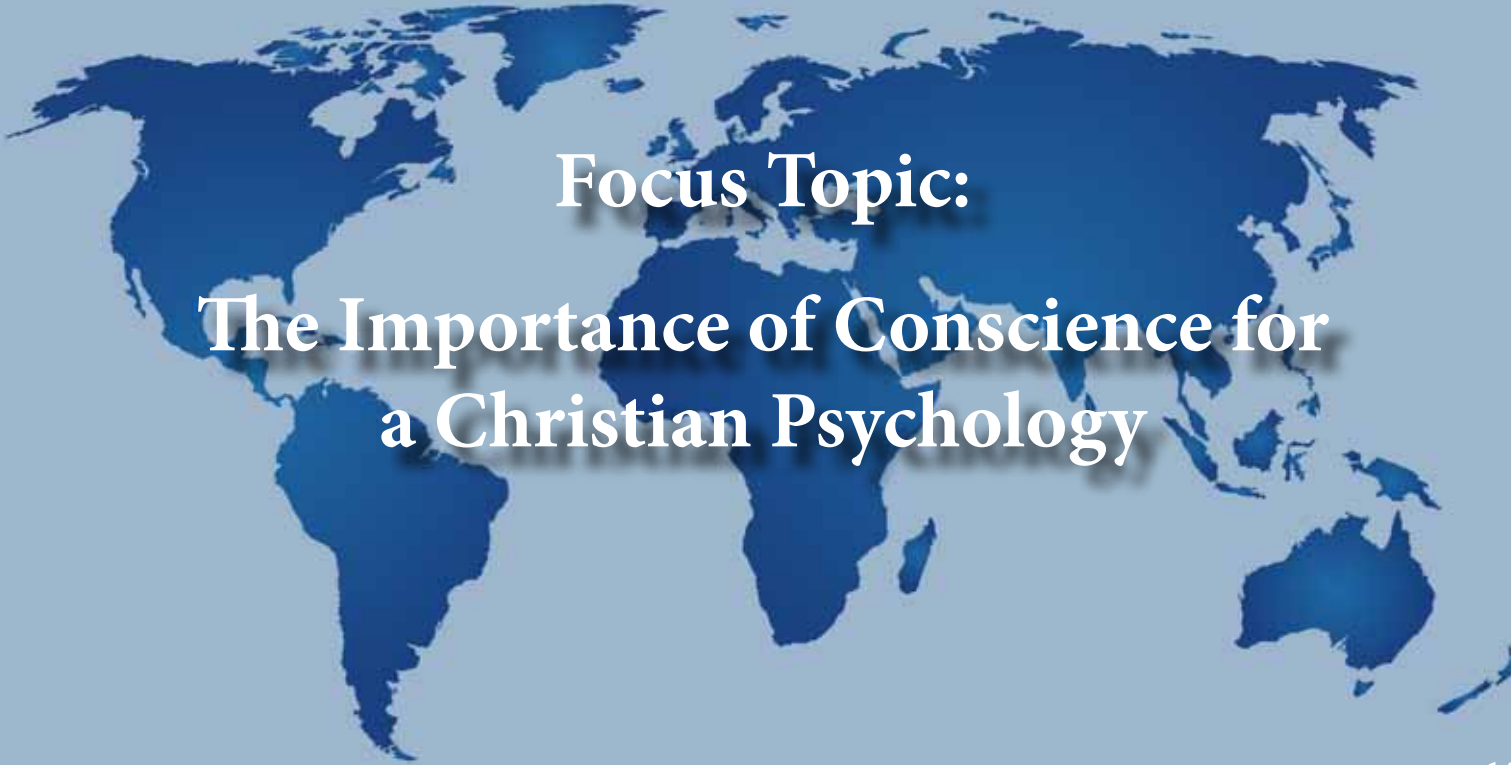


The EMCAPP Journal

Christian Psychology Around The World

Some of the Main Articles

- Conscience and faith in Christian counselling practice
- The Christian Conscience: The Transformation of a Created Module through Christ and the Spirit
- Psychological reasons for avoiding happiness
- Honoring & Nurturing Conscience in Psychotherapy



Focus Topic:
**The Importance of Conscience for
a Christian Psychology**

Editorial

“Conscience without God is something horrifying. It can stray into the greatest immorality.”

