

In the Power of the Holy Spirit

Self-perception and practices of charismatic and Pentecostal
pastoral care and counselling

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Selbstverständnis und
Praxis charismatischer
und pfingstlicher
Seelsorge

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Pentecostal Churches in Germany

A Charismatic Landscape

Matthias C. Wolff



Introduction

In Germany, as everywhere else in the world, the Pentecostal community is enigmatic. „Charismatic Landscape“ therefore is an accurate term; you cannot speak of *one* church or *one* denomination.

Pentecostals themselves use the term *movement*. They see themselves as part of a movement of revival and renewal initiated by God at around 1900 which raised the awareness of the reality of the Holy Spirit (third article of the Apostles' creed). They also see themselves in the tradition of ecclesiastical and free-church movements of renewal or their antecedents. The Pentecostal movement counts the Reformation and Anabaptism, free churches and movements of world mission as part of its heritage.

Matthias C. Wolff, Pastor of the Elim-congregation in Hamburg, a pentecostal Church; he is the chairman of the executive committee of the congregation.

As such Pentecostalism sees itself in the line of Reformation as protestant and missionary. The German Pentecostal churches see themselves at the centre of circles of decreasing size: first of Protestantism, then evangelicalism and finally of Pentecostalism. It has become common place to regard Pentecostalism as the fourth family of denominations (alongside Catholicism, Protestantism and Orthodox Christianity).

Pentecostal congregations want to preserve the spiritual and missionary vitality of the early years even if it looks different after four or five generations. The unmistakable trend to become a church like any other is looked upon with a strange mixture of pride in the progress and also distrust.

I. The situation of Pentecostal Christianity in Germany

1. Traditional Pentecostal churches (Pentecostal denominations: öthe first waveö)

Germany Pentecostal Christianity is first found in the traditional Pentecostal churches. They are part of the forum of Pentecostal free-church congregations (FFP), since 1979 an informal platform of conversations, exchange and encounter. The creation of churches was done reluctantly, after the people in existing groups and congregations saw themselves as misunderstood and excluded. The aim of the fathers was not to build a new church, but to revive the churches through the work of the Holy Spirit as can be seen in Acts especially with regard to missionary authority.

Among the Pentecostal denominations the BFP is by far the biggest. There are connections with North American denominations which established missions in Germany after World War II.

The *Forum Freikirchlicher Pfingstgemeinden (FFP)*, founded in 1979, is the biggest umbrella organisation for Pentecostal-charismatic congregations in Germany

Members are nine churches or associations:

Apostolische Kirche, Flensburg

Bund Freikirchlicher Pfingstgemeinden KdöR, Erzhausen

Gemeinde der Christen Ecclesia e.V., Solingen (since May 2000 associated with BFP)

Gemeinde Gottes, Urbach

Internationale Jesusgemeinde, Langen

Jugend, Missions- und Sozialwerk.e V. (JMS), Altensteig

Vereinigte Missionsfreunde e.V., Freiburg

Volksmission entschiedener Christen e.V., Bietigheim-Bissingen (since May 2000 associated with BFP)

Congregations of Sinti and Roma

2002 Mülheimer Verband Freikirchlich-Evangelischer Gemeinden left the umbrella organisation.¹

The Forum Freikirchlicher Pfingstgemeinden in Germany (FFP) is a forum of the representatives of German Pentecostal churches.

Various spiritual awakenings created Pentecostal congregations in Germany which are closely related to each other by their faith and their spiritual experience. For both the spiritual aim and the practical side of meeting it eventually became necessary to find an official platform.

¹ http://de.wikipedia.org/wiki/Forum_Freikirchlicher_Pfingstgemeinden

Pentecostalism was born out of an awakening at the turn of the 20th century in different parts of the world.

The worldwide Pentecostalism (by now the second largest Christian denomination alongside the Catholic Church) was constituted as the Pentecostal World Fellowship (PWF) in 1949.

The first German Pentecostal congregations date back to the first decade of the 20th century. Increasing contacts at international faith conferences drew the representatives of the German Pentecostalism nearer to each other. In 1979 the Forum Freikirchlicher Pfingstgemeinden (FFP) was founded).

The links to the particular Pentecostal groups which are represented in the FFP are: www.apostolische-kirche.de / www.bfp.de / www.ecclesia-gemeinden.de / www.fegw.de / www.gemeindegottes.de / www.jmsmission.org / www.missionsfreunde.de / www.vineyard-dach.net / www.volksmission.de²

2. Pentecostalism within the [traditional] churches (š the second waveö)

Apart from the traditional Pentecostal denominations, there are groups within other traditionally non Pentecostal churches that have adopted some of the concerns of Pentecostals (the gift of charismas, praying in tongues, praise services). One is the GGE (Geistliche Gemeindeerneuerung in the Protestant Church) and the CE (Charismatische Erneuerung)³ in the Catholic Church which is linked to the worldwide CE. As in the beginnings of the Pentecostal awakenings ecclesiastical renewal is the main subject.

When charismatic phenomena and awakenings occurred in the Protestant churches in the 60s and the 70s, the BFP hoped that the charismatic part of Protestantism would seek closer contacts or even join them. Long talks resulted in the realisation that there was no common ground in ecclesiastical issues or baptism. Thus the contacts remained loose, and charismatic groups still exist within the traditional church structures.

3. New independent congregations (öthe third waveö)

In the 80s a further stream gained influence. New congregations in the charismatic-Pentecostal tradition of spirituality were formed. They remained independent und did not look to joining the existing Pentecostal congregations ó even in their terminology. C. Peter Wagner speaks of the öthird waveö.⁴ This includes new congregations as well as congregations within the traditional conservative evangelical churches which opened up completely to the charismatic Christianity. Some of them formed new denominations (e.g. vineyard). (They differ from the GGE or öthe second waveö where no new congregations were created and only additional meetings and groups were formed; whereas in the öthird waveö whole congregations became charismatic or at least incorporated the associated signs of spirituality in a significant way.) Theologically they focus on the experience of the divine power in healing and evangelising. Sometimes congregations of the öthird waveö gain influence over a wide area through charismatic leaders and literature. Despite their independence they are well linked nationally and internationally. In numbers they constitute the largest part of Pentecostalism.

4. Congregations of migrants

The congregations of migrants are the fourth element of Pentecostal life in Germany, especially in the urban areas. In recent years an increasing number of immigrants (mostly Africans, Koreans, etc) have been moving into these areas bringing with them their way of

² <http://www.pfingstbewegung.de>

³ <http://www.gge-online.de/> and <http://www.erneuerung.de>

⁴ Wagner, C.Peter, *The third wave of the Holy Spirit: Encountering the power of signs and wonders*; Ann Arbor, Michigan, Servant Books 1988

being a Christian which they contribute into the new congregations. In the beginning the contact with local Christians was limited to using the church buildings on Sunday afternoons. There are many initiatives to draw these congregations closer to the local Christianity: for example in Hamburg the ACC (African Christian Council) on the Lutheran side and the AIG (Working Committee of international congregations) on the Pentecostal side (BFP). Thus migrants are influencing the Pentecostal denominations as well as the Lutheran congregations. In many churches these congregations of foreigners are the only growing branch.

Within the last years, the BFP has seen a growing desire to join the BFP by independent congregations or by unions of congregations that have up to now been independent (Berlin, VMeC, Ecclesia). The number of congregations of migrants which are joining is rising. Out of 35 BFP congregations in Hamburg over 20 are of African nationality⁵ and only five are originally German (which themselves have tended to become more international). Altogether in Hamburg there are said to be more than 70 congregations of African origin, most of them with a Pentecostal background. Thus Pentecostal Christianity in Hamburg has become a colourful affair.

In Germany up to now Pentecostals have remained only a small segment of Christianity.⁶ One reason may be the separation of the German (evangelical) movement for fellowship and community as a consequence of disagreements at the Allianz meeting⁷ in 1907 in Kassel which led to the Berlin declaration of 1909 ostracising Pentecostal spirituality (or what people thought was such). The migration and expulsion as a consequence of the World War II hit Pentecostalism badly, because many, some very big, congregations were in Eastern Europe. The new beginning after the war was shaped by refugees. (At the end of the 40s more people from East Prussia than from Hamburg were members of Elim).

The Kassel declaration⁸ of 1996 between the BFP and the Gnadauer Verband⁹ is an important step towards healing the split within German Evangelicalism. In addition attachment to a particular denomination especially of young people is quickly diminishing. The choice of your congregation (e.g. if you move) is no longer by adherence to a denomination but by the way a congregation presents itself in the internet, its music or personal comfort. Through the evangelicalism theological characteristics and dogmatic aspects are receding before a practical spirituality focused on Jesus. Probably the Christian music culture from the 70s onwards (the wave of hymns of praise) has played the largest single role in bringing down the barriers between congregations. If similar or even the same songs are sung almost everywhere you can feel at home there as well.

In the meantime relations of Pentecostals to other denominations have relaxed. Similarities are stressed more than issues that separate. Local cooperation is looked for and practised on the basis of the Evangelische Allianz. The BFP is a guest member of the ACK¹⁰. In post

⁵ For the region Hamburg ó Lower Saxony: 55 congregations, of which 35 take part in the AIG (statistics from 1.1.2011)

⁶ Barrett estimates 3.2% of the population are Pentecostals and Charismatics; Pentecostals alone 0.2%, Johnstone and Schmidgall even as low as 0.1%. In <http://www.bfp.de/pages/wir-ueber-uns/statistik-zahlen.php>, 9.6.2011; <http://de.statista.com/statistik/daten/studie/37016/umfrage/anteil-der-pfingstler-an-der-deutschen-bevoelkerung/> 9.6.2011

⁷ Allianz is an umbrella organisation for established Protestant churches, free churches and pietistic associations. [translator]

⁸ <http://www.christengemeinde.de/ueberuns/bfp/kasselererklarung/index.html>

⁹ Alliance of pietistic, evangelical groups mainly in the established and free Protestant churches in Germany, Austria and the Netherlands [translator]

¹⁰ The ACK is something like Churches Together in Britain and Ireland. It öworks with member churches to co-ordinate responses, share resources and learn from each other's experiences.ö <http://www.ctbi.org.uk/C/3> [translator]

Christian Europe the consciousness of a common Christian heritage and a common Christian mission has grown.

Worldwide Pentecostalism with about 540 million members is the second largest religious group after Catholicism and even before Protestantism and Orthodox Christianity.¹¹ The in part rapid growth of Christianity in the two-thirds world has mainly a Pentecostal face. This makes it reasonable to assume that the centres of power of Christian life will be relocated from north to south and from the liberal theologies of the universities of western traditional churches to a belief in a more practical and biblical way of faith.¹²

II. The characteristic of Pentecostal-charismatic congregations

... and where they differ from other denominations. Six points:

High esteem for the Bible

For Pentecostals the Holy Scriptures are the guideline for faith and life. They distance themselves from the theology taught in universities which is regarded as too liberal. From a Pentecostal perspective there is a relation (though not mono-causal) between the liberalisation of theology (the disappearance of biblical spirituality) and the decline in church life in Germany as it is manifested in the number of worshipers on a Sunday.

Mission

For Pentecostals the command to mission (Mt 28,19-20) is unchanged (the Great Commission). The gospel is good news which must be spread. People react to the call of God and become Christians by conviction and decision. That is why Pentecostals are baptists (sic!), adhering to the baptism of faith (not simply baptism of adults). Conversion and forgiveness, regeneration and a personal relationship with Christ are essential words for the spiritual identity of Pentecostal people. Pentecostals strongly disapprove of the attitude of being content with church membership (referring to grace) or the refusal to evangelise members of other religions. It is noticeable that Pentecostals rarely identify with older denominations and their mistakes and crimes. Therefore the idea of mission to Pentecostal ears still has a tempting sound. Pentecostals, like other free-churches, see themselves in the tradition of revival movements and free-church groups which themselves were victims of persecution and ecclesiastical claims to power. Pentecostals (as other Evangelicals in general) insist nationally and worldwide on the freedom of religion.

The reality of the Holy Spirit

Pentecostals and charismatics reckon on the manifest activity of the Holy Spirit in their congregations and in the lives of the faithful, including the gifts of the Spirit (1 Cor 12, 6-9. 28 ó 30; 14, 1 et seq., Rom 12, 3 ó 8; Eph 4, 11 ó 12), prayers for healing as well as the expectation that God will personally speak to them and guide them. „Charismatic“ in the stricter sense is used here as referring to „the gifts of the Spirit“. Building a congregation is the work of Christ, which He is achieving through the Holy Spirit and in practice through the gifts of the Spirit. The priesthood of all believers, a key term of the Reformation, is realised where everybody serves according to their own gifts. (1 Pet 4,10) Thus the life of the congregation is understood as the work of the Holy Spirit who bestows all the necessary gifts and services for growth and only by their multiplicity are all needs covered (see Eph 4,16).

¹¹ <http://www.bfp.de/pages/wir-ueber-uns/statistik-zahlen.php>, 9.6.2011;

<http://de.statista.com/statistik/daten/studie/37012/umfrage/anzahl-der-mitglieder-in-den-christlichen-weltreligionen/>, 9.6.2011

¹² Jenkins, Philip, *Die Zukunft des Christentums: Eine Analyse der weltweiten Entwicklung im 21. Jahrhundert*; Brunnen Gießen 2006; Micklethwait, John/Wooldridge, Adrian, *God is back: How the global rise of faith is changing the world*; Penguin London, 2009

öCharismaticö is much more than a type of spirituality characterised by an overhead transparency for songs, guitars music and prophetic interludes.

A basic characteristic of Pentecostal-Charismatic Christianity is to count on God's activity in the congregation and in everyday life. Your own Christian confession is seen to a great extent as an obligation for the whole lifestyle. (öIf we live in the Spirit, let us also walk in the Spirit.ö Gal 5,25) Part of this is a practical faith which counts on God's powerful action and help in your own life as well as in the development of the congregation. In all this, the primacy of the scriptures is emphasized as well as the affirmation of the Christian community. Unrestricted prophecy although often suspected seldom plays a role anymore and appears (in Germany) only on the left fringe of the Pentecostal community.

Pastoral care through the power of the Holy Spirit

The Holy Spirit plays an important role especially in the context of pastoral care. Pastoral care is firstly the proclamation of grace and truth; pastoral care seeks to bring God's will and God's word (the Bible) into the life of those who are looking for help and to encourage them to believe and to repent (see kerygmatic pastoral care).¹³ The concepts of inner healing¹⁴ as well as of cognitive pastoral care¹⁵ are important (though the two approaches show considerable tensions towards each other). Then there are high expectations put on prayer. This concerns all three main subjects in pastoral care (sin, discouragement and weakness).¹⁶ Through prayer the believer reaches harmony with God and expects His supernatural intervention. There is a consciousness of a spiritual fight (cf. 1 Tim 6,12) which includes as well invisible spiritual realities.

A statement like öin the centre of charismatic/Pentecostal pastoral care is the æexpulsionø of forces (exorcism)ö¹⁷ is wide of the mark ó at least in the Western and German context. It is a crude prejudice to think that Pentecostals view every spiritual trouble as a consequence of a demonic indwelling which could be solved by setting the demon free. On the contrary the encounter with Jesus Christ is central together with the Bible and prayer. Social sciences play their part, but more in diagnosis than therapy.

Pentecostals know of their existence in a fallen world and also of the provisional nature of all the healing signs of grace given by God. The reality of the spiritual world is not disregarded, but a standardised demonological interpretation of the problems of life is strongly opposed because it diminishes one's own responsibility and the need for effort to attain sanctification when the problem is seen not to be located in the self but in strange beings.

¹³ Thurneysen, Eduard, *Die Lehre von der Seelsorge*, Christian Kaiser München 1948

¹⁴ Tapscott, Betty, *Inner healing through healing of memories : God's gift--peace of mind*, New Jersey Hunter Publishing 1980

¹⁵ Backus, William and Chapman, Marie 1983. *Telling Yourself the Truth*, Publisher Bethany House Pub, 1980

¹⁶ 1 Thes 5, 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

Three groups of people in need:

1. The disorderly: Sin; those who are not living according to God's will or are even holding fast to sin, who live in error, hold fast to lies, or are even taken in by heresy: correction (with a clear aim).

2. The fainthearted: discouragement; those who cannot understand God's promises or have not yet experienced them; whose burdens are too heavy for them; who are young in faith; who do not achieve the assignments given by God: comfort, with the aim of encouragement, growth, encounter with Jesus, the source of comfort, and His promises.

3. The weak: illness, psychological or physical: people who suffer from disabilities which may not be possible to change; people nobody can help, who are ill or obviously cannot rise above a certain level of growth: acceptance; support; no directive assignments, work towards change.

¹⁷ See the text of the invitation to this seminar: §Hamburg 11 06 06 DEö

Modern liturgy

Pentecostal churches mostly play modern gospel pop (called praise), emphasise the work with children and young people, their services and sermons are much longer than in both the established churches, and they try to keep the cultural barrier towards people who are not traditional churchgoers as low as possible. They abstain in the main from holy symbols and rooms, liturgical robes, ritual prayers or creeds and generally a religious language which could make them less accessible for guests. Only the highlights of the liturgical year (Advent and Christmas, Good Friday and Easter, Ascension and Whitsun) are celebrated.

Faith and expectation

Like all other churches, the Pentecostal-charismatic congregations feel the wind of secularisation and de-Christianisation in Germany. This pertains both to the public life and to personal spirituality. Earlier generations of Pentecostals saw themselves as distinguished by their exclusive sensibility and they kept their distance from the world and its amusements, and also from other Christians who were seen as being less close to the Bible and less open to the Holy Spirit.

Pentecostalism is moulded by an *expectation of awakening* (although to a decreasing extent). The growth and the founding of congregations, awakening and changes to society are hopes and topics which move many and again and again lead to new departures and occasional disappointments. Pentecostals live in the general feeling that that which was proclaimed in the Pentecostal awakening at the beginning of the 20th century has not yet been fulfilled or indeed that the words of Christ and the actions of the apostles point to a completely different level of divine activity and spiritual power. That is the reason why Pentecostalism ó more than other denominations ó seems to be marked by a higher tension between claims of theology and practical experience. In extreme cases this may lead to doubts and crisis when a theology of the manifestation of the Holy Spirit confronts the experience of weakness and illness, unanswered prayers and unfulfilled hopes. Pentecostals are learning more and more to live with this tension and to realise the tentativeness of many gifts of salvation.

Thus Pentecostals are far from complacent and self-satisfied. There is a widespread consciousness of dependence on God and His grace and the expectation of clearer action by God in the world remains the driving force of congregational planning and individual spirituality.

Translated into English by Miriam and Max Krumbach

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The Heart of Charismatic and Pentecostal Spirituality:

An Introduction

Daniel Chiquete



Introduction

In this lecture I will describe the central elements of Pentecostal spirituality which are found in most of the Pentecostal congregations in Latin America. There are other elements which are much better known thanks to the media and which attracted more attention of the observer. These I classify as peripheral in regard to the Pentecostal spirituality. I will mention them if in the course of the seminary it will be required or there will be interest in discussing them.

Dr. Daniel Chiquete, Pastor in a Pentecostal Church in a small city in Mexico; he has been a student at the Mission-Academy in Hamburg.

In the Pentecostal movement theology and spirituality are quasi synonymous terms. That derives from the fact that in the Pentecostal spirituality what you live and what you believe are closely connected. What is not lived is rarely reflected. Pentecostal people cannot separate these two dimensions of faith. That is a strength and a weakness at the same time.

In the following description is of an invented congregation which in effect can represent a synthesis of different ways to be Pentecostal. I think it may pass for the majority of the actual Pentecostalism in Latin America.

I state that the Pentecostal movement basically believes in the fundamental dogmas of Christianity i.e. for example trinity, incarnation of the son, the salvation of mankind by Christ, the justification by faith, the importance of the sacraments, the presence of the Holy Spirit in every believer and the hope of the second coming of Christ in order to fulfil God's reign.

This acknowledgement of the basic principles lets us understand the Pentecostal movement as part of the evangelical-protestant Christianity. In fact in the serious theological literature the Pentecostal movement is not rated anymore as sect or "special case of a congregation", but is acknowledged as the youngest denominational family within the manifold panorama of worldwide Christianity. This new perception arises from the institutional, social and theological consolidation of many Pentecostal traditions in many regions of the world, which has greatly contributed to a new way of perceiving Pentecostalism.

The answer to questions about a "Pentecostal theology" still remains difficult, because, even if there is a growing acknowledgement of the Pentecostal movement as part of protestant Christianity the newer research has shown the tremendous spectrum/variety within this Christian tradition, and not all Pentecostal traditions have been able to obtain the "seal" of orthodoxy. We have already abandoned the myth, that the Pentecostal movement had only one single starting/point/ of origin. Today we know that in the beginning the Pentecostal movement had several starting points and that the circumstances of its origin were varied. This diversity in the formation process as consequence led to a great diversity in theological accents and liturgical practices. The Pentecostal movement is born manifold and remained manifold.

The multiplicity of the cultural contexts in which the Pentecostal movement has taken roots together with the multiplicity of the denominational context has contributed to the further enrichment of this multiplicity. Such a diversification has as an unavoidable consequence that the Pentecostal movement has generated very different theologies and forms of spirituality.

The current consensus suggests that the distinguishing mark of the Pentecostal movement should not be sought for in its theology, but its ethos or its spirituality. What unites the Pentecostal churches is not doctrine but a religious experience, however it is an experience which has been interpreted very controversially.

A Summary of Pentecostal Theology

That is why I don't want to present a summary of Pentecostal theology but only a theological reflection of some essential aspects of the Pentecostal ethos and Pentecostal spirituality.

The encounter with the risen Christ as a basic experience

What constitutes a Christian life is in the Pentecostal view a religious experience, a personal encounter with the divine, which all believers identify as conversion, new birth, new start, and change of the life etc. It is not sufficient for them to be born into a Christian family biologically or to be in relation to a Christian congregation. Nor is it sufficient to accept in a rational manner the preconceived doctrine of a church. For them it has to be about a living faith, an experience with the divine.

This re-formation of life includes an existential decision of the person: the decision to say Yes to God. But this re-formation is not only the result of our decision. The re-formation is possible thanks to the power of the Holy Spirit which operates in every human being. That is the reason why the Holy Spirit is perceived as a power of regeneration.

The Holy Spirit: the power of the risen Jesus Christ in the life of the believers

In certain circles the Pentecostal movement is perceived as a movement orientated towards the spirit. But that is not completely true. I think Pentecostal spirituality is as 'Christological' as the whole protestant tradition. For Pentecostals the Holy Spirit is the vehicle for the living and real presence of the risen Christ. The Holy Spirit is the power of the risen Christ which acts in a person, which can generate a new creature in her. There is no change in the life without this power. The fundamental experience of encountering with God is perceived in the same time as an expression of an unconditional acceptance by God, as justification, as the origin of a new life or as sanctification, and as receiving a new power which helps the believer to live a new life amidst a hostile social environment and to persist in the newly gained convictions.

