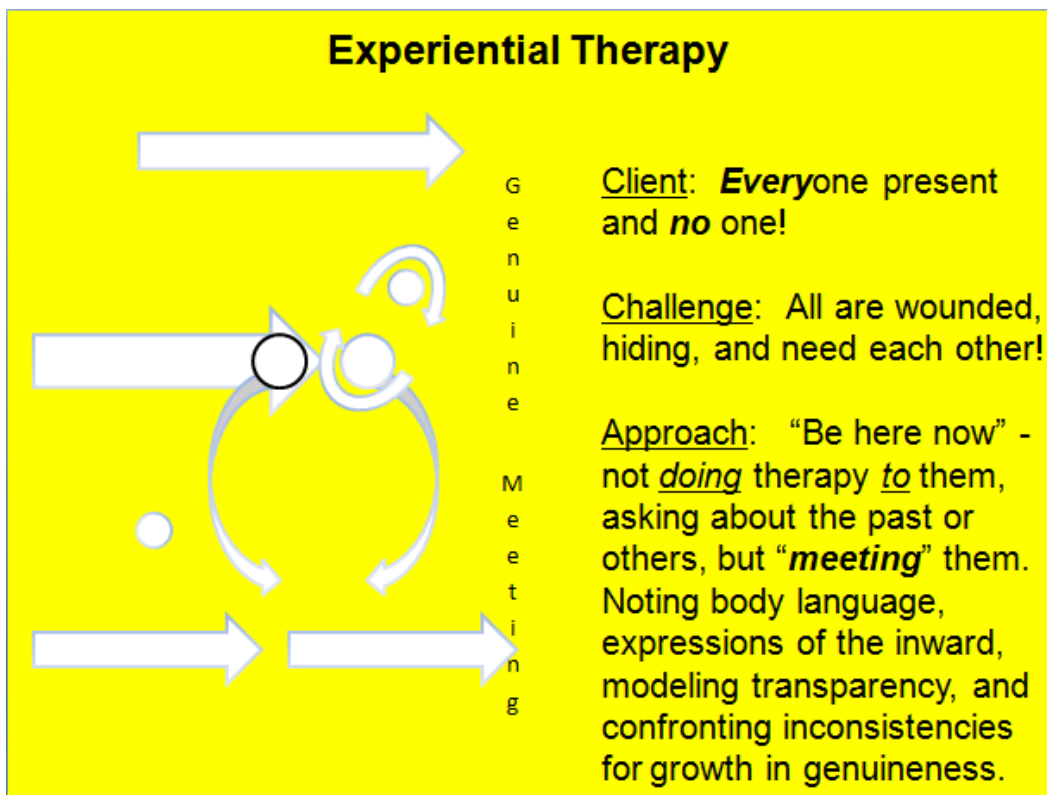
Approach: Use strategies & paradox to restructure the family's system (especially rules, roles, communication).

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”

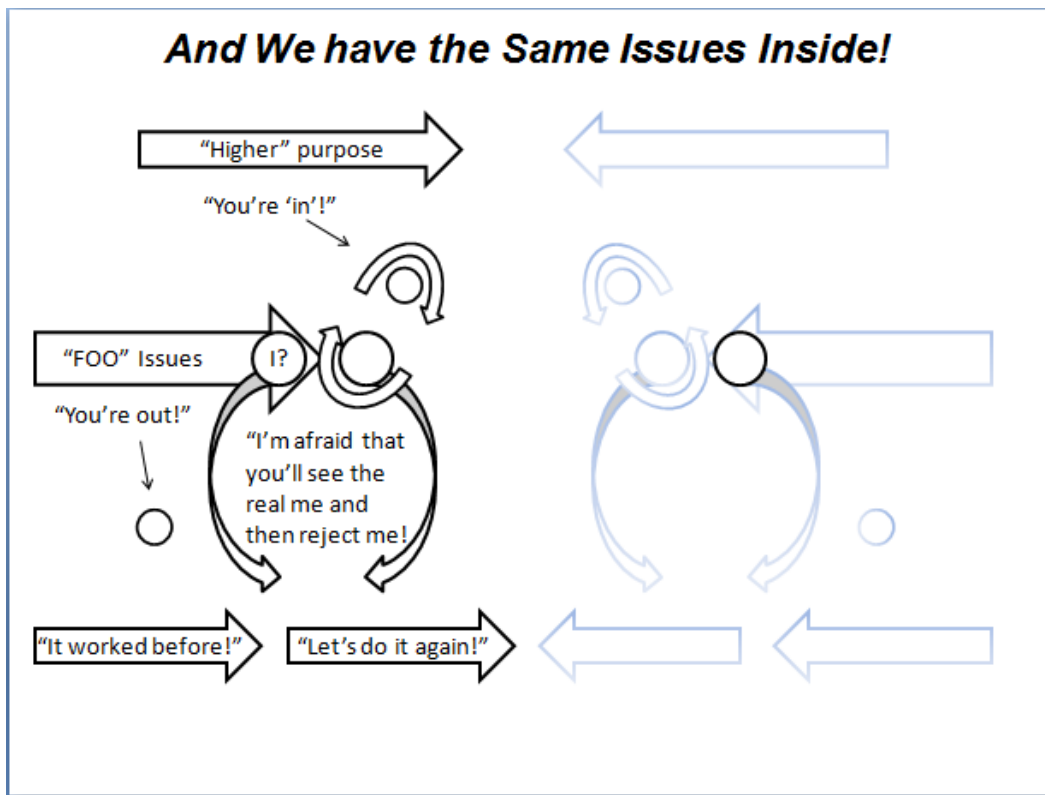
Talk with/about the persons in the room ONLY (no gossip)

