## COURSE SYLLABUS

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<tr>
<th>Course No.</th>
<th>DC9024</th>
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<tr>
<td>Course Title:</td>
<td>Spiritual themes in counseling and church ministry</td>
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<tr>
<td>Credits:</td>
<td>4 doctoral credits</td>
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| Class-Session Date: | 1. July 10-12 (Mon to Wed) 9am to 5pm with one hour lunch break  
                    2. Sept 4-6 (3D2N retreat camp) |
| Schedule:        | The course takes place over a period of 3 months with classroom time and retreats. |
| Due Dates:       | Post-Class-Session assignment is due sixty days after the Class-Session ends. |
| Professor of Record | Dr. Greg Johanson, Ph.D.  
                    Dr. Elsie Tung, Psy D |
| Course Description and Design | This course will explore spirituality as a lived experience in different forms, and how pastoral staff can relate helpfully to different functional types of spirituality within the context of their specific faith traditions. The spiritual themes will include how mindfulness practice is integrated in soul care and discernment. Practicing contemplative prayer as a way of listening to how spiritual formation and direction work in pastoral counseling and ministry will be the foci of study in this course. |
| Methodology      | Didactic, practices in contemplative prayers and retreats. This course will use a large amount of experiential learning. Lectures, class discussion, demonstrations, practice in prayers and retreats will be employed to facilitate learning in both affective and cognitive fashions. |
| Learning Outcome | Upon successful completion of this course, the doctoral students should:  
                    1. be more sensitive about spiritual needs and their practice.  
                    2. be able to exercise soul care and discernment.  
                    3. be able to facilitate prayer training, retreats and spiritual practice. |
| Course Outline   | The module consists of 3 parts.  
                    I. Lectures on spirituality  
                    II. Personal reflections and retreat experience  
                    III. Field experience and research |
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<tr>
<th>Lecture Subjects</th>
<th>(1) July 10, morning</th>
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<td>Theological principles of spiritual theology (Chan)</td>
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<td>The practice of spiritual life (Chan)</td>
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<td>Animal <em>Quaerens</em>: The quest as a dimension of human experience (Torrance)</td>
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<td>What is soul care? (Benner)</td>
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<td>Multiple definitions of spirituality</td>
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<td>Organizing types of spirituality (Jones)</td>
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<td>Spiritual worlds self-test inventory (Jones)</td>
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(2) **July 10, afternoon**  
Pastoral counseling and spiritual direction
- States of consciousness/Focused meditations, awareness meditations, emptiness meditations (Gefen)
- Mindfulness vs. ordinary consciousness as states of consciousness
- Living into the image of God (Bondi)
- Spiritual direction of types (Jones)
- Three types of theology (Gonzalez)

(3) **July 11, morning**
- Biblically-based meditations for diverse congregants
- "Reading the inarticulate": Mysticism, poetics, and the Unlanguageable (Burrows/Dreyer & Burrows)
- Surprise and gratefulness (Steindle-Rast)
- Spiritual but not religious (Fuller)
- Finding center in pastoral care (Thornton/Borchert and Lester)
- Spiritual Capital and the Turn to spirituality (Sullivan/Sullivan and Flanagan)

(4) **July 11, afternoon**
- Spirituality and science
- Henri Nouwen and the heart as home (Callahan/Callahan)
- Desire: addiction and human freedom (G. May)
- Personal transformation: Perspectives from psychology and Christianity (Watts/Koss-Chioino and Hefner)
- An ecologically sensitive spirituality (Berry/Dreyer & Burrows)
- Healing Damaged Emotions (David Seamands)
- Gregory Palamas (Dupre & Wiseman)

(5) **July 12, morning**
- Pastoral counseling and spiritual direction
- Human beings "in the image of God" (Howe)
- The meaning and scope of spiritual gifts (Bryant)
- Wu Wei and the care of the soul (Sorajjakool)
- Reuniting Spirituality and work (Conger)
- Praying our experience (Miller)

(6) **July 12, afternoon**
- The integration of religion, spirituality, and clinical practice (Kahle & Robbins)
- Entertaining angels unaware: the spirituality of hospitality (Thompson)
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<tr>
<td>• The mysticism of everyday (Carter)</td>
<td>• Spirituality in/of the flesh (Fuller)</td>
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<td>• Education as spiritual formation (Palmer)</td>
<td>• Retreat: A mystery of purification, illumination, and union (Philippe)</td>
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Pre-Class Session Requirements

1. Pre-class reading: Students are required to read two books (a total of 550 pages) marked * from the reference and a write a 1000 words review of each (including both a summary of the book and the student’s own evaluation). These reviews are to be written in English and turned in at the beginning of class (July 10, 2017).
2. Completed “A Theological Worlds Inventory: Discovery One’s Self and Congregation” (will receive by email after registration).

Post-Class-session Assignments

Journals

This is your account of the course, day by day. It will require three levels of work: description, reflection and application (integration). (3-day lectures and retreat each 1000 words approximately)
Due Date: one month after the lectures and one month after the retreat

Course Paper

Formative paper: On the ministry/service/discipleship you are presently engaged in where you are using spiritual practice to affect and minister to the needs of your congregation/community.
The paper should be included the integration of post-class reading around 450 pages and field experience/research. (4000 words)
Due Date: one month after the completion of the course (October 6, 2017)

HOMEWORK FORMAT

Your post-class assignment can be written in either Chinese or English but not a mixture of both. Your paper must be in One complete document that is presented in Turabian Format. Please submit all your homework to dmin-pc@bethelhk.org

Grading

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<tr>
<td>Book Reviews</td>
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<td>Journals</td>
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Reference


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**Psychology and Spirituality Resources**
Lecture Subjects

The lecture topics listed below are numerous, but they do not suggest continuous lecturing. A number of instructional methods will be employed including small groups, pairs, meditative experiments, demonstrations, and class discussion.

