

Healing and Wholeness of Psychic Wounds

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## THE STATEMENT OF THE PROBLEM OR ISSUE ADDRESSED BY YOUR PROJECT

This project of Ministry, will address the issues of Healing and Wholeness. These are issues of the human psyche. Congregants of all ages have sought healing for their inner life. They have done so through individual private prayers and through corporate prayers of the Church. Yet, in their pursuit for healing, their needs have gone unfulfilled. For many congregants, their Christian teaching and belief is that the God of their Christian faith will heal them. Yes, they have prayed and prayed faithfully, yet, their prayers seemed to have gone unanswered. These congregants desire healing, within they are inner being, and I desire to minister to them. Their uttered hope is for healing and to experience wholeness again.

This project presupposes the firm religious belief that these congregants internal life's problems, stem from their experiences that come from the vicissitudes of daily living. These vicissitudes seem to come to all humans regardless of whether you are member of the Community of faith or not. These encounters of life by virtue of their nature can cause serious emotional problems for the congregants. They can, and will, especially, when the congregants seem to have no discernable knowledge as to what is at the core of their internal pain. These experiences come to human beings, as they live out their lives, can inflict many wounds upon the psyche. The human psyche is not immune from the consequences. It is subject to pain and suffering. No matter how strong the individual congregant's psyche may have become, through its human developmental stages, as it grows towards maturity, it is still limited as to how much it can withstand, when life's troubles approach. All human beings are subject to these situations and the consequences.

In human biology, individuals are aware that the physical body has an ability to become injured. When the delicate human flesh is stabbed or punctured by sharp objects, (knives, picks and other sharp-edged objects), the body's delicate human flesh is injured. When human flesh is penetrated by such objects, and not fatal, the body will suffer but has the ability to heal itself. The human body within its nature has the power to heal will make every effort to do so.

The human psyche on the other hand, when wounded, does not have the same ability to heal itself, as the human body does from wounds. When the human psyche suffers a wound, it manifests symptoms in ways that are not always conscious to the human intellect. These human psychic wounds appear hidden to the individual mind and not readily perceptible to the person. They are perceived only by the human mind, and not so readily discernable. Only through hard work and diligent effort, pursued by a trained counselor, will these hidden wounds of the psyche come to human fruition.

Since psychic wounds cannot heal themselves, it is important that pastors and pastoral counselors recognize the predicament their congregants find themselves. Because these wounds are of such a nature, if they do not receive the counselor's help, these wounds will continue to manifest themselves in ways that will prevent the congregants from experiencing life in abundance as it has been promised to them by their Christian faith. It is the healing and wholeness of these wounds promised to the congregant through the Gospel. I am of the opinion; this is what these congregants seek to gain healing and wholeness.

Pastors and Pastoral counselors must understand that these psychic wounds will persist until therapeutic intervention takes place. The psychic wounds of these congregants will heal only when a warm, loving, therapeutic relationship established between congregants and pastors/pastoral counselors. No other kind of relationship will be as efficacious as a therapeutic one. These relationships must be reputable with the congregant, specifically, for the sole purpose to help one heal and become whole. There can be no exception. The therapeutic relationship, when properly understood by pastors/pastoral counselors, will create the appropriate environment for healing and wholeness.

This Project of Ministry purpose is to serve to congregants of the Christian faith. Throughout its endeavor, it will dedicate itself to the exploration of Healing and Wholeness, so that congregants may find healing and wholeness for their psychic wounds. The healing of Psychic Wounds involves an understanding of the human psyche. “The psyche begins as a potential primitive ego, then an absolute starting-point, and should end as a fully matured ego it is from the beginning of infant life and is already a human being.”<sup>1</sup> In infancy, the human psyche has not yet developed. The psyche is that of ego-development and moves toward the goal of self-realization, self-awareness, and self-responsibility. It is not to be integration of disparate elements but by differentiation within a growing whole.<sup>2</sup>

The ego and the self are the same and they are functions of the human psyche. They are not separate entities unto themselves. The ego and the self only function because of the psyche.

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<sup>1</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994

<sup>2</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994

When we speak of the ego and its development, we do not think of it as separate and independent, it is part of the whole, so as with the self.

The psyche from its beginning exists as a psychic whole. It has no parts of it missing as a self. This recognition is crucial to the healing of its wounds. David Benner expresses this view in his book "Care of Souls," "Wholeness he says, demands that all members be present and well."<sup>3</sup> Benner is using the human body as a model for the purpose to articulate his point as to what is required by wholeness. No original parts can be absent when wholeness is at stake. Therefore, wholeness is with healing the psyche of its wounds.

The human psyche by circumstance can become fragmented, split, or separated when it is not given the appropriate environment to develop or the adequate support to grow and mature fully. It will not withstand the vicissitudes that come to human life. The human psyche will not grow adequately or become strong and secured without a healthy emotional connection, between mother and child within a dyadic relationship. It is imperative from the mother's perspective of care that she gives to the child her love and become the container for the child's emotions. There is no substitute it is the mother's love or significant caregiver, which facilitates the development and growth of the infant's psyche.

The psyche's ability to withstand the vicissitudes of life is determined in part by the dyadic relationship of the mother and infant or its significant caregiver. Its development and growth depends upon how the mother responds to the needs of the infant, being the container for the

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<sup>3</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994, 161

child's emotion, and giving the infant a sense of calmness and security. If these psychic needs are not met, the psyche will not have the opportunity to develop, grow and mature towards its goal: self-realization, self-awareness, and self-responsibility.<sup>4</sup>

The importance of developmental growth and maturing of the psyche is, it determines the future health of the psyche. It determines whether the psyche will be weak or strong or becomes wounded by the hardest realities of life. The vicissitudes of life assaults the human psyche with many experiences. Depending upon the psyche's developmental strength, that will determine whether the psyche will be wounded, fragmented, split or withdrawn. These are but a few of the wounds the human psyche experience from daily living. In ordinary everyday life of social encounters, it is common that, we hear in individual parlance that he or she has a split personality or splitting. What is meant by these expressions is the human psyche has fragmented or some part of it has split off from that which was once whole.

When the psyche become fragmented or split into however many parts, these parts become active and lead an independent lives of their own. These independent parts add further to the wounds of the psyche and express themselves in human behavior.

To heal the psyche, the wounds it must be uncovered by a psychological diagnosis and treated appropriately. The healing of these psychic wounds requires the psyche to become complete again. To become complete again, the conscious and the unconscious have to re-integrate. All split off parts of the psyche are stored away in the unconscious. Without the

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<sup>4</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994, 194

unconscious being reintegrated with the conscious, there can be neither healing nor wholeness of the psyche. This is a reflection of my understanding Carl Jung's notion of psycho-spiritual wholeness.

#### THE BACKGROUND OR HISTORY OF THIS ISSUE AMONG THE CONGREGANTS OR CLIENTS TO WHOM YOU PLAN TO MINISTER

The Black African American Church congregants are not strangers to psychic wounds. African American are descendants of former slaves whose ancestors came to the America's shores from the Continent of Africa. American history has recorded the inhuman experiences of Black Africans American slaves who suffered and survived the ordeals of voyages, coming by sea, from their homeland in chains and in unsanitary conditions. These voyages were traumatizing experiences within themselves. With so many that survived, upon arrival in America, they found themselves put on auction blocks and bided for, then sold off as slaves, as if they were herds of animals. The families that survived the ordeals in tack were separated. This caused further emotional upheaval to their psyche. After being sold, separated and taken to plantations where their new plantation masters enslaved them into servitude, the plantation masters inflicted further emotional experiences upon the women and men.

The women in particular after they were bided for and sold-off, were further abused by their plantation masters. Their new slave masters imposed upon to engage in sexual acts with them while their male slaves looked on with impotence. This exploitation by the

plantation masters rendered the men with humiliation. They could do nothing to prevent these degrading behaviors. Such abuses certainly created the kind of human experiences for the Psyche of Black African American ancestors to be offended. I firmly believe very few can relate to how painful these experiences must have been and how these experiences affected those who were subjected to such cruelty. Psychic wounds of this nature when left untreated linger and do not go away.

I have indicated, Black African American ancestors of the first generation were brought to America and suffered many dehumanizing experiences. However, it is my contention that generations later, Black African Americans are still impacted and suffers from psychic wounds experienced by their ancestors and from the servitude imposed upon them by their plantation masters. How can this be what about the present generation? In addition, I am convinced that not all psychic wounds of the present modern day generations are of causes by present day circumstance in which Black African Americans find themselves. Psychic wounds if not diagnose and treated appropriately in any generation are preserved and transmitted to the next. These wounds of previous generations passed on through a process called “The Ancestor Syndrome.” According to Anne Ancelin Schutzenberger,<sup>5</sup> The Ancestor Syndrome is both, the process and transmission whereby experiences of a previous generation are transmitted intergenerationally and transgenerationally to the next. Each successive generation has no choice in having the events and traumas experienced by their ancestors revisited upon them in their own lifetime. Ms. Schutzenberger expresses in her book “The Ancestor Syndrome” explains the hidden links in the family tree passed on from

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<sup>5</sup> Anne Ancelin Schutzenberger *The Ancestor Syndrome Transgenerational Psychotherapy and the Hidden Links in the Family Tree*; Routledge Taylor & Francis Group, reprinted 1999, 92



one generation to the next. The process that transmits events of one generation on to the next is referred to as “Transgeneration or Intergeneration.”<sup>6</sup> This process of “The Ancestor Syndrome” certainly has help me understand in a theological way the Biblical Scripture of Exodus chapter 20:5. I struggled with this passage for many years in search of theological enlightenment with hope of finding a satisfying theological understanding. However, that did not come until I read Ronald W. Richardson’s Book “Becoming a Healthier Pastor.”<sup>7</sup> In his book, he expresses with clarity how the “Sins” of the Fathers and Mothers are passed on to their sons and daughters.

“Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.”<sup>8</sup>

The Ancestor Syndrome concept of passing events of subsequent generations to the next is researched and documented in studies of descendants of the Holocaust Survivors. In her book, “Trauma and Recovery,” Judith Herman’s research validates this concept in her studying the descendants of the Holocaust survivors who manifested symptoms of their parents who were traumatized by their death camp experiences. Parents who have not spoken

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<sup>6</sup> Anne Ancelin Schutzenberger, *The Ancestor Syndrome, Transgenerational Psychotherapy and the Hidden Links in the Family Tree*, Routledge Taylor and Francis Group 1998, 1999, 2004, 2007, 2009,

<sup>7</sup> Ronald W. Richardson, *Becoming a Healthier Pastor, Family Systems Theory and the Pastor’s Own Family*, Augsburg Fortress, 2005 19

<sup>8</sup> The Book of Exodus 20:5 KJV

of their experiences, have passed on their traumas to their off springs. It is obvious that this process occurred and transgeneration transmission took place through their silence.<sup>9</sup>

In the transgenerationally process, the unstated secrets of hidden-events are banned from ones mind or thought process for long periods. Sometimes, these secrets are unthinkable and unbearable events subliminally passed on without thought or assimilation. In the process of Intergenerationally transmission, it takes place by ones feelings, spoken about before grandparents, parents, and children. Recognizing the fact that psychic wounds do not heal themselves, they must be treated. Psychic wounds when left untreated, will manifest themselves in symptoms, often through personal behavior as though they were originally experienced.

These psychic wounds do not emanate from human biology, but from humans psychological mental health. For the purposes of this project, I will define psychic wounds as emotional experiences suffered by humans from external events. These events imposed upon the psyche by circumstance of a particular episode. Humans often do not anticipate psychic injury. They happen and when they occur, the ego of the psyche finds itself no matter how strong, weak by comparison to the events and cannot stave them off. Moreover, these events are only expressed through the biology of the person.

These external events take place in human life. Any number of these events can be anxiety provoking. The psyche can become overwhelm by these events, causing too much

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<sup>9</sup> Judith Herman M.D., Trauma and Recovery, The aftermath of violence from domestic abuse to political terror, Basic Books, 1992, 1997

stimulation by anxiety, which leads to trauma. Central to the core of all psychic wounds is anxiety. Anxiety is natural to one's psychological composition. Anxiety's purpose is not to make human life problematic, but to be a useful psychological tool in preserving the "self." Contrary to many, who believed that anxiety is experienced late in life, anxiety is experienced early in infancy. When anxiety is established, it remains for life. Anxiety, when understood, is a response to helplessness in the face of danger. If danger has occurred, anxiety is automatic and immediate. If danger remains present anxiety becomes the anticipation of helplessness in the face of danger.<sup>10</sup>

Anxiety is at the core of all psychological defenses and the underlying cause of all psychological fear. Anxiety potentially causes psychological wounds. When anxiety experiences overwhelm the psyche, psychic wounds occur. The sheer fact that the psyche is limited as to how much stimulation it can handle at any given time, renders it subject to trauma. By virtue of its limitations, the psyche, when overly stimulated by anxiety from external events, the psyche reacts to protect "itself" by use of defenses.

Repression is a common defense used by the psyche to protect itself from unwanted anxiety. It uses defenses when it wants to cope with and when it wishes not to cope with. However, repression is not a cure for all the psyche's problems. Repression as a defense against unwanted anxiety, it protects only in the immediate.

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<sup>10</sup> Michael Kahn, Ph.D. Basic Freud, Basic Books, 2007, 108

The problems do not go away. In the short-term, the defense mechanism call repression, only stores the problem away in the unconsciousness until a future time when the conscious is confronted again by the unconscious. The unconscious will continue to seek to express itself or make itself known to the conscious. Whenever the psyche has been traumatized by some external event, it cannot extricate itself for the encounters with the unconscious. If the psyche continues to reject the stored up unresolved issues located in the unconscious, there is a danger with this way of functioning. It runs risk of potential danger, that is, the unconscious find may another way to express itself. It will express itself in human behavior referred to as acting out or behavior manifested inappropriately. When the unconscious expresses itself in this manner, humans tend to be unaware of their actions. This behavior is commonly influenced by the unconscious. Mental health problems (the emotional life of humans) potentially manifest themselves in this behavior unaware to the person. As consequence of the way the psyche defends it self and copes with anxiety, mental health problems develop and become that conflict that takes place between the conscious and the unconscious.

#### THE SPECIFIC NEED(S) TO WHICH YOU PLAN TO MINISTER

In recognition of the need for healing and wholeness, I have chosen to make the focus of this project of study the need for healing and wholeness of psychic wounds. I want to minister to these needs for the sole purpose of restoring the individual to wholeness. Wholeness cannot be achieved without the healing of the whole person.<sup>11</sup>

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<sup>11</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994, 110

The human being is not a compartmentalized person. Although many persons tend to approach the human being as though the person can be taken apart and be understood that way. The human being is an integrated being and must be understood as such. If we fail to recognize the human being was created whole, we will continue to relate to the person in parts and never understand the person in its totality.