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:

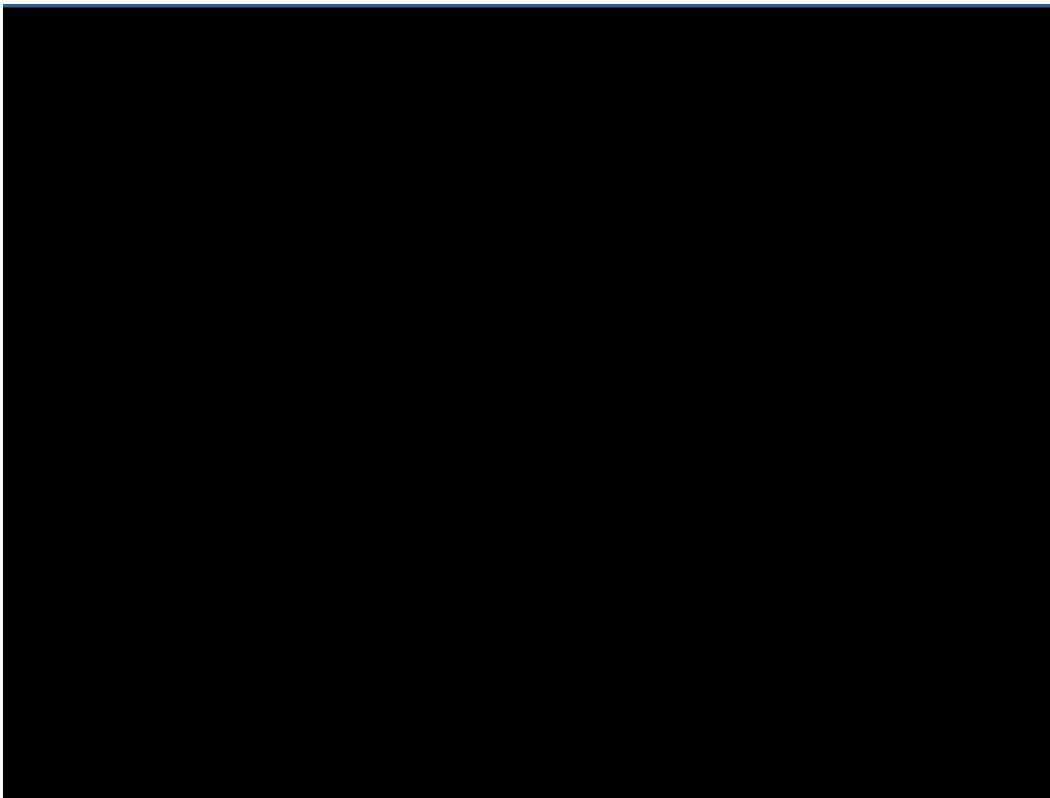
Religious integration may pull many tools from secular counseling theories.

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 *independence!*”

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!