(Dostoevsky in „A Writer’s Diary „ - 1873 and 1876-1881)

In 2017 Germany is celebrating the 500th anniversary of the Reformation, supposedly initiated by Martin Luther’s nailing the theses to the door in Wittenberg. This is probably a legend, like the story that in 1521 he loudly proclaimed in Worms, before the Emperor and Papal delegates, “Here I stand, I can do no other”: the starting signal for the freedom of the conscience, each man according to his conscience. But this is certainly not what Luther wanted, for he also anchored the conscience in God’s word:

“... thus, by passages of Holy Scripture, ... I have been overcome in my conscience and captured in God’s Word. Therefore I cannot and will not retract anything, because it is neither safe nor salutary to do anything against one’s conscience. God help me, Amen!”

Besides theologians and philosophers, leading psychologists have also looked into the subject of the conscience: Freud’s super-ego conscience, Jung’s self or individuation conscience, the cognitive psychologists such as Piaget and Kohlberg, who tended more strongly in the direction of developmental psychology, and more recently explorations of the conscience as moral emotion.

In this edition of Christian Psychology Around The World, the subject matter is also the conscience – from the angle of the theory and practice of Christian psychology, especially in counselling and therapy. A fascinating point here is that the authors come from different confessional backgrounds, while also being anchored in their various cultures.

Besides the numerous contributions and comments, I was very pleased that Roberto Cipollone was willing to make his works available for the background to this issue. Ultimately, these represent an exhortation to our conscience not to disregard even the smallest of matters.

Yours,
Werner May



werner.may@ignis.de



Martin Luther’s 95 theses were published on 31 October 1517. The historicity of Luther’s nailing of the 95 Theses to the door of the castle church in Wittenberg on the same day is contested.

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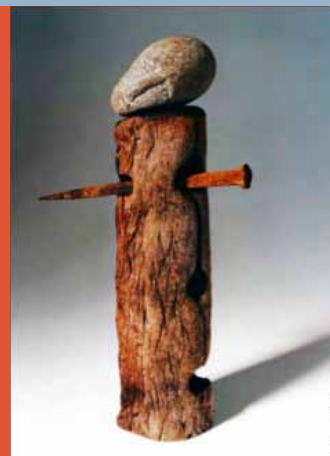
Waste becomes art- Roberto Cipollone (Italy)

Beverage cans, screws, door locks, hoes, rusty nails, olive wood, a pebble... this is the material of the Italian artist Roberto. „With the eyes of a child marvel at the beauty of simple things.“

Born in Pescara in 1947, he has been living and working in Loppiano near Florence since 1977. In 1982, he opened “La Bottega Di Ciro”, his artistic laboratory in a medieval style

www.labottegadiciro.it/ (Italiano / English)

With English subtitles: www.youtube.com/watch?v=1b7W8ms4Jw0



Around The World: The Contributors



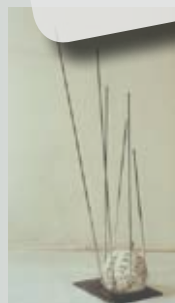


Click on the pictures, then you can read about the person

Christian Psychology Around The World

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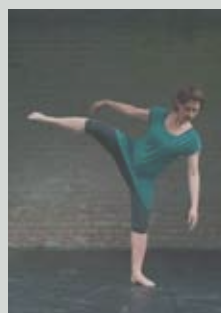


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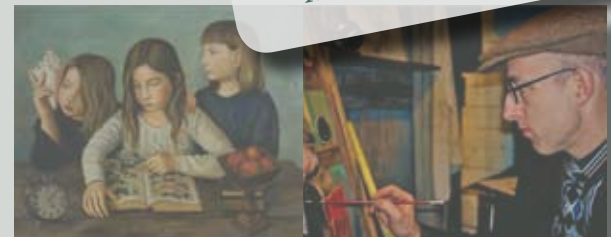
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- Spiritual Maturity – Can it be an Aim or Goal of Christian Psychotherapy?



Read our ninth number:
Focus topic: „Therapy goals“
from the perspective of Christian
psychologie

Why do we have a bilingual journal?