2s, 3s, 4s 5s, whole group, half group, report/not report, experiments in awareness

Animal *Quaerens*: The quest as a dimension of human experience

One does not have to look far in search of the quest; it will meet us at every turn of the way. For this business of seeking, of setting off in determined pursuit of what we dare lacking and may never attain, is no incidental theme of our literature and thought, no by path of history, but a fundamental activity that contributes in no small measure toward defining existence as human.

As the animal most imperfectly programmed by nature of the period between birth and death, the animal that must seek to acquire what it characteristically lacks to begin with, and to actualize by directed effort what is potential in its being buy never knowable in advance, the human species may be designated *animal quaerens* with at least as much right as *animal rationale*.

Far from merely validating society’s decrees, religion reveals the intrinsic incompleteness of all human attainments by holding out the possibility of an order transcending the approximative actual: the indispensable if unreachable goal of an all-encompassing *nomos*, all-embracing *communitas*. For this reason religion is a force not only, as Durkheim believed, of social inertia but no less intrinsically, as Weber understood, of radical change arising from the individual’s aspiration toward a more meaningful order than the emptied legitimacies his given world can supply.

*Torrange believes we can assume people are searching for something more than the regularities of normal life are offering them. What do you think? What do you assume about the people you work among, and who come to you for help?*


What is soul care?

- Care of souls = latin cura animarum
  - Cura = care, both care and cure = support well being, restore well being
  - Animarum = Hebrew nepesh, Greek psyche = self or person
    - connotation of wholeness
    - Do not have a soul, but are a soul
    - People do not have problems, they are a problem = can’t get rid of problems
    - Care of souls is care of persons in their totality as body, soul, and spirit.
    - Psychospiritual growth/total restoration of life
    - Soul shepherds
      - Communal, not just individual = self in relation
    - Ability to love others and make the suffering of others their own = compassion
Is there a difference in your mind between addressing someone’s psyche or soul, personality problems or spiritual problems? Is care of souls a meaningful way of organizing your ministry?

Such a wide variety of definitions of Spirituality are offered. Here are a representative fifty:

1) discovering and living out one’s deepest values and life goals;
2) the process whereby we develop into fuller personhood; i.e. the process of integration;
3) becoming a person in the fullest sense;
4) the means by which we are able to move out from ourselves in relationship to others;
5) a deepening of sensitivities to self, to others, and to God;
6) the development of fuller consciousness in the individual;
7) the basic human drive for meaning, purpose, and moral relatedness among people, with the universe, and with the ground of our being;
8) the human spiritual nature as such; the spiritual component in the human being;
9) a concern for transcendence: the sense that something in life goes beyond the here and now and the commitment to that something;
10) a lived reality, the lived moment;
11) particular ways of advancing spiritual growth as advocated by different traditions or schools;
12) the beliefs and practices that a particular person follows in order to nourish his or her spiritual sensitivities and growth;
13) a study of what to do and how to do it, within a particular school of spirituality, in order to grow spiritually;
14) the study to explain how and why spiritual practices do what they do in terms of the structures, processes, and mechanisms inherent in human spiritual experience as such;
15) communication with human spirits or non-human spiritual entities, including those who have physically died;
16) involvement with extra-ordinary human powers that result in “psychic” or “psi” phenomena like clairvoyance, telekinesis, precognition, and out-of-body experiences;
17) the experience of consciously striving to integrate one’s life in terms not of isolation and self-absorption but of self-transcendence toward the ultimate value one perceives;
18) every human activity that entails the distinctively human realities of meaning and value;
19) ways of living that specifically strive for what is noble, lofty, and good;
20) all those facets of daily life that relate us to the highest and best that God made us to be in Christ;
21) human living insofar as it is geared toward integration of the intrinsic human dynamism toward authentic self-transcendence, as created by God;
22) nature;
23) authenticity;
24) everything one does that expresses or enhances one’s awareness of, and commitment to, the transcendent dimension of life;
25) all of life; the fullness of reality;
26) a simultaneous commitment to God and to persons;
27) following Jesus, in community, and in solidarity with the poor and oppressed;
28) a passage of a people through the solitude and dangers of the desert, as it carves out its own way in the following of Jesus Christ;
29) liberation, radically understood;
30) the human subjective response to whatever is regarded as the “real;”
31) faithfulness to the “given” of the Christian story about Jesus that defines the Christian community;
32) celebrating God’s presence;
33) the dimension that reflects the need to find meaning in existence and in which we respond to the sacred;
34) bringing men and women into touch with the central meaning of the universe and enabling them to relate all aspects of their lives to this meaning;
35) a search for the sacred;
36) however people think, feel, act, or interrelate in their efforts to find, conserve, and if necessary, transform the sacred in their lives;
37) that which deals with our identity as essence or soul;
38) the perennial philosophy;
39) a centered activity of awakening to the caring of God and responding by loving God wholeheartedly;
40) loving God;
41) the deliberate effort to transcend, through self-transformation, the limits of the given and to realize some portion of this unbounded potentiality through pursuit of a future goal that can neither be fully foreknown nor finally attained;
42) the direct feeling level experience of the ground of being, or of the process or flow of the universe;
43) experiences in which one feels at one with the creation, deeply meaningful, and in pervasive union with all things;
44) the central organizing process of the psyche and its therapy;
45) the self as a relation that relates itself to itself;
46) needing something more;
47) the art of making connections;
48) indwelling the transforming moment and letting it move the person into an unfolding of Christ’s transformational work in personal life and World history;
49) being aware and open to ultimate reality, immanent and transcendent;
50) a human capacity for relationship with that which transcends sense phenomena, perceived by the subject as an expanded or heightened consciousness independent of the subject’s efforts, given substance in the historical setting and exhibiting itself in creative action in the world.¹


**Focused meditations**

On a word – shalom, peace, love, Jesus
On a sound
On an object, like a candle or pic
A movement,
A phrase – Lord help, Lord lead, Lord heal, Lord instruct
On light
Receiving light on the inhalation
Experiencing its beauty and boundless strength