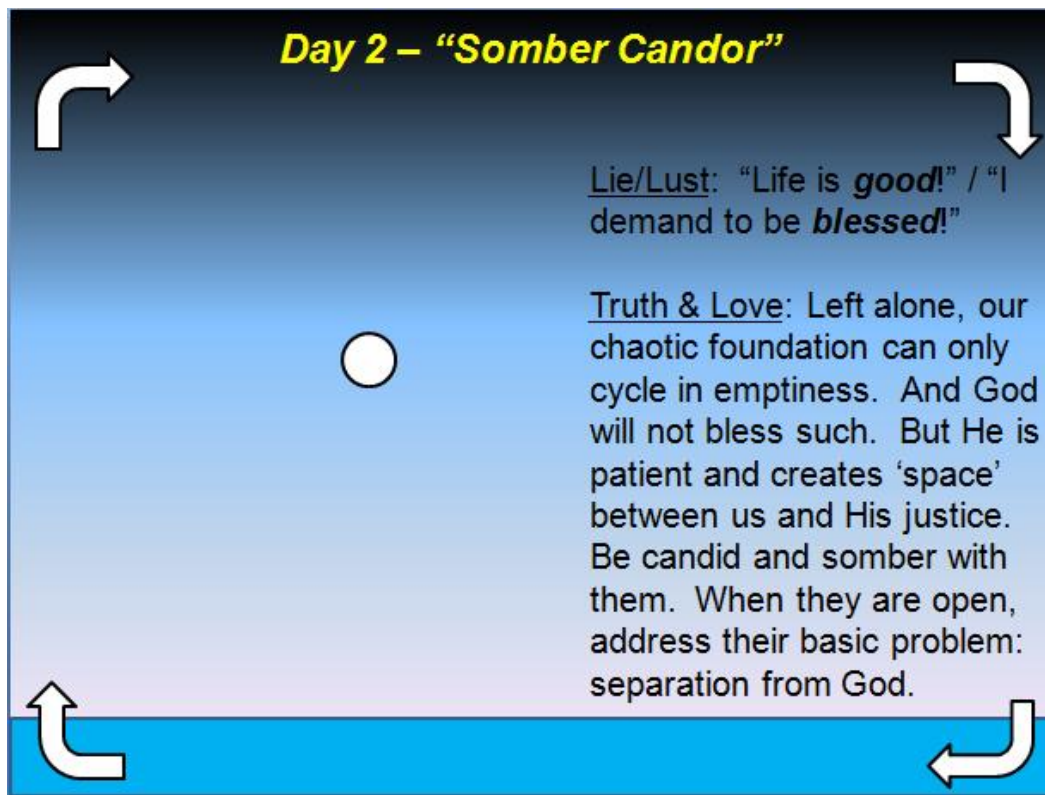
This light was not natural: the sun, moon, and stars were created on the 4th day!

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.

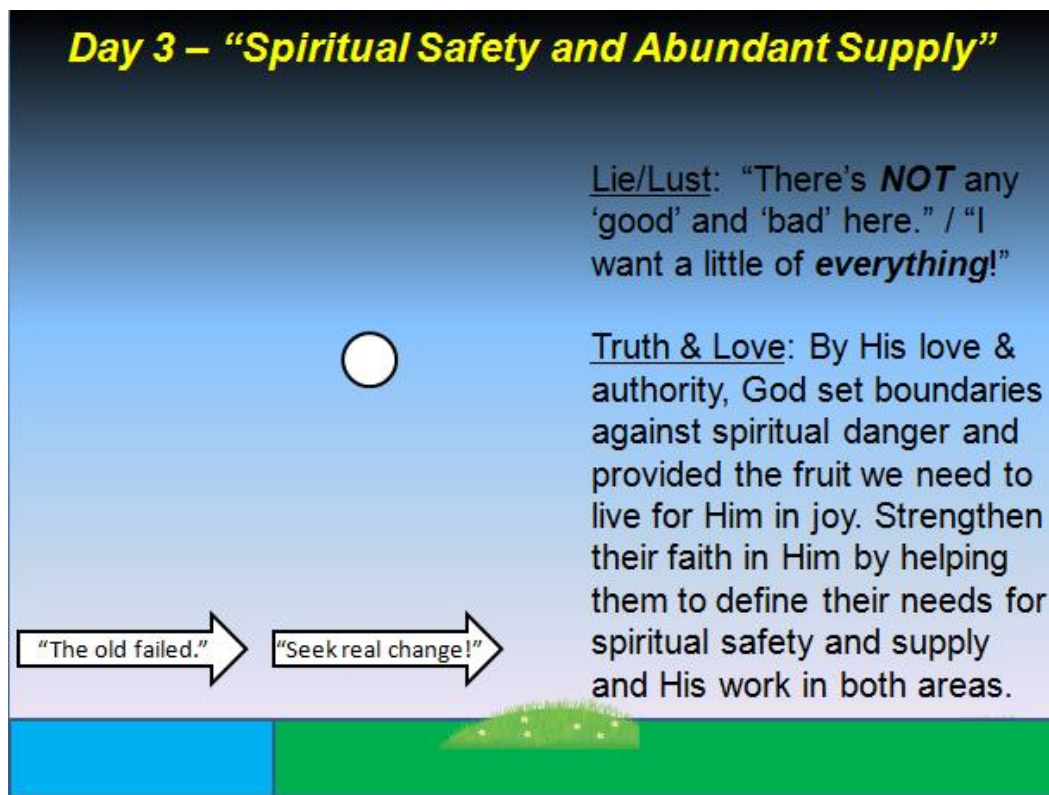
Psycho-dynamic counseling theory assumes a conflict within the “self” formed by the esteem (or lack thereof) projected onto us by others. But, even by the secular definition (described in Object Relations theory) man’s most basic concern is not really “self”-esteem. It is “other”-esteem – for clients 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.