Psychic wounds of human beings cannot be fully understood apart from the person's spirituality. A person's spirituality is not a separate entity that can be set aside and be ignored as less relevant to the totality of the make-up of the person. One must see the human in the light of church congregants as psychospiritual.

Psychospirituality simply refers to the fact that the inner world has no separate spiritual and psychological compartments. No problem of the inner person is either spiritual or psychological. All problems are psychospiritual. The psychological and spiritual aspects of human functionality are identical. Any separation of spirituality and psychology is both artificial and destructive to the true understanding of persons.<sup>12</sup>

Black African American congregants are subject to psychic wounds. Because of our history and the many inhumane experiences, suffered over the chasm of years, segregation, racism, and of degradation as persons of color one would be hard pressed to challenge the validity of Black African Americans suffering psychic wounds. No one who understands psychological

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<sup>12</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994, 110

trauma will doubt Black African Americans would have escaped emotional wounds unscathed. Considering our history it almost seems impossible!

The healing of Psychic Wounds involves an understanding of the psyche. The psyche begins as a potential primitive ego, as an absolute starting-point. and should end up as a fully matured ego...<sup>13</sup> The psyche is from the beginning of infant life and already a human being. The psyche in infancy has not yet begun to develop. The psyche is that of ego-development towards the goal of self-realization, self-awareness, and self-responsibility, not be integration of disparate elements but by differentiation within a growing whole.<sup>14</sup>

The ego and the self are the same. They are functions of the psyche. They are not separate entities unto themselves. They only function because of the psyche. When we speak of the ego and its development, we do not think of it as separate and independent. It is just part of the whole, so as with a self.

The psyche in its beginning exists as a psychic whole. It has no parts missing. This recognition is crucial to the healing of its wounds. David Benner says in his book “Care of Souls” “Wholeness demands that all members be present and well.”<sup>15</sup> Benner was using the human body as a model. Example to articulate his point what is required by wholeness. No original parts can be absent when wholeness is at stake. Therefore, it is with healing the psyche of its wounds.

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<sup>13</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994, 194

<sup>14</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994, 194

<sup>15</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994, 161

The psyche by circumstance can become fragmented, split, and separated. The Psyche when not given the appropriate environment to develop or adequate support to grow and mature fully will not withstand the vicissitudes of human life.

The human psyche will not become secure or strong without a healthy emotional relationship between mother and child within the dyadic relationship. It is imperative from the Mothers perspective that she gives to the child of her love and become the container for the child's emotions. There is no substitute. It is the mother's love or the significant care given that facilitates the development and growth of the infant psyche.

The psyche's ability to withstand the vicissitudes of life is determined in part by the dyadic relationship of the mother. It depends upon how the mother responds to the needs of the infant, being the container for the child's emotion, and giving the infant a sense of calmness and security. If these psychic needs are met, the psyche will have the opportunity to develop and grow and mature towards its goal: self-realization self-awareness, and self-responsibility.<sup>16</sup>

The importance of the development growth and maturing at the psyche determines the future health of the psyche. It determines whether the psyche will be weak or strong becomes wounded by the vicissitudes of life. The vicissitudes of life that result in the human psyche with its many experiences, depending upon its strength will determine whether the psyche

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<sup>16</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 1994, 194

will become wounded by fragmenting, splitting or withdraw. These are some of the wounds the human psyche experiences from the vicissitudes of life. For example, commonly known we hear in human parlance-he/she has split personality or he/she is splitting. What is meant by these expressions is that the human psyche has fragment or some part of it has split off from that which was once whole.

When the psyche become fragmented or split into however many parts, these parts become active and lead an independent life of their own. These independent parts add further to the wounds of the psyche and express themselves in human behavior.

To heal psyche wounds they first need to be discovered through a psychological diagnosis and then treated appropriately. The healing of psychic wounds requires the psyche to become completely again. To become completely again, the psyche, the conscious and the unconscious must become integrated. All split off parts of the psyche are stored in the unconscious. Without the unconscious being reintegrated with the conscious, there can be neither healing nor wholeness of the psyche. This is Carl Jung's notion of psychospiritual wholeness.

#### THE RELEVANCE OF YOUR PROJECT TO MINISTRY IN A WIDER CONTEXT

The relevance of this Project to ministry is the recognition that healing be extended far beyond the boarder of the local congregation population. Healing of psychic wounds should not be just a matter of concern for members of a particular congregation. Congregations are



called to serve missions. Out of their mission, they are to serve others in the communities in which they reside. No mission, there is no ministry.

In consideration of the needs, this project of ministry intends to serve the findings or the knowledge gain for this project will serve a larger population. It will serve our society and my respective congregation. In addition, the data gathered from this project will serve other congregations of my own religious Baptist tradition. Many of our Black African American Baptist Congregations worshipping traditions are rooted in the great historical experiences of slavery. The history of these congregations was born in the midst of the experience of slavery. Slavery has had a profound impact of these congregations as to how they think of God, who God is, and even themselves. A second consideration is there is many other Black African Americans worshipping in communities of faith, who are part of other religious denominations, and as congregants, have the same historical ancestors heritage. Their historical roots also have been born in slavery. Regardless of the particular Black African Americans religious denomination or affiliation, the story of their lives, as it relates to pain and suffering, I am convinced has the same origin.

This project can serve other religious traditions of worship. In spite of not sharing my theological views, this project can have an impact on others beyond the community for which it plans to serve. There are many African Americans worshippers in other communities of faith with similar experiences. As a third consideration, I will make the case that these findings, as they relate to the healing and wholeness of psychic wounds, and the problems manifested are not limited in scope to one tradition or specific beliefs. I contend that

my findings will be applicable and not limited to “spiritual” persons only, but incorporates non-religious persons across society. It is my intent that these findings will serve many other professions (lawyers, doctors, teachers, politicians, auto mechanics) that are not necessarily a religious community.

## RELIGIOUS PRINCIPLES PERTINENT TO THE PROJECT

The religious principles pertinent to this project are drawn from my Religious Christian traditions. I will use the Christian Bible, its Theology, and the Historical traditions of the church as sources. What makes a project a valid form of ministry is, it is based upon Christian theological practices established by the Church long ago. The Christian traditions believe a ministry of the Church must be theologically based, conceptualized, rooted in a pastoral identity, and based on ordination. Without a pastoral identity and supported by the church's ordination, ministry may not take place. Without these considerations taken into account, a ministry is not grounded in the practices of Jesus.

A second principle is, ministries of the church must not only have a theological foundation but must have a clear focus for the care of souls. Ministry of the church must take into account the totality of the whole person. This is the practice, Jesus instituted in his public ministry. He did not engage in ministry that ignored some specific need or needs of the people. He refused to sacrifice a single human life that was in need of his help. He understood all human life was a gift from God. Life is given to humans to serve God's purpose. The record of His public ministry reflects everyone who sought him out for his help genuinely, by coming to him or sending for him, he did not disappoint. He healed them, whether of spirit, mind, or body.

A third consideration is, ministry, must be thought of as necessary to God's purposes in ordering the church for the Salvation of humankind. All ministries of the church must understand that they serve God's purposes for the well being of humankind. God's notion of

salvation is not one that is one-dimensional. The salvation God offers serves both: an inner and an outer purpose of man.

Therefore, the ministry of Project is not considered new, as to its category and practice. However, it may be perceived, as new to its members or constituents because the Church's congregational history has not experienced a ministry as such. It is in this sense congregants can consider this ministry is new. This ministry is not new because the Christian church has practiced it for centuries under the title "Christian Soul Care." The roots can be traced back to the Reformationists (1520 AD) of Martin Luther and John Calvin. <sup>1</sup> At the core of Christian Soul Care were two components: the need of a remedy for sin and assistance toward spiritual growth. Luther and Calvin emphasized the "feeling" of repentance, the "experience" forgiveness, and rebirth. The second element that was added to Christian Soul Care was "Spiritual Development" to aid and assist the individual through a series of stages between depravity and holiness. <sup>2</sup> The soul Practice continued by the Protestants. In the sixteenth century, the Puritans continued the practice of spiritual development through ten stages of spiritual growth under the leadership of William Perkins. According to David G. Benner, the first sign of Soul Care appeared among the Desert Fathers in Egypt, Syria, and Palestine in the fourth and fifth centuries. <sup>3</sup>

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<sup>1</sup> David G. Benner, *Care of Soul, Revisioning Christian Nature and Counsel*, Baker Books, 1998, 1994 28

<sup>2</sup> David G. Benner, *Care of Soul, Revisioning Christian Nature and Counsel* Baker Books, 1998, 1994. 29

<sup>3</sup> David G. Benner, *Care of Soul, Revisioning Christian Nature and Counsel*, Baker Books, 1998, 1994, 29

This ministry of care was based upon four elements that have been the bedrock of Christian Soul Care: healing, sustaining, reconciling, and guiding.<sup>4</sup> Healing involves efforts to help others overcome some impairment and move towards wholeness. Sustaining refers to acts of caring designed to help a hurting person endure and transcend a circumstance in which restoration or recuperation is either impossible or improbable. Reconciling refers to efforts put forth to reestablish broken relationships. In addition, guiding refers to helping people make wise choices and thereby grow into spiritual maturity. According to Benner, these initiatives involve physical healing as well as spiritual healing. They are focus always on the total person, whole and holy.

This ministry is not conceptualizing solely upon the notion that “Therapeutic Soul Care” is of individualism. So much of modern therapeutic soul care treats individuals as if they exist apart from family or have no communal relationships. This notion stands in direct opposition and contrast to Christian Theological understanding of the God of creation. It is my theological understanding that God created humanity to be in a threefold relationship: Humans were created to be in a relationship with God as he was with the human race first parents in the Garden of Eden. Humans were created for, warm relationships, to fellowship with one another, and to remove the human isolation. They were not created to be alienated, and separated from their inner selves. It was God’s intention that humans would be in fellowship with Him, others, and themselves.

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<sup>4</sup> David G. Benner, *Care of Soul, Revisioning Christian Nature and Counsel*, Baker Books, 1998, 1994, 31

This ministry is not a ministry simply of technical treatment of illness or disorder that is under girded by a clinical framework without moral order. Modern therapeutic soul care seeks to operate within a climate of ethical neutrality. This is something that is obviously impossible for a human to do. Associated with this effort has been the ethic of therapeutic nondirective ness. This is equally impossible and questionable. These naïve attempts to avoid dealing with the moral dimension of life make the therapeutic soul care encounter somewhat artificial and often less than useful.

This ministry takes a holistic approach to the person. The approach recognizes the human being is a person not the sum of a part or just parts. The Hebrews of the Bible never understood humans in parts. Human parts were never considered as ultimate realities. In fact, they were understood as conceptualizations, without an independent existence. They were not seen to be as contrasting elements rather as different aspects of the one vital integral wholeness of personality.<sup>5</sup> Therefore, ministry or treatment must concern itself with the whole person, not just some aspects of the person.

This ministry of Soul Care will be a ministry of the modern kind “Pastoral Care.” Pastoral Care refers to the total range of help offered by pastors, elders, deacons, rabbis, and other members of the congregation to those in need of care.<sup>6</sup> Pastoral care is a ministry of compassion. Its source and motivation is the love of God. As a ministry, it includes such things as visiting the sick, attending to the dying, comforting the bereaved, supporting those

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<sup>5</sup> David G. Benner, *Care of Soul, Revisioning Chrisitan Nuture and Counsel*, Baker Books, 1998, 1994, 53

<sup>6</sup> David G. Benner, *Care of Soul, Revisioning Chrisitan Nuture and Counsel*, Baker Books, 1998, 1994, 189

who are struggling or facing difficulties of any kind, preaching, and administering the sacraments.

The brief comments given above on pastoral care and its understanding are not the totality of all there is to pastoral care. It has another component that operates under its auspices for purposes to help meet the needs of the whole person. It is call “Pastoral Counseling.”

Pastoral counseling is defined by the American Association of Pastoral Counselors (AAPC) as the “exploration, clarification, and guidance of human, both individual and corporate, at the experiential and behavioral levels through a theological perspective.”<sup>7</sup> Pastoral counseling is distinct from pastoral care, although it operates under the umbrella of the authority pastoral care. Yet, it too, is a ministry of the Church. <sup>8</sup> One of the ways it can be distinguish from pastoral care is by its initiation. Pastoral counseling is usually initiated by an individual seeking help. It is typically problem focus.<sup>9</sup> In contrast, pastoral care is more often initiated by one offering care and does not usually have as narrow a problem focus. Pastoral care offers the gift of Christian love and nurture from one who attempts to mediate the gracious presence of God to another who is in deed.

Pastoral counseling is provided by a pastor who provides pastoral counseling. This means that such a person, is explicitly identified with the Church, not just with Christian values.

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<sup>7</sup> Deborah van Deusen Hunsinger, *Theology & Pastoral Counseling A New Interdisciplinary Approach*, Published by Wm B. Eerdmans Publishing Company, 1995, 12

<sup>8</sup> Deborah van Deusen Hunsinger, *Theology & Pastoral Counseling A New Interdisciplinary Approach*, Published by Wm B. Eerdmans Publishing Company, 1995, 190

<sup>9</sup> Deborah van Deusen Hunsinger, *Theology & Pastoral Counseling A New Interdisciplinary Approach*, Published by Wm B. Eerdmans Publishing Company, 1995, 194

Pastoral counselors are representatives of the Christian church, sought out as such, and related to as such.<sup>10</sup>

Pastoral counselors are trained. Their training contains not just a broad theological preparation but also often includes supervised clinical pastoral education. When at its best such clinical training provides opportunity for deeper knowing of self as well as acquisition of counseling skills.

Pastoral counselors usually offer their counseling within the context of the Church. This affords a network of other resources that can be incorporated into their soul care. These distinctive aspects give pastoral counselors an opportunity, to offer care that is both psychologically and spiritually informed. It is enriched by the resources of the local congregation as well as the broad Christian tradition of the care of souls. Pastoral counselors do not charge fees for their services. This is a ministry provided to the local Church and is not a secular service for profit to the congregation and its community.

My Christian tradition teaches that Jesus offered healing and wholeness. He offered healing and wholeness to those who asked for it. Jesus did not offer healing just for the physical body. He was willing to heal the whole human being. All aspects were considered- mind, body, and spirit according Geza Vermes.<sup>11</sup> In Vermes' book, 'Jesus the Jew,' he "exclaims that Jesus was an Exorcist. In addition, that Jesus practiced no secular profession but devoted

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<sup>10</sup> Deborah van Deusen Hunsinger, *Theology & Pastoral Counseling A New Interdisciplinary Approach*, Published by Wm B. Eerdmans Publishing Company, 1995, 194

<sup>11</sup> Geza Vermes, *Jesus the Jew – A Historian's Reading of The Gospels*, page 22



himself exclusively to religious activities and the deepest impressions made by Jesus on his contemporaries resulted from his mastery over devils and disease, and magnetic power of His preaching. As an Exorcist, they brought to him all who were ill or possessed by demons. He healed many who suffered from various diseases, and drove out many devils.