¹All of these definitions are actual quotes or close to it. The sources are not listed, since it does not seem fair to simply pick a definition out of an author’s work without saying something about the larger context in which it was written.
Its color 
Its warmth
Its Radiance
Its cascading creative energy
Allowing the light of the divine to pass through you
Healing you
Cleansing you
Releasing the toxins of your everyday life
Releasing you to the wonders all around you
Encircle wandering thoughts with the light
Divine light
God’s presence

GREEN RAIN MED

ON LOVE
Visualize your heart softening
Receiving love (on the in breath)
From God
From those close to you
From strangers you are in community with

Letting love pass through you on the out breath
To those you already love
To those you hardly know
To those with whom you are angry
To strangers
To enemies

Breath in, receiving love
Breath out, radiating love

Awareness Meditations
Habit of judging ourselves on not doing meditation right
Allow thoughts to emerge as they will
This too is holy
This too is of God
Making the connection between our thoughts and the Holy Presence in all being.

God is present in all of life, every thought contains a spark of holiness
Counter exorcizing impulse
What signal is there here that can further me growing in grace

Walking meditation
Look around you as you move
Each object shimmering with holiness/God in all creation/Unfolding
When distracted, name what you notice
Flower blooming
Rock resting
Soil generating
Chair inviting
White purifying
Red vibrating
Edge distinguishing
  Each is a gift from God
  Each is a part of creation unfolding

Emptiness Meditations—Quieting the Mind
Jewish emptiness = ayin, (aye-in)
Our thoughts move more slowly and we experience the space between them
  Emptiness meditation, we enter this spaciousness
  A state beyond thought
  Emptiness is filled with creative possibility
  Emptiness is soon filled
  Wondrous moment before inhaling
Notice that moment just before the breath enters your nostrils:
  That moment of deflation
  That moment of emptiness
  That moment of stillness
Descend into that state
  No thought
  No thing
  Ayin
Immerse yourself in emptiness
Be present in ayin

When your thoughts cease
Just be
Be

When your mind wanders, return to the moment before breathing
Ayin

A still, quiet state
Holding all possibility
But empty
Peaceful
ayin

Space-between-the-letters meditation=entering into emptiness
The space around and between letters gives birth to the letters
Taoism = a box
Look at a page with words
Notice the space around the letters
Between the letters
Within the letters

Space holding
Space creating
Space giving birth

Let yourself merge into this space
Become one with space
With emptiness
No thought
No thing

Just be present in the space
Float in it
Stay in it

Emptiness
Ayin

Beyond the Self Meditation—emptying the self
Who is the self that is breathing
Who is breathing me
Dvina oneness, part of a larger whole, union with all being
   The self beyond description
   The self merged with Beyond
No more words
   Emptiness
   Ayin

Which of these three modes are you most attracted to?
Which one would be most difficult for you to share with your congregants?

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<th>Table 6.—Gonzalez’ Typology of Theological Perspectives</th>
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<td><strong>Types</strong></td>
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<td><strong>Areas</strong></td>
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<td><strong>Theologians</strong></td>
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Living into the image of God
- The image of God binds us all together in love
- Love is the final goal of the life of prayer
- As images of God, we are beloved by God who loves us as unwaveringly and responsively as a mother loves her baby.
- Sin does not destroy God’s love and yearning for us.
- Sin does not destroy completely our ability to respond to God’s love for us.
- Each of us has been given God’s own image that can never be completely lost.
- Something in us still recognizes God
- That we are all made in the image of God meant that we are intimately related to God, we are also related intimately to each other.
- Because of the presence of the image of God within us, what affects the welfare of one of us affects us all, God included.
- Dorotheosis = draw a circle with God at the center. Draw lines from the center out
Growth in the love of God also has to include love of those images of God with whom we share our world.

- Love ordinary people around us as images of God on an everyday basis.
- To make in the image of God means we only see others as God sees them
- The presence of the image of God within the Christian makes Christian prayer possible.
- An essential element of the work of Christ is the healing of the wounded image of God.
- Made in the image of God does not mean we are not subject to temptation – anything can be used for good or ill

How does being made in the image of God inform your own spiritual life and your healing work with others?


Reading the inarticulate": Mysticism, poetics, and the Unlanguageable- Burrows
- The prose-flattened world of modernity
- Poets live and work at this margin of the inarticulate. Their work is visual at the edges of darkness, auditory in the cradle of silence.
- Wallace Stevens = only imaginative power can reach the depths where truth lay buried in an unlanguageable silence beneath the sturdy strata of intellectual argument and ethical demand in a disenchanted world
- With the mystics, some refuse the dram of a shallow world, one emptied of desire for what lies beyond the reach of discursive or analytical language.
- Longing is the acute intelligence of the imagination that rescues all of us from absolute fact. = risk enchantment! (don’t let an it be an it)
- Poets search for traces of transcendence at the edges of perception and through the deep surfaces of language. (surface to deep in HT)
- Notice which of the following language-uses most effectively conveys and makes present the truth of “coldness.” Scientific language: “It was 1.5 degrees Celsius.” Ordinary descriptive language: “It was very cold.” Poetic language: “Ah, bitter chill it was! The owl for all his feathers was a-cold; The hare limped trembling through the frozen grass, And silent was the flock in wholly fold: Numb’d were the Beadsman’s fingers.” While all language is ultimately metaphorical, poetic language obviously uses more signifiers that call into play more memory traces and contexts, and thus a richer signified connection to the referent reality.²
- The metaphorical parables of Jesus, “The Kingdom of Heaven is like a farmer who. . .” are irreducible in their power to interpret or disclose the truth of the hearer’s situation in the world in relation to the Sacred.

When you think of communicating the content of the Gospel, which of the following forms do you think could be helpful in what ways: music, touch, personal encounter, correct teaching and preaching, art, ecstatic dance, encountering nature, movement, small groups, journaling, meditation, prayer, drama, film, stories, ritual, service, poetry, parables, spiritual direction, counseling, therapy, etc. Which forms do you favor, and which ones might it be good for you to integrate?