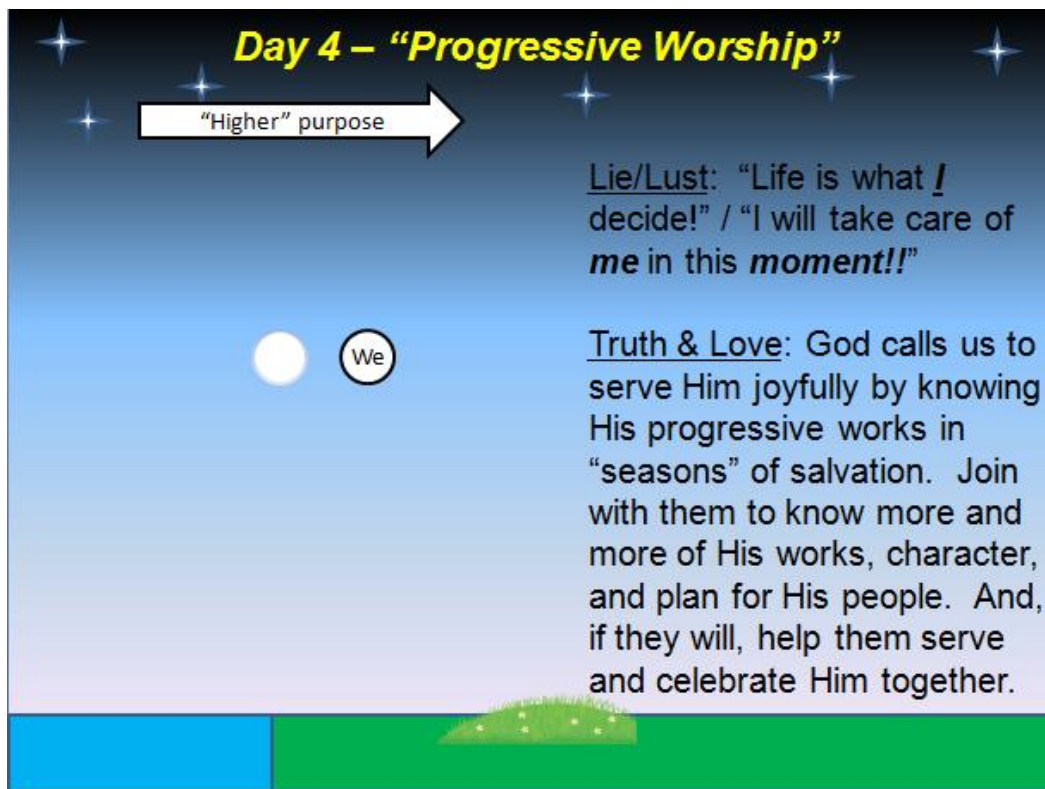


To use Solution-focused lingo, what do clients “need” to live the Miracle Question? Secular counselors speak of the client’s safety but safety *for* what and safety *from* what? To answer that, we need to understand the purpose of the seed-bearing fruit.

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?)

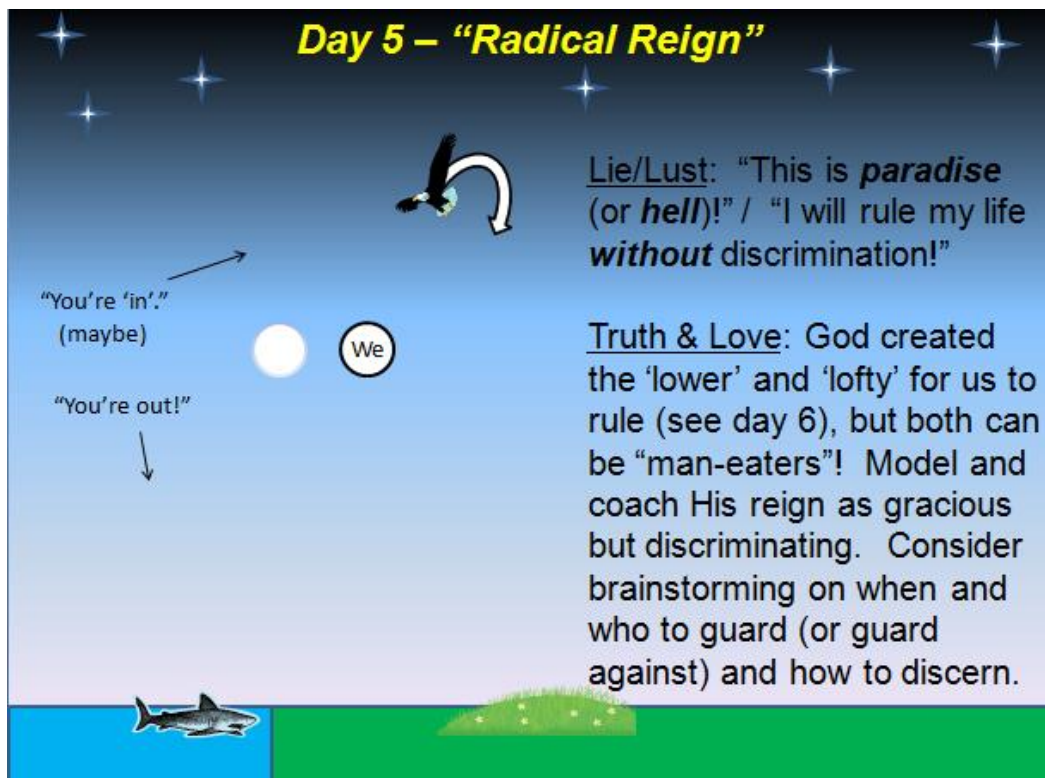
Trumpets: Announcement of the coming King (1st of 7th month)