The Synoptic Gospels list six particular Epistles involving exorcism. The only one to appear in Mark's Gospel, described as demonic possession, seems to have been mental or nervous illness. Mark 5:13, Matthew 8:28-31 and Luke 8:26-32 The Kerosene demonic was a dangerous madman, who walked about naked, repeatedly wounded himself, and had to be on a chain. The boy whose devil the disciples were unable to cast out was an epileptic and possibly a deaf mute Mark 9:15-27, Matthew 17:14-18, and Luke 9:38-42. We see the man exorcised in the synagogue of Capernaum shrieked and was seized by convulsion Mark 1:23-25; Luke 4:33-35. More vaguely, the daughter of the Syrian Woman was tormented whilst possessed, but Lay peacefully on her bed after her unclean spirit was expelled Mark 7:24-30, Matthew 15:21-28. There are two other instances, unrecorded in Mark's Gospel and possibly according to Geza Vermes<sup>12</sup> a double narration of the same story possession is seen as the cause of dumbness, or of dumbness and blindness combined Matthew 9:32-34; Luke 11:14-15; Matthew 22-4. It is in these passages that portray Jesus as an exorcist. Jesus is portrayed as a healer in The Gospels. I am reminded by Vermes that it is not always easy to draw the line between exorcism and healing.<sup>13</sup> Vermes pointed out the distinguished factor between them is the treatment adopted by Jesus in dealing with His patients exorcism is always effected by word of mouth alone, but with the exception of the verbal healing of a

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<sup>12</sup> Geza Vermes, *Jesus the Jew – A Historian's Reading of The Gospels*, First Fortress Press, 1981, 23

<sup>13</sup> Geza Vermes, *Jesus the Jew – A Historian's Reading of The Gospels*, First Fortress Press, 1981, 24

paralytic.<sup>14</sup> Mark 2:1-12; Matthew 9:2-8; Luke 5:18-26. Physical cures entail the performance of a rudimentary or occasionally complex rite. The Gospel contains twelve particular healing narratives. Arranged according to illnesses three references a cures from Blindness found in the following scripture references Mark 10:46-52, Matthew 20:29-34, Luke 18:35-43, Mark 8:22-26 and Matthew 9: 27-31. Then there are two from Leprosy referenced in scripture Mark 1:40-45; Matthew 8:14-15; Luke 5:12-13; Luke 17:11-19. There is reference about Fever found in scriptures Mark 1:30-3,1 Matthew 8:14-15 and the Withered Arm Mark 3:1-5, Matthew 12:9-13, Luke 6:6-10. We find Deaf-muteness in the scriptures of Mark 7:31-37, Matthew 15:29-31 and Paralysis is referenced in Matthew 8:5-13, Luke 7:1-10. Lastly we find Lameness in the scripture of Luke 13:10-17 and Dropsy in Luke 14:1-6. The Gospels also portrays Jesus as a Miracle Worker. There are documented cases of His raising the dead as recorded in the narrative of Jairus's daughter, and of the son of the widow from Nain found in Mark 5:41; Matthew 9:25; Luke 8:54. Jesus touches the young man's *bier* and orders him to stand Luke 7:14 and then in the Gospel of John, 11:17-44 Jesus raises Lazarus from the dead.

My Christian, theological tradition in both a biblical and theological way equips me with the knowledge that Jesus calls, commands His disciples, and the church to heal and make whole. He practiced what He preached in His public ministry. Within the context of the Synoptic Gospels, there are references to Jesus, demonstrating His call of the Disciples. In addition early in His ministry He sent his Disciples out, before He gave them His final commission, Jesus gave to them power and authority over unclean spirits, to cast out devils, anointed the

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<sup>14</sup> Geza Vermes, *Jesus the Jew – A Historian's Reading of The Gospels*, First Fortress Press, 1981, 24

sick and to cure as evidenced in Mark 6:7-13, Matthew 10:1, 7-11, 14 and Luke 9:1-4. In the Lukian text, Jesus sent out a large group of disciples and they were successful in their mission. The Disciples return from their mission and shared their successes with Him. He affirmed their successes by telling them He saw Satan fall like lightning from heaven. In addition, Jesus reaffirmed their authority over other creatures and assured them they would not get hurt in Luke 10:17-20.

My Christian theological tradition teaches just because Jesus engaged in a public ministry that involved healing, wholeness and commission disciples with authority to go and do likewise. This does not mean just anyone can engage in the ministry of healing and wholeness. The disciples became Apostles and successors of the public ministry of Jesus. They created a process for the Church is succession and its authority to determine who will serve and carry on the ministerial work of Jesus through His Church.

According to Luke, the first public act of the apostles following Jesus' ascension was the apostolic commissioning of Matthias (Acts 1:15-26). Peter's first speech to the newly born ecclesia (even prior to the gifts of Pentecost) focused maintenance of the apostolic tradition through the office of ministry (diakonia, Acts 1:25).<sup>15</sup> Thomas C. Oden in his book *Pastoral Theology, Essentials of Ministry* called the electing of Matthias, The tradition of choosing and the immediate issue was who would take the place of Judas among the twelve."<sup>16</sup> The group of eleven Disciples had just returned from the Mount of Olive to the upper room, with a group of women that were involved in the selecting Matthias in the first ordination of the

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<sup>15</sup> Thomas C. Oden, *Pastoral Theology, Essentials of Ministry*, Harper San Francisco, 64-65

<sup>16</sup> Thomas C. Oden, *Pastoral Theology, Essentials of Ministry*, Harper San Francisco, 65

post resurrection Church. Peter thought that Judas' place should be filled immediately by someone who had been in his company "all the while we had the Lord Jesus with us, coming and going, from John's ministry of baptism until the day when he was taken up from us-one of those must now join us as a witness to his resurrection" (Acts 1:21-22).<sup>17</sup> "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be witness with us of His resurrection"<sup>18</sup> Two names were put forward: Joseph and Matthias.

The infant Church earnestly interceded for divine guidance for a proper replacement. They prayed, "Thou Lord, who knows the hearts of all...declare which of these two thou hast chosen to receive this office of ministry and Apostleship which Judas abandoned."<sup>19</sup> After this prayer and whatever deliberation may have accompanied it, they chose according to the providence-receptive custom of taking lots to discern the divine will, "and they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."<sup>20</sup> According to Thomas C. Oden,<sup>21</sup> (as foreshadowed by 1 Samuel 14:41) was that God had already chosen His servant, and that the community rather than autonomously choosing, was simply trying to discern the divine choice.

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<sup>17</sup> Thomas C. Oden, *Pastoral Theology, Essentials of Ministry*, Harper San Francisco, 65

<sup>18</sup> The Book of Acts 1:21-22 KJV

<sup>19</sup> The Book of Acts 1: 24-25 KJV

<sup>20</sup> The Book of Acts 1:26 KJV

<sup>21</sup> Thomas C. Oden, *Pastoral Theology, Essentials of Ministry*, Harper San Francisco, 65

It is my firm Christian belief that the grounds upon which I stand to do Healing and Wholeness ministry involves several steps. The steps reflect the practice Jesus Christ and His church; first, a calling; second, ordination; third, gifts confirmed fourth, apostolic succession. These steps are fundamental to my understanding for the whole work of ministry in the Christian church. Jesus made the “Calling” of individuals into His ministerial work if the church an important aspect of ministry. We are told the calling of the individual was remembered as a solemn occasion, which Jesus prayed all night before making His selection (Luke 6:12-13). Thomas C. Oden declares after Jesus made His selection of disciples that there are several continuous stages of events in which the twelve were called and commissioned by Jesus.

The seventy were sent out by the Lord’s command to proclaim the kingdom. When Jesus’ earthly ministry ended, the church gathered to celebrate the resurrected Lord, to secure continually between Jesus’ ministry and the apostolic ministry and to receive the gifts of the Spirit Acts 2; and the twelve commissioned others by ordination to continue the apostolic ministry intergenerational with the end of time.

My Christian, theological tradition teaches the first step in the continuation of the ministerial work of Jesus is the “Call.” The call must be an inward call and an outward call. The inward call requires the individual examination the self. The outward call requires the affirmation of the visible, believing community. The church outwardly confers the office of ministry. It is not conferred by a private person or by the state, or by the ordained alone, but by the church. The purpose of the outward call to ministry is, to examine, confirm the preliminary intuition,

of an inward call, by deliberately testing and assessing the candidate's potential for service to the body of Christ.

The second step to the process is "*Ordination.*" Ordination is to set one apart by the Church to the representative ministry-not because the called person is less sinful or more holy, but in order to serve different functions within the life and mission of the church in the world.<sup>22</sup>

Thomas C. Oden reminds us that the laying on of hands has been symbolically employed from ancient times, publicly, formally, and openly to commission persons to office, as well as to grant blessings, offer gifts and sacrifices, and heal.<sup>23</sup> The Hebraic tradition employed this demonstrative act on many auspicious occasions. Genesis 38:14, Deuteronomy 34:9, Leviticus 24 Levites were set apart to there, office by the rite, lay on of hands Numbers 27:18-23; Scribes and Rabbis received the same commission. The tradition has continued by Jesus and the Apostles. It is the means of authenticating their choice, to maintain the apostolic tradition, and affirms its kinship with the religious leadership of ancient Israel.

Thus, ordination developed out of the Jewish concept of commissioning to office. It was transmitted by Jesus. It was received by the twelve. Then, it was passed on to the seventy, and soon passed on to the larger Apostolic and ecumenical tradition. This continuity between Jesus and our current ministry has been symbolized for almost two thousand years by this ancient rite of authorizing and legitimizing leadership by the laying on of hands with prayer Acts 13:1-3.

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<sup>22</sup> Donald E. Messer, *Contemporary Images of Christian Ministry*, Abingdon Press, 1989, 64

<sup>23</sup> Thomas C. Oden, *Pastoral Theology, Essentials of Ministry*, Harper San Francisco, 27

The third step in the process was the conferring of “Gifts” upon the ordained at ordination. Essential to ordination are the reception of the gift (Charisma) of ministry and the rite through which a man receives that gift. The rite has two important aspects: the *laying on of hands* and the *intercessory prayer*. Thomas C. Oden informs us that “the ordination combines an internal grace with an external act in which the inner reality is the reception of the divine gift and the external event is the laying of hands with prayer.”<sup>24</sup>

Therefore, the first gift given is the “Apostolic” gift of ministry. The gift of the apostate meaning a fully prepared and authorized messenger sent forth as an ambassador or legal with a clear commission to deliver a particular message.<sup>25</sup>.

The second gift is “Prophetess”: the gift of prophecy. This gift is an extraordinary ministry of specific inspiration of discernment of meaning of events already revealed.

The third gift is “Evangelist”: the gift of proclamation. All Christians have the responsibility to proclaim the good news; it appears that some have extraordinary gifts to do so with unusual effectiveness. Acts 21:8

The fourth gift is “Dynamism”: the gift of miracle. There are those who were given extraordinary acts of power. This gift was not given for sheer exhibition of divine power, rather, to point beyond itself to remarkable occurrences that edify the revelation already given.

The fifth is “Lama”: the gift of healing. This gift was a part of the larger apostolic ministry. When Jesus commissioned the twelve, He charged them to heal every disease.

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<sup>24</sup> Thomas C. Oden, *Pastoral Theology, Essentials of Ministry*, Harper San Francisco, 27

<sup>25</sup> Thomas C. Oden, *Pastoral Theology, Essentials of Ministry*, Harper San Francisco 75

The sixth gift is “Glossolalia”: the gift of ecstatic utterance. This gift is one of speaking in tongues or gifts of ecstatic utterance. This gift was evidenced on the day of Pentecost when the Holy Spirit was poured out among those that was present.

The seventh gift is “Didaskalia”: the gift of teaching. One of the tasks of the Pastor is to feed the flock spiritually. The Pastor must educate the Laos-the people of God. When Paul founded a church, he sent a called Minister to the Church to teach in his absence that the congregants would become competent in the word of Jesus.

The eighth gift is “Oikonomia”: the gift of administration. This gift can be easily overlooked. Jesus referred to it in His parables as a good or bad steward entrusted with one’s master’s household or money.

A community pursue can be healthy or sick. This systemic understanding or mutually nurturing relationships with an integration religious communicated in both the “one flesh” concept referring to the marriage bond, (Genesis 2:24) and the image of the church as the body of Christ with many members (Romans 12:5)<sup>26</sup>

Clinbell further argues for the ministry of healing and Wholeness through Pastoral Care and Counseling. He says, “Pastoral Care and Counseling are valuable instruments by which the church says relevant to human need. Pastoral Counseling is an essential means by which a church is helped to be lifesaving station and not a club. A hospital and garden of the spiritual life-not a museum.” Clinbell also says, “Counseling can help save those areas of our live that are shipwrecked in the storms of our daily living, broken on the hidden reefs of anxiety guilt,

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<sup>26</sup> Howard Clinbell, Basic Types of Pastoral Care and Counseling, Resources for the Ministry of Healing and Growth, Abingdon Press, 1966, 1984, 52-53



and lack of integrity. And an effective caring and counseling program, in which both minister and trained lay persons serve as enablers of healing and growth can transform the interpersonal climate of a congregation making a church a place where wholeness is nurtured in persons throughout life cycle.<sup>27</sup> Also, “counseling is an instrument of continuing renewal through reconciliatory helping to heal our estrangement from ourselves and families, from other church members, from those outside the church, and from an enlivening, growing relationship with God,”<sup>28</sup> says Clinbell.

Howard Clinbell’s book, “Basic Types of Pastoral Care and Counseling,” opens with this story. “On a dangerous seacoast when shipwrecks often occur there were only one boat, but the few devoted members kept a constant watch over the sea and with no thought of them went out day and night tirelessly searching for the lost. Many lives were saved by the wonderful little station so that it became famous. Some of those who were saved and various others in the surrounding area, wanted to become associated with the station and give of their time and money and effort for the support of its work. New boats were brought and new crews trained. The little life saving station grew.