²Christensen, Lewis, 52.

Surprise and gratefulness
Lady in Atlanta airport
100 billion neurons
“You are a gift”
Weather = clouds, never the same, vs paintings inside art
- a rainbow always comes as a surprise
-Surprising means gratuitous, unpredictable, grateful
- Even the predictable turns into surprise the moment we stop taking it for granted
- Plato said that surprise is the beginning of philosophy
- It is also the beginning of gratefulness
- story of air raid in Nazi-occupied Austria
Entered church, under a pew, explosions
Stepped into May morning.
I was alive
Surprise
My eyes fell on a few square feet of lawn in the midst of all the destruction
Never before seen grass so surprisingly green
Surprise is the beginning of that fullness we call gratefulness
In moments of surprise, a glimpse of the joy to which gratefulness opens the door.
Does springtime not surprise us a new each year?
Surprise wakes us up from living in a trance and allows us to become more and more awakened
Moments of surprise teach us everything is gratuitous, everything is gift.
They lead us to know gratefulness, since gratefulness is the measure of our aliveness
A gift is the meaning of grace, and our job is to grow in grace
Difficult to acknowledge something as a gift because it makes us dependent on the giver
What makes something a gift is that it is given and bonds us with the giver
The interdependence of gratefulness is truly mutual.
The greatest gift one can give in return is thanksgiving.
All worship eucharistic because based on grace
Responding from the heart in gratefulness makes us vulnerable (Leif)
Grow in grace, grow in gratefulness
Surprise is a key to gratefulness
Mystery, unknown, mindfulness
Moments of silence in worship
Snow in Minnesota = I got up before dawn and caught God painting all the trees white.
Nature mysticism
Hong Kong – how come not more accidents with taxis etc
See mountains around the city
Light show at night on the water
An inch of toothpaste on my brush
The bubbles in the water while washing the dishes
Greatest surprise = that we are here, that there exists a world
We are all dancing together
In this great dance, giver and receiver are one
Surprise is the starting point. Through surprise our inner eyes are opened to the amazing fact that everything is gratuitous, a gift, a grace
Where do you feel joy? What makes you feel good?
What part of your ministry surprises you by joy? What part tends to deaden you with routine, dread, disappointment.
How does gift, gratefulness, and grace function in your life and ministry?

- The body reveals how we have organized our experience.
- The answer to what is organized is “everything.”
  - posture, breathing, muscle tensions, sensations, gestures, etc.
  - psychoneuroimmunology
  - our brains cannot think just anything—only what our emotional programs selectively motivate our brains to think.
- physical pain motivates us to reconstruct our worlds in more functional, life-affirming ways.
- our bodies provide metaphorical patterns for understanding ourselves and the world we live in -- feeling down, up.
  - My life is in Jesus’ hands
- embodied experience, including pain as representation, are a mix of biological facts and cultural consciousness
- humans think and behave religiously because our biological natures are substantively spiritual—that is, they embody the creative purposes of the final or ultimate cause of the universe.
- Something of ultimate significance is expressing itself through embodied existence.

Given that Christianity is an embodied, incarnational religion where we believe the physical person Jesus helps us understand and find communion with God, how do you use the mind/body interface in your healing work?

Finding Center in Pastoral Care by Edward E. Thornton
- Pastoral counselors, Wayne Oates = representatives of God
- Central goal = transformed through the renewal of our minds
  - mystic experience beyond ego integration
  - perceive world as a unified whole
  - personal sense of belonging in it
  - a sense of unconditional acceptance
  - mystery that inspires awe, reverence, humility, self-surrender, self-transcendence, and worship
    - a higher consciousness, God consciousness
    - a childlike awareness of spiritual reality
    - what scripture calls sainthood
    - growth from ego-centered to ego maturity to ego-transcendence
= from image of God to likeness of God
= from one degree of glory to another into the likeness of “the Lord who is the Spirit (2 Cor. 3:18)
Could we hope for more in pastoral care than for the day that our ministries would be synonymous with glorifying God

Though there are innumerable tasks of all kinds to attend to in ministry, what is your telos, your ultimate hope for those in your care?


Spiritual Capital and the Turn to Spirituality – Michael O’Sullivan

4Capital theory: four capitals need to be taken into account in measuring a society’s wellbeing and in working for social transformation = material, intellectual, social and spiritual

Spiritual Capital: A society’s capacity for authentic social change deriving from its spiritual and religious resources.

For the Christian, rooted in conversion to a relationship of being in love with God, beauty, meaning, truth, goodness and love are God’s beauty, meaning, truth, goodness and love that he or she as a Christian desires to share in and bring to fuller expression in the world.

Economic poverty and political repression are forms of sin on the grounds that they oppose the beauty, meaning, truth, goodness and love that Jesus revealed God wants for the world.

Rise of the academic study of spirituality as a field-encompassing field leaves no area of knowledge and life untouched and is as such a source of transformative spiritual capital in society.

Do you have a vision for how spiritual direction, formation, or integration can support societal transformation?

Notes on Systems Theory and Body Theology

Greg Johanson, Ph.D. for
The Human Person and Psychological Development
Loyola University of Chicago, Institute for Pastoral Studies

Body Theology

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. (I Cor. 12:12)

If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? (I Cor. 12:17)
A living organic system is a whole made up of parts, or parts organized into a whole. Reality as a whole is not composed of things or processes, but of holons.

For the body does not consist of one member but of many. If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. (I Cor. 12:14-16)

What makes the system organic is that the parts communicate within the whole.

As it is, there are many parts, yet one body. The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” (I Cor. 12:21)

If one member suffers, all suffer together; if one member is honored, all rejoice together. (I Cor. 12:26)

Putting away falsehood, let every one speak the truth with their neighbor, for we are members one of another. Be angry, but do not sin; do not let the sun go down on your anger. (Eph. 4:25-26)

When the parts are communicating within the whole, the system is self-directing and self-correcting. It has a mind of its own characterized by complex, non-linear determinism.

Speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love. (Eph. 4:15-16)

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? (I Cor. 12:27-30)

Information is organized into a hierarchy of logical levels of organization.

Have this mind among yourselves which you have in Christ Jesus, who ... did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant. (Phil. 2:5-7)

There are a variety of gifts, but the same Spirit; and there a varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good. (I Cor. 12:4-7)

Energy is collateral or secondary to the system. What is of primary importance is the way the system processes information.
Make love your aim. (I Cor. 14:1)

Put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. (Col. 3:14-15)

Information is coded, filtered, transformed, or organized.

There is one body and one Spirit. . . . But grace was given to each of us according to the measure of Christ’s gift. . . . for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith . . . to the measure of the statue of the fullness of Christ. (Eph. 4:4-13)

For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members of one another. Having gifts that differ according to the grace given to us, let us use them. (Rom. 12:4-6)

Holons display capacity for self-preservation; autopoiesis, assimilation, or agency over time.
Holons display capacity for self-adaptation; allopoiesis, accommodation, or communion with other wholes.

Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. (Rom 12:2)

What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel. . . . It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. . . . I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, n the twinkling of an eye. (I Cor. 15:36-52)

Holons display capacity for self-transcendence, symmetry breaks, creativity (Whitehead) or emergent transformation into new wholes with new forms of agency and communion.
Holons emerge in unprecedented ways not determinable from knowledge of component parts.

But earnestly desire the higher gifts. And I will show you a still more excellent way. . . . If I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. (I Cor. 12:31-13:2)

You have heard that it was said, “You shall love your neighbor and hate your enemy.” But I say to you, Love your enemies and pray for those who persecute you, that you may be children of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love, you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren,
what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect as your heavenly Father is perfect. (Matt. 5:43-48)

Beloved, let us love one another; for love is of God, and they who love are born of God and know God. . . . God is love, and they who abide in love abide in God, and God abides in them. (1 Jn. 4:7-16)

I . . . pray . . . that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us so that the world may believe. (John 17:20-21)

Development has directionality toward increasing telos of larger/deeper contexts.
The greater the depth of a holon, the greater its degree of consciousness

The parts of the body which seem to be weaker are indispensable. (I Cor. 12:22)

God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another. (I Cor. 12:25)

Holons emerge holarchically with each higher holon embracing its junior predecessors and adding its own new and more encompassing pattern or wholeness.
Each emergent holon transcends but includes its predecessor, preserving its being, but negating its partiality, developing through envelopment.
The lower holon sets the possibilities of the higher; the higher sets the probabilities of the lower; demonstrating both upward and downward causation.
Destroy any type of holon, and you will destroy all of the holons above it and none of the holons below it.

If all were a single organ, where would the body be? (I Cor. 12:19)

Development has directionality toward increasing complexity with a greater overall simplicity.
Development has directionality toward increasing differentiation (producing partness, novelty or a new manyness), and integration (producing wholeness, coherence or a new oneness).
Development has directionality toward increasing organization-structuralization.


Henri Nouwen and the heart as home
- How can I be at home in my heart with mhfself, wth others, with God, and the world? = central question
- Spirituality of the heart
- Heart for Nouwen, is home, the place where our thoughts and feelings and choices dwell in solitude, the place from which we reach out to others in ministry, the dwelling of Christ with us where we stand with open hands before God to pray.
- The biblical notion of the heart as the center of the whole person, the center of our experience, our consciousness and freedom, the center of affectivity and imagination, the center of our relational life. He describes the heart as the center or core of our being, as our innermost self (rom 7)
- He describes the heart of Christ as the compassionate heart of God
- How can we be more at home in our hearts? (barriers)
- The spirituality of the heart is based on the integration of compassionate ministry and contemplative prayer
- The heart is home
- The pierced heart knows what it is like to be absolutely lonely, to feel restless, to make a solitary choice in faith without rewards. It dares to be vulnerable enough to acknowledge and accept the depths of its heart’s movements toward anger and fear, tenderness and trust.
- Contra ministry as professionalism
- By speaking of the heart as the place of our shared weakness, he invites us to be at home with the truth of who we are, that is, always in need of God.

How do you deal with the issue of ministry needing to be a matter of the heart and also need to be professional?


Desire: addiction and human freedom
- A longing for love is the essence of the human spirit; it is the origin of our highest hopes and most noble dreams
- Greatest commandments = love God and neighbor
- Sin is what turns us away from love
- Love makes us vulnerable to being hurt
- Addiction also turns us away from love
- Attachment nails our desire to objects and creates addictions which is the most powerful psychic enemy of humanity’s desire for God
- The same processes that are responsible for addiction to alcohol and narcotics are also responsible for addiction to ideas, work, relationships, power, moods, fantasies, and an endless variety of other things: being a pastor, a counselor, being liked, feeling important, feeling competent, watching tv, shopping, gossiping, being a good parent, a good Christian
- The very nature of addiction is to feed on our attempts to master it = romans 7; tolerance and withdrawal
- Can’t use willfulness, but willingness
- Grace is the most powerful force in the universe
- To be alive is to be addicted and to be alive and addicted is to stand in the need of grace
- *Addiction is where we attach our desire for God to something less than God = idolotry*

Addiction exists wherever persons are internally compelled to give energy to things that are not their true desires. To define it directly, addiction is a state of compulsion,
obsession or preoccupation that enslaves a person’s will and desire. Addiction sidetracks and eclipses the energy of our deepest, truest desire for love and goodness. We succumb because the energy of our desires becomes attached, nailed, to specific behaviors, objects, or people. Attachment, is the process that enslaves desire and creates the state of addiction.