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.



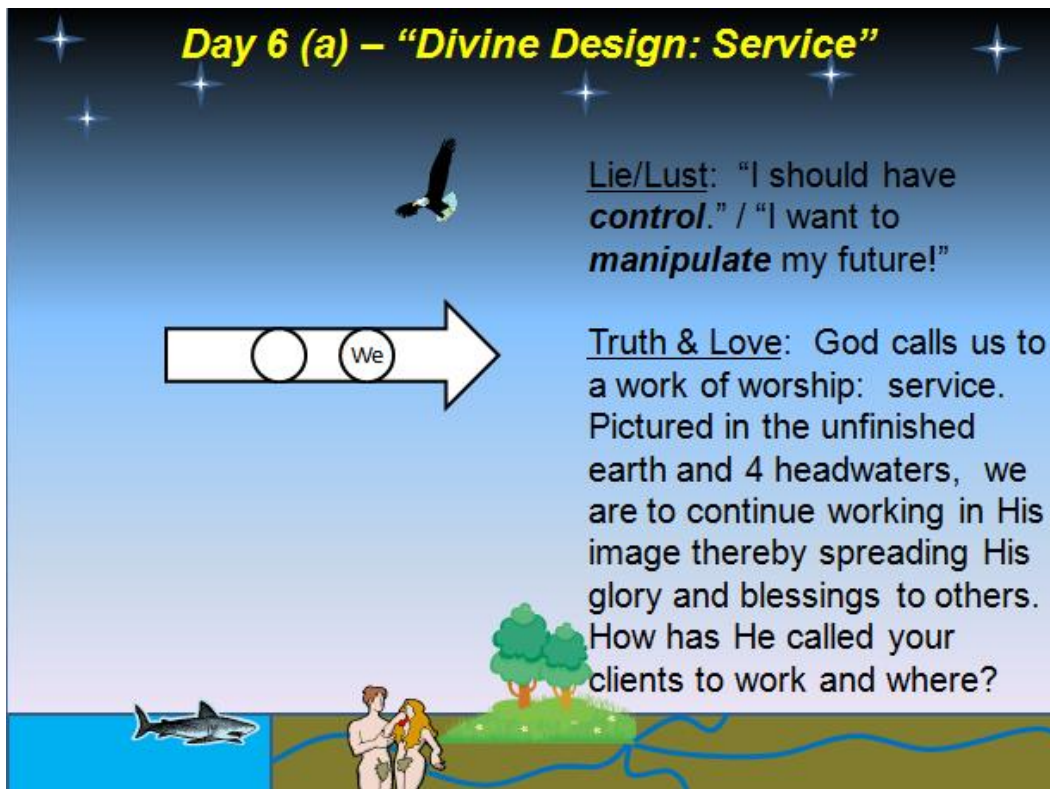
When God described the earth as “formless, void, and dark”, He immediately brought the light of His gracious presence, separated heaven (and His justice) from the chaotic earth, provided our safety and supply, and called us to serve Him in joyful communion with Him and each other. But what did He do on the 5th day? If you search “Birds of the air” in the Old Testament, they are almost always referenced as man-eaters; “swarms” had a destructive mob-mentality; and things that “creep” were considered unclean because of their proximity to the cursed earth. To use Structural imagery, why would God create a paradise surrounded by creatures that continually violate the family system? Why would He set us among creatures that would eat or pollute His ‘fruit’ (us)? Daniel 4:12 gives us a peak. There, they are depicted as frail creatures who come to a great King who provides for them. The New Testament continues this idea.