In our movement for Christian Psychology, we meet as Christians with very different backgrounds: different churches, different cul-tures, different professional trainings...

There is a common desire for the movement, but highly “multi-lingual” ideas of its realization! Therefore, a bilingual journal is just a small reference to our multilingual voices to remind us:

- Languages are an expression of cultures, countries and of their people. By writing in two languages, we want to show our respect to the authors of the articles, to their origin and heritage, and at the same time symbolically show respect to all the readers in other foreign countries.
- There are many foreign languages that we do not understand. Within our own language, we intend to understand one another, but we fail to do so quite often. To really understand one another is a great challenge, and we also want to point to this challenge by offering a bilingual journal.
- “When languages die, knowledge about life gets lost.” (Suzanne Romaine, 2011)
- Finally, there is a pragmatic reason: As we want to have authors from one special country to write the main articles of every journal, it will be easier for them to distribute the journal in their own country, when it also is in their own language.

Conscience and faith in Christian counselling practice¹

Roland Mahler
First published eJ 4, 2015

Since Bultmann, the conscience has become a prominent topic, as part of a theology of faith-based existence, in the Protestant tradition of the 20th century². Faith as an existential phenomenon has an immediate relationship with conscience, inasmuch as faith, for the Reformation, meant the choice, according to conscience, of freedom, i.e. against the attachment to the inauthenticity of man and, at the same time, for distinction from the world. In his conscience, man knows himself to be a lost being, unable to change with his own strength the nature of his participation in the world. Here, faith is simultaneously the turning of this knowledge into hope in the perspective of the offer of grace. It is thus grounded in the reality of a confrontation which forces a decision between lostness and salvation, the “unbedingt Angehende” [“inescapable issue”] (Tillich), in man’s existence. Only in such a case of “either/or” regarding one’s own existence can one speak of faith. Theology speaks here, in an existential way, of guilt and forgiveness. Faith demands from the conscience an acknowledgement of guilt or the capacity of the self for guilt. Only from this immediate insight does knowledge of grace grow. The conscience thus represents, in the premises of existential theology, the unmasking of human guilt in keeping with the judgement and grace of God. A differentiation of this kind can also provide orientation for spiritual counselling. In the statement man makes about himself, his neighbour and God, the self loses its supposed innocence. In the operation of the conscience, the individual acknowledges the discrepancy between his actions, himself and his neighbour and accepts

Gewissen und Glaube im christlich-seelsorgerlichen Handeln ¹

Roland Mahler

Seit Bultmann ist das Gewissen in der protestantischen Tradition des 20. Jahrhunderts zu einem prominenten Thema im Zeichen einer Theologie der glaubenden Existenz geworden². Der Glaube als existentielles Phänomen hat einen unmittelbaren Bezug zum Gewissen. Dies insofern, als der Glaube reformatorisch die Gewissensentscheidung der Existenz für die Freiheit, d.h. gegen das Verfallensein an die Uneigentlichkeit des Man und zugleich für die Unterscheidung von der Welt bedeutet. Im Gewissen weiss der Mensch um sich selbst als das verlorene, aus eigener Kraft nicht zur Veränderung seines In-der-Welt-Seins fähige Wesen. Der Glaube ist dabei zugleich die Wende dieses Wissens in die Hoffnung angesichts der begehrenden Gnade. Er gründet also in der Wirklichkeit einer Betroffenheit, welche sowohl Verlorenheit als auch Rettung als das unbedingt Angehende (Tillich) in der Existenz des Menschen zur Entscheidung bringt. Nur wo es um solches Entweder-Oder hinsichtlich der eigenen Existenz geht, kann von Glauben die Rede sein. Hierbei wird theologisch in existentialer Weise von Schuld und Vergebung gesprochen. Der Glaube fordert vom Gewissen das Anerkennen von Schuld bzw. der Fähigkeit des Selbst zur Schuld. Nur aus dieser unmittelbaren Einsicht wächst das Wissen um die Gnade. Das Gewissen steht existentialtheologisch also vorab für die Demaskierung menschlicher Unschuld im Zeichen des Gerichts und der Gnade Gottes. An einer derartigen Unterscheidung kann sich auch seelsorgerliches Handeln orientieren. In der Stellungnahme des Menschen zu sich selber, zum Nächsten und zu Gott verliert das Selbst

¹ This article is a reworking of Mahler, Roland, *Gewissen und Gewissensbildung in der Psychotherapie*. Verlag für Sozialwissenschaften. Wiesbaden. 2009. Chap. 9, pp.169 - 174

² Cf. on Bultmann’s approach his remarks on *συνείδησις* in id., *Theologie des Neuen Testaments*, 81980, pp.217ff.