- Detachment is the word used in spiritual traditions to describe freedom of desire. Not freedom from desire, but freedom of desire.
- Detachment aims at correcting one’s own anxious grasping in order to free oneself for committed relationship to God. According to Meister Eckhart, detachment enkindles the heart, awakens the spirit, simulates our longing, and shows us where God is. Detachment uncovers our basic desire for God, and sets it free. With freedom of desire comes the capacity to love, and love is the goal of the spiritual life.
- Philippians 2 and LENT
- Idolatry. Nothing must be more important to you than me = don’t’ stop there, God is greater than that.
- Grace is the invincible advocate of freedom and absolute expression of perfect love.
- GOD WINS!
- For Christians, grace is the dynamic outpouring of God’s loving nature that flows into and through creation in an endless self-offering of healing, love, illumination and reconciliation. It is a gift that we are free to ignore, reject, ask for, or simply accept. And it is a gift that is often given in spite of our intentions and errors. (Christ’s death-lost love). At such times, when grace is so clearly given unrequested, uninvited, even undeserved, there can be no authentic response but gratitude and awe. Eucharistic Worship.
- Grace seeks us but will not control us. Saint Augustine once said that God is always trying to give good things to us, but our hands are too full to receive them, full of things to which we are addicted.
- Addictions never completely vanquish our freedom.
- We rarely turn to God in loving openness as long as we are handling things well enough by ourselves. AA, bottoming out. Paul’s painful wound to his pride that God kept. Sooner or later addiction will prove to us that we are not gods. = of God

_Can you name your addiction of choice, and how has grace enabled you to use it to come closer to God? How can you work with those you help to use their addictions in the service of their growing in grace?_


Chapter 2 The Meaning of Spiritual Transformation by Kenneth Pargament
- spirituality as a search for the sacred
- transformation refers to fundamental change, a change in the basic character of a system, rather than more of the same.
- Clinical significance refers to changes that are large enough to hold practical and more profound implications for human functioning.
  
  Not necessarily positive
  Destructive changes
Refers to a fundamental change in the place of the sacred or the character of the sacred in the life of the individual.

- from self-exaltation to self-sacrificial love
- learning self-affirmation in union with God and compassionate love

Also, a change in the character of the sacred.

- Rabbi Harold Kushner after the death of his child transformed his understanding of God from a loving, all-powerful being to a loving, but limited God—. . . who could share in our pain and suffering.
- from punitive to loving conception of God
- from false Gods (idolatry) to true God
- from sense of a larger presence in the universe to feelings of spiritual emptiness
- from belief in a loving God to belief in a harsh malicious God.

Change in one’s pathway to the sacred

- denomination
- spiritual practice or rule

**Spiritual direction** = helping people overcome **barriers** to their search for the sacred.

*What is your definition or view of spiritual transformation?*

*How do you sense and address barriers to spiritual growth?*

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An Ecologically Sensitive Spirituality by Thomas Berry.

- Past religious and philosophic traditions have separated us from the environment and privileged the human to exploit for its own needs
- no awareness that humans form a single integral community with the other components of the continent, with the planet earth, and ultimately with the universe.
- We need to move from a spirituality of alienation from the natural world to a spirituality of intimacy with the natural world; a spirituality of the divine as revealed by the visible world about us, a spirituality of justice to the devastated Earth
- Saving humans can only be achieved by saving the natural world up which humans depend
- The industrial moment with its ideal of subjection of the planet must give way to the ecological movement toward supporting the integral functioning of both the human and non-human components of the planet in a single integral community.
- The great spiritual mission of the present is a renewal of the entire Western religious spiritual tradition in relation to the integral functioning of the Biosystems of the planet.

*What is your understanding of how faith relates to the environmental crisis of today? What points do you want those in your care to understand?*

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Human beings "in the image of God"

- We are created in the image and shadow of God
- Colossians 3:9-10 = Do not lie to one another, now that you have discarded the old human nature and the conduct that goes with it, and have put on the new nature which is constantly being renewed in the image of the Creator.
- Here the image of God has come human nature redeemed by Christ
- We bear the divine image already, but our likeness to God remains a destiny to be realized. = growth in grace
- The power to sustain our relationship with God is seriously weakened by our sinful condition, but the divine image in us remains intact
- The way of the mystic is to confront our nothingness in preparation for experiencing the oneness of God

How do you understand what happened with going from being made in the image of God that God deemed “very good” to being ruled by sin, brokenness, and destruction? How do you understand the image of God in those you help who hurt and do hurtful things? How do you understand the process of growing from the image of God into the likeness of God?


The meaning and scope of spiritual gifts
- Current needs and spiritual powers always form the active agenda of the Holy Spirit
- Gifts for edification of the church, gifts for service beyond the church
- To each is given a manifestation of the Holy Spirit for the common good. Eph 4:12
- Cor 13 = let me show you a better way – love
- Everyone is gifted for special ministries
  - Small? Gifts
    - Writing letters
    - Mowing lawn
    - Keeping books for a non-profit (good with numbers)
    - Administration = me and church
    - Eye for beauty
    - God chooses our gifts – may not realize
      - Me a card carrying introvert making a living as an extrovert
      - Paul mentioned smaller gifts while people enamored by big ones like tongue, miracles, healings
      - Paul’s body theology
        - Interdependence of all parts and functions
          - Some practice gifts without even being aware – people who hid Jews from Nazis and those who protected Jews

Good to find a ministry consistent with gifts to avoid burn out, not wear out
Do a job because
Because of guilt
Desire to escape boredom
Please or appease others
No one else will do it
Burnout
Gifts are endowments of specialize energy from the Holy Spirit
What is your view of gifts? Are they natural inclinations or something God calls one to when it does not seem natural? How do you help people get in touch with their gifts?

What makes you feel good about getting up in the morning, working hard, and crashing at the end of the day in a satisfied way?


Wu Wei and the Care of the Soul

= We become part of the Way things ultimate are through wu wei, through non-action or non-trying.