What is our practical application? God has given His people the radical responsibility of reigning over a presently dangerous kingdom. Some will bite the hand that feeds them, while others may be fragile creatures struggling to survive. Ours is not to judge. As pictured in prophecies of the end times with no more chaotic sea or man-eaters (Isaiah 19, Ezekiel 47, Zechariah 14, Revelation 21). Ours is to grow the “fruit” for those communion meals, feed those who come to find a new home, and guard against those who would stain or destroy our communion with Him and each other.



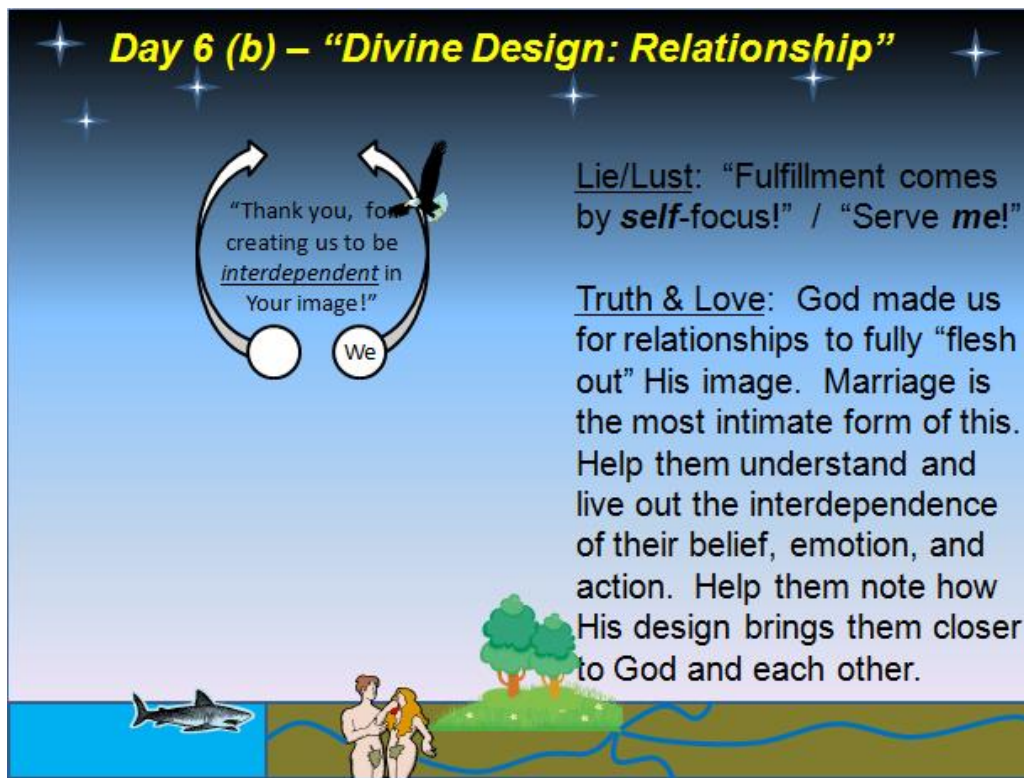
Critics have said there two conflicting accounts of creation. Not so. Genesis 1 is a “telescopic” view of God’s purpose. Genesis 2 is a “microscopic” view of God’s people. Hence, the earth’s color-change, which I will explain later. God gave Man three tasks in the garden: “go forth and multiply”, “rule the world”, and “keep and work the garden”. Each are direct applications of what it means for us to live functionally in His image. Stay with me, and I’ll explain.

The original audience of Genesis was Israel who looked forward to Messiah, which means “anointed” or “chosen”. In the OT, only 3 groups were anointed to show God’s commission: priests, prophets, & kings. The Hebrew words to “work” and “keep” the garden occur only 14 times in the OT and hold priestly connotations. “Keeping” was the idea of protecting something, the term’s application in Scripture implies that the protected was special and/or belonged to someone else. “Working” (in that specific Hebrew word) conveyed the idea of continuous effort to present the results to the original owner (e.g., a priest’s offering to God). The call to “rule the world” is clearly kings’ work. And God’s command to “go forth and multiply” is our call to live as prophets. Ask yourself, “How did God multiply life on the earth?” By speaking it into existence! How did He bring us to life? By His breath! How were foreigners brought into God’s fold? By instruction and submission to His Word! These three offices also explain our experience of Man’s three-part nature. Our emotions center on whatever we love or fear. This is a priestly function for appropriate closeness or distance. We choose our actions for our own protection, provision, or progress. This is the king’s role. And our beliefs tell us what is “true” and “good” for the first two. This is the prophet’s role. We and our clients are already living God’s design, but we’re doing it for ourselves and by ourselves!!