Some of the members of the life saving station were unhappy that the building was so crude and poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. Therefore, they replaced the emergency cots with beds and put better furniture in the enlarged building. Now the life saving station became a

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<sup>27</sup> Howard Clinbell, *Basic Types of Pastoral Care and Counseling, Resources for the Ministry of Healing and Growth*, Abingdon Press, 1966, 1984, 14

<sup>28</sup> Howard Clinbell, *Basic Types of Pastoral Care and Counseling, Resources for the Ministry of Healing and Growth*, Abingdon Press, 1966, 1984, 14

popular gathering place for its members, and they decorated it beautifully and furnished it exquisitely, because they used it as a sort of club, fewer members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. The lifesaving motif still prevailed in the club's decor and there was liturgy lifeboats in the rooms where the club initiations were held. About this time, a large ship was wrecked off the coast, and the hired crews brought in boatloads of cold, wet, and half drowned people. They were dirty and sick, some of them had black skin and some had yellow skin, the beautiful new club was in chaos. So the property committee immediately had a shower house built outside the club which victims of shipwreck could be cleaned on or before coming inside.

At the next meeting, there was a split in the club membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as the primary purpose and pointed out that they were still called a lifesaving station. However, they were finally voted down and told that if they wanted to save the lives of all the various kinds of people who were shipwrecked in those waters, they could begin their own lifesaving station down the coast. They did.

As the years went by the new station experienced the same changes that had occurred in the old. History continued to repeat itself and if you visit that coast today, you will find a number of exclusive clubs along that shore. Shipwrecks are frequent in these waters for several reasons: first, it discloses one ought to have a mission or be called to one; second, it reveals that

one should not lose sight of its mission; third, no matter how successful one becomes one should be aware of God, one must not forget the purpose for its existence.”

Clinbell argues that there is a scriptural base for a ministry of healing and wholeness. He points out that the Hebrew understanding of persons was essentially non-dualistic. In addition, wholeness involved the unity of all dimensions of the persons-body, mind, and spirit in community. He continued with the biblical images depicting the body as the temple of the Holy Spirit and the injunction to “glorifying God in your body,”

1 Corinthians 6:19-20 reflects a high view of the physical body. This he says, undergirds the first dimension of wholeness. He went further, that the biblical injunction founded by Jesus Mark 12:30 to love God with “all your mind” (as well as with all your heart, soul, and strength) underscores the second dimension of wholeness and the third dimension is a persistent motif in the Bible. Wholeness is seen as nurtured in relationships. These views are implicit in the Hebrew concept, “Shalom” and in the New Testament concept “Koinonia.” Shalom, meaning sound, whole, or healthy (as well as peace), is nurtured in a Shalom community. In such a spirit-centered community, the quality of relationship provides an environment within which persons are encouraged to develop their unique person. In the New Testament, the Greek word *Koinonia* is used to describe the church as a healing, transforming community centered in spirits. This systemic understanding of mutually nurturing relationships with an integrating religious commitment is communicated in both

the “one flesh” concept referring to the marriage bond. (Genesis 2:24) and the image of the church as the body of Christ with many members (Romans 12:5)<sup>29</sup>

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<sup>29</sup>Howard Clinbell, *Basic Types of Pastoral Care and Counseling, Resources for the Ministry of Healing and Growth*, Abingdon Press, 1966, 1984, 52-53

<sup>30</sup> Howard Clinbell, *Basic Types of Pastoral Care and Counseling, Resources for the Ministry of Healing and Growth*, Abingdon Press, 1966, 1984*Basic Types of Pastoral Care and Counseling*, 14

<sup>31</sup> Howard Clinbell, *Basic Types of Pastoral Care and Counseling, Resources for the Ministry of Healing and Growth*, Abingdon Press, 1966, 1984, 14

## THE RELEVANT LITERATURE THAT CLARIFIES AND SUPPORT THE RELIGIOUS PRINCIPLES

Albert Nolan, who is a world-renowned scholar, wrote in his book “Jesus before Christianity” about the people whom Jesus ministered to and why.<sup>32</sup> First, Nolan begins by making the claim that Jesus, after He left the Jordan and the desert, (having been baptized by John the Baptist) he did not baptize nor did he send anyone to be baptized by John the Baptist .

Instead, he went to seek out, help, and serve the lost sheep of the house of Israel. Jesus did not feel called to save Israel by bringing everyone to a baptism of repentance in the Jordan. He decided that something else was necessary, something, which had to do with the poor, the sinners and the sick. Albert Nolan refers to these groups of people in various terms written in The Gospels. They are the poor, the blind, the lame, the crippled, the lepers, the hungry, the miserable (these who weep), sinners, prostitutes, tax collectors, demonic, (those possessed by unclean spirits), the persecuted, the downtrodden, the captives, all who labor and overburdened, the rabble who know nothing of the law, the crowds, the little ones, the least, the last and the babes. Nolan pointed out Jesus referred to them gently as the poor or the little one, but the Pharisees refer to them as sinners or the rabble who know nothing of the law.<sup>33</sup>

It is these people Nolan make the claim that Jesus turns his attention to in his public ministry. He describes these as the poor or the oppressed. He was well aware that the term “poor” in The Gospels did not refer exclusively to those who were economically deprived it does include them. The poor were in the very first place were beggars. They were the sick, and

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<sup>32</sup> Albert Nolan, Jesus before Christianity, Orbis Books, 1989

<sup>33</sup> Albert Nolan, Jesus before Christianity, Orbis Books, 1989, 3

disabled who had resorted to begging because they were unemployable and without a relative who could afford to or was willing to support them. There were no hospitals, welfare institutions, or disability grants. They were expected to beg for their bread.

Nolan also described the “sinners” as the social outcast. Anyone who for any reason deviated from the law and the traditional customs of the middle class were treated as inferior, as low class. The sinners were a well-defined social class, generally including those who had sinful or unclean professions such as prostitutes, tax collectors, robbers, herdsmen, usurers, and gamblers.<sup>34</sup>

Jesus turned his attention to these in his public ministry whom he considered needed his help. They that are whole do not need the physician, however it is those that are sick who need a physician. There were the doctors or physicians during those days of Jesus, but they were few. Their knowledge of medicine was very limited. The poor seldom could afford to consult with them. They had witchdoctors, sin diviners, and the professional exorcists who claimed to be able to cast out evil spirits. The professional exorcist attributed their success to some ancient ritual formula. The ritual would include incantations symbolic incantations, invocation with name of the ancient and wise man of God to whom the ritual was supposed to have been revealed.

Jesus was different from each one of these healers. He distinguished himself from these ancient healers by not proclaiming any ancient formula or any proclaiming in any other

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<sup>34</sup> Albert Nolan, *Jesus before Christianity*, Orbis Books, 1989, 23

name. There may have been instances wherein he used his own salvia. There were moments of spontaneous action to make physical contact with the sick person. He touched them, took them by the hand, or laid hands on them but he never used any kind of ritual formula incantations or invocations of names.

Then doctors or physicians relied upon their own holiness, their own esteem in the eyes of God. Jesus relied upon the power of faith. It was not prayer as such that affected the cure. It was faith according to the Gospel of Matthew 21:22. Jesus in His many healings said, “your faith has healed you.” Healing: the distinction Jesus never pointed the person (who was healed) to some external source that healed him/her but to that, which was within “your faith.”

Jesus seemed to have understood in his public ministry was a mission to the disenfranchised, those who did not have access to God, those that had no access to God thru the Temple, those who had come to accept as their fate that God had damned them to separation forever from himself and there was no recourse.

Jesus in his public ministry came and taught otherwise. He saw the multitudes in their plight of life having no alternative to their circumstance of life but to super alienation, rejection, loss of God’s love, and no path to healing and wholeness.

In His public ministry He sought out the needy and all that came to him on their own seeking His help, he would not turn away or denied them healing. Jesus helped the masses by his own

understanding of his role in ministry. He did this by the roles he function in His public ministry. He functioned in three fundamental ways: Healer of the physically ill, exerciser of the possessed, and dispenser of forgiveness to sinners.

It was in these particular roles, we see Him as a healer. It did not matter to him whether the disease was physical, mental, or spiritual, he was capable of healing the person of all maladies. It is these roles, Jesus function in that gives clarity of His ministry and mission to the sick. In addition, He asked his followers to do likewise in their ministry to the needy.

Jesus did not see his ministerial role to be different from his successors. In fact, He trained them to engage in the practice of ministry while He was alive with them (His chosen Disciples). In St. Luke's Gospel, He sent two groups of the Disciples twelve on one occasion and seventy on another and empowered them. Both groups were to do for the needy what He had been done in His ministry. Then, according to the Gospel of St. John, Jesus tells His would be successors His disciples "greater works ye shall do in my name." It was the expectation of Jesus that His followers would become healers as well.

After His death and resurrection, we have an account of the active ministry of His chosen disciples. It is recorded in St. Luke's second volume called, "The Acts of the Apostles." We see them in their public ministry providing healing to those who ask for their help. There was no monopoly on the ministry of healing Jesus.



Finally, the Gospel of St. John reveals in Chapter five, the fullest of the extent of Jesus healing ministry when he comes to a pool and meets a man there who had been at a waiting pool for thirty-eight years. “Jesus asked this anonymous person, “ will thou be made whole?” Jesus did not ask him did he want to be healed, but made whole.”

It is this revelation, that is revealed in this biblical passage is what lies at the core of the Christian Faith and its Message, “Will Thou Be Made Whole?” or do you want to become whole? Jesus throughout His public ministry was healing the lives of the sick and needy so that they could be complete (whole) again, as the Father (God) had created them.

This restoration to wholeness had a serious impact on the lives of those that were healed.

This healing and wholeness meant redemption had come and life no more the same.

Unholyness would no longer define one’s access to worship and access to God. The state of impurity is done away with and no longer denied inclusion in the human family of God and all that it represented being the covenant people of God. It meant the sinners, lepers, blind, lame, menstruates, prostitutes, toll collectors, Samaritans, Gentiles, all are accepted by God. They have hope, salvation, and experienced God’s mercy.

The lot of the sinners was not the same for everyone. The prostitute could be made clean again by an elaborate process of repentance, purification, and atonement. However, this would cost money and her ill-gotten gains could not be used for the purpose. Her money was tainted and unclean. The tax collector would be expected to give up his profession and then make restitution plus one-fifth to everyone he had wronged. To be a sinner was perceived to

be one's lot. One had been predestined to inferiority by fate or the will of God. As a result, their suffering therefore took the form of frustration, guilt, and anxiety. They were frustrated because they knew that they would never be accepted into the company of respectable people. According to Nolan, what the poor felt they needed most of all was prestige and public esteem, and this is what was denied them. They did not have the consolation of feeling that they were in God's good books. The educated people told them that they were displeasing to God and they ought to know.<sup>35</sup>

It is these, whose lot was considered their fate on earth, determine by God and would not change according to the establishment. However, God chose to do something by providing an extension of himself in the person of Jesus. It is in and through Jesus, man is given the opportunity to restore his broken fellowship with God, experience God's love, and have access to eternal life.

#### THE ORIGINS OF MAN

My religious Christian Tradition teaches that man is a human being and has his origins in the creator of creation. Without this understanding, man cannot be fully understood, as to who he is, as a human being. Without a perception of him in the light of God, he is an alien and uncertain as to his historical roots.

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<sup>35</sup> Albert Nolan, *Jesus before Christianity*, Orbis Books, 1989, 24

Man is purported to be created in the image and likeness of God. This view is supported by the Genesis story in Chapter 1:26. Created in the image and likeness of God, this suggests God gave thought first before he created man as to how he wanted him to be, and act before his creation.

The consideration of man by God to the extent creating him in His own image and likeness indicates that God wanted man to have some qualities like unto Him. Deborah van Deusen Hunsinger quoted Karl Barth stating he would have us to believe that God created man to be relational because He is relational to Himself, to the Son (Jesus), and to the Holy Spirit.<sup>36</sup>

Because God is relational, he created man to be relational too. Man is relational in several ways: first, to his creator-God to his fellowman and to himself. Without this anthropological concept of man, viewed in the light of God, man has no real knowledge of his origins or who he really was.

Karl Barth reminds us that because of the relational nature of God, this is truly, what makes man human. Man is not only a human being created in the image and likeness of God, but also He is a sinner who fails to live out God's purpose. In addition, he stands in need of redemption.<sup>37</sup>

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<sup>36</sup> Deborah van Deusen Hunsinger, *Theology & Pastoral Counseling A New Interdisciplinary Approach*, Published by Wm B. Eerdmans Publishing Company, 1995, 49; Price, "Karl Barth" in *The Encyclopedia of Religion*, Macmillian, 1987, 170

<sup>37</sup> Deborah van Deusen Hunsinger *Theology & Pastoral Counseling A New Interdisciplinary Approach*, Published by Wm B. Eerdmans Publishing Company, 1995, 49-50 Price, "Karl Barth" in *The Encyclopedia of Religion*, Macmillian, 1987, 170

Before the Genesis, account of the “Great Fall” God and man were not at odds with each other. They lived in harmony. They had a warm harmonious relationship. Man lived in harmony with nature, with himself, and with God. Moreover, God was pleased with his creation.

Man as God’s created creatures lived life quite well in the Garden of Eden. He lived in a holy estate into which he was created. He did not experience anxiety, alienation, and the absence of God’s love. He knew nothing of fear nor the lack of happiness. Man now stands in danger of eternal damnation and exiled from the presence of God. God did not desired that man be separated from Him, his love, fellowship with, and be in danger of life eternally.

The fall caused a great rupture between man and God. The relationship that once signified God’s love for man and his desire for fellowship with him became broken. This broken fellowship has resulted not only in man’s alienation from God but in his failure to fulfill God’s purpose for which he was created.

Now that man has become a sinner, he has been promised a new humanity in Christ Jesus. God upon his own sovereign will has taken the initiative to restore man to fellowship with Himself.

## WHO IS GOD?

God is a being in Himself. He does not have any other external source to account to or responsible for His existence. He exists within Himself. Humans have no knowledge of beginning or ending. The Biblical account of his existence is, “He is from everlasting to everlasting.” Simply put his existence from eternity that is beyond human comprehension. Cause humans exist in a span of time. We are born at a given time and allotted a certain amount of time on earth, and then we die. Whatever number of years of existence we spend on earth between being born and death, we call it lifetime. We do not view nor understand God that way. God is totally independent of existence on any of his creation.

God is the true source of creation. This is what makes God different from all other creatures. All other creatures are dependent upon Him. They owe their existence to Him, and He sustains the whole of creation by keeping it in existence and by providing for all creations needs.

## GOD CAN BE KNOWN

God is a being that can be known. There is much talk by humans on this subject as to whether God is known or cannot be known. The notion as to whether God can be known was debated in the history of Christian spirituality. The Kataphatic and Apophatic ways became known as the two classic approaches in meditation to experiencing God. The Kataphatic spirituality is based on the active use of the imagination. Within this tradition, the Christian identifies positive images of God and uses the images as a tool for meditation. Some

examples for meditation might take the form of visualizing Christ as the Good Shepherd; God as love, God as light, God as Father, God as mother, God as justice etc.