= To try to become part of the Tao is to pursue an illusion. We cannot become, because we are already a part of it.

= wu = no or not. Wei means do. Hence non-doing

= wu wei = doing without doing

= not about doing nothing. Non-doing is to do without an effort, but spontaneously

= spirituality addressed the question of meaning in the face of nonbeing.

= Can there remain meaning in the experience of pain, depression, emptiness?

= We want to be connected to Being, to feel good. Therapy sometimes emphasizes change so strongly that people often neglect their own natures and are tantalized by images of some ideal normality that may always be out of reach. It is like trying to be human by ignoring human qualities within us.

= when we fight against negativity, which is an ontological quality of our finitude, we fight against ourselves.

= The theology of nonbeing on the other hand, allows us to rest because it sees negativity as part of humanity.

= Hakomi = embrace the resistance, support the defenses, ask what a negative emotion needs. Honor and respect what arises as organic signals used by the Holy Spirit.

How do you understand, and how do you relate to what is often called resistance, or negativity?


Reuniting Spirituality and work

- Spirituality must be connected to practicing world of managers, consultants, and educators

- Lot of spiritual people in workplace, especially in America

- Difference between spirituality and religion gives broader base

- Many individuals want to honor God in all we do

- 65% of executives in fortune 500 companies attend religious services

- Business leaders are under stress and seeking meaning, inspiration and guidance for their lives – *me and seminar for Manhattan executives = I turn into a new person on Monday*

- Most executives think of religion as a personal matter

- More subtle influence in ethical matters
- Most North American workers however park their spirituality at the front door of their workplaces.
- Suspicion of leaders and companies claiming to be acting in God’s stead
- Rare workplace that reflects only one faith = much diversity
- Recent critical breakdown in a shared sense of loyalty and commitment between employer and employee over last decades – pensions, etc. = a great impediment
- Owned companies vs. traded on the stock exchange and ruled by quarterly reports.
- Poor levels of workplace trust and strong societal values about individual freedom = obstacles
- Need to pay the bills and have a job rule much
- Indian story of tiger and goats
  - Within each of us there is a great spiritual energy that lies largely dormant.
  - Vaclav Havel awoke Czechoslovakia to its spiritual potential
  - MLK, jr – Mother Teresa – Gandhi = are remembered and honored
- Without spirituality we remain caught in an external world of material distations, of insecurities we can barely see, of short-term and self-serving needs, and of few connections to a larger universe
- Spirituality is perhaps most often a gift of grace; God acting on the system
  - Scott Peck = we do not come to grace; grace comes to us

*How does your Christian understanding guide your vision of spirituality in the workplace where most of our people spend most of their time? How does the “priesthood of all believers” play a part?*


The integration of Religion, Spirituality, and Clinical Practice

Should therapy and religion be integrated?

Explicit integration
- Tan = overt approach that directly and systematically deals with spiritual or religious issues in therapy and uses spiritual resources like prayer, scripture, or sacred texts, referrals to church or religious groups or lay counselors and other religious practices.

Implicit integration
- Therapist communicates grace through loving presence w/o talking about it; believes God is the ultimate healer
- Religious issues are addressed if they are brought up by the client, but the therapist does not initiate such conversation
- Therapist works within the client’s present reality without providing a critique of that reality

*What is your view of integrating spirituality explicitly and/or implicitly?*

*With church folks*

*With secular folks*

*Does your history intake have a question like: “Do you have a spiritual tradition that is meaningful to you?”*
Entertaining angels unaware: the spirituality of hospitality

- People in ancient times had to travel through enemy territory. Hospitality to strangers a matter of mutual survival. If a sworn enemy showed up at your doorstep asking for food and shelter, you were bond to supply his request, along with protection and safe passage. Was a social covenant to transcend human differences in order to meet common human needs.

- Abraham and Sarah[s] hospitality to three strangers who were representatives of God’s own presence, unseals God’s promise of a son in their old age

- For Christians, an opportunity to meet a singular stranger, the Risen Christ, who is present in the least of these.

- Explosion of Christianity in first century, not just proclamation, by quality of Christian hospitality = evangelization by hospitality

- An irresistibly enticing about a community that saw Christ in friend and stranger

- Strangers today? Immigrants, AIDS, TB, ethnic, religious, political, adolescents

- Dwelling place not only physical, but space where people can share heart and head, even if different

- Begins with God and grace to us that enables us

- First act of hospitality = creation, second is incarnation = Word became flesh and dwelt among us = new creation of Paul

- Cross = sign of God’s unaccountably gracious hospitality to us. God in Christ has received us into his own dwelling place

- Hospitality to God is expressed in our intentions and actions toward every creature God loves

- The practice of hospitality cannot depend on shared views and values.

- = allow the stranger to be a stranger

- Hospitality at home. Space for children to grow in their differences; be played with (Leif and grandma, guy on plane with kid to Hong Kong), visiting friends, adoption, homeless p, pregnant teen, foreign student, foster child = leading of the spirit

- In the workplace = open to ideas; door open, nice welcoming ambience, encourage less verbal, no mocking humor,

- In the neighborhood = acquainted with neighbors, listen to lonely, stay at home moms; single moms, throw a block party, inventory of talents,

- In our churches = visitors, older members, those who depart, room for theological differences, room for conflict, intercessory prayer, for enemies, for clergy, homeless, hungry, prison,

  - When pastor Ade Trome was asked why he inspired an entire French village to risk giving shelter to Jews during WWII he replied, I could not bear to separated from Jesus

- Civic hospitality = housing options for low income; clean safe parks; programs for sports, recreation and arts; schools with room for all students; students encouraged to check out their experience with that of the authors; sensitivity to natural planet

- Hospitality rooted in right relations, just relations

- See how they love one another
What part does hospitality have in your life and ministry? How could it be increased?