Genesis 2 starts out strangely with a description of unfinished work in which we are to reflect His image. God created a paradise, and He made Man to continue to care for and increase what He began in Eden. God enjoyed His creation - seven times He said “it was good”. And He made Man to enjoy his work with all kinds of trees that were beautiful to the eye and sweet to eat. God’s produce was the stuff of worship: fruits for sacred festivals. And He instructed Man to “work and keep” the garden (as I mentioned earlier, these words were priestly duties). God could have created the entire earth to grow without Man, but He *caused* Eden to grow fully but left the world unfinished for Man to continue the work (Gen 2:5). And notice the description of the 4 headwaters. The Pishon would take them to gold, aromatic resin, and onyx – materials God later prescribed for worship. The Gihon flowed through Cush, the land of Noah’s cursed grandchildren (Genesis 9:18-25, 10:6). The Tigris ran through Assyria, one of Israel’s greatest enemies (Daniel 10:4). And the Euphrates was a border of the promised land (Genesis 15:18). Do you see the imagery? God sends us out to the work of worship where all we need is supplied, but also to the rejected and our enemies. And just as the Euphrates calls to mind the promised land, He promises to provide for us as we continue His work in His image.

The “what” of our work and the “how” of our relationship seem to be covered in the 2 trees in the garden. God’s commandment could be stated, “Do you want to know, or do you want to live?” Choosing the tree of life would mean depending on relationship with God to guide us in everything forever: eternal rest by faith in Him.



God put Adam in the garden with a job description (Gen 2:15), blessings and boundaries (2:16-17), said it was “not good” to be alone (2:18), and only then created Eve (2:19ff). This sequence of creation indicates that men were to be primarily responsible. But all future men would come from women, so He designed us to do His work in interdependent relationships. We’re to cleave to each other, leave and cleave forming another family, and spread His image over the earth.

Gracious presence from God entails His loving initiative and our humble acceptance. Each of these actions & attitudes are also necessary with our family, co-workers, etc.

Somber candor from God is His spoken tough love. Note Leviticus 19:17-18 & Matthew 22:38.

Spiritual safety from God is a firm ‘no’ and appropriate action to protect us. We must boldly do the same, especially in cultures of ‘personal peace’ and permissiveness.

Abundant supply from God is His provision of our needs to fully know and enjoy Him through our service to Him – not affluence for affluence’ sake. He calls us to labor together metaphorically to plant, water, harvest, and participation in His kingdom.

Progressive worship from God is His ongoing work to bring His own to Himself. We must acknowledge these stages of spiritual life and help (or accept help) accordingly.

Radical reign is seen in God’s gracious and powerful rule over those who “bite the hand that feeds them”. Loving leadership (and submission) will always cost us, too.

Divine design is our reflection of His image: serving in relationships as priests, kings, and prophets. Priests’ work is primarily emotional and vertical: mediating guilt, forgiveness, fear, love, etc. to God. Kings’ work is primarily behavioral and horizontal: protecting, providing, and leading His kingdom. And prophets instruct the other two. But all reflect His image and, therefore, are inseparable.

Provided Materials for Training in Counseling and Religious Integration

Model:

- Psycho-dynamic

Example pastoral publication:

“Taking on the gods”, by Merle Jordan

- Trans-generational/
Systems Theory

“Generation to generation”, by Edwin Friedman

- Narrative

“Counseling survivors of sexual abuse”, by Diane Langberg

- Solution-focused

“Solution-focused pastoral counseling”, by Charles Kollar

- Structural

“Boundaries”, by Townsend/Cloud

- Experiential

“The power of now”, by Eckart Tolle

- Emotionally-focused

“Anger: discovering your spiritual ally”, by Andrew Lester

- Systems theory/
Psychodynamic

“Breaking up, down, and through: discovering spiritual and psychological opportunities in your transitions”, by Andre Papineau

- Bio-Psycho-Social

“Blame it on the brain: Distinguishing chemical imbalance, brain disorders, and disobedience”, by Ed Welch

Client Intake Information

19th ESC Chaplain Family Life Center - Area IV, Korea

Privacy Act Statement

1. The authority for soliciting this information comes from 10 USC 3012
2. The purpose for soliciting the information is to provide the chaplain or pastoral counselor data to assist in the pastoral counseling you are seeking.
3. The information will be maintained under strict professional guidelines at the 19th ESC Chaplain Family Life Center until the 19th ESC Family Life Chaplain releases it to be destroyed.
4. Providing the information is voluntary. There will be no adverse effect on you for not furnishing the information other than certain data might not otherwise be available to the Chaplain to enable them to provide you with the most effective pastoral care.