In contrast to the Kataphatic method, apophasis spirituality is based on focusing on images that symbolizes some aspect of God as to what God is not. God is not merely a heavenly Father; he is much more than this. Nor is he exhaustively represented by the imagery of the shepherd. These and all other images is judge to be imperfect and dangerous misrepresentations of his being. In the apophasis tradition, God is encountered as mystery. He is elusive or hidden God who, while having revealed himself to humans is still only encountered in obscure awareness. The Kataphatic spirituality affirms the know ability of God and the intimacy humans can have with Him.

These two classical methods of Christian Spirituality are not the final word on this issue. The fourth Gospel (St John) of the Christian New Testament has something to say about whether humans can know God. It speaks about a revelation of God that none of the synoptic gospels declare.

In the prologue of St. John's Gospel, it reveals a unique revelation about Jesus and the person of God. In Chapter 1 and beginning with verse 1, we have these words, "In the beginning was the word, and the word was with God, and the Word was God. Verse 2, "The same was in the beginning with God." Then in verse 14, we have these words, "And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." These two passages of scripture disclose two revelations of

Jesus that are important to Christian about God. First: the first passage informs us that Jesus was in existence in some form from the very beginning when God created all things. In the second passage, it informs us that form of existence by Jesus was with God in the beginning and ultimately became flesh (human) and dwell on earth, and was seen in human form.

This is St. John's early theological understanding of God and Jesus revealed in his gospel. However, this is not the end. He further discloses revelation of God in Jesus for the Christian when he speaks in Chapter 10:30, "I and my father are one." Before Jesus spoke these words of equality and oneness with the father (God), He spoke in Chapter 8 and verse 16 about His pasting of judgment, also in St. John Chapter 14 and verse 9 Jesus responds to Philips question that is raised in verse 8 with these words, "...He that hath seen me hath seen the father. And finally in the same Chapter verse 7, Jesus responds to Thomas's question in verse 5, by saying, "If ye had known me, ye should have known my father also: and from henceforth ye know him, and have seen him. I have recited these passages to raise modern day theological thinking that Christians have biblical support from the fourth Gospel that there is evidence in the belief that one can know God.

When one considers the notion in Christian religion of having a relationship with God and developing spiritual growth, it raises the question not only how does one grow spiritually, but more importantly, how does one develop a genuine warm relation with a God that you cannot know? Humans have enough trouble establishing good relations with someone they do know. The Jewish Old Testament does not convey this image of God. The God of the Hebrew

people conveys He is one who comes to humans in time of their trouble and delivers those who love Him from their circumstances, even when the odds appear against them.

#### GOD IS SPIRIT

God is spirit. God is different from His created Human creatures. Humans have bodies that are permeated by spirit. This limits humans. God is not limited by any external part of Himself. Being spirit, He can be everywhere at the same time. Spirit transcends space and time.

#### HUMAN SIN

Human sin since its inception has become a central problem in the life of man and for God. Because of its pervasiveness in the life of man, it has had serious consequences. Its affect on man can be seen in man's early relations with God. Sin cost man his warm relationship with God. He ended up being separated from God and lost God's love and friendship in the process.

Sin cost our first human parents of the human race more than just a valuable relationship, but the opportunity to live in peace with God, with themselves, and with other fellow human beings. It is neither wonder nor a mystery as to why humans fail to measure up to God's standards. The sad reality of humans getting along because of sin shows up in the Genesis story of Adam and Eve off-springs-Cain and Able. Cain murdered his brother Abel out of pure jealousy. Abel offered his gift before God just as his brother Cain. Abel's gift was



accepted and Cain's was rejected. But Cain became angry with Abel and disposed of his brother. One could argue psychologically Cain displaced his anger on the wrong target and resulted in murder. His anger should have directed towards God.

The story of Cain and Abel reveals more than just the death of Abel and the sin of Cain. It revealed the tragic consequences of human sin. When Cain learns his punishment from God as the result of his sin, he cries out to God, "This is too difficult for me." He understood what his punishment meant to himself, – banish from the presence of God lost of his relationship with God loss of God's love.

These consequences are not just for Cain's sin but they are for humans as well. This whole idea is what is at the heart of theology of the "Great Fall" in Genesis. Cain failed in his relationship with God and with his blood brother.

Sin is defined in a number of ways. I understand sin as a religious idea and must be understood in a religious context. Since sin is not of a secular notion, it must be understood theologically. Sin must be understood in relation to God. God is the one who sets standards and determines who measures up to and falls short. Having said that, sin is about God and His human created subjects. If, as I have indicated that man fails to live out God's purpose, then God had some intentionality for man whom He created. God created man for His own glory for His creation of himself. He created in His own image and likeness but to be Him, but to be an image of Him to relate to Him in a reciprocal relationship in love, fellowship,

and friendship. In this way, man would not be at odds with God but in harmony with Him. Sin is what prevents man from fulfilling God's intent.

Sin not only prevents man from fulfilling God's intention, but it causes him to miss the mark God has set for him and it prevents him from being his authentic self. Because of what sin does to him, man is unable on his own to rise to God's expectations of him. He fails because he now lacks what is necessary.

Sin is a reflection of his human brokenness broken because he was meant to live in an interpersonal relatedness. His very being derives from a relationship to God. His sin arises, from a condition of fallenness, which causes him to become broken. In Karl Barth's he states, "the Mystery of Sin is the Mystery of our (Humans) broken relationship with God."<sup>38</sup>

#### GOD OFFERS HUMANS HIS LOVE

In as much as humans have fallen and become alienated from God, God offers His love to all of humanity. For some, it is difficult for them to recognize that the creator of all things has the capacity and compassion to extend His love to a world that manifests sin and aggression toward Him, and his fellowman. In spite of the human predicament, God continues to reach out and goes out of the way to show humanity that He cares.

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<sup>38</sup> Deborah van Deusen Hunsinger *Theology & Pastoral Counseling A New Interdisciplinary Approach*, Published by Wm B. Eerdmans Publishing Company, 1995, 50 Price, "Karl Barth" in *The Encyclopedia of Religion*, Macmillan, 1987,

Humans need God's love. They need it for healing. God's love heals and it is the only thing, which will heal the broken relationship between Himself and His created humankind. Nothing else will do. Humans cry out for God's love like a little child who has lost the love of its mother. The kid may have another person who takes care of it and give it the necessities to sustain life, but that person cannot replace its mother's love to whom it has been attached.

God's love is a love that brings spiritual wholeness. Humans can recognize the need to love one another and can put it into practice, but that will not bring them spiritual wholeness. They would still be lacking. Spiritual wholeness can come to humans only when God reestablishes a relationship with them. God's Holy Spirit restores humans to Himself. Without a connection to God's Holy Spirit, humans may know and recognize the need to love one another but their love would be devoid of the salvific essence to help them become heal and whole again. Wholeness requires all parts to be presence. The absence of God in human lives would not qualify them to any claim of wholeness.

God's love is redemptive. One of the great expressions of God's love is recorded in the New Testament of St. John's Gospel in chapter 3 and verse 16, "For God so loved the world, that He gave His only begotten son, that whosoever believeth in him should not perish but have everlasting life" (St. John 3:16). This particular passage speaks to God taking the initiative to do something for humanity out of His love for humanity, God to action to provide for humans what they could not do for themselves to open the door to salvation (healing) and restore the fellowship they once had with Him (redemption).

God's love cures human fears. Humans need God's love if for no other reason than to overcome their fears. Humans have difficulty having a genuine love relationship with another. Because sin has distorted human nature, it manifests aggression, deny and deprive other humans often of necessities, threaten their welfare, and arouse fear. In the absence of an authentic loving relationship, man fears for his life. Human fears arise from poor personal relationships. Humans need warm loving relationships. These are essential to his well-being and development. As humans, we need warm loving relationships to help us to develop and mature fully as a person. We were created to be in a loving reciprocal relationship with one another. In a warm loving relationship, we reflect the image of God who loves us. The great command Jesus imposed upon His disciples and upon all that would follow His teaching is "Love ye one another as I have loved you." Jesus went further by saying, "If ye do this, the world will know that ye are my disciples."<sup>39</sup>

God's love liberates humans and set them free from the consequences of sin and death. This is one of the great lessons taught about God's love expressed in and through Jesus. God sent Jesus into the world of humans to convey to them that the Father (God) has sent him to set them free: first free from the consequences that sin impose upon them. The Apostle Paul of the New Testament acknowledges the detriment of sin this way for humans, "The wages of sin is death, but the gift of God is eternal life."<sup>40</sup> The Apostle Paul saw this aspect of religious life through the work God had done through Jesus at Calvary. At Calvary, Jesus innocently died for our humanity's sins that they might be redeem. In His death, Jesus

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<sup>39</sup> The Gospel of John 13: 34-35 KJV

<sup>40</sup>The Book of Romans 6:23

removed the sting of death that causes so much pain of the soul as well as guilt. Then, He removed the power from death and the grave so that not all who will believe and experience the new birth of His spirit will suffer loss when the resurrection comes. Sin condemns one to death, but Gods love through Jesus removes all condemnation.

God's love creates within humans the spirit to love others, because humans have become contaminated sin, they cannot fulfill God's purpose not love God/own their volition. No human can just will himself to love God. Sin has impaired human nature to do that. Humans need God's love, but to learn to love other humans.

Because of the power of sin, it dooms humans to a life of servitude that God did not intend for them. God intended that humans would have the image of Himself in them and make good use of the freedom He has given them by making the good choice first, to love Him to serve Him by giving himself in service to others, and find his fulfillment of life in service to others.

#### GOD'S RESTORATION

The object of God's desire is to restore all of humanity to Himself. God has no trouble with the rest of His created creatures. God value humanity above all that He has created. This is reflected in the notion of God's consideration of humanity before He created the first human. "I will create him in my image and my likeness." To give humanity some quality or attribute that only He has as creator certainly points to some measure on the part of God that He wanted humans to have some measure or level above all other creatures.

God wanted to restore humans to himself for making them complete again. Because of the “great fall,” humanity became broken and incomplete. Humanity’s nature became corrupted which lead to suffering a serious distortion. This resulted in humans seeking their own way in a world not created for them. Humanity having lost its own way it cannot find nor return to its creator on its own. God has to take the initiative to bring humanity back to himself. But, God wants to do more than just have humanity return to Him. He wants to restore humanity to its completeness it once enjoyed in His fellowship. Then humans will be able to love their fellow humans as God loves them. Completeness in God’s action is to give back to humans what was lost in the “Great Fall.” Then humanity will have again the God given ability to fulfill God purpose it was created to be. Humans will be happier and experience a sense of fulfillment.

God wants to restore humanity to remove all impediments that frustrates and causes humans to become estranged from themselves, God, and others. Humans cannot be all that they can be and achieve all they desire because of impediments that life bring to human living. Sickness and disease are common to human’s existence and they affect life. Humanity experiences diseases that cut short the lives of young men and women that seem so promising and often the question is raised why? Sickness strikes the innocent in the crib and cause parents to become emotionally disturb, stress out, and wonder whether their offspring will carry on their name. Because of the human experiences that seem to unwrapped humans, they can humans to easily give up on God in their faith and take the path of “drink and be merry.”

## HUMAN ISOLATION

God wants to remove all human isolation so that the “self” as a person may grow to its full potential. Isolation is a hindrance to one’s spiritual, emotional, and biological growth.

However, in this case, God wants to restore humanity to himself for freeing him the detriment psychological problems. Humans do not grow adequately mentally isolation. They will develop detachment from other humans and will become devoid of the capacity of bonding but most of all the incapacity to love. It is crucial for humans to develop in an environment that allows them to experience love and develop their won capacity to receive love and give love. This notion is crucial extremely important for humans to understand in their person. God created human beings to be in a reciprocal relationship with himself. God is the one who first loves. Love stems from Him first. God understood from the beginning of creation that humans could not nor would do well in their person (self) if they were to experience isolation apart from Him. He understood love foster physical growth, but more importantly, god know that the human (Adam and Eve) could not develop and mature fully and properly on their own without contact with him and be nurtured by Him.

God must restore humanity to himself. If humans are to fulfilled their purpose and have any real sense as to who they are, where they came from, and where they are going. Outside of God’s restoration, human nature as it is will have difficulty perusing a different path that would lead humanity back to the Creator. Human nature will have neither guidance nor anything tucking at it, causing it to come and seek a different path-in life. It will forge straight a head towards its on destruction. As we know human nature, it is selfish and seeks

its own selfish will. Without God himself, human nature will plunge forward to its destructive end.

#### CLINICAL PRINCIPLES PERTINENT TO YOUR PROJECT

The Clinical Principles I will use in this project are specific. I have selected them specifically for their role they play in mental health. It is my belief that a valiant clinical ministry of healing and wholeness cannot take place without these clinical principles. They are considered first to make the project valid, and second, for purposes of facilitating growth and healthy mental functioning. A valid clinical project of ministry must not consist of just techniques. It must have a theoretical framework to guide its efforts to accomplish the desired goals. The principles of the framework that support it must be tried and tested out of which the work must precede. In anticipation of employment of them, I readily expect them to accomplish the desired goals. The aim in the use of these principles, are the outcomes in the lives of the congregants. The following are the clinical principles that I will use in this project of ministry: Anxiety, Repression, Unconscious, Psychological Trauma, Psyche, healing and wholeness.

#### ANXIETY

I will use the theory of anxiety. It suggests that congregants when stimulated by anxiety can react in a number of different ways. One of the common ways humans react to anxiety is by feeling helpless in the face of danger or the feeling of fear. Fear is a psychological reaction of feeling helpless and a knowing of the danger. Anxiety can cause a more serious reaction in particular, when it is over whelming to the psyche. It can force the ego to take measures that



are often times drastic to protect the psyche. When the psyche is overwhelmed by anxiety, it becomes traumatized. Because of such action by the ego, the psyche is wounded and the congregant can no longer related to other humans in a normal manner. The psyche is distorted, human connections in relationships are disconnected, trust is lost, a sense of self is lost, and paralysis can prevent body parts from functioning, dissociation, and cause the person to displace anger.

#### REPRESSION

The theory of repression will be used. It suggests that when congregants face experiences they do not wish to deal with now, repression is used to store the experience away until a later time. This postpone for the congregant the opportunity from having to confront the issue or the experience until a later date. Repression serves as a defense mechanism to protect the congregant whose mental health may not be in the best state of mind at the time. It allows the congregant to exclude impulses or feelings from consciousness.