The mysticism of everyday
- Mysticism is a way of life of fundamental openness to the mystery of life, a way which may or may not be punctuated by extraordinary experiences.
- Mysticism is related to mystery, something hidden, which in Christianity is called the mystery of God. God, the ultimate mystery is revealed through Jesus as the Christ.
- We are initiated into the mystery of Christ at Baptism.
- Through baptism we participate in God’s own life. When this God-life matures to a high degree we enter the mystical state which is perfect love.
- Perfection can grow = hug of 6 year old, 16, 36, 66.
- Every day we are called to live the mystery of Christ.
- Some days we experience God in what is said a mystical way, which means;
  - A more than ordinary sense of God
  - A sense of being possessed by God in relationship
  - A sense of being guided by God and the Holy Spirit
  - A more than ordinary sense of being dependent on God’s love
- For some these sporadic experiences can become more frequent
- One can find themselves moving through the states of purgation, and illumination to the unitive state, the ultimate goal of the spiritual pilgrim, the goal of unitive holiness of being in a close, loving experiential union with God, and sense of being guided by the Holy Spirit in the life of God, the life of Christ.
- Some can be living this ordinary mysticism in a subdued manner, not recognizing oneself as a mystic; just a quiet sense of thankfulness and grace, that expresses itself in love of God and neighbor.
- Mysticism is the mystery of Christ to the fullest.
- Releasing our willingness to be transformed by Christ over time or any time.


Education as spiritual formation
- In Genesis we are told that humankind was first formed “in the image of God.” The image of love. But as we move from myth to human history, the image of God within us becomes dim or forgotten, distorted or obscured. From the moment of birth other powers imprint our souls with images less than divine.

- Education should form me in that receptiveness to love that is at the heart of the spiritual journey.

- It is no accident that our confidence in facts has grown as our religious faith has declined—the faith, I mean, that world has been created for us. We no longer regard knowing as a way of receiving and celebrating and using that gift.

- Objective knowledge has unwittingly fulfilled its root meaning: it has made us adversaries of ourselves.

- The root of the word reality is the Latin res, meaning a property, a possession or thing like real estate, which suggests another quality of modern knowledge: we seek to know reality in order to lay claim to things, to own and control them. Knowledge is power.

- Adam and Eve were driven from the Garden because of the kind of Knowledge they reached for—a knowledge that distrusted and excluded God.

- Gelwick and Polanyi say the separation of the knower and the known is no longer convincing even though that separation is institutionalized in our habits of thought our ideals, and our organization of life.

- To know the truth is to become betrothed, to engage the known with one’s whole self, an engagement one enters with attentiveness, care, and good will. To know in truth is to allow one’s self to be known as well, to be vulnerable to the challenges and changes any true relationship brings. To know in truth is to enter into the life of that which we know and to allow it to enter into ours. Truthful knowing weds the knower and the known, even in separation, the two become part of each other’s life and fate.

- Educating toward truth does not mean turning away from facts and theories and objective realities. What will change is our relation to the facts, or to the world that the facts make known. Truth requires the knower to become interdependent with the known. Both parties have their own integrity and otherness, and one party cannot be collapsed into the other. But truth demands acknowledgment of and response to the fact that the knower and the known are implicated in each other’s lives.

How much of the meaning of your religious education has come through academic study, and how much from experiential learning? What implications does this have for your work with others?


Retreat: A mystery of purification, illumination, and union

We should approach the retreat with great humility as something that is beyond us: it will be vain if the Holy Spirit does not intervene

A particular value of a retreat is that in it the contemplative life becomes a common life. All bring to the retreat their special graces. They should come likewise with the deepest needs.

By suspending our secondary activities it allows the more essential ones to expand fully

Purification
We are enabled to discern those human things from which we must become detached to fulfill the life to which we are called. We ask God to show us the obstacles that hinder us from discerning our true calling. May he detach us and purify us so that we may be able to see and realize, in other words, to love. Pride is what stands in the way of God’s giving himself tous and God has to enlighten us to see the obstacle.

Illumination

There is a great temptation to lower our ideal so that it will not stand in judgment over us. That is the sin against the light. (going on to perfection in love)

The work of union

It is a SPECIAL GRACE OF God that makes, not just some individual souls, but the community itself rise to the level of contemplation; a grace we must ask for.

Share specific elements you would like to weave into the design of a retreat for the people in your care.
What do you most hope for in a retreat for yourself?

APPENDIX A.

SPIRITUALITY & PASTORAL CARE LITERATURE 1970-1990

The main focus of this bibliography is on items that include some perspective on pastoral care and spirituality. Some items dealing primarily with spiritual direction have been included when they contain sections dealing with psychological aspects of pastoral care and counseling. A few items from cognate fields have been included when they have been cited many times in the literature relating pastoral care and spirituality. This is true for some feminist contributions not written by spirituality and pastoral care writers per se, but commonly used by feminist teachers, scholars, and practitioners when engaged in aspects of spirituality and pastoral care.

"Spirituality and Pastoral Care" is a relatively new heading in pastoral care bibliography. It includes some overlap with more traditional headings dealing with mysticism, and with conversion. The word "spirituality" is used in a broad and indistinct manner in the literature. Plus, there is as yet no clear distinctions between "spirituality" and a number of related terms: "biblical faith," "Christian values," "religious experience," "contemplative," "meditative prayer," etc.

In addition to checking with the bibliographic resources listed below, the other method for constructing this bibliography was to check the bibliographies of acquired books and articles specifically addressing spirituality and pastoral care. There are undoubtedly omissions and oversights.¹

¹Readers interested in offering additions and corrections that could be part of a revised bibliography in the future, can send them to Gregory J. Johanson, PO Box 23 Mill City, Oregon 97360 USA.
Bibliographic Resources Consulted

Dissertation Abstracts-ROM disc

Psychological Abstracts-ROM disc

Religious Index to Periodicals-ROM disc

Abstracts of Research in Pastoral Care and Counseling.


Other Resources Consulted

Association of Theological Schools, “Project on Spiritual Formation.”

Classics of Western Spirituality Series by Paulist Press.

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