For Pentecostals there is a dimension which doesn't fit into the everyday pattern of life, a dimension which surprises, which is not visible, a kind of an abiding company, which helps people to cope well with different life circumstances, which bestows power and courage to witness God's love to the world, to conduct oneself with an indisputable ethic in a sinful world. This power they call Holy Spirit.

The reformation of the life as a healing experience

The majority of Pentecostals basically evaluate their experience of conversion as a therapeutic experience i.e. as overcoming personal and social circumstances which prevent one achieving a full life. For the majority of Pentecostals their personal story and their living conditions are generally very negative. For them life is not taken for granted but a difficult everyday fight. The life they lived before encountering Christ they regard as deeply disposable and worthless. They describe their religious experience as healing, a deep transformation within themselves and very often also in their family relations and social environment.

In many cases this experience is so deep that it provokes overcoming physical and emotional distress. It is an experience which comprises the whole person in her different areas of life. Furthermore the Pentecostalism wants to find traces and signs of healing in the life of the believers: it wants to find something objective concerning the spiritual experience of salvation which discloses that the person is transformed by God in all areas of life.

In the Pentecostal movement healing has got a great theological, emotional, spiritual and political relevance. Theologically because it conveys the relation and perception of the divine: by healing many Pentecostals feel the fascination which emanates from the spiritual world. To be healed is perceived as being accepted by God, to receive respect as a human being, to have received a sign of God's love and care. The experience of the divine happens in the body the only place of encounter with God, man and society. The outcry for health and the search in God also have a political dimension: it is a political manifesto, an implicit accusation against the incapable human systems of health, against governments, who produce so many ill people and who face them unconcernedly.

The core of the Pentecostal conviction is that God heals, changes situations of despair, rebuilds human projects of life, offers horizons of faith and hope and heals physical and emotional distress.

Living church: the community of those who are changed by Christ

What constitutes a church it is not the affirmation of a common creed but the common participation in an experience of an encounter with the risen Christ in the power of the Holy Spirit. What is defining a person to become a member of a Pentecostal church is not the acceptance of a doctrine but an experience with God. The church is the voluntary community which opens up for all those who have experienced the renewal of their lives by the power of the Holy Spirit. That is why many Pentecostal churches refuse infant baptism because in their view before being baptised the acceptance of your own sinfulness has to take place. The church turns into a centre of spiritual and social life as well as a place of festivity and happiness, growth in faith. Ecclesiastical life and church services have a large place in the life of Pentecostals.

Present and future salvation

The image of the Pentecostal movement as a movement which is mainly interested in an extramundane future which was drawn by outside observers has little to do with reality. It doesn't coincide with the reality that the teaching on the present life consists in the inevitability of suffering in this life. The core of the Pentecostal preaching is the offering of salvation here and now. This is not the promise of a future salvation but the assurance of a present redemption. That is the reason why so many people feel attracted by these churches. The Pentecostals in principle don't compare present times with the future but present times with the past: a presence of healing and salvation of a saved regained life in contrast to a past of corruption.

If they speak of 'leaving the world' they don't mean separating from society and secluding themselves. For them the experience of what they had gone through means that they live in the world with new values, powers and attitudes. Thus they have 'left the world'.

The announcement of Christ's parousia is a political statement, implicitly disqualifying mundane powers which are unable to create a life in justice and wellbeing for everybody. The Pentecostal eschatology is no escapism it is a faithful proclamation to wait for the only one who can establish justice: that is Christ. The Pentecostal eschatology is no invitation to a politically passive living but a critical call against the unjust organisation of the world order.

In this very moment all over the world we witness a form of revival of religious forms. In the Latin American context and in the Pentecostal movement there too is an inflation of religious manifestations since about twenty years which to my opinion are not sanctioned by the bible, church tradition or the common sense. Holy laughter, apostolic ministry, theology of success, spiritual warfare, seeds in faith, positive creed etc. dominate the interest in wide circles of Pentecostalism as well as in many parts of Protestant churches. These expressions are not the centre of Pentecostal spirituality but they influence it.

To summarize I could state that there are four axiomatic theological teachings of the Pentecostal theology which are present in more or less all of its tendencies. I think the so called *foursquare gospel* which means: *Christ is saving, healing, baptising with the Holy Spirit and he will come for the second time*. These four elements were the basis of teachings of all the 19th century revivalist movements in the USA. The Pentecostal movement is born with them and only had added speaking in tongues (glossolalia) as a sign of the baptism with the Holy Spirit. But in the actual discussion this teaching is not undisputed.

In the end I share with you my own concerns and hopes concerning the Latin American Pentecostalism. My worries are based on the gradual loss of its historical characteristics. There are quick changes which have altered the Pentecostal face and from whom we don't know where they will lead. It is my hope that we can correct this tendency because there are within the Pentecostal tradition many minds and voices who want to direct the movement

towards maturing, consolidation, renewal and participation in the ecumenical movement. The final judgement will be to God and the history. From this seminary I am expecting important stimuli for our theological and pastoral duties in Latin America. Thank you.

English: Martha and Max Krumbach

Deliverance and Liberation - Overcoming evil Powers

Liberating Counselling and Generational Sins (Exodus 20: 5-6)

Palmer Appiah-Gyan



Introduction

The breaking of God's laws, commandments and ordinances always brings punishment on the transgressor(s). Sometimes, the effects of the punishment may not stop with the transgressor(s) but may run through the generational line downwards until something is done about it to break the chain. The effect may affect families, clans, towns or cities and even nations.

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Definition

Generational sins may be defined as those types of sins which when committed bring punishment not only on the transgressor(s) but upon their descendants from one generation to the other.

Examples of generational sins

1. Idolatry (Exodus 20: 1-4)
2. Murder/ Blood guiltiness (2 Samuel 21:1-5) and
3. Adultery / Fornication (Genesis 38:1-30; 2 Samuel 11:2-5)

Some case studies

- a. David's Immorality ó 2 Samuel 11:2-5
 - Judah committed adultery with his daughter-in-law
 - The sin and its consequences run through the family line
 - David ó a tenth generation born ó was affected and he committed adultery with Bathsheba.
 -
- b. Ham - Genesis 9:22-25
 - Ham the son of Noah saw his father's nakedness
 - Instead of covering him, he mocked
 - His father pronounced a curse on him which affected his descendants
- c. Gehazi - 2 Kings 5
 - Gehazi lusted after Naaman's wealth against the advice of Elisha
 - He lied and collected items from Naaman
 - He earned for himself and his descendants a curse of leprosy from Elisha

Effects of generational sins

1. It promotes the ministry of Satan in the land ó John 10:10a
2. It delays the programme of God ó Matthew 1:1-6. The programme of God was delayed for 10 generations until David came.
3. It brings strifes, contentions and wars ó 2 Samuel 11:2-5; 1 Kings 11: 1-3
4. It brings violence ó 2 Samuel 13:22-29; 2 Samuel 15:1-37
5. It brings unsolvable mistakes ó Ezekiel 44:10-16, 23-24
6. It brings rebellion ó 1 Kings 2
7. It spreads the worship of idols ó 1 Kings 15:25-26
- 8.

How to deal with generational sins

There are two major things that must take place in dealing with generational sins. These are:

- (i) Being born again and (ii) Deliverance

1. Being born again ó John 3:3; Galatians 2: 19-20

The new birth qualifies a person to deal with this problem of generational sin(s) because the one then comes under the benefits of redemption purchased for us by Jesus Christ. These benefits include the following:

- Jesus was made a curse for us ó Galatians 3: 13-15

- He was sold for 30 pieces of silver ó the price of a slave ó Exodus 21:32; Zechariah 11:13
- He was crowned with thorns to deliver us from the curse of God on the ground and also to deliver our minds from evil powers ó Genesis 3:18; Matthew 15:17
- He was beaten, made naked and poor so that we can become rich ó 2 Corinthians 8:9
- By His stripes we are healed ó Isaiah 53:5; 1 Peter 2:24

2. *Deliverance*

This is like a transition from darkness to light. Every minister of deliverance should realize that all creation waits for the manifestation of the Sons of God (Romans 8:19). It is a call for Christians to wake up especially so when the battle with the forces of darkness is getting fiercer in these last days.

Steps involved

- a. Identify the specific problem one is suffering from and the root causes
- b. Confession of sins and repentance. Confession is acknowledging that you are wrong and repentance is turning around from sin to God by breaking every faulty foundations (Psalm 11:3), evil covenants, familiar spirits as well as curses in one's life or family.
- c. Renunciation of the sins, their effects and tokens
 - Renunciation is speaking against the spirits behind the problem. It is known that many occultists make certain pronouncements against people, nations and lands. It is these speakings that must be reversed or broken.
- d. Atonement by the Blood of Jesus Christ. Here one pleads the Blood of Jesus and reconciles one's self to God.
- e. Pray for the infilling of the Holy Spirit (Matthew 12:43-45) and lay a godly foundation (1 Corinthians 3:11)
- f. Dedicate oneself to God ó Matthew 6:33
- g. Prayer for divine healing, restoration and blessing. Here proclamations could be made. It should be an inspired prayer as led by the Holy Spirit.
- h. May be anointed with oil to signify the presence of God ó Isaiah 10:27; 1 John 4:4
- i. Continuous and sustained intercession is necessary until God establishes the person place or thing ó John 8:32,36

After the deliverance

- a. Determine to remain in the Lord and live a holy life.
- b. Be prayerful
- c. Feed on God's Word
- d. Dispose all occultic items, charms idols
- e. Claim your deliverance by faith
- f. Dissociate yourself from some friends who are members of occultic societies and
- g. Resist the devil always and instantly whenever the demons attempt to re-enter you ó James 4:7-10

Conclusion

Generational sins and their effects seem to be the problem for most people in our churches. But thank God, Jesus has provided the cure. For, He has been made a curse for us so that our deliverance from these sins and their effects can be achieved.

The Role of the Holy Spirit

as a Comforter in Pastoral Counselling

Peter Arthur

“May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit.”
(Rom 15:13)



1) God sent the Promised Counsellor

The genuineness of pastoral counselling through the power of the Holy Spirit always has its reverence in the Book of Acts which is the history of how Christianity was founded, organised and solved its problems. The community of Jesus Christ's followers began by faith in the risen Lord and in the power of the Holy Spirit, who enabled them to witness, to love, and to serve. The church did not start or grow by its own power or enthusiasm. The disciples were empowered by God's Holy Spirit who was the promised counsellor and guide sent when Jesus went to heaven. The Book of Acts presents the history of a dynamic, growing community of Christ's followers from Jerusalem to Syria, Africa, Asia, and Europe. Through imprisonment, beatings, plots, and riots, Christians were persecuted by both Jews and Gentiles. Growth during times of oppression showed that Christianity was not the work of humans, but of God through the power of the Holy Spirit. Acts is also a book with lessons and living examples of the work of the Holy Spirit in churches, relationships and organisation. It also tells us about the implications of grace, and the law of love.

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Why do we need the counselling of God's Spirit, today? At the beginning of Acts, Jesus's followers appear confused and fearful. But by the end of the book they are well on their way to transforming the world with the Gospel. What produced this dramatic change? Acts 1:8 provides the answer: "You shall receive power when the Holy Spirit comes upon you." But we should notice:

- a) The power promised was not force or political authority. Jesus was not indicating a reformation of national dominance. Instead, the word "power" can also mean "ability". Jesus promised that once the Holy Spirit would come upon them, His followers would have a new ability.
- b) The ability had more to do with being than doing. His followers would "be witnesses", not just "do witnessing". Evangelism is a process, not just an event. It involves a total lifestyle, not just occasional efforts.
- c) The power came from without, not from within. God has not called us to manufacture our own ways of proclaiming the Gospel or counselling people, but to look for supernatural ability from the Holy Spirit to make us more effective in it. The power or the ability came when the Holy Spirit arrived, not before. Therefore, if we want to do pastoral counselling in the Spirit of God, prayer must be the first choice, not the last change.

2) *How the Spirit of God changes our lives to change our societies*

I want to bring in a joke: Someone went to heaven and an angel took him around. He saw a group of people who quietly stood worshipping. He asked the angel: "Who are these people?" The angel answered: "They are Presbyterians." Then, there was another group singing. When the dead person asked the angel about them, the angel asked that they were Baptists. Again, there was another group of people who swung something that produced a scent. The angel explained that these were Orthodox Christians. Walking through heaven, the man realised one more group who were running and jumping and shouting. When he, again, asked who these people were, the angel answered: "Sssh, not too loud! They are the Pentecostals. They think they are the only ones here!"

When Scripture speaks of people being filled with the Spirit, it is not so much describing measure of how much we have the Spirit as influence but rather how much the Spirit of God has us. We can see this from the use of the word "filled" in quite another connection: Those who listened to Jesus in the synagogue of Nazareth were filled with fury (Luke 6:11). They lost all self-control, anger took over and they behaved like men who were possessed. Their anger dominated their speech and behaviour. To be Spirit-filled is to be Spirit-possessed. Your speech and behaviour take on the characteristics of the Holy Spirit. The Corinthians had received the baptism, but Paul did not think of them to be Spirit-filled. They were neither holy nor spiritual. He thought of them to be worldly because they behaved like people in the world (1. Corinthians 3:1). Jesus said: "We shall know them by their fruit" (Matthew 7:15). The Spirit filled person will produce the fruit of the Holy Spirit. "Love" means caring for and seeking the highest good of another person without motive of personal gain. How can we be full of the Spirit of Christ and lack Christ-like traits? If we have all the gifts but lack the fruit of the Spirit we should remember that our gift can take us to a place where our character can not keep us. Paul wrote: "For we were all baptized by one Spirit into one body" (1st Corinthians 12:13). The baptism by one Spirit refers neither to water baptism nor to baptism in the Holy Spirit. Rather, it refers to the Spirit's baptizing believers into Christ's body, uniting them and making them spiritually one with other believers. In this body of Christ, like the parts of a natural body, every person has a duty (verse 12). Spiritual gifts should be used not in pride or for personal exaltation, but with the sincere desire to help others and with a heart that genuinely cares. Our character (the fruit) and our charisma (the gift) must be accompanied by one another to function well. We all have good remembrances of people with

character, because character is a destiny. The live of King Saul is a bad example for this (1st Samuel 19:19-23), but many other people in the Bible prove its possibility. The following people are also good examples for it:

Johann Gottlieb Christaller (1827- 1895)

Christaller was a German missionary who came to Ghana with the Basel Mission. At this time, Ghana was called *õGold Coastö*. As a very gifted linguist, he became one of the pioneers who started to learn the native languages and had a heart to help the Ghanaians to worship God in their own mother tongues. With the help of two Ghanaian partners called David Asante and Theophilus Opoku, he translated the Bible into Twi, wrote a dictionary and translated and created many church songs in Akan. Up to date, Christaller is being called the *õFather of the Twi Bibleö*. The mission base where he had lived and worked does still exist. It is now called *õAkrofi-Christaller Memorial Centreö* and thanks to the late Dr. Kwame Bediako and his wife, it is a well-known missionary research centre with many students and guests from all over the world.

Johannes Zimmermann (1825- 1876)

Zimmermann also went from Southern Germany to West Africa as a missionary. He was one of the first Europeans who officially married an African wife. He didn't live separately, but built his house in the midst of a Ghanaian village. The people loved him and his wife so much that they even brought their children to their house to be educated by them. Zimmermann translated the Bible into Ga and wrote about 300 worship songs in this language which are being sung up to date in all Presbyterian Churches in Ghana.

Florence Nightingale (1820- 1910)

This woman was called *õthe lady with the lampö*. She grew up in England as a rich and privileged daughter of an aristocratic family. She could have led a very comfortable life without sorrows. But this was not what she wanted. She felt the call of God upon her life to do something to help people in need. So she convinced her parents who had in mind give her into marriage, to allow her to learn to be a nurse. Then she went to help wounded soldiers in the Crimean war. When everybody was sleeping, she looked after her patients who were suffering from pain and often died. She came with her lamp to counsel them and give them hope from her faith in God. Nightingale reformed the hospital sanitation and defined the nursing profession as it is known today.

Dr. James W.C. Pennington (1809- 1870)

Pennington was born a slave in Washington County, Maryland. After escaping to Petersburg (now called York Springs), Pennsylvania, he moved to New York in 1828. A blacksmith by trade, he settled in New Haven, Connecticut, and audited classes at Yale Divinity School from 1834 to 1839. Pennington became the first black man to attend classes at Yale. He was subsequently ordained as a Presbyterian minister and became a teacher, abolitionist, and author. Pennington wrote *The Origin and History of the Coloured People* in 1841, which has been called the first history of African Americans, and an autobiographic slave narrative in 1850, *The Fugitive Blacksmith*. In 1849 the University of Heidelberg awarded him an honorary doctorate of divinity. This came because the Heidelberg theologian Friedrich Wilhelm Carové who was a democratic activist and a leader in the international peace movement was very impressed by Pennington and his message. He saw the potential to not only help his cause but also to further the democratic liberal movement in Germany.

Sojourner Truth (1798- 1883)

Born a slave, Sojourner Truth spread the fires of freedom all the way to the Congress where she talked to Abraham Lincoln. As a woman, she boldly voiced a link between the plight of

slaves and that of American women. Born without hope, she received a call from God to preach a deeply felt message that people best show their love to God by their concern for others. Wherever she appeared, the wise words and electrifying presence of Sojourner Truth brought audiences to their feet. Most people in her audiences were white people, often pastors. Sojourner's challenge to injustice issued by her stinging speeches has secured her a place in American history, a place as a woman of courage and faith.

Frederick Douglass (1817- 1895)

Douglass was an American social reformer, orator, writer and statesman. After escaping from slavery, he became a leader of the abolitionist movement, gaining note for his dazzling oratory and incisive antislavery writing. He stood as a living counter-example to slaveholders' arguments that slaves did not have the intellectual capacity to function as independent American citizens. Many Northerners also found it hard to believe that such a great orator had been a slave. After the Civil War, Douglass remained active in the United States' struggle to reach its potential as a "land of the free". Douglass actively supported women's suffrage. Following the war, he worked on behalf of equal rights for freedmen, and held multiple public offices. Douglass was a firm believer in the equality of all people, whether black, female, Native American, or recent immigrant. He was fond of saying, "I would unite with anybody to do right and with nobody to do wrong."

Harriet Tubman (1822- 1913)

Tubman was an African-American abolitionist, humanitarian, and Union spy during the American Civil War. She was also born into slavery. As a child in Dorchester County, Maryland, Tubman had been beaten by various masters to whom she was hired out. Early in her life, she suffered a head wound when hit by a heavy metal weight. The injury caused disabling seizures, narcoleptic attacks, headaches, and powerful visionary and dream activity, which occurred throughout her entire life. But because of her strong faith in God, Tubman did not think of her own situation much. Rather, she effectively became a help for many people. In 1849, she escaped to Philadelphia, then immediately returned to Maryland to rescue her family. Slowly, one group at a time, she brought relatives out of the state, and eventually guided dozens of other slaves to freedom. Travelling by night, Tubman (or "Moses", as she was called) "never lost a passenger". She made thirteen missions to rescue more than 70 slaves using the network of antislavery activists and safe houses known as the "Underground Railroad". The people who helped her were white Christians who belonged either to the Methodist Church or to the Quakers. These denominations had never accepted slavery. Large rewards were offered for the return of many of the fugitive slaves, but no one then knew that Tubman was the one helping them. When the Southern-dominated Congress passed the Fugitive Slave Law of 1850, requiring law officials in Free states to aid efforts to recapture slaves, Tubman helped guide fugitives farther north into Canada, where slavery was prohibited. When the American Civil War began, Tubman worked for the Union Army, first as a cook and nurse, and then as an armed scout and spy. The first woman to lead an armed expedition in the war, she guided the Combahee River Raid, which liberated more than 700 slaves in South Carolina. After the war, she retired to the family home in Auburn, New York, where she cared for her aging parents. She became active in the women's suffrage movement in New York until illness overtook her. Near the end of her life, she lived in a home for elderly African-Americans which she had helped found years earlier.

All these people faced difficult challenges of their days. But still, they were able to trust in God into His ability to help them to embrace diversities and create equal rights for all.

3) *Understanding pastoral counselling in the Spirit of God*

After the Reformation, Christianity in Europe became Deism. Reason and science were applied to the Gospel and weakened its original message of the authority of God and His Holy Spirit. The reformers had been strong because they believed that they had a strong God on their side and the words of the Bible were powerful for them because they believed in the written word without compromise. Pastoral counselling in the power of the Holy Spirit functions like this. It brings spiritual growth by teaching people to fully believe in God's word. It says that they should learn to depend on God and His word whatever the circumstances of their lives are. We seek to turn anger, depression and discouragement into the joy, hope and peace that God has promised. For example, we help women who have been traumatized on their way to Europe. The so-called "flight helpers" took their money, raped them and brought them to Voodoo priests where they were being told that unless they would pay huge amounts of money to that men, they would be tormented in many ways or even die. Behind such men are often women who are the chiefs of this kind of criminality. When the tormented women arrive in Europe, where they had hoped to find a better life and freedom, they are being made sex slaves to pay their "debts". In case these women can free themselves as much as to come to our counselling, we encourage them to stop the payments. At first, they are always very afraid to do this. But after a time they realize that through the grace and power of God and the help of prayer, they can live in freedom and peace, their inner wounds heal and their lives turn for good. When someone goes to an immigrant church and sees the people singing, dancing and shouting, it often means that these people have been through very hard times and this is why they thank God in this way.

When we counsel people in the power of the Holy Ghost, we locate the strengths and gifts God has provided and teach the people to use them to improve life and relationships. We help people to become fully aware of what God intended for them to be and work toward that reality. We find a balance between reality and expectations so that disappointment and discouragement can be replaced with acceptance and thankfulness. We discover negative and destructive thinking patterns and behaviour and seek to replace them with the positive thoughts and constructive actions which Scripture teaches. We discover the roadblocks and behaviours that limit achievement and success and replace them with actions that open the pathway to the dreams of God. We explore the origin of unwanted controlling behaviours and set a course which allows for overcoming them. We teach understanding of how God's Word relates to our problems, how His plan can help us to solve them. We illuminate how a God given temperament sets the individual apart for specific work and how it can be used to enhance God's plan for an individual's life and for His Kingdom. We also help couples and families in conflicts so that they can see their lives through the eyes of Jesus Christ, both how they are now and how they can be, and then set them on a road of hope and recovery.

4) *Spirit-inspired prayers and praises as resources*

When we do pastoral counselling, we start by drawing from the resources of the rich wisdom and authority of the Hebrew-Christian tradition. These are available through prayer, Scripture reading and practicing the power of praise and worship. The Psalms, generally speaking, were written to express the deep inner emotions of the human heart in relation to God. Many were written as prayers, expressing trust, love, adoration, thanksgiving, praise and a longing for a close fellowship with God. Other psalms express discouragement, deep distress, fear, anxiety, humiliation, and a cry for deliverance, healing or restoration. The New Testament writers did often refer to the psalms. There are 186 quotations from the psalms in the New Testament, far more than from any other Old Testament book.