#### UNCONSCIOUS

The theory of unconscious suggests that the congregant mental content will not be available to conscious awareness at a given time. It is demonstrated by parapraxes, dreams, disconnected thoughts, and conclusions. The unconscious allows the congregant to be free of anxiety provoking thoughts for a limited period. What is repressed will ultimately seek access to the conscious at some point and time. The unconscious can act as a preserver for the psyche.

## PSYCHOLOGICAL TRAUMA

Psychological trauma in its theory suggests a disruption or breakdown that occurs when the psychic apparatus is suddenly presented with stimuli, either from within or from without, that are too powerful to be dealt with or assimilated in the usual way. The ego is overwhelmed and loses its mediating capacity. A state of helplessness results, ranging from total apathy and withdrawal to an emotional storm accompanied by disorganized behavior bordering on panic.

## PSYCHE

The theory of the psyche suggests that the psyche comes whole. There are no parts or separate compartments. It can become split, fragmented, and wounded by the experiences of life. The psyche begins as a potential primitive ego. It has an absolute starting point, which should end as a fully matured ego. From its beginning to end its impulses are its own. The human psyche is an incipient ego and if not, it would not be human. The psyche is not an entity that is developed through states. It is present from the beginning in the infant's life. The whole history of the psyche is that of ego- development towards the goal of self-realization, self-awareness, and self-responsibility, not by integration of disparate elements but by differentiation within a growing whole.

## HEALING

The theory of healing suggests the human psyche can become whole. Healing remains at the heart of all medical and therapeutic practice. In counseling the therapist approaches healing in terms of a therapeutic relationship. He encourages the client's own inherent healing

potential. Healing is seen as a natural process in response to injury of trauma. Sometimes people heal physically but do not heal emotionally, mentally, or spiritually. Bad strained relationships may remain unhealed. Some may recover from an illness or loss but may not regain a spirit to live and love fully. Yet we are able to heal psychosocially and spiritually even when we don not heal physically, or when a traumatic event cannot be reversed. The literal meaning of healing is becoming whole. For the psychiatrist Carl Jung (1933-1958), wholeness includes the sacred dimension, which is at the heart of healing. Healing must be distinguished from treatment. Healing involves a gathering of resources within the person, the family, and the community, and fostered through a collaborative therapeutic relationship. Treatment is externally administered. Its purpose is to reduce or eradicate individual disorders or family dysfunction.<sup>41</sup>

The notion of Healing has to be understood in the context of which dimension one is referring to. If humans are psychospiritual and integrated beings, what then does this means in terms of healing? David Benner explains humans are psychospiritual beings and their inner world has no separate spiritual and psychological compartments. Psychological and spiritual aspects of human functioning are identical. Any segregation of spirituality and psychology is, there, both artificial and destructive to the true understanding of persons. In human pathology, the therapist must learn to discern the spiritual face of those things that may appear to be simply a spiritual one. So-called “spiritual” needs and problems manifest themselves in and through psychological symptoms and mechanism, just as co-called “psychological” needs and problems manifest themselves in and through things that are

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<sup>41</sup> David G. Benner, *Care of Souls, Revisioning Chrisitan Nature and Counsel*, Baker Books, 1998, 1994 71-74

apparently more spiritual. They do not have parts or compartments in their psychological make-up. The human psychological make-up is integrated and whole. The human psychological manifestation of the counselee's problem is but a face of a dimension of his inner integrated being. Because of this understanding, healing must be understood in the context of discerning the face of the problem, whether it is spiritual or psychological.<sup>42</sup>, who differentiates between disease, illness, cure and healing, says "Healing is a deeply spiritual task that stretches beyond the boundaries of disease and cure and into the realms of transcendence, purpose, hope and meaning that form the very fabric of human experience and desire." Healing in the context of this project is discerned to be psychological. Although the problems for healing have risen in a religious and spiritual context, they are not spiritual.

#### WHOLENESS

Wholeness in its theory suggests to the congregant not just the absence of symptoms, but much more importantly, integrality. Wholeness demands that all members be present and well. Becoming whole does not mean being perfect, just complete.<sup>43</sup> Wholeness involves reintegration of the psyche. The split-offs, the fragments, and the personalities must be reintegrated for the psyche to be whole.<sup>44</sup>

These clinical principles, when employed in this project will make this project a valid undertaking for growth and health. When considered, as to each of them and the role they play in the psychological health of humans, one could conclude based upon their separate

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<sup>42</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 110

<sup>43</sup> David G. Benner, *Care of Souls, Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 161-162

<sup>44</sup> Harry Guntrip Ph.D. *Schizoid Phenomena, Object Relations and the Self*, International Universities Press, Inc. 1975, 195

action and how they effect mental health, their involvement is central to one's good mental health.

In consideration of the list of clinical principles, anxiety is essential to this project. It will help to understand one of the key elements that are at the core of the congregant's presenting when seeking help. Freud taught that anxiety is at the heart of all neurosis. Knowing what is involved at the foundation of psychic wounds or psychic problems, will help to better understand the congregants, and perhaps make better judgment as to appropriate diagnosis. With this understanding, in each congregant's case, I should be able to discover what the congregant is defending against. The principle of anxiety should helps to understand the chain of causation and all its effects.

The principle of repression is another clinical tool. It helps in understanding the cause and effect, and between anxiety and the unconscious. Repression helps in understanding congregants' anxiety. Freud expressed with clarity that anxiety causes repression because there is something in the patient wishes to protect the "self" from a prior experience that serves as a defense mechanism. It points to the fact that the congregant(s) has had some experience that has been anxiety provoking, and does not wish to deal with it now. It is important to know that, its action is what causes unwanted experiences to become stored in the unconscious.

The significance of the clinical principle called depression, is the share fact, it is a defense mechanism. Congregants use it often to defend against the self. Defenses are used to protect the psyche. This clinical tool when used will explore the interpersonal withdrawal of congregants and to investigate what appears in congregants as loss of interest in life. This aspect is important when congregants do not seem to be motivated on their spiritual journey. However, depression has a look-like. I am well aware. It is called the schizoid state or states. It must be differentiated from depression.

The unconscious stores us all unwanted experiences. However, in spite of repression in its efforts to keep undesirable experiences from re-entering into consciousness it does not always succeed. The experiences that are retained in the unconscious do seek to become conscious. One of the ways the unconscious mirrors itself known is through behavior. We have individuals acting out and often they are unaware and do not know why they are doing what they do. They are not aware their unconscious determinants are determining their behavior. As these determinants seek expression, they exert pressure on human behavior.

The unconscious houses the traumatizing events the experiences and the split offs from the psyche. Karl Jung called these split off parts of the self “complexes.” Freud called them repressed instincts, fantasies, and wishes and the individual engages in defensive maneuvers- denying the feelings, projecting them on to others, keeping an overly tight rein on them to keep them unconscious. It is the unconscious and the role that it plays that is at the center of psychological conflict, and its wounds.

The psyche is an important part of the emotional process in Mental Health. All psychological action revolves around the human psyche. It is the core of it all No healing or wholeness can be accomplished without the psyche. Its role must be understood.

The psyche begins as a potential primitive ego. This is its absolute starting point. It should end as a fully matured ego. From the beginning to end, its impulses are its own. The psyche is that of ego-development towards the goal of self-realization, self-awareness, and self-responsibility.<sup>45</sup>

The psyche in its infancy whose ego-development is yet elementary needs the help of the mother's closeness and support for containing and finding satisfaction for its energetic needs. If the infant is left inadequately supported, it rapidly loses the simple wholeness, which is the starting point of ego growth. This is when the process of splitting begins.

It is impossible for a human being to exist as a human being in isolation. Unless the mother starts the infant off in the process of becoming an ego in a relation, it cannot become a true human being, a person at worst will be psychotic or commit suicide.<sup>46</sup>

Without the medium of relationship to grow in, no potential human ego can develop a significant individuality of its own. This process is important in determining the strength or

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<sup>45</sup> Harry Guntrip Ph.D. Schizoid Phenomena, Object Relations and the Self, International Universities Press, Inc. 1975, 195

<sup>46</sup> Harry Guntrip Ph.D. Schizoid Phenomena, Object Relations and the Self, International Universities Press, Inc. 1975, 222

weakness of the ego. When the mother in her dyadic relationship with infant is loving, comforting, and meets its needs, the infant will grow up feeling that the world is safe, confident to face life challenges and life is worth-while living, The ego will be strong and not weak, fear ridden and withdrawn.

Ego weakness consists not in lack of energy or innate ability, but in this unrelenting state of basic fear and distress and lack of self-confidence of which the individual feels ashamed and of which it develops considerable secondary fears.<sup>47</sup>

#### THE SELF

Without an understanding of the self, there is no possible way of understanding healing and wholeness for the human being. The self or a self is one and the same as an ego. When Guntrip speaks about failure in ego development, “he describes the self as an ego in development in an adequate environment it will develop: into a person, safe, secured, and confident.” Guntrip said “the research into the very beginnings of psychic life is not a study of conditional reflexes, but of the emotional dynamics of the infants growth in experiencing him self as “becoming a person” in meaningful relationships first with the mother and then the family” and finally with the ever enlarging world outside.”<sup>48</sup>.

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<sup>47</sup> Harry Guntrip Ph.D. Schizoid Phenomena, Object Relations and the Self, International Universities Press, Inc. 1975, 183

<sup>48</sup> Harry Guntrip Ph.D. Schizoid Phenomena, Object Relations and the Self, International Universities Press, Inc. 1975, 243



A self develops out of primary identification with the mother. It is out of that dyadic relationship between mother and infant wherein mother stimulates the beginnings of specific ego development. Through this basic ego relatedness the growth of experiences take place and the two enter into object-relations for the capacity to be alone, without anxiety, and insecurity.

To be capable of development to full maturity, the ego/self must begin to differentiate out of a basic experience of full security in the mutual identification of mother and infant says Guntrip. He goes on to say, “as the differentiation of subject and object proceeds and the baby, acquires a “not me” world and feels to be a “me” over against it.” Before that, the ego is there as a potentiality later in the psyche since the infant starts as a whole human being.<sup>49</sup>

The mother must first enable her baby to have a sense of the reliability of his own secure existence, by being the kind of person with whom the baby can share in her secure “being.” Only then can the baby go on to develop a full capacity to express his own reality by spontaneous unforced self expressive activity because he has a self to express, a strong ego to be active with.<sup>50</sup>

Guntrip points out the ego must mean the realized potentiality of the whole psyche for developing as a whole self, a person. A self, I think can be summed up in the words of

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<sup>49</sup> Harry Guntrip Ph.D. Schizoid Phenomena, Object Relations and the Self, International Universities Press, Inc. 1975, 249

<sup>50</sup> Harry Guntrip Ph.D. Schizoid Phenomena, Object Relations and the Self, International Universities Press, Inc. 1975, 259

Guntrip, when he spoke about ego psychology and its importance to the infant development, “The starting point of all this is where the infant first begins to differentiate out from the mother, and discover himself and her and the relationship between them.”<sup>51</sup>

## PSYCHOLOGICAL TRAUMA

The phenomenon of trauma is an essential to the understanding the human being.

Psychologically humans cannot be fully understood nor can healing and wholeness be experienced or considered as an outcome for treatment. Trauma is a serious issue to be studied and is critical in anyone who considers himself or her a helper in the psychotherapeutic profession.

At the core of all psychological traumas is anxiety. Without the existence of anxiety, there is no trauma. Freud defines anxiety this way, “anxiety is the response to helplessness in the face of danger. If the danger has struck, the anxiety is automatic and immediate. If the danger is still in the offing, anxiety is the anticipation of helplessness in the face of danger.” Freud understood anxiety to serve as a warning of danger. The purpose of the warning is to signal the human being to take action against the impending danger.

Take the Freudian definition of anxiety and let the human being be put in the position of helplessness, facing danger and one will experience Trauma. Psychological trauma is the over stimulation of the psyche by anxiety. When the psyche is overwhelmed by anxiety the

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<sup>51</sup> Harry Guntrip Ph.D. Schizoid Phenomena, Object Relations and the Self, International Universities Press, Inc. 1975, 420

defense mechanism comes to its rescue to defend it. Trauma comes as a result as to what happens to the overwhelming of the psyche by anxiety.

Judith Herman sighed the experienced of neurosis of war that took place in World War 1.

“The unremitting exposure to the horrors of trench warfare, men began to breakdown in shocking numbers. Confined and rendered helpless, subjected to constant threat of annihilation and force to witness the mutilation and death of their comrades without any hope of reprieve, many soldiers began to act like hysterical women.”<sup>52</sup>

Herman in her book “Trauma and Recovery” informs us of the effect human beings who have become traumatized.<sup>53</sup> She demonstrates the effect trauma has on the lives of people who have been traumatized. Humans who have witness atrocities cannot deny them. The refusal of the ghost of the memories of the events just will not go away. Another effect of trauma by those who have witness traumatizing events is when they attempt to tell their story of the events they try to tell the truth and at the same time want to keep the events a secret which calls into question the truth about the events ever happening.

Another effect of the impact of trauma is dissociation. Dissociation is a “normal” reaction to trauma says Nancy McWilliams,<sup>54</sup>. Any of us, if confronted with a catastrophe, that

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<sup>52</sup> Judith Herman, M.D. Trauma and Recovery, the aftermath of violence-from domestic abuse and political terror, Basic Books, 1942,1992,1997, 10-20

<sup>53</sup>Judith Herman, M.D. Trauma and Recovery, the aftermath of violence-from domestic abuse and political terror, Basic Books, 1942,1992,1997, 10-20

<sup>54</sup> Nancy McWilliams, Psychoanalytic Diagnosis, Understanding Personality Structure in the Clinical Process, The Guilford Press, 1994, 66

overwhelms our capacity to cope, especially, if it involved unbearable pain and terror, might dissociate or have an out of body experience, during war, life threatening disaster, and major surgery have been reported so often than only the most skeptical person can completely disregard the evidence for dissociation. It takes weeks; months and sometimes years, working with traumatized persons before their deep traumatic experience surfaces.

Herman informs us that it is possible for traumatized persons to recover. Recovering takes place through three stages. It must be understood that the individual does not recover alone or in isolation. Recovery must take place within a warm loving relationship to facilitate the unfolding of the traumatized person.

In the recovery process, the first stage is paramount. In this stage of recovery, safety is crucial. The traumatized person must be given a safe place of refuge. If the person does not feel safe, no therapeutic work can begin. Judith Herman suggests that at least two things should take place in a safe environment for the individual first, naming the problem. It is important to the traumatized person to give her experience its proper name. In doing so the therapist or the helper bears witness to what has happened to the person. The second stage is restoring control. Giving victims, control of their bodies and over their environment gives them a sense of a self.