Today's Date _____

Name _____ Unit/employer _____ Age _____

Home address _____

Phone (h) _____ (w) _____ Rank _____

MOS _____ How long at this installation (this tour) _____ Years on Active Duty _____

Deployment History: Last Tour _____ Number of tours to combat zone _____

Spouse or Sponsor's Name _____

Unit _____ Phone (w) _____

Marital Status:

_____ Never Married _____ Married _____ Divorced _____ Separated _____ Widowed _____

Marital History:

Current marriage yrs. married _____

Her previous marriages: yrs. married: _____
1st Marriage 2nd 3rd

His previous marriages: yrs. married: _____
1st Marriage 2nd 3rd

List the names and ages of persons living with you:

Name & Relationship	Age	Name & Relationship	Age
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Today's Date _____ Name _____

Who referred you? _____

Are you presently under a doctor's care? YES NO If yes, where and why? _____

Are you currently taking medication? YES NO If yes, what type? _____

Are you counseling elsewhere? YES NO If yes, where? _____

Describe your reaction to previous counseling (check one)

☐ Never been in counseling ☐ Satisfied ☐ Somewhat satisfied ☐ Not satisfied

Why? _____

What brings you in today? _____

When did this problem begin? _____

What made you decide to come *now*? _____

What have you done to solve this problem? _____

What improvements do you want to have as a result of counseling? _____

How satisfied are you with your life as a whole these days? [circle the number]

Completely Dissatisfied

1 2 3 4 5 6 7 8 9 10

Completely Satisfied

Resources: (Circle all that apply) Extended family friends pets faith other _____

Religious preference: _____

My faith gives me hope

Strongly Disagree

1 2 3 4 5 6 7 8 9 10

Strongly Agree

My Faith is important to me

Strongly Disagree

1 2 3 4 5 6 7 8 9 10

Strongly Agree

Possible Areas of Concern

[Check all that apply]

- ☐ Combat or deployment related stress
- ☐ Grief or loss
- ☐ Infidelity or affairs – (circle) physical, emotional or internet
- ☐ Addictions – (circle) Porn, drugs, alcohol, gambling, other _____
- ☐ Financial trouble
- ☐ Depression
- ☐ Love but not “in love”
- ☐ Work related problems
- ☐ Lack of trust
- ☐ Abuse
- ☐ Religious concerns

- ☐ Sexual concern
- ☐ In-laws
- ☐ Stress
- ☐ Communication
- ☐ Fighting, arguing or handling conflict
- ☐ Hardship discharge or compassionate reassignment
- ☐ Step-family issues
- ☐ Domestic tasks – who does what at home
- ☐ Spouses time spent with friends
- ☐ Health issues
- ☐ Anger, rage, loss of control
- ☐ Risky behavior

Team Counseling Contract

19th ESC Chaplain Family Life Center – Area IV, Korea

Updated 16 September 2010

Client Agrees:

1. To discuss with the Chaplain any questions or reservations you might have about their approach to therapy. If you are not satisfied, we will transfer you to another Chaplain.
2. To complete all therapeutic assignments ("Homework") from your Chaplain. This includes attending consultative appointments at other agencies/clinics if referred by your Chaplain.
3. To allow the Chaplain to be assisted by co-counselors and consultation team as they deem appropriate. Videotaping will also be utilized for the purposes of feedback and consultation.
4. To terminate counseling at a session only - not by phone or by failure to keep appointments.
5. That counseling may be terminated if 2 or more appointments are missed without notice.

Note on Privacy and Training

I understand that the 19th ESC Chaplain Family Life Center provides a team-approach to counseling. I accept the necessity for counseling teams of Chaplains to record and discuss the sessions in which I participate in order to provide me with the very best care.

*I understand and agree that the counsel in which I participate will be videotaped with my awareness of such procedure. I understand that the purpose of such recording is to improve the counseling techniques of the Chaplain in training and is not meant as an invasion of my rights of privacy; therefore, in consideration of the benefits received by me and of the benefits accruing to others because of the improvement in counseling techniques, I specifically waive my rights of privacy **for this purpose only**.*

Chaplain Agrees To:

1. Take you and your particular situation seriously and to give you his/her best service
2. Maintain confidentiality within the limits of civil law, Army regulations, and his/her professional ethics. Generally, we assume that **pastoral** counseling is an act of religion and hence is protected by law as privileged information where the law applies. However, in order to ensure your safety and the safety of others, there are certain situations when the Chaplains will be compelled to either report or ensure self report of information. This includes issues such as: 1) Child abuse, elder abuse, or abuse of impaired persons. 2) Plans or thoughts of suicide or homicide or other acts that endanger you or others. 3) Domestic violence that constitute a threat of future harm.
3. Uphold the ethical practices of the profession as stated by the American Association for Marriage and Family Therapists (AAMFT) and the American Association of Pastoral Chaplains (AAPC)
4. Refer you to another Chaplain if that move seems helpful to you with your particular situation.

Client Signature _____ Date _____

Client Signature _____ Date _____

Client Signature _____ Date _____

Chaplain's Signature _____ Date _____