The African American Christians in their struggle for equality, basic rights and dignity, used Spirit-inspired prayers and songs to God as the Creator, Sustainer and Redeemer to exalt

themselves and to gain strength and hope for their battles. Their pastors must have had it very tough to find words of comfort or counselling for them. The fact is that most slave owners chose to believe that slaves were not actually humans, that they were something between animal and human, and that they simply did not have souls. This kind of thinking helped the slave owners to feel justified in their inhuman treatment of fellow human beings. They would even break up families and sell individuals when the plantation needed cash. Sometimes the lyrics of the spirituals which the slaves sang were codes that gave information about someone who was available to take them North at a certain date and time. Often, the songs talked about the land of Canaan, which was a specific code for Canada, the country that was not only North but absolutely free territory for a slave. Harriet Tubman was known to wear disguises and walk through slave quarters at night singing such songs, both as praise to God and as a message to tell the slaves who wished to escape that the time was at hand. Ironically, even a white Englishman, the former slave-runner John Newton, expressed the double blessings of his conversion to Jesus Christ and his moral decision to turn away from buying and selling human beings when he wrote what is today the most popular hymn "Amazing grace, how sweet the sound".

5) Effectiveness of the counselling

The effectiveness of pastoral counselling starts when we understand man and his environment. The environmental press means the heredity, social interaction and spiritual life of the person or the family. Jesus Christ knew that mankind has needs and wants that serve as motivational forces in directing their behaviour. The heredity and environment have also provided for us certain abilities and resources with which to satisfy these needs and wants. When we have needs and wants for which we don't have the abilities and resources to satisfy them, we have problems. The Wonderful Counsellor demonstrated keen observation and taught His followers and us to be sensitive to the needs of others. A classic example of this occurs in the fourth chapter of the Gospel of John, "the road less travelled". For a Jew in Jesus' days, the main road to Jerusalem went around Samaria (John 4:4). But He intentionally went through Samaria where He taught His disciples a lesson about cross-cultural communication and counselling. Here we see a beautiful blending of the revelation of the Spirit of God and the keen observation of Jesus as a human being, working together to help meet the need of an individual whose life was confused and ruined. We should note that Christ crossed cultural boundaries in this. The fact that He as a Jew would talk to a Samaritan, was condemnable. Not only that, He was a man conversing with a woman of a bad reputation. Jesus understood this woman's need for ethnic identity and security. Therefore, let us be conscious in our ethnics or nationality while keeping in sight our high and noble calling of ministering to the needs of others. Note how Jesus handled every part of the conversation to keep the woman's mind on the subject of salvation and eternal life!

Jesus Christ our Wonderful Counsellor is our perfect example. We do not only make Him Lord over our lives, but also Lord over the work we are doing in His Name. We look to Him as our supervisor who oversees all we hear and say in the counselling. We need to place all we have learned about counselling from our education, training, and experience into the hands of Jesus Christ through prayers. Then, we can trust Him to help us apply the skills as we minister to those who seek our help. As we assume this spiritual posture, Christ enables us to become an effective conduct linking the heart and mind of our counselees with the heart and mind of Christ. When we are successful in this endeavour, the unlimited resources of His wisdom, power, and grace divinely augment our training and experience in the counselling process, bringing it to a new level. In this spiritually enriched environment, the power of God breaks the bondages of the counselees, heals their hurts, and provides the guidance they need in resolving other issues in their lives. We should enter and finish each session by prayer that the Lord will help us to serve this person (or couple) the way He wants. This keeps us aware

of our limitations and reminds us of our dependence on the Lord. Such a prayer also focuses the attention of the counselee on Jesus as his primary source of help. Also, this lessens the tendency for the counselee to form an unhealthy dependency on us and encourages them to build a healthy dependency on Jesus Christ.

6) *Compassion and loving confrontation*

The Gospels clearly indicate that compassion was the dominant characteristic of Christ's counselling ministry. At least 14 times in the New Testament, the writers used different forms of the word "compassion" to describe Christ's interaction with people. What is compassion? It is the ability to put one self, as nearly as possible, in another person's place. Compassionate counsellors are tender towards counsees and responsive to their needs. In their mind, they reverse roles with the counselee. They use the information they have gathered about the counselee to imagine what it would be like to be in their situation. Christ's compassion is obvious in His dealings with the woman at the well in John 4 and the woman caught in adultery in John 8. Jesus did not condemn the multiple marriages of the woman He met at the well nor did He sanction the relationship she had with the man she was living with who had not bothered to marry her. Neither did He approve the adultery of the woman in John 8. Nevertheless, Jesus was sensitive and tender in His approach to these women.

Jesus often condemned the self-righteousness of the Pharisees. They were not among His favourite people. However, when Nicodemus sought Christ's help (John 3), Jesus was compassionate in His dealings with him. Another prominent characteristic of Christ's counselling is what I call "loving confrontation". For example, even though her multiple marriages and her current common-law relationship were delicate issues, Jesus confronted the woman at the well about them by asking her to go call her husband. He also acknowledged the sinful state of the woman taken in adultery by charging her to go and sin no more. Jesus reminded Nicodemus of the difference between natural birth and spiritual birth confronting him with the need to be born again. He always found a way to lovingly approaching people with the truth. He was never rude or insensitive to those who were honest enough to confess their sins and admit their need of His help. With Jesus, they became able to change their lives. Both compassion and loving confrontation are necessary in helping people face the difficult circumstances and painful relationships in their lives.

7) *Bringing in knowledge and wisdom*

In many ways one can say that Jesus was God in revelation. But the Spirit was God in operation. In John 14:26, Jesus said: "But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." The Holy Spirit is a teacher. He will not only bring to our remembrance the teachings of Christ, but also things we need to recall about our counsees. The Holy Spirit will also take the things we have learned from the social sciences and teach us how to translate them into a higher realm of spiritual insight. Specifically, if we have an ear to hear what the Spirit says, He will teach us how to take what we have learned about human development, mental illness, diagnosis, and counselling techniques to a new level. At the same time the Holy Spirit is functioning in the mind of the counsellor, He is also at work in the mind of the counselee. In John 16:8, Jesus says about the Holy Spirit: "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." As I compassionately and lovingly confront the counselee with the circumstances that brought him to me, I rely on the Holy Spirit to create uncomfortable levels of tension within the counselee that will motivate the person to make the redemptive changes Jesus wants him to make to find the healing and deliverance he needs. At the same time, I count on the Holy Spirit to give me the inner strength necessary to tolerate increasingly intense levels of stress created by the counselee's conflicting attempts to simultaneously escape from and deal with his spiritual and emotional

pain. Without the ability to deal with my own levels of anxiety, my need for comfort may lead me to retreat from issues in the person's life that need to be pressed further. At that point, the limits of my comfort level interfere with the level of stress needed for motivating change in the counselee. Allowing the Holy Spirit to help me build my tolerance for rising levels of tension when facing difficult counselling moments will make me more effective in participating in the redemptive changes Christ wants to bring to my counselees.

8) *Learning the lesson of listening*

Dietrich Bonhoeffer's penetrating indictment in his book *Life Together* teaches us the importance of learning the lesson of listening by saying: "Many people are looking for an ear that will listen. They do not find it among Christians, because Christians are talking when they should be listening. He who no longer listens to his brother will soon be no longer be listening to God, either." The beneficial effects of being listened to, have long been recognized. Ptah-hotep, vizier of Egyptian King Izezi of the fifth dynasty (about 2450 B.C.), gave this advice to his son and designated successor: "If you are one to whom petition is made, be calm as you listen to the petitioner's speech. Do not rebuff him before he has swept out his body or before he has said that for which he came. It is not necessary that everything about which he has petitioned should come to pass, but a good hearing is a soothing of the heart." (J.B. Pritchard, *The Ancient Near Eastern Texts* 1950; p.413) As I listen deeply with all my heart on the multiple levels of communication, verbal and nonverbal, I reflect back to the person, in paraphrased form, what I hear particularly to be the feelings of the person. My listening is focusing on what seems to have the most meaning and significance. Summarizing what is being communicated and asking questions for clarifications helps me to understand the person's confused inner world more clearly. And it also lets the person know that I am trying to understand her inner world.

An example of this occurred to me when I was introduced to a family whose daughter had become very sick. She had met a young man with whom she had fallen in love. This young man was a Satan worshipper. He convinced the young woman that they both should commit suicide to enter into a better world. But he only pretended to harm himself- he even did this several times with several young women. What happened was that the girl took a lot of pills, but she didn't die. Instead, she became handicapped and was from that time on totally dependent on her parents. This was the time when I met the family. The parents were so depressed and desperate that they couldn't manage their everyday life anymore and they thought of taking their lives and also the daughter's life. It was really a terrible situation. When I came to visit them, the whole apartment was a totally mess. I asked them to go out for a walk with the daughter and during this time, I cleaned the house up. When they came back, the woman began to cry and revealed to me that they didn't want to live any more. The man also cried, but silently. After a long time of crying, the woman calmed down a bit and I asked her to tell me what had happened. For good two and a half hours, she told me about her daughter and the family from the very beginning and I only listened. When she had finished, I told her that God loves them and He was very much concerned about them and their pains and He suffered with them. The time had passed and it now was late evening. I offered to pray for them and then I wanted to go home. But after the praying, the man asked me to stay so I did. Apart from my short time work, I then stayed with the family for two weeks. I helped them in the house and we prayed and worshipped together. One time, their daughter had an epileptic seizure. We called the ambulance and while we waited for them, we prayed together for strength and courage and for the daughter's healing. After the two weeks, the parents called me whenever the daughter had that kind of attacks. But more importantly, by God's grace I was able to encourage the parents to give their lives to Christ, come to church and find new hope that with God they could overcome their difficulties.

9) *Combining divine and human*

The way that Moses led Israel through the wilderness, often serves as an instructive model for us Christian counsellors when we seek to help people in our today's complex world. On the one hand, Moses invited his father-in-law Hobab to act as a guide (Numbers 10: 29-31). On the other hand, he continued to follow the clouds of the Lord's presence (Chapter 9:15-23; 10:34). So Moses used a combination of human and divine guidance to lead Israel to the Promised Land. The appearance of Hobab as a counsellor is interesting. Earlier, Moses's father-in-law had counselled him to appoint judges to assist him in leading the people (Exodus 18: 17-23). Now Moses appealed strongly to Hobab to "be our eyes" (Numbers 10:31). So in both cases, Moses realized the value of human resources. Many of us immigrant pastors feel inferior in many ways compared to professions, such as psychologists and psychiatrists, who do counselling. But we actually are equipped in several ways that work to our advantage. These are the presence of God, the power of prayer, the power and the strength of the Word and the power of two or more people agreeing on prayer. Furthermore, psychologists today are learning that pastoral counsellors are very important, and the two are working more closely together than ever before. Unfortunately, in certain Christian circles, professional help is viewed in a negative light. But I believe that we should see this kind of counsellors as a gift from God to bring His healing to the needy. This takes nothing away from God's leadership. Rather, it demonstrates that God uses a variety of ways to lead or to bring healing to His people. God sometimes works through supernatural abilities. So as we seek guidance, we need to pay attention to divine revelation in the Bible and in prayers, but we also need to recruit, listen to and follow those whom God has gifted with professions to be our other eye.

An example for this is a woman whose mother got sick with cancer and needed help in her everyday life. The daughter brought her to an old people's home and actually, everything was good. But some way, somehow the daughter couldn't cope with the situation. It bothered her that much that she got depressed. Her husband brought her first to a psychiatrist. When this man found out that the young woman was religious, he suggested that the couple should try to find a pastor for counselling. So they both came to me for I knew the woman for some years, already, when I had helped in the church she attended. This woman loves singing. I listened to her situation and how she felt about it. Then I told her that she was not alone and God's strength would be her strength and would carry her and her mother through it all. Together, we sang some old church songs. After a half hour, we prayed together. After this, I got an e-mail from the woman where she wrote that she was grateful because I had helped her to find her joy, again. I also had asked her husband to bring her back to the doctor to check if she was okay, now. Later, the husband called and confirmed the wife's restoration. They both moved to another part of the city and helped a missionary couple to establish a new church. (The husband had not believed in Christ, before.) The mother is still alive even though the doctors had thought she'd die years ago.

10) *Three fundamental convictions of non-denominational Churches*

a) We non-denominational Christians believe that the original revelation of our Lord Jesus Christ and the apostles as recorded in the Bible is fully inspired by the Holy Spirit. Along with the Old Testament, it is God's infallible truth and the ultimate authority for the church of Jesus Christ, today. All believers throughout history are dependent on the words and teachings of biblical revelation for determining God's standard of truth.

b) It is the task of every generation of believers not only to accept the New Testament as God's inspired word, but also to sincerely seek to reproduce in their personal lives and congregations the same faith, devotion and power demonstrated in and through the faithful

members of the early church. It is the divine inheritance of all God's children to receive the fullness of Christ through the ability of the Holy Spirit.

c) The church will fully experience the original kingdom ability and life in the Holy Spirit only as we seek with all our hearts the righteousness and holiness set forth by God in the New Testament as His standard and will for all believers. Christians of all confessions should allow the Holy Spirit to restore gifts which have been neglected, forgotten or denied for centuries and to correct the false balances of so much theology. Then they can experience the full power of the Holy Spirit. The titles "Pentecostal" or "Charismatic" are useful when it comes to restoring a lost part of the church's total inheritance in Christ, but harmful when we use them to pass judgement on other Christians. I believe that the body of Christ should include all denominations if we want to truly reflect our Lord and Saviour. May the grace of God help us to desire the expression of our oneness with all God's people, regardless of label, and to recognise the special contribution to the Kingdom of Our Lord Jesus Christ Whom we all love so dearly!

"We must study, we must investigate, we must attempt to solve; and the utmost that the world can demand is, not lack of human interest and moral conviction, but rather the heart-quality of fairness and an earnest desire for the truth despite its possible unpleasantness." (W.E.B. DuBois)

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The Experience of being Baptised in the Spirit

Praying for the Inner Healing of Memories

Joan Brüggemeier



I grew up in Great Britain in a Christian home. One set of grandparents were missionaries in China, my other grandfather was a parish minister, who was supported in his work by his wife. My parents were active members of the Church of Scotland, which has a Calvinist reformed tradition. As long as I can remember I have been an active member of a church. At the age of 16 I had a conversion experience. After school I worked as an au pair in Germany for a year, which was when I met my first husband. We got married a year later and I studied Theology in Germany, qualifying and being ordained as a minister in 1982. Three years earlier my marriage had broken down and I was a single mother. I started work as a hospital chaplain, where I worked for 16 years. During that time I was also active in social justice issues, the peace movement and helped set up and run a hospice group.

From early childhood prayer had played an important role in my life and the life of my parents. Around the time of my conversion (1969) my mother became involved in the Church of Scotland healing ministry: praying for healing through the laying on of hands.

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There were also several books on the market making an impact in the Churches, books like: *öThe Cross and the Switchbladeö* by David Wilkerson or *öRun, baby, runö* by Nicky Cruz or *öGodø Smugglerö* by Brother Andrew. Each of these books told and confirmed stories of the God who gets involved in everyday life and answers prayers and works miracles today, not just in biblical times. I lived among Christians who experienced the God who worked miracles in the form of healing of illnesses and who experienced that God answers prayers.

When I came to Germany, I at first found fellowship with Christians of a similar understanding. However, as time passed members of the group moved away and the fellowship broke down. At University I was confronted with the historical critical reading of the Bible, the rational explanations of miracles and met with many students, who were uncertain any more of what they believed, or those who had been so hurt by narrow evangelical congregations that the last thing they wanted to do, was to have prayer meetings. I was struggling at a personal level with language problems, the difficulty of having been a good student and now hardly able to grasp a topic, unsure any more what was acceptable to believe, how to reconcile what I had experienced as a Christian and what I was being taught at university. I seriously considered giving it all up and just becoming a housewife and a mother. In 1975/6 I took a three month Clinical Pastoral Education course as a step to see if I enjoyed pastoral work or whether I should change subjects at university. I loved the work in the hospital and decided to continue my studies. I completed my degree, became ordained, started work in the hospital and started doing more training in developing my counseling skills, for example courses in Gestalt Therapy. I was no longer sure how to talk about faith, and possibly because of that focused in my work on practical Christianity. I remarried in 1985 and by 1989 I was also a mother of three children. My personal prayer life fell into neglect.

All this time however, I had a longing inside me to experience more of God. I longed for a fellowship with Christians who prayed together, who expected God to answer prayers. I had read of people whose lives had been transformed by the power of God and I was meeting people on almost a daily basis at the hospital who needed that sort of help, but I wasn't experiencing it and I had no idea how I could help them to experience it either. In the early nineties via the Catholics in the Hospice Group I worked with, I came into contact with Christian Meditation and that helped me to restart my prayer life. For almost 10 years I meditated daily to the words of the Taizé hymn: *Veni, Sanctus Spiritus (Come Holy Spirit)* and the Psalm words: *öShow me your ways, Oh Lord, teach me your paths; guide me in your truth and teach me, for you are God, my Saviour, and my hope is in you all day long.ö* (Ps. 25:4-5).

In 1998 we moved as a family to South Germany and I was forced to give up work as Pastor because of the German Church system. I had moved from one state church into the territory of another and although there were jobs free I was not eligible to apply. That caused me serious heartache, illness (a slipped disc) and bitterness. By 2003 I was seriously considering handing in my ordination and leaving the Church. (That was something I would do in 2009, but no longer out of any negative feelings but as the result of my decision to be baptized by full immersion.)

Then we got the opportunity to spend 4 months in York, England. It was the first time in 30 years that I had been in Great Britain for longer than 3 weeks. During the 30 years in Germany I had hardly had any contact to English speaking people. In those 4 months I spent time visiting different churches, seeing how they were coping with the secularization and praying weekly with pastors from every denomination in York. It was a joy to be among colleagues who believed in the power of prayer, to see and to hear, what God was doing. I also heard all about movements which had completely passed me by in Germany: charismatic movements with power ministry in the eighties, the Alpha courses etc. That time in York not only started a healthy movement of integrating my British and my German self it also healed

a longing in my soul for God. I also came into contact with prayer ministry and a Christian counselor helped me to forgive the church authorities, freeing me up for new things. It was in York that I first had contact with charismatic Christians, heard people speaking in tongues and experienced the healing power of God personally: at a healing service in an Anglican Church my back and cysts that I had were healed.

At the end of January 2004 I was at home alone. I had just read in Nicky Gumble's book on the Alpha Course that if you want to be baptized in the Holy Spirit, you should ask God to remove any thing within you which might be preventing the Holy Spirit from coming and then ask Him to fill you with His Spirit. I did just that. AND THE HOLY SPIRIT CAME. It was the most amazing experience of my life. It was rather like a conversion experience, but more intense and lasting much longer. It was like being immersed in love. Waves of love were just sweeping over me and filling me from head to toe over and over again. Then I started to sing in tongues. I started to sing to the melody of "Holy, Holy, Holy is the Lord, Holy is the Lord God Almighty, who was and is and is to come. Holy is the Lord" A Hymn that the Anglicans in Freiburg, where I live, sing before communion. But the words were not my words. It was a language I did not understand. I sang for hours and did not really want to stop. I was filled with such joy and peace. It was wonderful.

At first I did not know what to do with the gift of tongues I had been given. But someone told me to practice and use it, just like you practice and use an ordinary language you are learning. So I did. I could start and stop any time I liked and I found I enjoyed singing or speaking in tongues whenever I wanted to. So I would sing that first song over and over again. I came to realize as I listened to what I was singing that it was like a language. It was not just strange sounds. When I sing that song, I sing the same words. As time has passed new words have increased my vocabulary and new songs have been added. Two years ago I was also blessed with the translation of some of the songs. Before I often had a sense of what I was singing or praying about, when I spoke or sang in tongues. But now I know what several of the songs mean that I sing.

When I am singing the Holy, Holy melody in tongues for example I am singing:

Glory to you, glory to you,	You alone are God.
O Great King of Hosts.	You alone are God.
Glory to you, glory to you,	Let every knee bow
O Great King of Hosts.	and every tongue confess:
Wondrous is your name.	Jesus is Lord.
You who are the same,	There is no other.
Yesterday, today and forever.	There is no other.
Praise be unto thy name.	Glory be to Him, the King of Hosts.
May your praise always be upon my lips,	Glory be to Him, the Great and Mighty.
May your praise always be upon my lips.	Glory be to Him, the Servant King,
For you are marvelous.	Who was and is and is to come.
Mighty and wondrous to save.	Glory be unto Him.
There is power in your name.	Wondrous, Mighty, Prince of peace.
	Marvelous is His name
	Jesus!

Being baptised in the Holy Spirit has changed my life and made my theology come alive in many different ways. I have experienced what Jesus promises: that the Holy Spirit will teach us. When I prepare a Bible study or sermon I find the Bible text speaks to me in unexpected ways. Passages suddenly make more sense or I see connections between different parts of the Bible that I never saw before. For example the Theology of the Cross suddenly made sense to me in a depth it had not done before. Up until a few years ago I had always seen sin as something that we, that I do. I had become aware of the power and meaning of forgiveness

after I had gone through my divorce and had to come to terms with my own failings and shortcomings. That had taught me the meaning of Grace. Then I had experienced how liberating forgiving others can be, when I had given up my bitterness at the hardness of the institutional Church, which prevented me from doing a job I loved. But I now came to see that the Theology of the Cross has another dimension to it: Sin is also something that is done to us. When someone is abused, sin is committed against them; when someone is neglected or their love betrayed, sin is committed against them. Jesus died on the cross to set us free from the power of sin in our lives. He died to break the power of what has wronged us determining who we become.

New experiences surprised me: I have had dreams which have communicated situations to me: Warned me for example that a friend would need my help; whilst praying I sometimes see pictures which illustrate a point Jesus wants to communicate to me. My prayer life has intensified and the sense of God's presence in my life has become much more intense. Sometimes I get a sense of a message that Jesus wants to communicate to someone I know or I receive a message I need to know. I have experienced that prophesy still takes place today. Basically I am experiencing more and more that, which Jesus promised and the disciples and the early Church experienced, can still be experienced today. Jesus has allowed me to see what I longed to see for so many years: that He has the power to take someone off drugs from this minute to the next. I have seen people be healed from physical illnesses and from traumatic experiences.

Being baptized in the Holy Spirit is the beginning of a journey. The aim is a deepening of our understanding of what it means to be a disciple of Jesus. Another way of describing it is to say its purpose is to make us beautiful on the inside, to help us to let go of those parts of us which are preventing the fruits of the Spirit (Gal.5 v 22-23) from growing within us. Often what is holding us back are old hurts and fears. I have experienced the Holy Spirit as a counselor, who has not only communicated God's deep love and understanding for me but who has also lovingly confronted me with behavior which needs changing and brought the hurts behind that behavior to my attention so that they might be healed. My own experience with this inner healing has changed the way I do counseling.