## THE SECOND STAGE

In this stage, the individual tells his/her story. This can only happen because of the work that has been done in the first stage. By virtue of empowering the person in the first stage, the greater work can begin to unfold in the second stage. In telling their story, the traumatized person is now ready to tell her/his story completely in depth, and in detail. The person reconstructs her/his story and in the process transforms the traumatic memory so that it can be integrated into her/his life's story.

In telling the story, the person confronts the horrors of her/his experiences. The therapist in his warm and caring role bears witness and becomes the person's ally. However, I am not suggesting here that this is warmest and easiest moments for both the victim and the therapist; rather I am just describing the process of recovery.

In reconstruction, the story the person focus at first on what his/her life story was before the trauma began. Then move on to the traumatic events slowly reassembling and organizing, detailing account must include the traumatic imagery and bodily sensations, if not, then the story is barren and incomplete.

In telling the trauma story, one of its downsides is that trauma inevitably brings loss. The person mourns traumatic loss and the person experiences, profound grief. According to Herman, the descent into mourning is at once the most necessary and the most dreaded task of this stage of recovery. However, the person can resist mourning, not only out of fear but

also out of pride. The person can consciously refuse to grieve as a way of denying her/his perpetrator victory.

### THE THIRD STAGE

In the third stage, the individual has mourned the old self that the trauma destroyed.

Helplessness and isolation are no longer the core of the person's experience trust has been established and the time has come for a new future. Now is the time for the person to develop a new self. The task now is of creating a future. This is done by reconnection. At the core of the third stage is empowerment and reconnection.

This third and final stage is characterized as such: The former traumatized person learns to fight. The person learns to take power in real life situations and makes conscious choices about his/her life go forward. A second component in the life of the former traumatized person is reconciling with oneself. By virtue of growth in the recovery process the individual comes to the realization that she/he has a "self: The person no longer feels possessed by her/his traumatic past. The individual feel in possession her/his own self. A third aspect in the life of the former traumatized individual of this third stage is not just reconciling with oneself, but reconnecting with others. By the time the individual reaches the third stage of recovery, she/he has regained some capacity for appropriate trust.

The person begins to take more initiative in her/his life and is in the process of creating a new identity. With others, the person is now ready to risk deepening her/his relationships. With her/his peers, the individual can now seek mutual friendship that is not based on

performances image, or maintenance of false self. In addition, the individual has a greater capacity for self-observation and a greater tolerance for inner conflict.

Finally, resolving the trauma. The resolution of trauma is never final and recovery is never complete. The impact of trauma events will continue to reverberate thought out the individual cycle. Events such as marriage, divorce, birth, and death in the family or even illness will cause occasions for resurgence of traumatic memories.

## BEHAVIOR

Central to all symptoms manifestation is behavior. It is one of the key elements, which discloses something has gone astray. Behavior when displayed can betray human consciousness. Most humans would like to believe that they are in control of their lives. They say I made the decision to do this or that. Yet, we know that is not true. Freud has made clear that behavior can be conscious and unconscious. McKinnon and Michels in their book 'The Psychiatric Interview in Clinic Practice' informs us that behavior is purposeful or goal-directed. In addition, behavior is motivated by drives, urges, or impulses. One can conclude that behavior is the expression of hidden drives or motive.<sup>55</sup> This view of behavior is shown in criminal investigations when crimes have been committed and when the crimes do not make sense. The investigator looks for motive. The motive gives the intent for the behavior. It reveals why people do what they do. This is what makes behavior an important element this project.

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<sup>55</sup> MacKinnon and Michels, The Psychiatric Interview in clinical practice, W.B. Saunders Company, 1971, 66

Behavior does not stand alone in its action. It has what Freud call forces that drives it. He calls them instincts or impulses. It is said all behavior is motivated.

Motive is behavior's twin. Without motive, there is no need for behavior. Motive drives behavior. Motives are subjective wishes, thoughts, instincts, and impulses. They often operate out of human awareness. This is not to say persons are not conscious of their motives. What I am saying is, human behavior can operate totally outside of consciousness, and what can drive that behavior are motives that stem from issues repressed and stored in the human unconscious.

## LOVE

Love is a critical component element in this project. Without it there can be no consideration of healing. Love plays a central role in mental health throughout one's whole life. Melanie Klein and Joan Riviere in their small book *Love, Hate and Reparation* sketches out for the reader how love play its role in human life. The book conveys the essential dyadic relationship that takes place between mother and infant and the interactions that occur. Essential to this dyadic relationship, is the place where love is first experienced by humans. Klein makes the point that love is a human emotion and the mother becomes the first object of that love.<sup>56</sup>

Love is important. It is needed in the dyadic relationship for emotional development of the infant. It is the mother, (or significant care giver), who cares and meet the infant's needs. This is when and where love all begins. In her relationship to the infant when it needs is met

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<sup>56</sup> Melanie Klein and Joan Riviere, *Love, Hate and Reparation*, W.W. Norton & Company, Inc., 1964, 57-60



adequately, the mother provides a safe, secure, and an emotional environment for the infant to grow and feel at home in the world. It is through a relationship, the infant's needs are met, the ego is given the support, and the process of maturation is set in motion.

Love is not only needed for development of the infant but it is needed across whole spectrum of human life. It is needed from birth to the grave. We cannot get along without it. In psychotherapy, love is needed for a therapeutic relationship to be established. No therapeutic work can be done until a warm loving relationship has occurred.

Love is necessary for psychic healing. Judith Herman establishes this point in her book on trauma. All humans who have been traumatized, need loving relationships to heal. It is in this kind of a relationship where trust is established for the individual to begin the healing process. Trauma, when experienced, can be very intense. It can destroy one's sense of trust, security, and of self.

#### AFFECT

Affect is and can be an important aspect to this project. When it is understood it helps the interviewer to recognize the feelings of the counselee's inner world. The affect is expressed in feelings, such as sadness, anger, guilt, shame, pride, and joy. In fact, affect can be seen in the emotions expressed by the person who needs help.

## PERSONALITY ASSESSMENT

Personality assessment helps to understand one's character structure. It helps in determining what kind of interventions will be assemble by the congregant and what style of relatedness will make him or her most receptive to efforts to help. However, in prognosis and its implications things are not as favorable. In the prognosis, the issue is what is expected of the counselee, in terms of progress by counselor. It is important that the counselor recognize there might be limits to which one person can grow in his or her diagnosis, verses another in a different situation. Do not expect the same outcome for all persons.

THE APPROACH AND PROCEDURE YOU WILL TAKE IN EXECUTING YOUR PROJECT, I.E. THE ACTUAL ACTIVITIES YOU WILL ENGAGE IN WHEN YOUR PROJECT BEGINS

The approach used in this project is of the following. In executing this project, first, I will select a minimum of eight Black African American congregants from the Black Church. These people will meet the following criteria: (1) persons with current membership who (2) attend worship on a weekly basis and (3) want to participate in the Project and benefit from their role as a participant. Second, these selected congregants will be informed they are participating in a Project of Healing and Wholeness for the specific purpose of gaining insight and knowledge. In addition, the knowledge gained from this Project is purposeful it will become useful in planning a healing ministry within the church. The ministry is intended to help other congregants become Healed and Whole again. The actual activities the Project will engage in with the group will include both, Psychological and Spiritual. I will meet with the eight selected congregants for one and a half hours on a weekly basis for three months. The purpose of these sessions is, first, to establish a safe place to bond and connect with one another. Second, to build therapeutic relationships. Third, we will meet specifically for the purpose to foster Healing and Wholeness through loving relationships.

In addition, I will meet privately with each selected congregant for forty-five minutes once a week, on a weekly basis, during the three-months period. The purpose for the private meetings is, first, to assess psychologically the mental health or state of each selected congregant. It is important to establish a mental health base line from whence to start this process. Its purpose is to learn the progress of growth of the congregant as they grow towards Healing and Wholeness.

The weekly group sessions from the onset will discuss relevant emotional issues that relate to their psychic wounds (such as anxiety provoking trauma) and feelings associated with these issues. It is within this environmental setting, the expectation of Healing and Wholeness is to be experienced by the participants within the group. I will anticipate growth to develop, the anxiety and defenses to diminish, and healing and wholeness to come to the individuals within in the group.

Religious and spiritual dimensions will be a vital part of this project. Participants are asked to pray, and pray specifically for one another's healing. David Benner informs us in his book, *Care of Souls*, "All problems are psycho spiritual and that psychological and spiritual aspects of human functioning are identical."<sup>1</sup> Prayer will not be out of order and not antithetical to the aims of this project.

METHODS YOU WILL USES FOR ASSESSING OUTCOMES, I.E., WHAT YOU WILL BE LOOKING FOR TO DETERMINE GAINS, LOSSES, OR NO CHANGE.

I will look for the following developments in the individual lives to assess the gains and losses in this project. First, in the process I will look for the outcome of anxiety. It is my expectation anxiety will decrease in the participant live. This expectation based upon a theory in psychoanalysis in its theory, are several aspects that give me this hope and expectation: first, the healing process will commence when warm loving relationships are established. Secondly, the aspect of human connections is restored. A third reason for such expectation is,

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<sup>1</sup> David G. Benner, *Care of Souls Revisioning Christian Nurture and Counsel*, Baker Books, 1998, 110

when a safe, secure, and a healthy environment is provided, anxiety will subside. Fourth a reason to look for such outcome is, when humans are provided an opportunity to tell their story and it is recognized for what it is, supporters can bear witness. Anxiety will play a crucial role in the assessment process. It is key to the individual's emotionality. It determines whether the psyche is being further stimulated by it.

The second aspect I will look for in the assessment and outcome is a stronger ego. Growth in the ego towards strengthening it self, must be expected. First, it must become stable and then, it can grow, become strong, and face human existence of everyday life. If no growth, then work that is more psychological is needed. Strengthening the ego must be viewed as a valuable outcome. As long as it remains weak and fragile, healing can only be a desire. A healthy ego is its ability to stave off those events that can cause trouble for the human psyche.

The third aspect I will look for in assessing this project is self-confidence. This component of the process looks for growth and calmness in the ego. It helps in the process by looking at the individual to see whether growth has taken place by way of trust in relationships, and the willingness to take the initiative to move forward with one's life. It points to a sense of security. Finally, I will look for a sense of self. This aspect is valuable to the process. It speaks to the notion of the person what sense the person has of his or her self? The sense of self the individual has informs one of how a person views the inner self and whether it is positive or negative.

METHODS YOU WILL USES FOR ASSESSING OUTCOMES, I.E., WHAT YOU WILL BE LOOKING FOR TO DETERMINE GAINS, LOSSES, OR NO CHANGE.

I will look for the following developments in the individual lives to assess the gains or losses in this project. The first element I will look for in the process of the outcomes is anxiety. I will look for a decrease in individual's anxiety. This element will be crucial in the assessment process. It is the key to the individual's emotionality. It determines whether the psyche is continued being overwhelmed or over stimulated by anxiety in the individual emotionality. Without a decrease in the anxiety, the psyche's situation will remain in the same state of affairs. The second element I will use is the ego. The consideration of ego is important in the process because it must be stable to grow and strengthen. It has to recover from the harsh experiences that have come upon it and weaken it. If growth is going take place by the ego, after it has been batter by the harsh realities of life, then, it must become strong, and stable for healthy emotional life to take place. The third element I will use in assessing this project is self-confidence. This element of the process looks for growth and calmness in the ego. It help in looking at the individual and to see whether growth has take place in relationships, trust and the willingness to take initiative to move forward with one's life. It also points to a sense of security. Finally, I will look for a sense of self. This aspect is valuable to the process in that it speaks to the notion of the person. What sense the person has of his or her self? The sense of self an individual has informs one of how a person views the inner self as to whether positive or negative.

## RESULT

I began the execution of this project by selecting eight persons from a pool of individuals who wanted to be participants. The composition of the group was of five women and three men. The age of the participants ran from 35 years of age to 60. There were no couples in the group. All were informed that their participation in this project was for the purpose to gain knowledge to be used for the possibility of starting a new ministry within the church for the congregants to help them heal and become whole. They seemed gratified about such possibility. They understood their contribution to this project would be valued and perhaps serve a worthy purpose. In addition, they were told whoever was selected would have to commit to confidentiality, and that no issue or content discussed in the sessions would be allowed to be shared with no one outside this group, and only when the group is in session. The formation of this group is to be therapeutic. I proceeded to tell them trust will be crucial among all, it will help us to establish relationships in the work we will be doing. I shared with them at the core of our work all would be required to talk about their life story, express their feelings, hurts, pain, losses, and what they felt had gone wrong in their life. This work would involve risk taking and being vulnerable. If anyone felt this might be more than they could commit him or her self to, then they could withdraw. No one opted out. Moreover, they accepted all must attend the sessions and their presence was important to attain the group's goals.

At the first session, I asked who wanted to be first, and share their story, tell who they are, and what might be their concerns. One of the female volunteered. She began to tell us in a soft tone of voice. As she got in the particulars of her story, her voice began to change and

she became emotional. She was expressing that, her life had not gone the way she had hoped. It had been miserable. Her dreams of love, marriage, happiness, and joy had gone up in smoke. She paused. One participant asked what had happened. Before I got married, I did not think that I was marrying someone who would abuse me. My husband drank and would become violent. My husband was difficult to get along with but when he drank, he was worse. He would go out and come home drunk. Then, he would start a fight and threaten me with violence. It was not that bad at first. It got worst over time. This went on for “years.” I asked why you did not do something about it. She replied, “I thought he would change. He used to go to church. I prayed to God about it. I talked to the pastor about him and he thought that we should try to work things out. I talked to my mother about his drinking problem and she thought I should try to save our marriage and pray to God to change him. Then one night he came home after drinking and began to get physically violent with me. I was afraid he was going to hurt me. I ran out of the house and called a friend. She came and got me. I spent the night with her. After talking with my friend that night, the next morning we decided for my best interest, I should go to a shelter for battered women and stay there until I sort things out. The group was moved emotionally by her compelling story. Some of the individuals could relate to her story because of their own.

I assess my work with the group as put forward in chapter three. The following is the summation. I began meeting with the group and individuals once a week. It required one session per week with both, the group and the individuals. The early sessions worked with help in fostering a cohesive group. These individuals made use of their private sessions. They took the opportunity to share their problems before presenting them to the group. It gave



them some level of confidence and calmness and lowered their anxiety, fear of risk taking, story telling, and the exposure of one self. The parallel sessions proved successful fostering openness, and bonding with others.