Praying for Inner Healing

I was introduced to this way of praying, when I was in the need for prayer myself. My elder daughter had difficulty all through school and also when she started to work. She hated being confined behind a desk. I often felt guilty about her because of all she had suffered at the time and as a result of my divorce. Around 2005 it struck me that her problem behind a desk was maybe connected to an early childhood experience: For reasons which are too complicated to explain now she had, as a two year old, spent hours every day for weeks on end, sitting on my knee during my classes. She had had to be quiet, knowing that if she disturbed us, she would have to go to the children's group. Fear of my disappearing made that an impossible option for her at the time. I was struggling with the sense of guilt this thought gave me. My Pastor at the time, an Anglican, suggested we ask Jesus to heal that memory and to free me from my sense of guilt. I was rather skeptical but felt it was worth a try.

I sat down and the Pastor stood and placed his hands on me. He asked me to remember a situation from that time. I could visualize the classroom, the teacher at the blackboard, my daughter on my knee and my friends sitting next to me or around the class. Then the Pastor asked Jesus to enter that memory and to heal it. We waited. As far as I could tell nothing happened. We waited, and I thought: "Oh well, it's a nice idea, but it probably doesn't work for everyone." He asked me if I could see Jesus. I said: "No." We waited and then he said: "Can you see your daughter, what is she doing?" And at that moment I just knew: she is sitting on Jesus's lap. I could see my lap was empty. I could not see Jesus or my daughter, but I

had a really strong sense that Jesus was sitting next to me, holding and taking care of her. Two things happened through that prayer: I lost my sense of guilt. When I look back at that time of my life, I see it as the time Jesus was caring for me and my daughter. It puts that period of my life in a completely new light. My daughter, who knew nothing about this prayer session, started a temporary new job behind a desk, a week later. It was summer, a time she usually found particularly difficult. She loved that job from start to finish and never once complained about having to be inside behind a desk! She hasn't complained about having to do so ever since.

I have subsequently often prayed in similar ways with people and seen some remarkable healing processes. I have lost my sense of being overwhelmed by some of the things people have told me in counseling, because even although I might not know how to help them Jesus always does. There is nothing too hard for Him to deal with.

When the people come to me for Prayer therapy they know from the beginning that Jesus, not me, is the therapist. I explain when I talk to them for the first time, that we are going to bring their problem to Jesus in prayer and to ask Him to provide the healing they need.

First the person will tell me their story and I will ask questions to ensure I have understood their situation correctly. This does not differ very much from a traditional counseling session. The person needs to feel understood and taken seriously. They need to get a sense of who I am, and that they can relate to me and feel safe.

I then explain that we will ask the Holy Spirit to reveal to us either the root cause of a problem; or when the situation is very complex what he wants to heal on that day. I explain that we will have a time of silence and that I might sing in tongues. I find that when I sing in tongues it facilitates the healing process in the person and helps me to tune in to what The Holy Spirit wants me to know. I always ask if the person is open to that. (I would like to stress that the speaking or singing in tongues is not necessarily an essential part of this process. The Pastor who prayed with me does not speak in tongues. But it seems to be a gift I have been given to use in this way.)

I also ask the persons if it will be OK for me to lay hands on them. I don't always place my hands on someone, but very often do so. I ask first, so that the person feels safe and is not taken by surprise. I also say that at any time they are uncomfortable or unhappy with anything they experience we can stop and that they can always ask if they do not understand something they are experiencing.

Examples of the healing of memories:

A woman, mid-forties, came to me with marriage difficulties. She told me her situation and we prayed that Jesus would show us the root cause of the problem. When we went into silence I got a cold back and she saw only darkness. We compared experiences and I asked her if she knew what they might mean. She then told me that as a child she had been abused by her father. Whenever she heard him coming, she would withdraw to a dark cellar and hide there, her back leaning against a cold wall. I asked her to revisit that dark cellar and to see herself sitting there. When she had a picture of the situation I asked Jesus to enter that memory and to heal it. She was given a vision of Jesus entering that cellar, taking her, as a child, by the hand and lovingly leading her out into the sunlight.

That experience did not change her marriage overnight, but it has been a major step in the healing process. We did not enter in to a regular pray counseling rhythm. I have found that that often is not necessary. Periodically, often months apart, she comes for more prayer, when something new comes up that she is finding difficulty in dealing with.

A young man, in his late thirties, couldn't hold a job down. He was like an eternal student. He was beginning to despair about why that was. I suggested we pray about it. I had met him very shortly before and knew next to nothing about him. We prayed that God would reveal the root cause of his problem to us. When we went into silence a chapter and verse of a book in the Bible came into my mind: Proverbs 13 v 1. When I looked it up this is what it said: "A wise son heeds his father's instruction, but a mocker does not listen to rebuke." He, himself, got a memory of swimming in the sea with his father. I asked him what he thought of the Bible verse: He said it was last thing he would do, to listen to his father. Out came a story of a broken relationship to his father. I asked about the memory of the holiday at the seaside and what that had to do with the relationship to his father. He then remembered that that had been the last happy family holiday he had ever had. A year later his family had been on holiday in Spain. His father had stopped the car and allowed his four children to get out to buy chestnuts on the other side of the road. This young man was put in charge of his siblings. He was ten, the others were eight, six and four years old. Before he was ready his eight year old brother dashed across the road and was killed by an oncoming lorry. No wonder he was afraid of responsibility!

As we talked about the tragedy and the effects it had on the family it became obvious that they had suffered, as many traumatized families do, with the inability to process their grief or to deal with their sense of guilt. Relationships had become fraught and difficult. We prayed for Jesus to enter the memory and to heal it. The young man could see how Jesus had ministered to him and his two other siblings through a Spanish lady, who had taken them in whilst his parents followed the brother to the hospital.

I saw the young man a year later. He had had to move back home to live with his parents. He was happy and getting on with both of them. For the first time he could remember he had heard his father say to him: "I am proud of you!" As far as I know he is now working abroad.

These two people were Christians with prayer experience. What about those with less church experience? Here a willingness to allow Jesus to come into their lives and bring His healing is the only prerequisite, but an important one. So I always ask if they can agree to that before we begin. I have found that my new understanding of the theology of the cross helps. When the person tells me their story I often explain to them that they have been sinned against and that Jesus died to break the power of that sin in their lives and that He died to bear the burden they have been carrying through life as a result. I had a huge cross made: 2 meters by 1 meter and I sometimes invite someone to bring Jesus their pain and burden, by actually nailing it to the cross. I provide nails and a hammer and they can nail and hammer for as long as they need to. That is often very therapeutic. Or I ask them to picture Jesus on a cross and to bring their pain to the cross and give it to Jesus. One person came to me with problems in her family. There was a very long history of broken relationships. I asked her to picture Jesus on the cross. She visualized Jesus carrying His cross up a long hill, struggling under the weight. Her immediate reaction was: "I can't add my burden to that. It is far too much for him to bear." That was a typical attitude she had: she does not feel free to burden others and fears being a burden. I suggested that we ask Jesus what He thought about her fears. She agreed and we went into another phase of listening. Whilst I was singing she visualized Jesus carrying His cross and how He turned to her and encouraged her to entrust her burdens to Him. He told her He could easily bear the weight of them. I then asked her to give Him her burdens. She did so. I then asked Jesus to reveal to her how He felt carrying her burden and she received a picture of an upright cross radiating in light. This experience not only brought her a sense of liberation but offered her a place to bring her burdens in the future and has been the start of a relationship with Jesus which has been developing slowly ever since. The conflicts in the wider family have not necessarily decreased, but her ability to cope with them has improved.

When the Holy Spirit is the therapist, He is in charge. This can mean that I am sometimes given messages which are difficult to relate and I have to learn to trust Him. I was praying once with a cancer patient. Whilst we were praying together a Bible verse came to me, just the book and the verse, not the content. If I remember correctly it was Proverbs 20 v 20: "If a man curses his father or mother, his lamp will be snuffed out in pitch darkness." I was completely shocked, because I read it to mean her death sentence, and said nothing. I prayed about the verse at home. When I met up with the person a week later, I found the courage to tell her what I had read and to ask her if she could understand why that verse had come up. It turned out that she had a very difficult relationship with her mother, so difficult that she could hardly bear to talk to her on the phone, far less to visit her. I let her get her pain about the relationship off her chest and then we asked for the healing of the root memory. It was a situation where she had been hurt, badly burnt as a child and her mother had not protected her. A pattern was revealed, which was to repeat itself throughout her growing up. A sense of betrayal that her mother could not protect her, when she needed her, was at the root of the problem. We prayed for healing, not just for the memory but also for the thyroid cancer. Years later she is still free from cancer and her relationship to her mother is good. They talk regularly on the phone together.

Experiences like that are also teaching me to trust more in the God who loves us, who does not bring our shortcomings, or inability to love each other, to our attention, in order to condemn and threaten us, but in order to love and heal us from the deep hurts within us.

Pastoral Counseling as a (Psychological and) Spiritual Discipline

Daniel S. Schipani

“The Spirit of truth í will guide you into
all the truthí ö (John 14. 10:19)



The focus of the 2011 Seminar of the Society for Intercultural Pastoral Care & Counseling called for a much needed reflection on pastoral and spiritual care for our postmodern times. Such reflection must include responding to the challenge and opportunity of the “recovery” of spirituality in health care¹ and, especially, in psychotherapy and counseling in North America (e.g. American Psychological Association [APA]), where the following new guidelines are being proposed:

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¹ See, for example, Harold G. Koenig, *Spirituality in Patient& Care*, 2nd. ed. (Philadelphia & London: Templeton Press, 2007); Christina M. Puchalski & Betty Ferrell, *Making Health Care Whole: Integrating Spirituality into Patient Care* (West Conshohocken: Templeton Press, 2010); and Elizabeth Johnston Taylor, *What Do I Say?: Talking with Patients about Spirituality* (Philadelphia & London: Templeton Press, 2008).

- Emphasis on spirituality assessment²
- Engagement of client's spirituality (e.g. beliefs, sources of meaning and hope, etc.) during therapy³
- Integration of spirituality into the therapeutic process,⁴ including issues and practices (e.g. meditation, prayer, sacred readings)⁵

Even though we appreciate these developments in the field, we also realize that much is still lacking in the literature and, very likely, in the actual field of practice:

- An explicit philosophical foundation⁶
- An anthropological model that does not merely reduce "spiritual" to "psychological"
- A reflective account of the therapist's personal and practical experience of the Spirit, and theological reflection on the very reality and involvement of the Spirit in caregiving

A Constructive Proposal: Seven Normative Theses

The following proposal is a response to the challenge and opportunity alluded to in the introduction. It consists of two sets of normative theses: the first three concern necessary foundational understandings related to views of reality and human experience, the human self, and Holy Spirit; the other four define essential features of a clinical model. I assume that pastoral counseling is in all cases (not just when spiritual or religious issues are addressed) a spiritual as well as psychological discipline.⁷

Philosophical foundations

Thesis 1: *Pastoral counseling must be conceptualized according to a four-dimensional view of life, reality and knowing.*

Secular approaches to counseling and psychotherapy assume a two-dimensional view involving the self (or selves, in the case of couples, family, or group therapy) and the lived world. Pastoral counseling that is intentionally and consistently offered and reflected upon as a psychological and spiritual discipline calls for a four-dimensional view, as proposed by James E. Loder: "being human entails environment, selfhood, the possibility of nonbeing, and the possibility of new being. All four dimensions are essential, and none of them can be ignored without decisive loss to our understanding of what is essentially human."⁸

² P. Scott Richards & Allen E. Bergin, *A Spiritual Strategy for Counseling and Psychotherapy*, 2nd edition (Washington, D.C.: American Psychological Association, 2005), pp. 219-249. This text, originally published in 1997, is the first on an expanding list of significant contributions related to counseling/psychotherapy and spirituality and published under the sponsorship of the APA. All the texts identified in the following footnotes include chapters on assessment of client's spirituality and religion.

³ William R. Miller, ed., *Integrating Spirituality into Treatment: Resources for Practitioners* (Washington, D.C.: American Psychological Association, 1999).

⁴ Jamie D. Aten & Mark M. Leach, eds., *Spirituality and the Therapeutic Process: A Comprehensive Resource from Intake to Termination* (Washington, D.C.: American Psychological Association, 2009).

⁵ Thomas G. Plante, *Spiritual Practice in Psychotherapy: Thirteen Tools for Enhancing Psychological Health* (Washington: D.C.: American Psychological Association, 2009).

⁶ Richards and Bergin's text is the only book so far that seriously discusses philosophical foundations. See especially, "Theological and Philosophical Assumptions of Theistic Psychotherapy," "Theoretical and Empirical Foundations of Theistic Psychotherapy," and "A Theistic View of Psychotherapy," *A Spiritual Strategy for Counseling and Psychotherapy*, pp. 71-182. However, these authors do not discuss either Holy Spirit or human spirit in the ways proposed in this presentation.

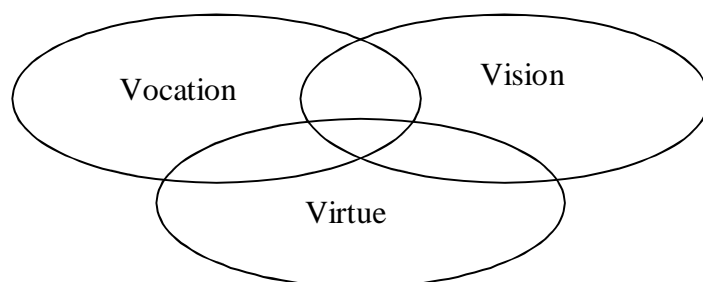
⁷ Although counseling is the focus, the seven-thesis proposal also applies broadly to pastoral and spiritual care (e.g. in health care and other centers). I will not discuss in this essay the psychological nature of pastoral counseling.

⁸ James E. Loder, *The Transforming Moment*, 2nd ed. (Colorado Springs: Helmers & Howard, 1989), 69. Illustrations of how to apply this normative thesis in actual counseling practice and reflection, can be found in Daniel S. Schipani, *The Way of Wisdom in Pastoral Counseling* (Elkhart: Institute of Mennonite Studies, 2003), 11-36.

The Holy -- Spirit of life the self ----- within the context of -----	New Being (love, joy, peace, meaning, hope, freedom, new life) ----- the lived world
The Void . Spirit of Death	Non-being (emptiness, loneliness, meaninglessness, hopelessness, guilt, bondage, death)

Thesis 2: The explicit anthropology undergirding pastoral counseling presupposes a model of the self in which the human spirit is visualized both structurally and functionally.

It is necessary to work with an understanding of the *human spirit* that is not collapsed into either psychological views of *ōpsycheō* or theologically narrow conceptualizations about *ōspiritualō*. Ironically enough, in spite of so much discussion about replacing *ōpastoralō* with *ōspiritualō*, a systematic reflection on the human spirit is nonexistent in spiritual care literature! I have proposed that one way to conceptualize *human spirit* inclusively (that is, with language not primarily reflective of a given religious tradition or theological orientation) is to view it functionally as interrelated dimensions within a web or system. I have named the main spirit dimensions, *vision*, *virtue*, and *vocation*.



ōVisionō connotes ways of seeing and knowing reality, both self and world. Thus, growth in vision entails the practice and development of dispositions and behaviors such as heightened awareness, attentiveness, admiration and contemplation, critical thinking, creative imagination, and discernment. *ōVirtueō* connotes ways of being and loving. So, growth in virtue may be viewed as a process of formation and transformation shaping one's inmost affections and passions, dispositions and attitudes (i.e. *ōhabits of the heartō*). Finally, in this model of the human spirit, *ōvocationō* connotes a sense of life purpose and orientation. It is about investing one's energies, time and talents in ways potentially creative, life-giving and community building.⁹

Thesis 3: The explicit theology (pneumatology) undergirding pastoral counseling assumes a relationship between (Holy) Spirit and human spirit.

That necessary theology of the Spirit¹⁰ is grounded in biblical (primarily but not exclusively New Testament) material, and includes a number of normative convictions:

- (1) the Spirit freely dwells in the worldō God-with and for-us--and is acknowledged and received by the church as a *pneumatic* community¹¹ of worship, discipleship and service (Book of Acts).

⁹ This model can be understood in light of Trinitarian anthropological conceptions of the human self developed through the history of Christian thought from, say, Augustine (*Treatise on the Holy Trinity*) to Catherine Mowry La Cugna (*God for Us: The Trinity and Christian Life* [San Francisco: Harper, 1991]).

¹⁰ For a Pentecostal resource on this topic, see Marvin G. Gilbert & Raymond T. Brock, eds., *The Holy Spirit & Counseling*, Vol. I, Theology & Theory (Peabody: Hendrickson Publishers, 1985).

(2) The Spirit can be experienced as *ödwellingö* in humans as well as *öwalking* alongside them for comfort and guidance (Gospel of John).

(3) The Spirit connects and communicates with the human spirit and cares for and intercedes in behalf of those in need (Romans).

(4) The Spirit supplies gifts for the purpose of mediating Grace and Wisdom in the world and for the formation and transformation of pneumatic communities (Romans, I Corinthians, Ephesians).

(5) Human life according to the Spirit is recognizable by the presence of *öspirit fruitö* (Galatians, I Corinthians¹²).

Key features of the clinical model

Practicing pastoral counseling as a psychological and spiritual discipline calls for the following four normative, practical guidelines:

Thesis 4: The setting and process of pastoral counseling must be determined by the ultimate aim of fostering spiritual nurture, formation and transformation.

The practice of spiritual care always includes the possibility to visualize how the relationship caregiver-care receiver might contribute to the latter's ongoing process of human emergence (i.e. personal growth understood as ongoing humanization, or becoming more fully human), viewed in terms of both care giver and care receiver. It follows that desired outcomes of a counseling process will not only include objectives such as neutralizing anxiety and mobilizing personal resources but also supporting and resourcing the larger process of formation and transformation of the care receiver's *person as embodied self* whether they contemplate recovery, face sickness and an uncertain diagnosis or treatment, or even death. In other words, pastoral counseling is not primarily concerned with *ömental healthö* however defined even though *ömentalö* or *öemotionalö* health is always affected by the caregiving process. More specifically, counselors must be able to identify spiritual formation goals in any given care situation. And those goals can be articulated in terms of the proposed categories of *vision, virtue, and vocation*.¹³

Thesis 5: The practice of pastoral counseling must include a contemplative dimension that fosters the unfolding of a (re-)creative process sustained and oriented by the Spirit and in partnership with the Spirit.

Pastoral counseling is that setting and process within the larger field of pastoral care, in which the caregiver must always function as a spiritual (and moral) guide.¹⁴ In fact, all the practices employed in spiritual direction as a distinct ministry form (e.g. focus on relationship with God, use of rituals and blessings, etc.) are potentially fitting and often necessary in counseling as a spiritual discipline.¹⁵ The pastoral counselor's overall stance must be that of a prayerful

¹¹ For a classic essay on the experiential and practical realities of the church as a pneumatic community, see Dietrich Bonhoeffer, *Life Together* (New York: Knopf, 1954) [*Gemeinsames Leben* (Munich: C Kaiser Verlag, 1939)].

¹² I Corinthians 2 and 3 present the clearest evidence that Paul made a distinction between *psyche* (*ösoulö*) and *pneuma* (spirit), as argued in the second thesis, above.

¹³ For an illustration in a case study, see Daniel S. Schipani, *öA Wisdom Model of Pastoral Counselingö*, in Kathleen J. Greider, Deborah van Deusen Hunsinger, & Felicity Brock Kelcourse, eds., *Healing Wisdom: Depth Psychology and the Ministry* (Grand Rapids: Eerdmans, 2010), 94-108.

¹⁴ The case for pastoral counseling as a ministry of psychological and spiritual guidance is made in Schipani, *The Way of Wisdom in Pastoral Counseling*.

¹⁵ Counseling, however, is expected to be a brief process with a limited number of sessions, whereas spiritual direction sessions usually happen once a month, and the relationship director-directee may continue for years.

ōreaderö (*lectio divina*-style) of the counselee's story as a sacred ötextö. ¹⁶ Such a stance is an essential dimension of the actual partnership with the Spirit in the counseling process because it opens the way for prayerful discernment of both the care receiver's actual needs, resources and way forward (ōnew beingö), and the Spirit's work in and through their lives as well as in the counseling relationship as such. ¹⁷ Further, when counseling is viewed and practiced as a re-creative process sustained and guided by the Spirit, the fundamental analogy and complementariness among different forms of ministry--teaching, preaching, mentoring, spiritual direction, and others--become more apparent.

Thesis 6: Pastoral counselors must practice discernment as the fundamental approach and keep in mind that the overarching goal is to sponsor human emergence in the light of Jesus Christ and God's reign.

Each counseling situation calls for specific objectives and requires the application of pertinent strategies to reach those objectives. At the same time, viewed as a psychological and spiritual discipline, all counseling situations have much in common, especially in terms of main purpose and fundamental process. Indeed, in all cases the main purpose is to help care receivers to grow in wisdom, that is, to know how to live more hopeful and wholesome lives by awakening nurturing, and empowering their spiritual intelligence. ¹⁸ Further the three-way collaborative work of counseling involving Spirit, counselee, and counselor, must always privilege the fundamental approach and pivotal practice of discernment (including discerning and ötesting the spiritsö!) as an essential part of the counseling process. As a multi-way hermeneutical dynamic, discernment has to do not only with the questions of öhowö (method, techniques) and öwhatö (issues and themes), but also with that of öwhat forö (desired outcome or goal); counselees must learn to practice discernment as a way to grow in wisdom, that is, to see reality better, to make the best possible choices in the midst of life's circumstances, and live well in community.

Thesis 7: Pastoral counselors must seek to grow in wisdom by strengthening core competencies of being (personal-spiritual formation), knowing (academic-scientific formation), and doing (ministerial-professional formation).

It is necessary to articulate guidelines that call for *good, true* and *right* qualities that define wise or competent spiritual care. By using the Greek prefix öorthoö, we might say that competencies must be identified in terms of the following: (a) *orthopathy* or *orthocardia* (ōgood heartö: attitudes towards self and others, character strengths, etc., that makes it possible to be genuinely present to care receivers and others; (b) *orthodoxy* (trustworthy beliefs and knowledge duly contextualized that fosters understanding); and (3) *orthopraxis* (right action for effective strategy, performance, and assessment of spiritual caregiving as the art of companionship). Thus, my colleague Leah Dawn Bueckert and I have proposed the categories of *being, knowing,* and *doing* for working with, reflecting on, and training others to develop core competencies in spiritual care. ¹⁹ Our model is a picture of excellence or *professional wisdom* that involves not only what we know but also what we are and what we do. Professional wisdom for quality spiritual care may thus be viewed as the integration of

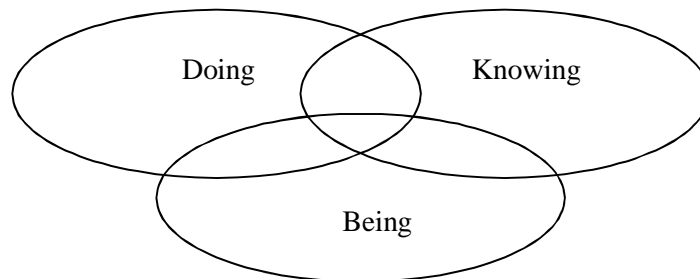
¹⁶ For a compelling vision of contemplation in counseling, see Rolf R. Nolasco Jr., *The Contemplative Counselor: A Way of Life* (Minneapolis: Fortress Press, 2011).

¹⁷ Partnership with the Holy Spirit in counseling is also forcefully postulated by Pentecostal authors such as John Kie Vining; see his *Spirit-Centered Counseling* (East Rockaway: Cummings & Hathaway, 1995); see also John Kie Vining, ed. *Pentecostal Caregivers' Anointed to Heal* (East Rockaway: Cummings & Hathaway, 1995).

¹⁸ Understood as wisdom in the light of God, spiritual (including moral) intelligence transforms emotional and other forms of intelligence, whenever the latter have merely promoted adaptive or conforming aims and means of conventional and pragmatic wisdom in any given social and cultural milieu.

¹⁹ See Daniel S. Schipani & Leah Dawn Bueckert, *Interfaith Spiritual Care: Understandings and Practices* (Kitchener: Pandora Press, 2009), 315-319.

these three interconnected domains— *knowing*, *being* and *doing*, as represented below.²⁰ And this is the case concerning both the ÷clinicalö (i.e. attitudes, knowledge and skills that define expertise) as well as ÷ministerialö (i.e. vocational identity, adequate philosophy of care and consistent practice) dimensions connoted in *professional*. A portrait can be drawn by focusing on a number of *core* competencies²¹ within each of those domains. The resulting profile of wise spiritual care consists of three sets of core competencies.



Pastoral Counseling as (Psychological and) Spiritual Discipline

THEORY: KEY UNDERSTANDINGS	EMBODIMENT: CORE COMPETENCIES	ORIENTATION: SPIRITUAL GOALS
<p>Theologically grounded view of the good life and life according to the Spirit in particular</p> <p>Vision of the good, life-giving and sustaining community</p> <p>Integrated views of healthy family, human relationships, self and personality</p> <p>Systematic understanding of formation and transformation processes in light of the above</p>	<p>BEING (presence)</p> <p>Sense of identity and vocation, and of professional and spiritual authority</p> <p>Spiritual intelligence that integrates emotional and social intelligence with moral character</p> <p>Mature spirituality and faith that welcome mystery and paradox</p> <p>Sense of emotional and spiritual wellbeing and integrity, ongoing experience of communion with the Spirit</p> <p>Key spiritual gift: LOVE</p>	<p>VIRTUE</p> <p>(to grow in Christ-like ways of being and loving)</p> <p>Reshaping inmost affections and passions, dispositions and attitudes—habits of the heart+</p> <p>Discovering new, life giving ways of being with, loving and relating to others</p> <p>New ways of being friend, spouse or parent, family, community</p> <p><i>Formation, transformation of the heart+</i></p>

²⁰ There is an obvious analogy between this model and the model of spirit presented above. A sort of correlation is actually suggested between core competencies that vocationally define wise spiritual caregiving in terms of ÷beingö, ÷knowingö, and ÷doingö, and the dimensions of ÷virtueö, ÷visionö, and ÷vocationö respectively on the level of self as spirit.

²¹ Competencies are those dispositions and capacities necessary to care well. Therefore, core competencies correlate with professional *standards* normally articulated by organizations such as the Association for Clinical Pastoral Education and the Canadian Association for Spiritual Care, among others, or by governmental or ecclesiastical institutions. The standards embody key values and vocational commitments; they also identify certain legally binding professional and ethical requirements for effective care giving. In sum, competencies are those personal and professional qualities or assets with which care givers meet the standards of practice in a wide variety of care giving settings.

<p>Overarching worldview that is philosophically sustainable and theologically appropriate</p> <p>Four-dimensional view of reality, human life, and knowing</p> <p>Psychological and theological anthropology</p> <p>Epistemologically sound and methodologically useful theory of counseling that integrates theological, psychological, and spiritual perspectives</p>	<p>KNOWING (<i>understanding</i>)</p> <p>Operational view of holistic health, human wholeness</p> <p>Knowledge of diverse spiritualities and theological and denominational traditions,</p> <p>Understanding the dynamics of inter-religious/faith care giving</p> <p>Theoretical integration of perspectives and methodologies</p> <p>Key spiritual gift: FAITH</p>	<p>VISION</p> <p>(to grow in ways of seeing reality with %divine eyes+)</p> <p>Learning to wonder, attend, admire, contemplate</p> <p>Developing critical thought and creative imagination</p> <p>Growth in spiritual discernment</p> <p><i>Formation, transformation of the %mind+</i></p>
<p>Contextualized knowledge of social-cultural and political, economic realities</p> <p>Theology of human destiny and vocation</p> <p>Theory of pastoral counseling as a professional discipline</p>	<p>DOING (<i>companioning</i>)</p> <p>Spiritual assessment and engaging care receiversq spirituality, including %multilingual competency+</p> <p>Active partnering with Spirit (prayer, blessings, rituals)</p> <p>Opportune counseling responses</p> <p>Self-care, reflection and accountability</p> <p>Key spiritual gift: HOPE</p>	<p>VOCATION</p> <p>(to grow in ways of investing self, talent, time, energy, in tune with the life of Spirit in the world)</p> <p>Affirming giftedness, sense of meaning , purpose, orientation</p> <p>Choosing ways to engage in creating, sustaining, caring, reconciling, healing praxis</p> <p><i>Formation, transformation of the %will+</i></p>

Application of the Model: Caring for Arthur

In order to illumine this discussion further, let us consider now the situation of someone needing holistic care. It is an abbreviated and simplified case study based on a real life situation I encountered.

Arthur²² was a 78-year old man born and raised in a Caribbean island. He had been in the US for about thirty years. His wife had died four years before after a painful dying process; his daughter and her family lived not far from him in the same town, and his son lived in another state. At the time I met Arthur he had a growing, inoperable tumor increasingly compromising his digestive system, and hospice care would be soon arranged for him. Arthur was referred to me by his family physician because he frequently experienced anxiety and depression. It had been determined that

²² I am grateful to ðArthurö, the fictional name of a care receiver with whom and hundreds of others, I have explored the inseparable and complex connection between mental and spiritual health. I changed several pieces of information concerning this experience of care in order to preserve confidentiality.

Adjustment disorder with mixed anxiety and depressed mood (309.28)²³ was an acceptable diagnosis to be registered in Arthur's clinical chart. He would continue using prescribed medication to lessen both anxiety and depression and to manage pain.

Arthur and I established good rapport. He was eager to receive help, especially from someone who, he thought, might consider addressing his spiritual anguish; so he readily welcomed my therapeutic companionship. Arthur's personal and family story was seemingly unremarkable at first. However, as our relationship unfolded he shared the secret of living with the burden of, in his words, unforgivable sin. He was struggling with guilt and the sense of having lost forever the opportunity to communicate regret to his wife and to receive forgiveness for not being more fully present with her during the last months of her life. He didn't feel free to talk with his children about the situation, and prayers of confession had not been helpful. The diagnosis and treatment of his terminal illness compounded Arthur's sense of being in a truly limit situation and facing condemnation.

These are goals and commitments that I set for myself in that situation as a spiritual caregiver:²⁴ to accept Arthur's welcoming me and, in turn, to welcome him in a safe and caring space where he could express himself freely; to represent and mediate Grace and Wisdom and a healing community as Arthur needed to move away from the severe disorientation linked to both unresolved guilt and grief, and terminal illness; to become, for a short while, a companion in Arthur's journey towards reorientation and, hopefully, healing without physical cure (by being a witness who listens well, comforting, helping him to embrace new life, guiding him in a discernment process leading to wise decisions, and gently holding him accountable); and to offer care and counseling competently (e.g. by deliberately employing a narrative approach as well as cognitive restructuring²⁵ to help Arthur re-story his life and to perceive his world more realistically and change misconceptions and expectations directly connected with his anxiety and depression).

Arthur and I agreed that our relationship would be oriented towards the following interrelated objectives: understanding what was actually going on in his life; revisiting his life story and spiritual journey as a Christian man with an eye toward rekindling hope; finding specific, practical ways for him to transform the struggle with guilt and sense of sinfulness while experiencing a closer communion with God; and making key decisions regarding the next steps, especially the transition to hospice care and the relationship with his family. In short, we were aiming at moving from barely coping to an experience of healing and wholeness.

I sought to care for Arthur in a manner that would engage both his psychological and his spiritual self. The following section presents several key principles that undergirded the therapeutic relationship with him and continue to orient my practice of pastoral counseling as a special form of spiritual care. I will add a few illustrative references to my caring for Arthur in the remaining sections of this essay.

²³ This psychiatric label appears within the category of Adjustment Disorders in the American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, pp. 680, 683.

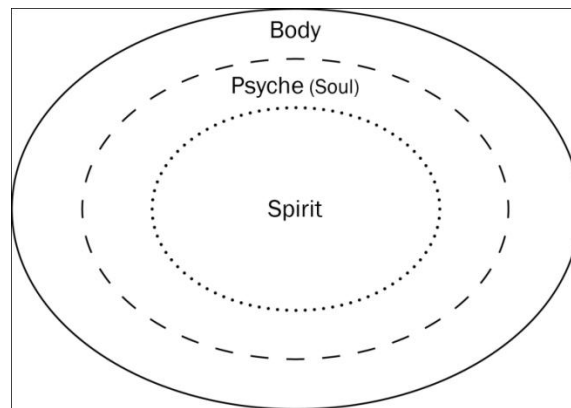
²⁴ It is essential for caregivers to have clarity regarding certain key goals and commitments that we must in principle set for ourselves and for which we are primarily responsible even as we remain open to including appropriate expectations on the part of those we care with and for.

²⁵ As a therapeutic intervention, cognitive restructuring is a broadly used method associated with cognitive psychotherapies. It is employed to help people change their learned negative cognitions and to teach them more realistic sets of beliefs, including the practice of reformulating irrational thoughts in light of a new vision of reality.

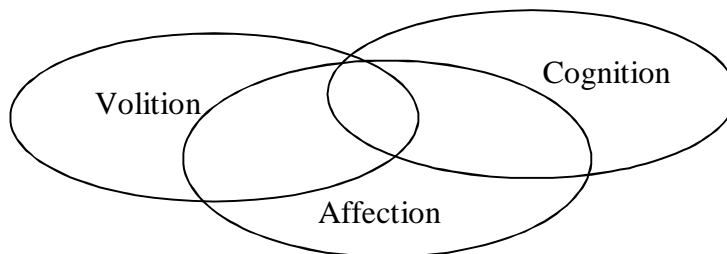
Guidelines for further reflection and integration

What is our view of the self? -- A tripartite anthropology

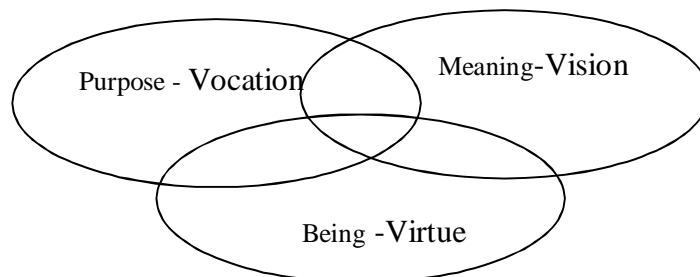
Human beings have an embodied, animated, spiritual self. A tripartite anthropology of body, psyche and spirit can thus be pictured structurally, as in the diagram that follows. The external full line symbolizes the self's bodily separateness; the other two lines represent the close connection body-psyche (as appreciated from long ago, for instance, in so-called psychosomatic pathology and medicine), and the inseparable relationship psyche-spirit.



1. The *psychological* (dimension of) self and the *spiritual* (dimension of) self are integrated and inseparable yet they are also distinguishable. At least since Aristotle the three main, interrelated expressions of the psychological self have been viewed in terms of thinking and knowing (cognition), feeling and relating (affection), and choosing and acting (volition).²⁶



2. The *spiritual* self can be visualized analogously as having three interrelated expressions that I have chosen to name *ōvisionō*, *ōvirtueō*, and *ōvocationō*. Thus, the following drawing may be viewed as a functional model of the human spirit.



²⁶ Contemporary psychology refers to those closely interrelated expressions of the psychological self as cognitive, affective, and volitional *registers of behavior*. All key psychological constructs— e.g. *intelligence* (whether traditionally viewed, or as emotional, social, or moral intelligence, and *personality* --are reflected and studied in terms of cognitive, affective, and volitional behaviors; the same, of course, in the case of pathologies.

As indicated above, "Vision" connotes ways of seeing and knowing reality, both self and world. Fundamentally, it names the need and potential for *meaning*. "Virtue" connotes ways of being and loving; fundamentally, it is *being* grounded in love and community. Finally, in this model of the human spirit, "Vocation" connotes a sense of life's *purpose* and existential orientation and destiny.²⁷ From a theological perspective we can also posit a direct connection between these faces of the spiritual self and the gifts of Faith, Love, and Hope.²⁸

With such view of the spiritual self, I sought to assist Arthur in a process of gaining wisdom in the sense of spiritual intelligence, that is, wisdom demonstrated in improving discernment, making life-giving choices, and dying well. From this perspective, the overarching purpose of spiritual care included helping him find new and better ways of seeing and understanding reality and, especially, himself and others. (In Christian formation terms, he would see better, as with the eyes of God, metaphorically speaking). That would allow Arthur to find and create meaning in transforming ways. Second, our short caregiving relationship would encourage Arthur to re-appropriate the experience of personal integrity and having been loved and having loved deeply. (In Christian formation terms, that would amount of Arthur's heart being restored according to the heart of Christ). Third, spiritual healing would also entail a retrospective vocational reappraisal together with a fresh sense of ultimate purpose and destiny. (Theologically viewed, there would be a new realization of participating in the life of the Spirit in the world now and somehow beyond this life).

How do mental and spiritual health "connect"? Intra-self dynamics

As asserted above, the psychological and spiritual dimensions of the self are integrated and inseparable, but they are also distinguishable. The following claims are in order.

3. In principle, the condition of mental health and wellness makes it possible to experience spirituality more freely (e.g. less fearfully, compulsively, or obsessively) and to express it verbally and otherwise more authentically than in the case of mental illness. Mental disorders always affect the subjective experience and the visible expressions of spirituality and spiritual health in some way and degree. However, progress in treatment or the restoration of mental health does not automatically enhance people's spirituality and spiritual health; the spiritual self must be engaged intentionally.
4. Toxic spirituality, for instance in the form and content of sternly judgmental religiosity, can seriously undermine mental health. And the healing of the spiritual self, for example by the experience of grace and forgiveness, always affects positively the psychological self. Therefore, even though spiritual caregivers are not mental health professionals strictly speaking, their work always engages the psychological self in ways that can contribute significantly to improve mental health.

Intra-self dynamics were clearly apparent in caring for Arthur. His mental and emotional distress, expressed with high levels of anxiety and depression, was directly related to unresolved grief and guilt, a weakened spirituality, and the hurtful realities of

²⁷ Regardless of the care receivers' spirituality and belief system, Christian spiritual caregivers can work with a theologically informed normative framework thus informed, (just as caregivers from other traditions should also be able and expected to work in light of their normative frameworks).

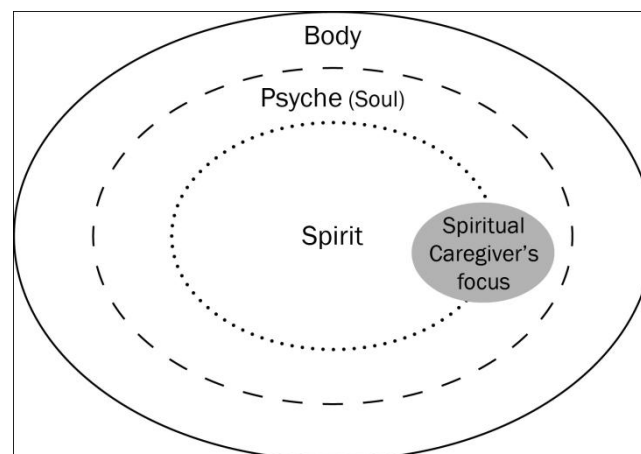
²⁸ Caregivers from other traditions, including Humanism, can also consider the categories of faith, love, and hope, as potentially helpful to name three main sets of issues concerning spirituality and the spiritual self as such.

terminal physical illness. Arthur's psychological distress affected significantly his spiritual self; in turn, spiritual and moral anguish exacerbated Arthur's mental and emotional distress and, very likely, also made more difficult and painful the struggle with cancer. We both hoped that spiritual care would help not only to restore spiritual health but also to alleviate psychological distress while also bringing a measure of relief for his failing body.

What's unique about spiritual care givers' contribution? Two key core competencies

Recent work on core competencies in spiritual care has produced a number of valuable guidelines.²⁹ On the one hand, it is clear that the whole competency profile is necessary in particular ways as we focus on practical and theoretical issues of mental and spiritual health.³⁰ On the other hand, two special core competencies must be highlighted and developed, as briefly discussed and illustrated below.

5. The unique contribution of spiritual caregivers within any health care team consists in their always needing to engage both the psychological and the spiritual dimensions of the care receiver's self. Therefore, they must develop the core competency of "bilingual proficiency" in terms of understanding the languages and resources of psychology and spirituality/theology and employing such understanding and resources in spiritual assessment and the other verbal and nonverbal caregiving practices.³¹



6. Psychotherapeutic and psychiatric approaches normally assume a two-dimensional view of reality involving the self (or selves, in the case of couples, family, or group therapy) and the lived world.³² Pastoral counseling that is intentionally and consistently offered

²⁹ See, CASC/ACSS, "Competencies for Spiritual Care and Counselling Specialist"; Manitoba Health, "Core Competencies for Spiritual Health Care Practitioners"; Schipani and Bueckert, eds. *Interfaith Spiritual Care: Understandings and Practices*, 315-319.

³⁰ For a good illustration of competent spiritual care in the face of mental illness see, Sherry Sawatzky-Dyck, "Caring for People with Mental Illness", in Leah Dawn Bueckert and Daniel S. Schipani, eds. *Spiritual Caregiving in the Hospital: Windows to Chaplaincy Ministry*, rev. ed. (Kitchener: Pandora Press, 2011), 209-220.

³¹ For detailed case illustrations on how to identify psychological as well as spiritual counseling agenda and objectives, see Daniel S. Schipani, "A Wisdom Model for Pastoral Counseling", in Kathleen J. Greider, Deborah van Deusen Hunsinger, and Felicity Brock Kelcourse, eds., *Healing Wisdom: Depth psychology and the Pastoral Ministry* (Grand Rapids: Eerdmans, 2010), 94-108.

³² The recent and ongoing "recovery" of spirituality in health care and, especially, counseling and psychotherapy, includes emphasis on spiritual assessment, engaging clients' spirituality during therapy, and integration of spirituality into the therapeutic process. This is a welcome development; however, the majority of those clinicians and theorists tend to collapse the spiritual into the psychological by not recognizing the distinct place and function of the spiritual self and its inseparable connection to the psychological self.

and reflected upon as a spiritual health discipline calls for a four-dimensional view that includes environment, selfhood, the possibility of nonbeing, and the possibility of new being. "All four dimensions are essential, and none of them can be ignored without decisive loss to our understanding of what is essentially human."³³

Arthur was entering the final phase of his life journey. His four-year widowhood experience had been extremely challenging and much more so since the diagnosis and treatment of cancer. He was a resourceful person able to take care of himself and had chosen to carry alone the burden of grief and guilt as a kind of shameful, self-inflicted punishment. Good relationships with children and grandchildren, a few friends, and occasional participation in worship services were necessary but insufficient resources at his disposal. At that particular juncture, spiritual care became available for Arthur and he welcomed it.

Our caregiving relationship identified a number of issues to consider on a psychosocial level: a review of decisions that remained to be made regarding finances and personal belongings, anticipated personal and interpersonal adjustments connected with hospice care, and expectations and fears related to declining energy, and the process of dying. On the spiritual level, we needed to deal with the fundamental questions of guilt, sin and sinfulness, images of God, fate and the faces of evil, and Grace, to name a few.

I needed to assist Arthur by integrating the kinds of knowledge and skills that define spiritual care as characterized above. For example, he and I collaborated in devising a form of therapeutic imaging and role-play whereby he could experience confession and receive forgiveness from his late spouse. In this process we realized that Arthur's not being fully present to his dying wife (he actually missed for a few minutes the instant when she died) was a sign of emotional weakness rather than neglect and lack of compassion. In due time, I performed the "priestly" act of declaring that Grace and forgiveness had overcome guilt and condemnation. A few weeks later Arthur died peacefully surrounded by his family. And we celebrated his life and death with the conviction that faith, love, and hope had ultimately prevailed.

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³³ Loder, *The Transforming Moment*, 69. See diagram on page 2 of this essay

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Remarks on the 23rd SIPCC Seminar

from the point of view of an implicated observer

Mary Rute Esperandio



First of all it is good to remind you that these observations I am going to present reflect my personal view and they are from a person who herself took part in the process ó it means that I am not presenting something about you ó but about all of us.

Have you already heard about ðInstallation Artö?

In this kind of art, elements made specifically for a chosen site or environment, are presented in a way that creates an interaction between itself and the audience. The art of installation is intending to provoke feelings, to wake up the senses, to interact with the spectators, to force them to abandon their passive receptivity in order to becoming part of the presented piece of art. In other words, by the contact with the installation, a process of creation and subjective differentiation is activated.

Dr. Mary Rute Esperandio is a member of the Baptist Church; she has worked a lot about the neo-pentecostal movement and teaches now psychology of religions at the Pontifícia Universidade Católica do Paraná, in Curitiba, Brazil.

I think the program of the Seminar is similar to an Installation Art; theoretical and practical elements are available. They are aiming at activating a creative process in the subjectivity itself through experimentation and providing the means to invent life as an art work.

From my own perspective the structure of the SIPCC Seminar has a double function: develop theoretical reflection over the discussion of updated pastoral care topics and give space for the construction of the self, as each seminar comprises practical intercultural experimental ground.

During this present seminar we had the opportunity to experience different services, to listen to different experiences about the power of the Holy Spirit, different ways to reread the Bible, different ways to offer pastoral care and counselling, different ways of listening to each other.

If I correctly understood the task that was requested to the group of process-observers, I should not give you an evaluation of the Seminar based on what I have *perceived*.

Based on what I have *observed*¹ this week, I think we could talk about something we can use to go into deeper in our process of *othering*² (or otherness) that started here (I hope!), even if the seminar is closing – I think, the process of *othering* might just be beginning or be stopped! It depends on the resources we have and how open we are to make changes in ourselves.

In this sense, I would like to present just *two remarks* related to what I have been observing during this week of an intense and full program.

The first remark is related to a *self-analysis* in this present time – I will put it in terms of a general question – *that unfolds other 4 questions*.

The second remark is related to *challenges* we should take into account in our praxis from now on.