Anxiety played a major part in everyone's story. It surfaced in many aspects of their stories. It was shown in the abused cases of women fearing that if their husbands learned, they have been exposed by their wives to others, that they would suffer consequences. However, the greater anxiety manifested itself in the telling of the stories. These women had been silent. They were afraid to talk and tell their stories out of fear. It was not that other women were not in their social group. They had been rendered powerless. The powerlessness of these women did not occur over night. It came with the passing of time. The women were nervous as they told their stories. I noted their nervousness as each shared their story. A common theme ran through their presentations: shaking of the hands, and at times, the shaking of their body as the story unfolded. I took this to be the cause and effect of anxiety, which ultimately resulted in trauma.

I noted several things emerged as the women gave voice to their presentations during the telling of these stories. Their voice started out at a normal level and pace but as the story continued the voice escalated, and the swiftness of the stories became faster. As the horror details emerged from the depth of their souls, feelings began to come to the forefront. Tears began to flow, they wept bitterly, in an uncontrollable way, crying out even unto God, why this happened to me? Second, anger was expressed in the tone of their voices. What I experienced was the affect of these emotions.

After a number of group sessions had passed and stories had been told, the tenor of the group began to change. The group no longer had the high pitch voices, fast pace, or emotions overflowing. Rather they became sullen. I recognized this was the mood of the group.

Within this group were three men amongst the women who waited to share their stories. They did not rush but waited patiently for an opportunity to speak. The first man to speak said he was abused by his wife. He expressed how his wife verbally abused him for years. He shared how his mother raised him to love and care for women. However, his wife denigrates him with her words. “She makes me feel less than human. I have a good job. I go to work every day and earn a good living. My wife lacks for nothing. She lives an upper middle class life. She has been afforded much. Yet, she is not satisfied with what I do.” As he told his story, I noted his hands became shaky. His voice began to crack. His eyes well up in tears and he began to become emotional. His feelings started to surface from the depth of his soul. “He told us I do not like living this way. I believe in God. I go to church. I have been taught to love and not to hate. I am angry with my wife. I do not want to hate her.” In this individual story, I heard a man who is trapped in a relationship that he wishes not to be in. His feelings, emotions, and affect came to the surface. I heard his anger; bitterness and spirituality come out in this story. This is his anxiety.

A second man shared his story. He attempted to get his words together and tell his story. He was encouraged to take his time. He collected his breath and the words began to flow. He told us he had been hurt. He did not describe what had been done to him. He just referred to

his pain as “hurt.” He did not tell us at first he had been molested by an uncle. At first, I did not interrupt him telling his story. He had some difficulty getting started. I wanted him to give us (the group) the details and tell us what his hurt was. Finally, I asked him what his uncle had done. He struggled to utter the word that his uncle had molested him. I understood his avoidance to say the word “molested” and the difficulty speaking at the beginning to tell his story what lay at the heart of his difficulty was anxiety. Because of the anxiety, he was traumatized. His trauma was now controlling how he responds to certain situation. In addition, he manifested the reactions of a traumatized person when he would name his hurt by its proper name.

Finally, the third man of the group told his story. Now he had heard all of the others stories of his male group members and their suffering. When it came time to tell his story, he too had experienced difficulty getting started. He paused, looked down, took a deep breath, and started to tell us that his life had not been what it could have. “I was abused. I used to live with my aunt when I was a kid. I was given to her by my mom. She could not take care of me. She struggled to keep a job. She got hook on drugs. I wanted to stay with my mom. She said no, I had to go and stay with her. One night I was in my room in bed, and she came in the room. She got in bed with me. I did not know what to do. It happened. Then it happened again, and again. I wanted to come back to my mom. But, I could not tell her. I had to stay. I had to keep this to my self.” I noted as he told his story, his voice began to change. It went from low to high pitch. The expressions on his face conveyed the depth of his anger that words could not express. The veins in his face protruded as his anger surface. I took these expressions to convey anxiety and anger were at the core of his presentation.

I share these brief expressions of the individual stories to convey some sense of what issues I encountered in executing this Project. Now I will explain in detail the work I did as a pastoral counselor with the participants. In my approach to each individual as they told their story, I made it my practice not to interject myself into the story while the individual was telling his or her story. I wanted the individual to share as much of the story without being interrupted. Only when questions were left unanswered, or for clarity purposes or the individual stop talking, did I interject.

With each individual when the story ended, I began my work with the person. I probed the depth of the story to get clarity or to gather more information. Since each individual conveyed to the complete group with me what they believed was at the core of their suffering, I started the work for the healing process to begin. I initiated my work by asking the individual to express his or her feelings about what had happened to him or her. This is when the deeper aspects of the anger came out verbally. Often, one would say, "I am damn angry." I found two things occurred: the individuals were relieved in telling their story, and getting it out, and more importantly, knowing that they were heard. In the process of my work, connections were made. I did not have to push the group to support one another. All in one way or another knew that they were suffering from past hurts and identified with each other as their stories were told. By identification, each seemed to have had the capacity to show compassion towards one other. Because of compassion, the individuals reached out to one another, embraced, and showed love. Another aspect of my work with the group was that I asked them, do you feel safe. This question was to the entire group. The motive of this question was to encourage the participants to express their inner fears. I knew the healing

process would not begin until the participants felt safe. No one will share deep guarded secrets without a sense of safety. To gain their confidence and trust at the beginning of each session, I began by asking one to volunteer to lead us in a short prayer. The prayers centered the group and prepared the way for the work that was at hand.

A further work with the group was to strengthen the ego. In this part of my work, I strived to build support among the individuals to believe in themselves in spite of what had happened. I looked for the individual areas of strength to build upon. Each of the individuals understood they were violated. I had the group to discuss the issues involved to bear witness to what had occurred. As they discussed the issues, they arrived at a clear sense of justice what had happened to them was wrong. This action allowed the individuals learn they were not alone. By being a witness to one another's experiences, it encouraged them with the desire to seek justice.

The final aspect of my work with the group was self-confidence. This aspect of the work was not very difficult. It was part of the strengthening of the ego. Self-confidence building with this group grew out of the previous work of the ego. It was building a sense of self and taking control of one's life. It was discovered by the participants that their lives had been dominated and controlled by events that had cause hurt and pain. I began to encourage them now was the time to regain control of their lives. Shaken by the events that had occurred, no one rushed to the forefront I am ready to take charge. Yes, they were relieved in feeling free of carrying the burden of their psychological issues or having to continue the secrets. I concluded the group had just gotten beyond, not over their problems. These problems had

plagued their lives for quite some time. They needed more time to further their growth and charter a course of action.

## CONGRUENCE BETWEEN CLINICAL PASTORAL EXPECTATIONS AND ACTUAL OUTCOMES

It was my clinical pastoral expectation that persons, who expressed a certain behavior in worship, were subjected to psychic wounds. Psychic wounds are the results of the psyche being exposed to anxiety. Anxiety is the human response to helplessness in the face of danger. Anxiety is a natural attribution. Its purpose is to preserve human life. If humans are in danger, anxiety is to alert them to take defensive measures. However, too much anxiety can have a negative affect. Positively anxiety will save and negatively, it will harm.

When anxiety over whelms the human psyche (The ego), it causes trauma. Trauma affects the psyche in a number of ways. It causes humans to use defenses to cope with life. When defenses are used to protect the psyche, the experience(s) of that moment become repressed. The repressed experience(s) is stored in the unconscious. The problems for humans are the repressed experiences are stored in the unconscious. These experiences once repress, become unconscious to the human mind. They are put away. In spite of being put out of human awareness, these repressed experiences seek to come back to consciousness. This is when human psychological problems come to the forefront. This experience is often called conflict in psychology. The conflict is between the unconscious and the conscious. The unconscious wants to come to awareness, but consciousness denies it entrance. This conflict between the unconscious and the conscious often is what is driving human behavior. When the unconscious is denied, it seeks other ways to expressed it self. One of the ways it finds expression is through human behavior.

Consider the abbreviated problems presented in the cases, anxiety was at the core of them. However, in presentation, no one knew, anxiety was at the core of problems. How did all this played out?

The anxiety experience(s) caused the individuals to become traumatized. After they were traumatized, (*the painful experiences*), to cope with them, they repressed the experiences, (with defense mechanisms). After repression, these experiences went into the unconscious. It is in the unconscious where the conflict began and affected behavior. The behavior represents the conflict, which pointed to the trauma that affected the psyche, (*psychic wounds*).

The determination of which outcome, congruence or incongruence, is discovered by what happened among the individuals. The individuals identified with one another. Identification with another conveys to the other, I heard you; I bear witness to your experience; I support you; it indicates, one has the capacity to show compassion. When compassion was shown towards the other, the recipients experienced love. Love restores broken relationships caused by trauma.

Congruence as an outcome, developed in the individuals connections to one another. They heard each other's story and bore witness to the experiences. These individuals discovered that they shared some things in common-painful experiences, and they were not alone in their suffering. Because of what trauma does to an individual, these were rendered powerless. It was in the group sessions a sense of community developed, reconnections took place, secrets were disclosed, trust was established, identity was re-established (sense of self), and the



language disruption caused by trauma was removed. In some of the stories, individuals had difficulty getting their words out. This happens because what trauma does to the psyche. It can disrupt one's thinking and cause problems in the cognitive processing.

The congruence as an outcome can be seen in the individual's compassion for the other. Compassion allows another to set aside his or her own situation for few moments to feel another's pain. It allows one not only to identify with another, but stand in solidarity with those who are also hurt or suffering. Compassion causes one not to sit idle by and do nothing when others are hurting. It causes one to act on behalf of another. It causes one to take the initiative and move to action while others are wondering what to do.

#### THE INCONGRUENCE OUTCOMES OF THIS PROJECT OF MINISTRY

At first, I had anticipated that the individuals, after some ego growth would readily take the initiative and respond with action for justice. It did not happen. The trauma theory suggests humans are damaged mentally and cause distortions in the thought process. The theory also reminds us that the effects or damage done by trauma is related to the severity of the anxiety. The greater the overwhelming of the psyche by anxiety, the more severe the psychological damage occurs.

The positive outcomes of this project were in line with the aims expressed in Chapter 1. Chapter 1 suggested that congregants' psyche maybe wounded by the experience of anxiety. It is at the core of all psychological problems. The human psyche is different from the body when it comes to healing. It cannot heal itself as the body. The chapter proposed the psyche

needed help to heal and help of a specific kind. It was believed the congregants could heal and become whole. The congregants sought help through their Christian faith in prayers, but their prayers were unanswered. However, in this project of ministry the congregants experienced healing and community. The healing process began by the sharing of their personal stories. As they shared their experiences, it provided for them a venue to be heard and have their stories witness by others. As the stories were witness by the group, they were given their proper name based upon their trauma. Giving the stories their proper name conveys to the counselee that they were understood and an identity.

The individuals, sharing stories in an environment where they felt safe and loved, provided the human space for the psyche to grow and strengthen. The space also provided a place for community. No one can heal in isolation. Isolation prevents humans for reestablishing connections. It causes humans to carry the burden of secrets and suffers the consequence. Isolation sentences one to a life of living without warm relationships that heals. It prevents one from developing trust to experience intimacy.

As a trained Pastor with an expertise in Pastoral Counseling and Care, I found my role, as the facilitator at first comprised in that my first instinct, as a professional was to offer Pastoral Counseling. Then I stepped back into the role of facilitator and found I had to deal with my personal feelings of anger at what these individuals were experiencing and wanting to solve the problem by offering a solution. It was at times a difficult balance to maintain and keep my personal emotions at bay. What I recognized through this process of listening to what was shared is that they were living the traditional African American historical phenomenon of we don't tell what goes on outside our home. Family Secrets. It does not make a difference how

bad things are behind the closed doors and windows of our homes we “just don’t tell it or talk about it outside to the neighbors, friends and especially church folks.” We have our pride and dignity to maintain, we pray about and ask God to intervene. And therein lies a part of the problem our tradition does not line up with the realities of seeking help. I spoke earlier of the transgenerational syndrome and here it was clearly displayed in these sessions. Most of the adults grew up in homes that taught us not to seek help outside our doors, if we talked to the Pastor about it; we exposed family members and ourselves needlessly to shame and embarrassment because we did not keep the secret. But if we asked the Pastor to pray for us without full disclosure then that was all right. I experienced firsthand within the confines of these sessions congregants had stepped out of their tradition and boldly took a step forward by stating in a safe place with those they could trust I have a problem! I am not happy about it, I will not sit still and allow myself to be subjected to the shame and embarrassment anymore I need help. Moreover, that milestone in their lives spoke volumes and as the facilitator I felt positive progress had been made, now I could begin the real work.

Benner states that the problems are not spiritual or psychological that they are psycho spiritual and the problems may emerge as spiritual or psychological therefore we must discern the face of the problem. Within group, some assumed their problems was spiritual and that is the approach, they used to find healing. Again our tradition of using prayer to find a solution to the problem because that was all we knew. However, today because of our history vast numbers do not seek to have their problem analyzed in a psychological way. These congregants learned to discern and face their problem recognizing it as a real issue that required more than prayer.

The outcomes of this project are connected by the religious and clinical. They are connected by virtue of the promise of religion. Religion makes the claim that Jesus offers healing and wholeness to all, and healing and wholeness are not limited just to the spiritual dimension of humans. This is what is meant by a holistic approach in religion. It seems apparent Jesus in healing did not discriminate among dimensions of mind, body, and soul. Whatever dimension needed healing Jesus just healed and made them whole. It is for the practice of Jesus this ministry takes its cues. This project of ministry stands in solidarity with His religious practices. The outcomes of this project are connected to the clinical principle that are set forth in chapter two. Clinical principles acknowledge humans can become injured, by overwhelming anxiety, and they may not know the source of their problems. They also acknowledge when applied properly, humans can benefit from them. These principles and the outcomes are connected by the share fact that they do not make any claim that they are sectarian. They are disposed to anyone who needs them. Their purposes are to serve the good of society.

My experience with this project I learned how deeply church congregants are hurt. The depth of the pain and suffering saddened me to the extent of how long Black African Americans have longed for healing and wholeness but could not put a label to it. The second aspect I was troubled within my own spirit that so many of us by virtue of our transgenerational history did not avail ourselves to remedies available outside of the Black African American Church. I learned that the Black African American church could develop a ministry of healing and wholeness for its own congregants to become healed and whole by subscribing to the ministry

and practice of the ancient church. We have not subscribed to these learning's. I can look at myself and have learned this knowledge is available which is why I returned to school seeking an understanding from my own pain and suffering and not having the counseling available to speak to my needs. It is my hope that with this knowledge and training I can help a new generation of Black African American Congregants to break the cycle of tradition and to seek professional help. For the existing generation I want to listen and help them to trust those who can help them beyond their personal prayer lives. The bounds of intergenerational and transgenerational issues can be dealt with in a twenty first century manner by blending some tradition to modern psychospiritual counsel.