Let's start with a question to help us to analyze ourselves

1. *How narrow or how open is the frame I have used in order to give Pastoral Care and Counselling, to understand myself, the other, and the world?* This question unfolds four other questions:

- 1.1. Do I primarily follow the sensations, feelings and intuitions I have, combined with my bible interpretations (in other words, the feeling of being guided by the Holy Spirit for sure)?

- 1.2. Do I think that a good Pastoral Care and Counselling should be based only on the power of the Holy Spirit?

¹ *Perception* is the ability to see, hear or become aware of things or events. It is a way of regarding, understanding or interpreting something. Sometimes, my perception may not be shared by others. Everybody has a different perception of the same thing or event as long as everybody has his/her own personal history and personal way to understand things. *Observation* has to do with the ability to notice significant details. What we observe is based on evidences.

² The *Other* or *Constitutive Other* (also the verb *othering*) is a key concept in continental philosophy; it opposes the Same. The Other refers, or attempts to refer, to that which is Other than the initial concept being considered. The Constitutive Other often denotes a person Other than one's self; hence, the Other is identified as *different*; thus the spelling often is capitalised. Wikipedia; English version; article *Other*.

- 1.3. Do I have a bipolar way to think, using the word *ōorō* instead of *ōandō*? For instance: *ō*being guided by the Holy Spirit *or* *ō*by psychological frame of reference; emphasizing the *ō*emotional aspects *or* the *ō*rational aspects of a situation, evaluating things as good *or* evil, judging the spirits as coming from God *or* coming from the Devil etc.
- 1.4. Have I opened up enough space for the action of the Holy Spirit or do I have the tendency to put some boundaries in order to remain in control of the situation?

Depending on the way you and me answer these questions we can fall into a trap of our praxis.

If we think the only base of our praxis is the power of the Holy Spirit we have to take in account, if it is not an excuse for us not to face our own limitations; not to change ourselves because it is more comfortable to repeat what we have been doing for so long, and if it is an excuse not to study or not to face our own doubts and uncertainties.

2. *The challenges: After having reflected on the Pentecostal religious experience what are we going to take into consideration in our praxis from now on?*

The role of emotions, guilt, exorcisms and sensations:

Pentecostal groups are well-known for their emotionality. The meaning of their religious experience has been built on the ground of emotionality. Emotion became a criterion they have used to identify their experiences as coming from the Holy Spirit. In this sense, several people here felt themselves identified with each other despite their different cultures. They had common experiences.

It is important to point out that our religious experiences happen within a socio-historical context that determines the form of our experience. For example, Protestantism was born at the same time when Modernity started to be outlined. So, protestant religious experience and their corps of doctrines are based mainly on cognition because it rose in a historical configuration where cognition was the way to explain the world and to understand the constitution of the human being. Pentecostalism was born in the beginning of the last century. The century that has proved that rationality is not enough to prevent barbarism.

We have discovered that our mental representations of cognition and emotion are built in different parts of the brain (in the frontal lobes and in the amygdala, respectively). Pentecostal groups base their sense of religious experience on emotions. I have noticed that neo-pentecostal groups and also several new religious configurations nowadays seek for sensations as a ground where they build sense for their spiritual (not necessarily religious) experience.³

³ In my understanding I see Pentecostalism as a religious experience based on emotions (not based on sensations) and Neo-Pentecostalism as a religious experience based on sensations.

According to Angelo Machado, in the book "Neuroanatomia Funcional" (Functional Neuroanatomy), (pages 275-285), the basic emotions are five: joy, sadness, fear, pleasure and anger. They have two components: the central and the periferical. The central component is involved in the processing of emotions in the regions of the Central Nervous System called *Limbic System, Hypothalamus and Pre-frontal Area*. These regions are coincidentally the regions related to primary motivational processes - the essential desires: hunger, thirst, sex. The periferical component consists in the way emotions are expressed: *laughing or crying, for example*.

The so called Constructivist Therapy primarily accesses the patient's emotion to work in the therapeutic process. Neurologists have said that our memories are not the register of the facts like they happened, but of emotions. It is why the therapeutic techniques which aim to access emotions are more effective and they promote changes in the patient in a quicker way than other techniques based on rational description of experiences. Rational people (protestant counselors) understand this effect of these techniques from a psychological perspective. This may be understood by Pentecostal counselors as the intervention of the Holy Spirit. I have used this technique in my private praxis with good results, as a professional therapist.

For Pastoral counselors from the Protestant tradition, in general, it is difficult to understand the role of emotion in Pentecostal religious experience. Pentecostals are tempted to think that experiences based on cognition don't give space for the Holy Spirit.

This clearly shows us that we have the unconscious tendency to legitimize the other experience based on our own experience. We tend to forget the element of our singularity and the multiple ways God can touch ourselves.

What we have experienced in this week of interactions with different religious experiences and ways to do Pastoral Care and Counselling should help us to recognize that God (the Holy Spirit) has many and different ways to touch us in general in a way we don't expect. For example, the prophet Elias thought that God was in a storm or in an earthquake but he was in the calm wind. It doesn't mean the Holy Spirit will stay only in quiet situations but everywhere even in places and situations we don't expect.

To summarize: From my perspective we are challenged from now on to recognize that the religious experience based on cognition is gradually losing sense. Instead, emotions and above all, sensations will be playing a more important role. There are implications for pastoral care and counselling. For example, the role of guilt and exorcisms play. We also have to think about sensations as strategies to do pastoral counselling.

A last remark:

I think all of us who have somehow been affected by differences of the other during this week, have an idea of what these disturbances provoked in ourselves. It is an emotion that puzzles, bothers and creates a strange feeling. Facing that, we might try reassuring solutions. We can neutralize it by not facing it, by avoidance. We can simply admit it to reject it. That is, differences are highlighted in order to be kept at distance and later on to be rejected. Admitting and then rejecting the differences has to do with some limitation in the subjectivity and how this same subjectivity is able to deal with the destabilization of identity.

In this sense, I think that Pentecostalism is based on *emotions* because their main feature is the expression of *emotions (crying, laughing/ecstasy)*. The central in Pentecostalism is not how you understand your faith, but how you demonstrate it by showing your feelings.

In the Neo-Pentecostalism, it is essential the existence of *sensorial stimulation*. This stimulation is the condition to create the religious meaning. The stimulation of sensorial receptors include what we call Afferent Ways (Afferent Routes) (page 287): sight, hearing, taste, smell, and touch, temperature, kinesthetic sense, pain, balance and acceleration. Each route has its own projection place in cerebral cortex or cerebellum.

The rituals in Neo-Pentecostalism are based on the stimulation of these receptors. For example: the drinking of a "holy water", touching sacred objects, anointment, the visual effects on the rose of Saron, etc. The core here is not how you demonstrate your feelings, but your *faith is accessed by the sensorial stimulation and demonstrated by prosperity*.

Well, we must be reminded that the one who works with care is supposed to be able to deal with the estrangement that difference creates (in itself and in the other). It is therefore, an attitude that promotes the healing process ó through creation and transformation ó as being opposed to preserve lifestyles which prevent life in its own processes of creation.

A World full of Demons

Bernd Kähler

At the end of April 2011, a good month before the SIPCC Seminar "*In the Power of the Holy Spirit*", the Academy of Mission at the University of Hamburg held the Seminar "*Spiritual Care as Deliverance ó dealing with Evil and Perdition*". In both Seminars the notion of demons was a recurring theme: Are demons beings in their own right, or are they personifications of the mighty influences of rites, ideas or heritages which overpower the individual? This is a key difference which should not be ignored in intercultural discussions about pastoral care, social problems or even environmental challenges, which invoke this subject.

Since attending these seminars, the debates have awakened a personal interest which occupies me to this date. At this point I would openly like to declare that my considerations as documented in chapters I - VI are oriented against the concept that demons are independent beings. In stating this I am not denying that this view is rooted in observations and experiences in personal and social life, and in natural events and happenings. And these views others use to explain these beliefs. The catalyst for my also emotional protest lies not on a philosophical or scientific meta-level. It lies in the question of how the concept of demons as beings fits into the practical field of human actions, hopes and the basic understanding of our world.

I

As an introduction two amusing rather than alarming experiences:

When my wife and I decided to insulate our house using ecological materials including a finishing layer of clay, the building contractor, a local man from Lüneburg, a city close to my hometown Hamburg, said: "Now you have goblins living with you and you will have a very pleasant atmosphere in the rooms under the roof". As an ex-teacher at a Waldorf school, I was not surprised by his statement. In fact the rooms do have a very pleasant ambience.

This year I made a bicycle tour along the river Unstruth, a small river in the eastern part of Germany, with friends. Our first stop was in the town of Dingelstädt, a Catholic stronghold in a former Protestant area which nowadays is a non-religious region. In one of the main streets we found a flower adorned fountain. We never found out the reason for this beautifully festooned well, but it reminded me of a similar custom we had seen in a small town in north England. There we saw women sitting in open garages with large quantities of flowers pleating and binding them to form beautiful floral pictures. When asked to what ends their efforts served, they replied: "For the ðwell dressing ceremoniesø next Sunday". Apparently the custom dated back to pagan times, had slipped into oblivion, and not been performed for many generations.



Bernd Kähler, retired Pastor, living in Hamburg-Harburg, Germany; he is engaged in politics in his city.

During severe droughts several hundred years ago, the "well dressing" festival was reintroduced in the hope of reviving the town's wells. We stayed to take part in the festival.

An ecumenical procession went from well to well with each denomination performing its peculiar rites and rituals - the Roman Catholics with their Priest and his aspergillum, the Anglicans represented by the leader of the local Sunday school and the Methodist Pastor who gave a charming sermon and calling for donations for the sinking of a well in the Sahel zone in Africa.

Of course no water spirits or demons were worshipped. It was a cheerful ecumenical festival encompassing a competition in the finest British tradition to determine the best decorated well. Nevertheless, the mystical notion of winning the favour of these aquatic phantoms through floral offerings was not far removed, and was even light heartedly talked about. The word offering, sacrifice in its extreme sense, recalls old coastal legends whereby dykes built to protect particularly dangerous coastal areas sometimes had dogs, or even children, buried in them to wend off the demonic powers of storms and the sea.

II

In the SIPCC-Seminar "*In the Power of the Holy Spirit*" as in the earlier seminar *öSpiritual Care as Deliverance ö dealing with Evil and Perditionö* of the Academy of Mission, Hamburg, the Ghanaian-German doctor Bernard R. T. Doku reported of personal experiences in surroundings full of fears and malevolent accusations against neighbours and within family circles.

He was born, he told, in Ada Foah on the Volta estuary on the Atlantic coast. As small children they were so threatened and intimidated with the Devil of the River that they never dared to swim in the river.

öWe lived at the water's edge and could not swim. The banks of the estuary were the meeting point for all the evil spirits of the river and the ocean. The souls of drowned victims took part in these gatherings as evil agents of the master devil to receive instructions for the search for further victims. The river banks were not just dangerous, but a taboo and not just for the children, they were a forbidden area. We dared not even look in that direction because ghosts had actually been seen there.ö Nowadays, he said, he knew the apparitions were in fact whales on the horizon on their way to feast at nearby shores.

His childhood in Ada Foah was filled with fears of either evil witches or agents of the devil - demons or ghosts of accident victims and people who had committed suicide.

In both seminars it was the people of African origin who spoke very openly and freely of demons and their fear of them. Similar fears and beliefs can be found in other cultures. A post-graduate of political science, a Syrian orthodox from Turkey, once told me that in his home country he was warned about certain caves. He was told they were inhabited by demons that dragged passing children and even adults away with them into the hills. Tales of the south Tyrolean Dolomites tell of seductive, pretty maidens and beautiful witches who lure young men to them deep inside the mountains. Decades later the still young men would return from the caves to their now aged loved ones.

III

In his book "*The old king in exile*", the author Arno Geiger tells us of his experiences with his demented father, and how his good intended advice and instructions were continually rejected. To our theme "Demons and Healing" respectively "Exorcism" I read the following passage of particular interest:

... Much was difficult because my father did not understand what it was good for. He became angry because the medicine he had to take did not taste. He did not know that without the medication, he would be worse off. So he attacked me:

"You cannot do this to me!"

"But it's only for your best"

"Anyone can claim that!" he answered harshly, "Don't believe that I could fall for such a deceptive figure like you. I know your dirty games"

Naturally I was aware that it was the illness that was speaking. ...

"Go away! If you don't leave me in peace, I will get a gun and blow your arse away!" ...

(München 2011, S. 130 f-)

I have cited this passage because of the sentence: *"Naturally I was aware that it was the illness that was speaking."* Perhaps *"naturally"* should not be taken quite so for granted. Could it have been a demon that had taken possession of the father and made him ill - a demon as an independent entity and not as a personified expression for a sinister, destructive and mighty power?

In an account by Dr. Doku of a healing which took place in the Presbyterian Church of Ghana in February of 2011, it is just such an autonomous demon that speaks, and resists healing efforts on the person possessed by him; efforts to evict him like a squatter from the human being he was using as a home, as his source of nourishment.

A very ill woman, around 45 years old, was brought, whimpering with pain, to the consulting rooms of a healer. Three young men, assistants of the healer, quickly and quietly, brought the woman into the recovery position on several mattresses on the floor.

The healer and his helpers sat around the mattresses to the left and the right, and started to pray. Suddenly there was peace and quiet, even the patient stopped whimpering. The prayer continued.

Then a deep voice spoke from within the woman.

"Hey, what are you doing to me? Why are you taking away my prey? I will never let her go, she belongs to me. I know her since childhood and have often tried to kill her. She has escaped me time and time again. Now she is wealthy and thinks she has everything. I have her now and won't let her go."

In a very quiet voice the healer said: "You lie! In the name of Jesus Christ - come out!"

Further loud cries in the voice of evil came from the patient: "No!!! Why are you doing this to me? I will not let go!"

After more prayers, reading of Psalms, other quotations out of the Bible, and certain hand contacts to the body of the patient, all was quiet again. This was followed by vomiting and coughing fits to the point of total exhaustion. After ten minutes of sleep, or perhaps trance, the patient sat upright free of any complaints.

For further treatment, more sessions were planned.

The reaction to this report: The African, mostly (neo-) Pentecostal seminar participants agreed with the account, for most of the participants from the traditional churches the report was disconcerting. And yet, these healings are not an African peculiarity. They are known on all continents, and practiced not only by the Presbyterian Church of Ghana, but by many churches worldwide. Not to be forgotten is that, even in Germany, the Roman Catholic Church has a special liturgical and canonical order of exorcism.

Much more moderate are the narrations of Joan Brüggemeier when she tells of pastoral care based on the Holy Ghost. Her assumptions are based on two axioms from her personal experiences.

Firstly - The Holy Ghost wants to fulfil people and so heal them.

Secondly - She, the hospital minister, is an instrument of His pastoral care.

Consequently she, the minister, must, through prayer, listen to what He, the Holy Ghost, wants from her, where he is guiding her, and what His will for the recovery of this particular patient is.

The central point of her pastoral care is prayer and the bond to the Holy Ghost. She tells that she invites Christians and non-Christians, religious and non-religious patients to pray. Because prayer and praying are for her a matter of course in her activities, she takes much time for spiritual preparations and for praying. As a rule the patients are prepared to participate in, or at least open themselves for prayer. The prayers take place in conjunction with many conversations in which depressive and destructive elements are dealt with and with the help of biblical narratives clarified.

The aim of pastoral care according to her own understanding, the aim of the Holy Ghost, is not only to restore the patient's functions. The actual aspiration is to bond the patient with God, and thus to the fullness of life. In this way, the place that fears and blockages hold in the patient are replaced and filled by the Holy Ghost, or to put it simpler, replaced with a trust in God who accompanies and protects mankind even in his suffering.

In a case study she told of a young woman who had guilt feelings towards her father since her childhood. Her father had never forgiven her during his whole life, not even on his deathbed. This was the root of her disturbance and cause of her failure in many situations in her life.

In combination with pastoral care, the woman experienced her deliverance from this load through the cross of Jesus Christ. "HE died for us. HE died for my sins." The Crucifixion of Christ broke the power of her sins and liberated her from her burden and also led her to professional success.

Despite all their differences, the accounts of Joan Brüggemeier and Bernard Doku have very distinctive similarities: The effective power of Jesus Christ, his self-sacrificial death, and the Holy Ghost are pitted against the destructive might of demons and feelings of guilt, and so results the triumph of the holy powers and the release from the burdens of sin which "Makes us to victors" according to Bernard Doku.

It seems to me, whether Jesus Christ or the Holy Ghost is called on, is irrelevant for this form of pastoral care, and is a question of secondary relevance or relevance meaningful only for systematic theologians! Primarily what counts is the tangible victory of God over destructive, yes even deadly, forces within people, and even in nature. More than that, it is the bond between mankind and God which is important. The aim is to bring humans in contact with the LORD, not the joy of casting out the devil.

IV

The New Testament scholar Professor Werner Kahl has emphatically stressed that the tales of Jesus in the new Testament, as the Acts of Luke are full of concrete demonic images - images of autonomous demons. The similarity to the before mentioned demonic expulsions and spiritual healings is certainly greater than to the western scientific and historical thinking of the enlightened Bible-interpretation of today. When Dr. Doku, a practising doctor and surgeon, tells of his liberation from his fear of demons, the parallels to the parables in the New Testament, and their religious meanings, becomes obvious.

In Sunday school I gained knowledge of God, the merciful creator, and of Jesus Christ, the Son of God and our Redeemer, as well as of the Holy Spirit. Through prayer, the Cross and the Bible we are prepared to overcome all bad forces in the world in the name of Jesus Christ, for Jesus, our LORD, loves us as we should love each other. If we are attentive and trust in Christ, he will protect us and make us to victors like David, Joseph and Daniel. I left Ada Foah for Accra and my fear of evil spirits diminished, partly because nights were not so dark as in Ada because of the electric lights. Darkness was a synonym for evil Powers and demons in my mind.

Here I started to become interested in Angels, the good spirits of God, and why people were accused of witchcraft. What if these accusations were false? That is unjust. Books and films had shown me that even evil forces have fear of the power of God in Jesus Christ. The Cross combined with Prayer and the name of Jesus Christ works wonders.

Now I could read and speak about devils, demons and witchcraft without fear.

To be aware of the nearness of such ideas to the concepts of the New Testament and their alienation to the modern enlightened school of thought is important for a historical-critical understanding of the Bible. It warns us against the hasty transfer of biblical, theological statements and thoughts in the individual and social worlds of the 21st Century: Jesus of Nazareth and his first disciples, the first Christian theologians, are not contemporaries of our modern Western counterparts! And when it is said, the biblical miracle stories were not told and written down as symbolic stories, then that is in all probability correct. In theological discussions between pastors of the traditional Churches (or formerly so called "Mainline Churches") on the one hand, and Pentecostal Churches and the respective religious beliefs on the other, we should always be aware of this.

At the same time we must ask: What does this mean for our own thinking, for our own theological reflection and pastoral practice?

Firstly, the believers of demon and spirit personification can rightfully refer to biblical traditions and thus on biblical perceptions and thought category for justification; whereas there are also critical statements.

Secondly, and simultaneously, the question whether they represent, or possess, the only true Christian visions and practices must be asked.

This cannot be so for the following reasons.

All claims to portray completely and correctly true Christian beliefs in the form of a Christian Community Church ignores a fundamental observation of ecumenical theology and church history

The Christian faith or more precisely, the Christian idea of faith includes the ideas associated with them. These are Christian conduct, Christian ethics, and they have always been part of the respective socio-cultural presence were greatly influenced by it. This was true of the first communities, for following times and still applies in our time.

It is desirable, but not always easy to be aware of this in theological, ethical or pastoral debates. All too often one's own Church's theological customs, the religious customs in the family, or group and the resulting personal impressions are held for true.

Some observations and remarks:

In the history of religious missions, an all too simplified enforcement of religious beliefs and church models (including buildings) is evident. The reproachful phrase of the overseas theologians in the seminar "*the missionaries had gone out from a false premise, namely, that savages have no religion,*" we have to hear and perceive in a self-critical manner.

If the same, or other theologians - for example - from India or Brazil say, if their church would not take demons and healing beliefs seriously, even more people would desert to charismatic and Pentecostal groups, then I, as an open-minded theologian, must self-critically reflect on which other perceptions my own (*liberal and enlightened*) Church is not receptive to either! And everything in which it does not participate in: the same thoughts must I direct towards myself. We can be criticised and we are allowed to speak up openly and say our critics too.

At the Hamburg seminar the confidence with which the "Pentecostal side" spoke of their own prayers and pastoral practices as the only correct way I often experienced as overzealous and haughty.

Where does this self-assured opposition to the current western culture in Germany come from? Without a doubt we are secular in Germany, and increasingly using vocabulary and behaviour patterns that are no longer influenced by the churches. Does that make us any less Christians? Can it not be, - or in fact is it not so that two forms of Christian Faith, thinking and acting are developing simultaneously at present? On the one side, forms of religious rituals and/or Pentecostal experiences, and on the other, a secular form largely without religious apparel.

To concretise: On the Wednesday, the Hamburg day of the seminar, a group of participants met with members of the religiously influenced Alcoholics Anonymous in the community centre of a Harburg Baptist congregation. This Centre is located adjacent to the Technical University, in a residential area built as part of the social building program of the post war Social Democratic government. One of the participants, a German theologian, saw in these low priced, well-built apartment buildings, a symbol of secularised Christian faith. And why not?

Is there a conflict, or even a contradiction, about higher or lower quality ratings in religious theology between the building of religious churches and the building of secular social housing? Is the building of housing not really a present form of the biblical story in Luke's Gospel about the true love of God? (See Luke 10, 29 -37, reminding us that the pagan woman is the true believer.)

Back to demons and the concept of healing through exorcism.

To reiterate: These ideas are found in the Bible and in all parts of the world, but to make them as a standard for true Christian belief is pretentious and unhistorical. Moreover I hold this orientation for dangerous for the following reasons!

V

In the debate over the Bible study "*Healing and renewing power of the Spirit in the New Testament*" by Werner Kahl, the New Testament scholar, a bridge between the era of the New Testament and the more recent times of the German/European history was very quickly struck. The New Testament understanding of demons was assigned to the former German dictator Adolf Hitler. Adolph Hitler as a demon!

A large portion of the (not only) German populace hid itself behind exactly this analytical category in order to reject their responsibility from the socially critical political analysis of Nazi fascism for the period from 1933 to 1945. In this self-perception one became the victim of an over dimensional Demon instead of having to face the brutal fact of being actively involved in, and being an accomplice to the rise and sustenance of the Nazi organisation and their social groups, as well as securing the power and economic interests of this regime and its ideologies. Instead of questioning the economical, political and theological interests that

brought and kept the system in power, the demon was rejected with retrospective wincing, guilt declarations, or even merely with repentant apologies.

This experience shows that to speak of, or to categorise Hitler as a demon, has prevented a thorough, painful analysis. It helps people, even entire societies to withdraw from necessary change. Instead of liberation, it brings about obdurate attitudes, - inflexibility.

Nowadays we are experiencing ever more natural disasters of enormous dimensions, droughts, floods, earthquakes, Tsunamis and prolonged heat waves. Many of these catastrophes occur in conjunction with the prevailing industrial culture at the present, others have their origins in nature's own processes over the centuries and millennia. The reason behind the drying of wells and the increasing droughts in Africa lies in complex interaction between natural processes, the effects of industry, agriculture and consumer behaviour, and, in turn, the resulting natural reactions, not to mention an increase in the number of cattle and an ever expanding youth population. The category "demon" cannot be used to justify such concrete realities.

Metaphorically speaking: instead of avoiding the dangers of the sea, I should use the water and learn to swim at an early age. Instead of trying to win the sympathy and pacify angry striking ghosts with offerings of flowers, we should scientifically research the drying of wells, and the causes for droughts. Hereby it remains indisputable and self-critical to acknowledge two things:

1) In many regions there are centuries old, very sophisticated irrigation systems and other landscape protection facilities which provide a more sustainable performance than modern deep wells. Simply accepting and applying modern industrial technologies is not the answer. Necessary is the adaptation to the particular environment and the integration with its traditional culture. However, it requires a considerable mental effort in traditional ways of thinking and behavioural patterns to achieve a lasting success.

2) In the pattern of modern industrial thinking, nature ó plants, water, earth, ore ó has increasingly become in a matter and an object of human activity without intrinsic value, and, accordingly, is handled without respect. Observations or preventive considerations highlighting negative views, or even potentially dangerous consequences of human intervention in nature will quickly be suppressed and ignored in decision making. Nuclear plants without radioactive waste management are examples for a brutal and ignorant misuse of nature and human science. Theoretically the concept of a living spiritual nature could create a more respectful attitude. However, as I told African participants of my earth spirits, their spontaneous reaction was rejection: "There are no such things as good goblins!" Obviously, conceptually demons are dominant, but these create fear, and fear produces oppression, hate and violence. People, dominated by these experiences, feelings and thought patterns, very easily follow them with their own violent actions, and thus contribute to a correspondingly violent culture. What is required is respectful handling in dealing with gifts of nature, and a respectful attitude towards the powerful forces of nature, like earthquakes, which are beyond the control of man. Instead of subjugation and devaluation of nature, and fear and terror of powerful evil demons, the story of creation in the Bible should be reread. It tells that mankind is created in the image of God that means to his call as ögovernorö. As a good creation, the world is defined by the triune God - not by demons.

Bishop Appiah from the Presbyterian Church in Ghana pointed out that in Africa there is a danger to link every illness to ghosts. I feel this leads to dangerous restrictions in medical diagnosis and therapy, in dealing with illnesses. Instead of perceiving the social components that contribute to disease, or even to draw attention to the factors of a society that makes people sick, the disease is individualized. With the suppression of the social factors, the causes

for illness are accredited alone to the patient. If the illness is blamed on possession by a demon, it is again individualised. Both oversimplifications do not meet the patient's needs, do not do the disease justice and prevent proper treatment. The resulting dangers are carried by the patient, who just sees the wonder, and not by the healer who generally has an in-depth knowledge of the illness and its treatment. In the report of B. Doku (see III above) the last sentence "For further treatment, more sessions were planned" should not be overlooked. In the seminar, even vehement ambassadors of a healing ministry through the Holy Spirit and the expulsion of demons, pointed out that the way to a psychiatrist or similar physician is often required.

In the contributions of B. Doku, for example, it became clear that the firm conviction of the power of personified demons by no means excludes the acceptance of clinical cerebral research. My own work in pastoral care has allowed me to experience, that the exaltation at the Holy Ghost (to be correct: at the perception of the Holy Ghost) lets patients and even pastors believe that the confession of Jesus Christ is a universal remedy. If the panacea is not successful, then your faith or your prayers are not strong enough.

In my opinion, the relating question is, what does pastoral education look like in Pentecostal churches and communities, or more generally: What are the common standards of pastoral training, and what expectations and requirements are associated with the person and the name "pastor"?

VI

Again Bishop Appiah, who knows spiritual healing very well - his Church is trying to structure special forms for this healing - emphasises two essential aspects which should not be ignored.

Under the spiritual healers there are many non-Christians. What does this mean for our own faith, for the Church's attitude towards the healers - and not least to our image of God? Do non-Christians heal by the Holy Spirit, or more precisely, does the Holy Spirit also cure through non-Christians? Is God, and with him Jesus Christ, so great that the call for conversion and commitment to Jesus Christ becomes relative? Those are my questions.

In connection with this Bishop Appiah asked "How do we make it clear that God is the healer, and the gratitude and honour goes to Him and not to the healers?"

In the same sense he insisted, that social challenges are the great challenges facing our Churches, and challenges of our Christian creed and practice. His reminder is as difficult in its realisation as it is justified. Not just the charismatic and Pentecostal ministries are confronted with these major issues. The SIPCC, for example, has recognised this challenge and debated it for several years, but has the SIPCC managed to solve it in its own pastoral practice? To put it more modestly: How far does it combine, at least in their considerations, personal counseling with a view to social problems? Or to take it one step further: How far does it take up the question of social pastoral work in which destructive debilitating health factors are questioned - oriented on the quest for therapeutic possibilities?

In my introduction I mentioned my very emotional reaction to the theme "Demons". What are the reasons for these emotions?

In his talk Werner Kahl referred to Ernst Käsemann who pointed out that in the pattern of demon orientated thinking Adolf Hitler can well be seen as a demon. Despite the political danger of this statement, it is, in my opinion, intellectually understandable, and demands an appropriate discussion. This must be an intercultural debate, because both, the idea of demons as beings, as well as my high regard and notions of social, and natural scientific research and analysis have cultural roots and are different in different cultures.

A fundamental part of my *ö*western*ö* thinking is the basic belief, that most problems can be overcome if they are analysed in an unbiased matter-of-fact way and if people are ready to make appropriate compromises. This is one of the basic concepts of our culture and in that which we call "progress": The release from self-created, or inherited, immaturity.

Hitler could have been overthrown, dictators can be deposed, housing shortages can be overcome by building houses, and there is even the hope that we can triumph over hunger and poverty: Demons can only be exorcised from individuals, but what of societies and nature?

They can be expelled, but they cannot be destroyed. Again and again they will find a new host to occupy. Here, in my opinion, lies the difference between a culture of scientific cognition and thinking on one hand, and on the other a culture whose cognition and thinking is based on categorisation of demons. Given the huge social, economic, and personal challenges of our time I think that in this fundamental cultural debate, the scientific and secular culture is worth defending because it is essential. It is essential in the sense that it offers us a practicable tool to analyze and react against hazards and problems, and is open for self-criticism on the research and actions. The recourse to demons and, on the other hand, to have the conviction to be performing as an instrument of God's spiritual actions may boost self-confidence, but hardly encourages open criticism, or more extensive analysis.

An integral part of Christian belief is Hope, not just personal hope, but also one that embraces the times. At the end of all time and all want, there will come a good time, a paradisiacal time, or at least, the real time of God. This optimistic biblical picture is the driving force behind what we call socio-philosophical progress and research. But what happens to this hope if we believe in un-endlessly regenerating demons, or in a never ending battle between destructive demons and healing powers of the Holy Spirit? Is the idea of a hopeful future obsolete? What would we do, what remains to be done left without hopes and visions to guide our actions?

In view of the collapse of great social aspirations and movements and given the political vulnerability in the face of not only economic difficulties, the continued existence of the western perceptual and cognitive culture is far from a matter of course. Stock markets, banks, capitalism and politics are easily demonized; that means regarded as demons, and not seen as collective terms for certain fields of human activity. Accordingly largely symbolic popular actions are used to combat problems instead of the targeted, liberating, self-critical analysis and appropriate actions required. Analogies to the "well dressings" in north England come to mind.

This confrontation is not a conflict between black and white or enlightened "Europeans" and the unenlightened "rest of mankind". I stress again: The heart of this dispute is a profound difference in the basic view of life, and the subsequent perception of illnesses and ominous threats. To speak of a more primitive or more advanced, of more erudite thinking, or even a wanting Christian faith, which no longer really trusts the Holy Spirit, will do neither side justice, and is ultimately arrogant.

Presumptuous and illusory is also the self-assured supposition, that *ö*we intellectuals, who have studied scientific psychology, natural and social sciences, or even economics, are immune to the idea of personalized demons and related thinking and acting".

For two reasons this assumption and self-assurance is unhistorical: It cloaks the blindness and the roll of intellectuals, scientists, theologians and their knowledge in the terror and the terror systems of the recent past; they forget that the scientific thinking in universities has cultural social roots, and is thus historical. Particularly in these times of great insecurity and uncertainty, coupled with the feeling of bewilderment and helplessness in the face of great challenges and dangers, the idea of demons is becoming much more appealing.

VII

The SIPCC-Seminar took part in an inner-Christian multi-cultural dialogue. And this small essay is thought as a contribution of this dialogue. It should be good, to continue this intercultural discourse in the following seminars of intercultural pastoral care.

Translation into English: Ray Schmidt

Memories, Impressions and Reflections

A personal subjective report on the 2011-Hamburg-SIPCC-Seminar

Klaus Temme

*catch words for
me:*



GOD's
solidarity

HIS
overcoming

immersion

empowerment

good guidance

and
inspiring again
and again

and

HOME
COMING



A particular context: the city of Hamburg

Besides Berlin, Munich and Cologne, Hamburg is one of the four German cities holding more than one million inhabitants. This city is marked by worldwide trading for many centuries; it is marked by the tradition of the medieval Europe wide trading Association of HANSE or Hanseatic Trading League (see Wiki), thus handing over a definite portion of free citizens' pride from generation to generation, included open-mindedness and the basic intention to overcome just local orientation of its endeavors; it is marked by definite capitalistic assumptions since long decades, thus including a lot of consequences for its own workforce in its harbor, its dockyards and its plants, and also including the particular feature of capitalism which we nowadays call colonialism, and all of its manifold ways to exert power over people in countries far away.

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Hamburg is marked also by a particular period of West German history after World War II, the so-called social market economy or called 'third way' between capitalism and communism, and the strive of this political philosophy to balance power and private ownership between various social strata of the West German society, and to mediate between the very rich and the have-nots. All this in the city of Hamburg was in particular influenced by the various traditions of the Social Democrat Party (SPD); Hamburg is nowadays marked by all kinds of modern/postmodern turbo-capitalism, its market radicalism, disembedding forces, high-speed lifestyles, - and yet also fostering open-mindedness as well as a high disregard of human beingness at the same time.

Hamburg is also marked by centuries by the very fact that it is harbor city, including the presence of respective industries, having quite a population percentage of skilled and wealthy tradesmen, and an atmosphere of liberalism and farsightedness and also a huge portion of inordinate love of pleasure; also including a certain emotional atmosphere with allure to distant places and longing for adventures abroad and a huge awe and wisdom related to nature, knowing well what the sea is like, what the powers of the waters are like and how fragile human beings are when floods come in and destroy the city, or when seamen cross the oceans on their ships which even nowadays can never assure anybody that he/she would come back alive.

Hamburg is also marked very much by the darkest period of German history, the times of the Nazi regime and the war they caused: as a city where outposts of the concentration camps were in function, where there were camps with just one destination, i.e. to *"destroy the physical existence of the inmates by hard work and the working conditions"*, they were forced to stay in; as a city where some of the so-called "firestorms" as a result of heavy bombing and air raid attacks took place in WW II, killing ten thousands of persons right away; as a city thus, where extreme guilt and extreme suffering kept their powerful grip on the next generations until today.

The remains of the former Lutheran main church building, Sankt Nikolai-Church, its commemoration-monument and its liaison with the worldwide community of nail crosses (see "Nagelkreuzgemeinschaft") shall bear witness to this forever. The catchwords there "father forgive" and "Ecce Homo" : this has molded and shaped this otherwise very secular city, too, and it has shaped its particular way of being Protestant Lutheran Christians, a style of piety, and even the theology developed at the faculty of the University of Hamburg, with Dorothee Soelle and her husband Fulbert Steffensky being remarkable names in this.

Mind constructions and joining



This seminar had about 45 participants and cooperators. When this group first met there was an atmosphere of mixed emotions: for some it meant to be very cautious and careful when it was about getting to know each other, for some it meant a great joy to meet again with old friends. It seemed to me, however, that in this situation there was more cautiousness and insecurity than in other seminars in the past.

One group of participants had a long-standing connection to SIPCC and its work, another one were participants or graduates of the program "African theological training in Germany - ATTIG", another one came via connections to the KIKK-program (Churches in Intercultural Context) of UEM (United Evangelical Mission). We also had keynote lecturers from abroad and keynote speakers living in Germany, but leaving after their lecturers or staying with us only a short time.

Surprisingly for us who planned this seminar and who appreciated their attendance very much, we had a couple of participants being scholarship holders of the Mission Academy, otherwise doing academic research and work in their doctorate programs.

Many of the participants were well familiar with Pastoral psychology in its various aspects, but a couple of participants did not know this completely or knew only vaguely. The participants represented a widespread variety of Christian faiths - almost world wide spread. Among those we had quite a number who had originally and/or still have their home country in Western Africa.

Looking at the group of participants I found it remarkable that there was a certain group of participants who were not one-sided Pastoral psychologists or one-sided Pentecostal or charismatic Christians, and assigned themselves to one of this two groups, but who definitely regarded themselves as Christians who could well combine both onsets in their personal life, their personal piety and their work in the area of care and counseling.

We had quite some discussions in our planning committee before we came up with this statement and this wording in our program brochure: *"in the center of charismatic and Pentecostal care giving we see the 'casting out' of powers which threaten to interfere with the fullness of one's life or even to eliminate such fullness of life at all."* And we had realized how much discomfort and uneasiness this wording had caused among those of our friends which follow traditions of old indigenous German or Central European Pentecostal congregations. So we were not surprised when Pastor Wolf in his introductory lecture on *"the landscape of Pentecostal Christianity in Germany"* criticized or even almost rebuked this notion quite definitely.

However, looking back it seems to me that during the course of the week it was exactly this issue, which by and by took a lot of 'space' in our proceedings. We all came to the seminar with a lot of constructs in our minds and hearts. When I sum up my experiences now, I'm quite sure that I have underestimated the complexity and multiplicity of the issues involved, also the diversity of the groups involved and the diversity of respective personal 'pieties' and theologies. And I definitely underestimated how long and burdensome it would be to go through a process of clarifying understandings in order to finally come to a more *concrete exchange about concepts of faith based care giving* and come to an exchange about those topics where we can and where we should challenge each other.

The partners responsible for this seminar:

Mission Academy Hamburg -an affiliated institution of the Hamburg University.



When we prepared for the seminar we were deeply convinced that this would be the right venue to place a seminar like this. Our conviction was not only rooted in the good and constructive cooperation which SIPCC and mission Academy had for long years, and not only rooted in the fact that the mission Academy had become renowned for its theological output, i.e. the reflections on modern notions of 'mission', including reflecting the old initial phase when the foreign mission movement started in Protestant Northern Germany - and when there was quite some cooperation and interlinking between local economic, commercial and industrial interests and the old mission societies.

For us it was more important that we also had learned in our long cooperation with the staff members of Mission Academy how much they are engaged in cooperation with the so-called 'foreigners'-congregations in the Hamburg area. Here we had learned about the project of African Theological Training in Germany (ATTiG) and we had come to know persons involved in this project in our earlier seminars already.

So mission Academy for us became a real 'joint' to congregations and brothers and sisters of a Pentecostal background and the place where we had started to exchange about ways of faith based care and help, as used in Pentecostal communities. And in addition we even had learned about programs of formation for pastoral and Christian care giving in their respective mode. We also knew and we also could trust on the fact that in mission Academy and its staff members there rests a multitude of experiences in ecumenical and interdenominational work and in practicing the respective dialogues. We are very thankful that all staff members did offer their expertise and knowledge and skills while we were planning this seminar, and that they also shared all this very friendly and generously during the seminar week.

For me, a little symbolic reminder puts all these aspects of this particular venue together: I'm talking about the little plastic attached to the *lectern* in the Chapel, almost like an antependium. Basically (and most of the time when I look at it) it depicts the huge eschatological dimensions in which the cross of Christ has been put up all over our little globe - once and for all - with all effects that it carries, including all our comfort and all our hope!

But every now and then the picture switches in my perception like an ambiguous optical figure, and I perceive it as a dove coming down from the heavens above, almost like an arrow: fast, fierce and efficient: Just in the way in which God's Good Spirit comes close to us!

And I like this ambiguity, - in this place, - and I find it right appropriate!

The SIPCC: the story and 'coming about' of the seminar

This time we really went a long road. One of the 'branches' by which we approached this seminar reaches back to some contacts which we could establish when we produced our first handbook on intercultural pastoral care giving. There is a chapter dealing with pastoral care giving in non-European contexts, and particular African contexts.

The other important branch of our approaching road is connected to our experiences and to study trips members of the SIPCC made to Singapore (1997) and Brazil (1998 and 2006). Here in particular the last study trip to Brazil and the area of Sao Leopoldo / Porto Alegre deepened our conviction that it is crucially necessary for us in our German contexts, to take a closer look at all the spiritual and theological aspects around the presence and efficacy of the Holy Spirit in the everyday concrete pastoral care giving. This of course included the question in how far persons/professionals in the realm of pastoral care giving in Germany trusted the power of the Holy Spirit to mold and shape and influence their actual care giving.

In 2006 one of the experiences on our study trip happened when we participated in the regular convent meeting of the clergy of a particular church district of the Evangelical Church of the Augsburg Confession in Brazil (originally the Germans' Lutheran Church). All our colleagues felt much inferior to the surrounding Pentecostal movements; moreover, they felt almost to be at their mercy. And at the same time they felt very much attracted by some of the elements of this movement. They shared what seemed to be an almost fixed notion among them: *'we' just have our rationality, but 'they' have all the big emotions!* And in consequence of that they felt that they had no chance. But we as guests and observers were somehow not at ease with this self-interpretation and self-perception of our colleagues. We tried to find another wording to the phenomenon they seemed to point out to ó from our perspective; but also here we could not find a wording and interpretation where we felt satisfied with.

After this study trip when we were back home here we had first ideas about pursuing these issues and we wanted to arrange a consultation on how aspects of the presence and efficacy of the Holy Spirit in actual pastoral care giving can be identified and set into focus. We were looking for cooperating partners for such an endeavor, but we couldn't make it for quite some time.

While we were searching for such cooperation partners we came to realize which little knowledge we had about Pentecostal churches and their congregations in the everyday realities in their Church - work as well as in the Christian lifestyle of their members, not to talk at all about their particular way of Pentecostal care giving and counseling.

Eventually we decided to focus just on this aspect. By and by we learned about existing cooperation in particular projects between structures of the so-called mainline churches and the so-called foreigners' congregations where colleagues from 'both' sides dealt with the same issues we were also interested in, i.e. the KIKK and ATTiG projects in particular. We also started to see differentiations between the various Pentecostal and charismatic groups, and in particular between old German 'indigenous' Pentecostal traditions and respective congregations of migrants.

Having this background of our impressions we found it suitable to deal with all this in one of our annual seminars and to start off with learning about the self-description and self-definition

of Pentecostal groups, in particular in Germany, and to try to set the focus on learning about their practice in pastoral care giving. This is how the topic of this seminar came about.

Here I am very thankful to a couple of persons who had a bridge builders' role in all this for us, and for their very detailed and practical support, namely to Sabine Förster and Werner Kahl, and Ursula Harfst, for the 'German contacts' they could provide, to Mary Esperandio for her research experiences in Brazil, and in a different but very particular way to Joan Brüggemeier for volunteering in sharing her own life story and her experiences with Pastoral psychology as well as with Pentecostal care giving/therapy. They have helped us to set our focuses, to come in touch with more persons and to 'coach' us in preparing this seminar.

In the end and for me it turned out that the 2011 seminar indeed was very much intertwined with the 2010 seminar in Strasbourg. I had not seen this close connection beforehand, when we started to plan these two seminars.

The morning worships



Each day of the seminar week started off with a morning devotion for all participants. Small teams had been set up for each day in advance, to prepare a particular devotion in the style of their own faith tradition or national tradition. So it went and we could participate and engage in services which depicted our different backgrounds in a cheerful, vivid and strong way. One could sense the mission we all shared and share, to live in the discipleship of Jesus, to live a life based on and nurtured by the grace of God, a life deeply convinced of the present power which carries us, sustains and supports us. And we could sense this deeply all across the diverse traditions which have molded us and shaped the way in which we express our faith. This was a remarkable experience each morning, and this worshipping put a stamp on each day and a stamp on the whole seminar.

The respective teams for each day also dealt very carefully and dearly with our concern to have the participants' first mother tongues outspokenly present and give them a place and the respect which they so rightly deserve in a Christian community.

The visits and Bible studies on Wednesday afternoon and Wednesday night



Our colleagues Michael Biehl, Bernd Kaehler and Werner Kahl who live in Hamburg and have spent parts of their professional and private life in this town, had prepared to be a kind of self made tour guides to their city.

They could also draw on the manifold experiences and contacts in working together and living together with brothers and sisters of Free Church congregations and Pentecostal churches. And so they also had arranged to meet with three of these groups at night and participate in their regular Bible study meetings.

Before we started, the three of them had explained to all participants what they were intending to do during the city-tour-phase in the afternoon and which groups they were going to meet with that evening for the Bible studies. Accordingly the participants had chosen which group to join. More or less all three groups at first focused on walking around in the very inner-city area, the core of the older parts of Hamburg and in particular the historic place around the City Hall. But after that all three groups had set different focuses.

One of the groups focused on visiting places of the trading tradition of Hamburg and of its pride in being the city of merchants. This of course included to visit places which still mirror the role which Hamburg played in the old times of Europe wide merchandising ("Hanse" traders' union), and those which still mirror how much the city was intertwined with the phase of German colonialism, either in the form of colonialism by an overwhelming economic power or in the form colonialism being backed up by the Prussian Empire.

Another group set a focus for the quarter on the back side of the central railroad station. This is an area of intense multicultural reality and of a way one can experience in many of the Metropolises of this globe. The anonymity of a big city provides spaces for the display of a sometimes rather disturbing diversity of lifestyles, and also of style to express one's weltanschauung or belief systems, - be it in the tradition of the great old religions as well as in new age and/or rather esoteric styles. It also displays a mixture of restaurants and small food shops from all around the world, of religious houses in backyards, small mosques, Christian

Free Church centers, but also various types of 'establishments', be it just for gambling, or for the famous red light district of this area.

In these two groups as well as in the third one also, those places played an important role which directly reminded of the Holocaust experience and of the role the city of Hamburg played in being a target for the major attacks of the Allied forces' bomber air raids in WW II. There are many plates with inscriptions at certain buildings, which refer to Nazi realities then, and there exists so-called 'stumbling stones', small copper plates with the names of those persons on it who used to live in that particular house and which had been intentionally killed by the Nazi regime, be it Jews, Sinti and Roma, gays, socialists and communists or others opposing the then regime.

As for the air raid attacks, the Lutheran church in Hamburg took the lead in setting up places to commemorate these horrors, including to preserve the ruins of a particular church which otherwise then was attacked and destroyed, too, and to commemorate in such a way victims of 'both' sides of WW II (see on top "Nagelkreuzgemeinschaft").

The third of the groups I mentioned earlier set their particular focus on visiting a part of the city on the other side of the Elbe-River, Harburg, which had been an independent town of its own for centuries. Again there is a very distinct reality of multiculturality, very much different though from the district at the backside of the central railroad station. In Harburg, the place is shaped by migrants of a Turkish and Muslim background.

After walking through this district we headed for a church center of the Baptist Church. We saw a group of persons who meet there regularly and celebrate worships there and enjoy the hospitality of this church. The main reason for this group to meet is not so much about faith or a particular Christian tradition, but they have a different, yet common concern: it is a group of Alcoholics Anonymous. Over a long time in the past Pastor Kaehler had become something like a senior consultant or spiritual companion to this group and supported them as they wanted to reconnect to their Christian faith and as they wanted to include celebrating worship services as part of their AA-community life.

Some members of this group volunteered to share their life stories with us, and to share their experience of the healing forces in their group, and share their witness to this power "which is greater than us", and which nurtured them with trust and keeps them in their new freedom from the chains of substance abuse. It was a very rich experience on both sides apparently, on the side of our hosts and on our side as visitors.

About the Bible study groups I can only report on the group we met in Harburg in the evening.

We were very friendly received by a small group of a local Pentecostal congregation. The pastor excused that there were just such a small number of church members, since they arranged this Bible study meeting just for us, and it wasn't in their regular schedule. So we all decided to go ahead and do Bible study work together, dealing with the complete text of the book of Jonah. It was a long road we went to share our impressions and to share what this text is telling us and means to us. It was a lot about God's guidance in one's life. It was a lot about how Jonah (and then us? too) sometimes realize the greater will of God, and sometimes have a hard time to give in to it, and how Jonah finally made it and even found a surprising and great grace-experience which reconciled him with life and with God. In the end we all were

glad about this experience in sharing! We as visitors appreciated much how we were warm and openly received by this congregation.

***Some general remarks on the outcome of the seminar for me personally faces - real faces-
or: JOINING² - encountering each other in a deeper sense***



When I drove up to Hamburg for the seminar, I was curious how it would be, almost a little nervous. And this nervousness prevailed the first two days and came up later on every now and then, too, again. It took quite a while that I got a deeper impression of some of the participants, their life stories and their faith stories, and also of their particular way to express their piety and their enthusiasm about the presence of God respectively about the presence and the reality of God's Holy Spirit right here and now. By and by I also could gather more impressions about the various groups to which participants felt affiliated with and/or are in close touch with.

In some moments I felt that I could -at least initially- grasp somehow what it might mean for a person living in a Pentecostal faith existence, to experience this 'being deeply touched' by God respectively the Holy Spirit, and to differentiate this from the way in which I sense in my piety that God's good and Holy Spirit carries me and guides me in my life.

But parallel to all this it also became more evident for me, more concrete and palpable, that I definitely do not understand some of the things I saw and heard or some of the focuses which were set like the massive focus on acts of liberation in some groups.

But more than all this I experienced how much each person, even within his/her affiliation with a particular group, nevertheless has a very specific way and form to bring life and faith together and to express one's faith within one's subjective and particular context. And here I felt much at home, since this is an experience which is dear, old and familiar to me from my background of pastoral care giving and working with groups.

Simultaneously evident however, we all could sense how manifold our ways of misunderstanding were and are, how easy and prone we all are to feel hurt by the 'others', or to project onto others, and how instantaneously these situations pop up, sometimes with anonymous and unexpected vehemence. So throughout all the days it had been an arduous endeavor to work on understanding each other, and in particular to focus on creating understandings in the realm of faith based helping/care giving. For me this endeavor got some 'flesh to its bones' in moments of our morning worships, in moments of case-work or in

moments of narrating and sharing one's life stories. Yet all this for me were initial attempts to create understandings.

And from some of the side-talks I have the impression that among some participants who did not approach this seminar from a background of Pastoral psychology or clinical pastoral education and training, their feedback was quite similar. That means, that also for 'them' it was a new, and probably also very initial experience, to sense how dear it is for 'us' to have the reality of our faith acknowledged, the reality of our trust in all what Jesus Christ did for us human beings, the reality by which we feel surrounded, carried, comforted and brought to the fullness of life by God's good and Holy Spirit.

Search for 'negotiating understanding'

about: - situations/contexts - relations 2010 and 2011 - faith/trust/meaning/interpretations

When we prepared for the seminars in the past we had the intention to reflect on issues which might be helpful to enhance communication and understandings between cultures and also between various forms of religiosity and between faiths, i.e. what might enhance them, what should enhance them and what can enhance them. But not only was this our intention. It always has also been our intention to look out for structures that might be helpful for such an enhancement of communication and helpful understanding.

So we basically relied on traditions of case-study-work in CPE (clinical pastoral education). And drawing from this tradition it was quite clear and appeared quite helpful to us -generally spoken- to use a *threefold perspective* when one would look at a situation or at a phenomenon which is not familiar or was not familiar to oneself, and when one would try to communicate and to construct understandings about such a situation or such a phenomenon: *at first*, that it might be helpful to look at the respective *context* of persons involved in a situation or phenomenon, and *secondly*, that it might be helpful to look at the *relationship* which those involved persons might have among each other and which relationship they -each of them- might have towards God. And *finally* that it might be helpful to take a closer look at the ways in which *the involved persons would interpret their own situation*, from their background and by their means of interpretation. Or in other words, to look at the ways which they would tell about or refer to when it comes down to their basic trust, and to look at their interpretations of meaning which they could find in particular situation or phenomenon. Or to sum up this third perspective: to look at ways in which the involved persons would tend to find new perspectives, new life enhancement and new ways of acting - as a result from their interpretation of their own situation.

We found this structure and its three steps of constructing understanding helpful for this seminar, too, and we tried to work with this methodology for the first couple of days, in particular in the intercultural forums on the first and second day.

For me personally this methodological approach was quite helpful. When other participants were sharing their life-stories and their faith-stories I could better look at it, and differentiate some of the aspects as well as I could see how interwoven they are very often, and so I could perceive at least initially what some were talking about. The three steps helped me to get a clearer understanding of even some persons whom I had known for long, and where I now had to admit that I did not hear close enough or look sufficiently at what they had communicated already before.

However, it was quite obvious that this method and tool - as much as it was helpful to me and others who had known such steps and such approaches before - did not help at all for some others who were not familiar with it or who even felt that such a deliberate way of looking at situations and phenomena was too much detached and probably to them even inappropriate. When some conflicts came up in the forum and group sessions of the following days, I got the impression that this methodology made participants feel uneasy when it was used to look at aspects of one's own living faith or at the power which energizes our faith, so that this participants could not but resist such work.

When we worked and used the second step, i.e. to look at *the relational layers in a situation or phenomenon*, I had more feelings of acceptance back and forth between the 'two groups'. In particular I sensed that we all shared how necessary it is for all of us not only to look at the relational layer of the human beings involved, but to look at the relation to God at the same time, which each one has and which all the 'group' (2 or more) involved has, almost in a triangle situation.

When we worked and used the third step, i.e. to *look at interpretations, meanings and consequently acting resolving out of it*, it appears to me till now, that here differences remained. A couple of times I felt a strong undertow, almost suction, on persons of the 'pastoral psychology'-side, that 'we' might give in and be drawn into this life-style and this charismatic/Pentecostal style of faith. Sometimes even convictions flared up in the forum, that only by doing so the Holy Spirit could be present among us and take effect.

Where is HOME - and where rests our longing?

Questions like this have been my concern in the days of the seminar when I was reflecting about this seminar, but also when I was reflecting about my own life. But aside from this subjective concern I'm convinced that questions like this were also more or less un-outspoken 'up in the air' during these days anyway among many of us.

Two examples:- it provides a certain tenor of life once I'm deeply and basically convinced that God has given me a certain place in his good creation, -to live my life as a Christian, to fulfill my tasks and to follow my 'berufung' (the German word has similar, but not quite the same connotations as 'calling' would have). And it provides a certain tenor of life, slightly different, when I'm deeply and basically convinced and when I constantly keep talking this way, that this place right here where I am, is the realm of the fallen creation, of the "by-far-not-yet-redeemed creation", where I in my Christian life am always surrounded by forces endangering my faith and leading me in to a constant flow of temptations. The old tension between the 'already' and 'not-yet' [sc *completely done salvation*] which all Christian history knows, one could experience in a lot of discussions and talks.

For me it is one position when I can deeply rely in my faith on those words and notions of my catechism (Heidelberg Catechism) and the basic offer of trust they convey and which God extends to me, long before I even started to make up my mind. And it is a slightly different position, when all my faith-life is molded by a deep longing, and then also by a deep experience, that the direct intervention of the Holy Spirit may happen to me within me/that it happens in me right here and now - and that (only) from this my experience and my deliberate consent to it, a 'new reality' starts. Again here, too, one could experience the old tension between the 'already' and 'not-yet' [sc *completely done salvation*] in a lot of discussions and talks.

My following remarks will mirror these old and basic questions in various ways, too.

German 'indigenous' Pentecostals and 'newcomers here'

In my first remarks of this text I already mentioned the mismatch of the initial lines in our program-brochure about the importance of deliverance and the very critical remarks Pastor Wolf made towards us in regard with the wording we had used then.

For me it became obvious during this week, how much the Pentecostal way of believing and developing a lifestyle, and staying in the tradition of the old Pentecostal congregations in central Europe, is centering around the power and effectiveness of the Holy Spirit today, and is also molded by a certain way of intensive prayer-life, deeply connected to this basic assumption, - including the concrete expectation, that the effectiveness and power of the Holy Spirit is and will always be 'overpowering' all powers which might stand against this power.

Thus, there seems to be no particular need to set an outstanding focus on this matter of overpowering and overcoming 'other powers', i.e. for example by developing and applying particular and ritualized acts of deliverance and casting out those powers, but that all this one may entrust to the greater power of the Holy Spirit anyway.

In the seminar week (and also in that particular consultation in Mission Academy earlier in April this year) I heard the lot about the personalization of 'Anti-GOD'-powers and about their differentiation and their names and their forms of embodiment. And even if I sensed a couple of times, that I could grasp a little of what friends tried to explain to me, I have to admit that I'm not quite sure at all whether I 'understand': however I could well see and experience the compactness and high-intensity, by which colleagues from West Africa shared their experiences of the reality of such demonic, satanic forces. And I could hear their consequences out of this: i.e. that all congregations and all their single members have constantly to be aware of these forces and take a stand against them and struggle and fight to overcome them.

The subtle voices of some German participants who referred to *our 'witch-craft-fight-history'* did not seem to 'come across'. They referred to the last 500 years where we had a very long and powerful tradition of 'dealing' with persons who were blamed to be liaised with Satan and his allies, were charged and sentenced. The crude outcome of all this was the *killing of more than 1 Mio persons* (here the statistics vary a lot - most scholars assume even a much higher 'sum') in about 400 years of time.

Those subtle voices tried to encourage being very careful in all charging and blaming and persecuting and 'out casting' of our fellow human beings.

The 2010 and 2011 Seminars

In 2010 and in my own assessing of the 2010 SIPCC Strasbourg Seminar on "dynamics of migration and pastoral care and counseling" I thought that the Strasbourg seminar had been a good preparation for the seminar 2011 to come in Hamburg. But now, looking back, it is quite obvious to me that both seminars were much more interlinked and the issues at stake were much closer to each other than I had expected it in advance.

For various reasons the final setup of the seminar which we came up with now, induced a certain dynamic and an impetus so that Pentecostal and charismatic life was mainly

represented by what is called in German "Ausländergemeinden", congregations in Germany where most of the church members, but in any case the leaders have a background of migration. In 2010 we learned a lot about such congregations (in Germany and in France), and the multifold obligations which they fulfill or which they are designated to fulfill. And we learned a lot about the 'throw of some faults' between these congregations and what is nowadays often called the 'mainline' historic churches.

Last year it was quite obvious how much these congregations need to 'replace home', how much they need to help their parishioners in all the work they offer, to 'work through' the experiences of migration, -that is to work through all the hardship they had gone through on their way to Europe, all the hurts and discriminations, which they experienced while on their way and after their arrival and which they experience still now day by day, - and which they occasionally also experience when they can make it to go 'back home' for visits. It also became quite obvious then, how much these congregations have to struggle to be 'recognized on eye level' when they want to get in contact and stay in touch with the congregations of the 'indigenous' Germans. So there are many layers which contribute to the hardships which these congregations have to face when they as congregations want to 'arrive' here in the Federal Republic of Germany with all its facets, and at the same time to help their parishioners to get enrooted here.

Last year and also this year participants from such congregations deployed it quite vividly what they see as the missionary core of their congregations, i.e. the deep conviction that by their missionary activity they can and they have to inspire, enrich the 'mainline' historic churches, or even better: to start real awakenings there. Now this year for the first time in all my life I heard the term "cemetery churches" for churches like mine, though this term definitely was not used by one of the participants to describe his view of the 'mainline' historic churches here, but he referred to a term used in other countries, when some of the 'big figures' of the 'new' Churches talk about the traditional Churches there.

And yet, this was quite an experience for me which left me sitting there with very mixed, upset and ambivalent feelings.

"Self-understanding and practice of charismatic and Pentecostal care giving" - the theme of the seminar

The actual Self-Portrayal and its effects

When the SIPCC planning committee started to develop the ideas for the seminar and ideas about the theme, we basically had an attitude of friendly curiosity, some of us also of a very sympathetic curiosity. So we approached our colleagues whom we invited to give the key lectures and to give workshops or to share their life stories and faith stories in the intercultural forums, that they might 'depict' to us their self understanding and that they also might describe their practice of care giving in a way that it might reach our minds and ears and hearts. And they have fulfilled our curious requests in manifold ways and allowed us to take a look into their life worlds and worlds of believing. They did it in such a way that quite a couple of other participants started asking for 'more' in the future.

For me the describing illustrations in the texts of the key lectures were very impressive. This helped me much to a better differentiation of groups, issues and belief positions, and sometimes it even led to a sense of understanding. These colleagues opened up and even 'exposed' their belief to us as a certain kind of public in the plenary sessions, and they even

dared to be misunderstood and misperceived: so I'm very thankful for them that they provided this kind of sharing for us.

A lot of things had to be explained and had to be clarified - from 'both sides' to 'both sides'. Sometimes I got the impression that we all -from our particular perspectives- had to set aside a lot of prejudices and established attitudes towards each other, in order to be able to exchange about our various practices of care giving. Here my basic conclusion is that we somehow did not quite make it all the way we wanted, but that we got stuck in an area of transition between 'clearing away some old debris' and 'constructively exchanging on eye level'.

I think it has been burdensome on both sides to involve into the respective practice of the other and also into reflecting on these things; burdensome to explain again and again and always in more details about unfamiliar things, burdensome to constantly repeat and stand the repetition.

And also stand it, if what had been said and explained in the wording of the 'one' side, was put into different terms and different wordings by the receiving person on the 'other' side - f.e. when they then used terms which are more familiar to 'them', well familiar to 'their' context and to 'their' symbolic representations, in order to better understand what the 'one' side might have meant initially.

An impression remains with me that we all often tend to come up with "either / or" filings. [When the process observers shared their reflections, they mentioned this quite clearly.] So we can escape and avoid the burden, to listen to the sounds in between, to perceive the spaces in between and the careful transitions - and cherish the meaning of the 'in between'.

Besides it became very obvious that for many of the participants it is quite normal and a usual thing to pick up elements of 'both' sides to mold and shape one's own particular style of believing and that for many both onsets to live a Christian life have their sound justification.

Triggers and Irritations

At some important stations in course of the seminar week we had critical moments. In some of these moments we could work through what happened there, right when it happened and could gain some better understanding of it. But in some of them we could not do much then, and had to leave it as it was. Very often in human communication it is quite unclear which person will develop a feeling of hurt, or why this happens to this person, or even why it happens now and here in that particular moment. And also very often it is almost impossible for those involved to realize what happens when it happens. The 'art' of pastoral care giving and also its endeavor would have to be, to sense those moments, to clarify what can be clarified, and in any case to look out for constructive ways to mediate understandings.

But aside from these entire good intentions one must admit that very often this just pops up and hits the involved persons out of a sudden and without warning. Basically, I think it would be less interesting to see what was right or wrong in a moment of communication like this, but to look out for clarifying at least a little what were the dynamics behind which might have caused this moment to happen.

One of my own ('best known') triggers usually becomes activated when the core feature in a situation relates to WW II - and in particular when it is about our German part in it. Single words, or images, symbols or other references start causing connotations within me which my

'partner in a communicating moment' cannot know and moreover cannot even have the slightest idea about, if he/she is unfamiliar -for whatever reasons- with our German past and also with the ways in which my generation has worked through all the big ethical and faith questions related to that, or if he/she is unfamiliar -for whatever reasons- with all the aspects that made us victims in our own biography, - just 'victims on the wrong side'.

So it's happened in the seminar too. And those moments are rather unbearable to me, so that I always have a strong urge to run away etc. etc. It is unbearable to me when I hear a talk about multigenerational sin and the guilt of the fathers, and if this happens in the German context - but if this matter is not spoken and voiced and talked about 'from' a German context. So huge irritations happen - and there is almost nothing to do but leave it then as it is.

Now imagine there is a person who has been -in his/her particular context of a Free Church tradition- subjected to projections as a projecting screen, in various unjust and disregarding ways, regarding his/her lifestyle. So if a person like that encounters 'wordings' which are very 'familiar' to him/her from his/her past, triggers are activated and films start in his/her brain and heart. If the wordings used, along with particular arguments and Scripture quotations, sound very strong and come along as if they would be the only Christian ethical interpretation of lifestyles, and come along in a very rigid way, of course then triggers start acting and huge irritations remain, consciously or subconsciously, willingly or unwillingly.

Now imagine a person whose life has been coined and marked by a basic feeling of being suppressed, discriminated against and marginalized all of his/her life, and had been subdued to 'being told' and 'being taught' and commanded. So again here if a person like that encounters his/her particular triggers, as small as they might be, as 'well meant' as they might be: they will be activated and irritations remain. And perhaps 'well meant' intentions are even harder to deal with in such situations, when on the side of the 'sender of a message' it is quite clear to him/her that he/she speaks (almost witnesses) from a very personal and very deep own emotional experience and conviction.

Now imagine a person who has lived all his/her life trusting and experiencing the good and guiding power of the Holy Spirit, but experiencing this presence and power deep down in his/her heart, still and calm yet vivid. If this person encounters a 'wording' stating that the Holy Spirit were not here and present because the powers and manifestations of the Spirit were not to be seen in the seminar: well, hurt and a lot of related triggers are very likely to be activated right away. One person would be irritated by such arduous statement, whereas the 'sender of the message' will remain irritated, since he/she will keep on feeling that the trust in the magnitude of the power of the Holy Spirit right here and now is much too small on the side of the 'receiver of the message'.

In critical moments like that it became quite obvious, that we all still have to learn a lot in ecumenical dialogue in general, but moreover than that, also in such a dialogue aiming at the particular issues of faith based care giving.

Self restraint and opening up spaces

Almost since the beginning of our seminars in 1986 we had a particular policy regarding the slots for the key lectures and workshops. The decision has been to open up those slots as much as possible to our invited guests. Here our basic assumption has always been to create spaces to get to know persons and ideas, to create safe havens for encounter and exchange.

This has been the way we went about in 2011, too. When we came up with this theme we definitely wanted to ask for explanations, information and sharing and we were rather curious to hear about self-understandings, unfamiliar to us till then, and to find persons willing to share their own deep convictions. Parallel to this it happened this time more than before that we did not open up so much space to present our own onsets, based on the so-called Pastoral psychology onset, or to talk about or share our own deep faith convictions and the theology behind this particular onset in pastoral care giving.

Perhaps we did a little bit too much of self-restraint. Looking back I sometimes feel skeptic that we could manage to have a balanced exchange of experiences.

Listening and teaching

I would like to underline what I just wrote by referring to the catchwords of listening and teaching. In the layout of the seminars we always wanted to put a major emphasis on listening first and on sharing - and here we installed the reflection groups. At the same time, however, we wanted to bring in teaching inputs, too. [In the early seminars we did a lot of case study work in this regard.] To take an example: when it is about prayer therapy - then here we wanted spaces for learning - and also spaces for teaching and explaining what it is all about, and how and where it is helpful and might be used in the future.

We wanted to open up spaces for learning about elements and experiences as drawn from clinical pastoral education, too. They still appear helpful from our point of view and we think that there are meaningful and guiding elements to enhance the caring relationship between a caregiver and the person asking for care and counseling.

How we can mix both elements - the listening and the teaching - this is an issue I would like to work on in the future seminars in order to create a definite style of "teaching on the basis of an established rapport".

'Urgent' matters - and 'winding down in speed'

These are the last 2 catchwords which relate to the issues just mentioned. I got the impression that there is a great urgency and strive, among younger colleagues in particular, to evangelize as much as possible, as fast as possible and as comprehensive as possible and to show off with successes of evangelization campaigns (öwe want to fill the big stadiumsö). Apparently this is a heartfelt concern to them and they have a very strong feeling for this urge as a central part of their own calling.

A couple of times I experienced how deeply this urge shapes overall attitudes, f. e. even shaping the style of speech, the intensity of one's language handling, included the speed and the sound intensity while speaking. Those requests I made (or better: attempts to request) to slow down in all this and to abstain from using language as a tool of power ('machine gun use'): I think, that partners in a discussion like that, when their 'heart is right at their lips' (as we have a German saying), just cannot grasp a request like that to wind down, - not to talk about following it.

Aside from language use we had moments, too, when it was about 'winding down' on other levels of the seminar communication. Once we had this incident when it was about case-study work, and the methodological idea was to slow down and to use a kind of a 'slow-motion technique' to look at a particularly dense situation and an 'enlarging lens technique' to look at

details of the case situation: but the moment and dynamic were not prepared for such a move. So there was no chance to wind down, since the urgency and emotions were stronger on many levels and layers. Then the whole seminar group got involved, and various persons came up with various interpretations which eventually led to a different communication about other topics.

But the chance for 'winding down' was lost out in a critical moment.

Intended goals achieved?

Surely we have reached sub goals. As of today I would change the wording of the theme slightly different. We have met persons who exchanged with us, and we exchanged with them about our self understanding. We have met persons who explained about their Pentecostal or charismatic practice of care giving. So in regard with the original topic chosen one would better say that it was about the "*self-understanding and care giving-practice of Pentecostal or charismatic believers*".

We definitely got a first and initial hunch how a widespread and differentiated landscape of Pentecostal and charismatic groups we have in Germany, and about the variety of their theological onsets. And we also got a hunch how even more complex all this would be if we would look at it on a worldwide scale. Here we just got a first glimpse at those demarcation lines which exist towards post-Pentecostal or some particular charismatic groups. We participants probably agreed more or less that there exist some definite limits when it concerns ecumenical partnership and cooperation which we would not like to be removed or diminished.