¹ Dieser Artikel ist eine Überarbeitung von Mahler, Roland, *Gewissen und Gewissensbildung in der Psychotherapie*. Verlag für Sozialwissenschaften. Wiesbaden. 2009. Kap.9, S. 169 - 174

² Vgl. zu Bultmanns Ansatz seine Ausführungen zur *συνείδησις* in ders., *Theologie des Neuen Testaments*, 81980, S.217ff.

responsibility for this discrepancy before himself, the other person and God³. It is of course precisely this act of responsibility that must lead to despair – unless the person encounters, along his path of responsibility, something like grace. The demands of oneself and one's neighbour allow man no peace before God, unless neighbour and self meet in a new "light", the light of grace.

We can speak, more psychologically, of being accepted and of being loved unconditionally. But does one encounter this new light, this acceptance and this unconditional love? Here spiritual counselling practice itself loses its innocence. Even the therapeutic relationship is not able to provide this kind of unconditional caring and closeness to its neighbour. It finds itself confronted by a discrepancy on which it will ultimately have to fail – unless this relationship encounters in turn more closeness and care than can be offered in an inter-personal setting. The transcendence thus intended for the therapeutic relationship has always been the experience of grace familiar from the Christian tradition, the grace which allows both clients and therapists, in their state of guilt, to hold onto hope. The hope in this case is the assurance of a greater coherence in existence than that which the therapeutic work in itself is able to represent. The unconditional love essential for every relationship is owed to a proof of existence that cannot be produced methodically. As a result, faith begins at the point where the neurotically (over-) compensated uncertainty of existence is recognised in advance as not being ultimately removable by therapeutic work, but only made existentially acceptable. Faith is the accepted permanent crisis of being-in-the-world⁴ and thus the readiness to examine a critique calling existence and the world into question. To that extent, it (faith) intrinsically represents an existential goal for every therapy.

The question has become: "To whom is this faith directed?". The person who is the object of belief determines the factual capability of

seine vermeintliche Unschuld. Im Gewissensakt anerkennt der einzelne die Diskrepanz zwischen Handeln, Selbst und Nächstem und übernimmt für diese Diskrepanz vor sich selbst, dem Gegenüber und Gott Verantwortung³. Freilich ist es eben dieser Akt der Verantwortung, welcher zur Verzweiflung führen muss – begegnet dem Menschen auf seinem Weg der Verantwortung nicht so etwas wie Gnade.

Der Anspruch des Selbst und des Nächsten lässt den Menschen vor Gott nicht zur Ruhe kommen, es sei denn, der Nächste und das Selbst begegnen in einem neuen „Licht“, dem Licht Gnade.

Psychologischer kann von Angenommensein und bedingungslosem Geliebtsein gesprochen werden. Wo aber begegnet dieses neue Licht, dieses Angenommensein und dieses bedingungslose Geliebtsein? Hier verliert das seelsorgerliche Handeln selbst seine Unschuld. Auch die therapeutische Beziehung vermag eine derartige Unbedingtheit der Zuwendung und des Seins beim Nächsten nicht zu leisten. Sie sieht sich selbst einer Diskrepanz gegenüber, an welcher sie letztlich scheitern muss – begegnet sie nicht ihrerseits einem Mehr an Nähe und Zuwendung als dies in einem zwischenmenschlichen Setting geboten sein kann. Die damit intendierte Transzendenz der therapeutischen Beziehung ist je und je die aus der christlichen Tradition vertraute Erfahrung der Gnade, welche den Klienten wie den Therapeuten in ihrem Schuldigsein hoffen lässt. Die Hoffnung ist dabei die Gewissheit einer grösseren Fügung des Daseins als dies die therapeutische Arbeit als solche zu repräsentieren vermag. Die für jede Beziehung wesentliche Unbedingtheit des Geliebtheits verdankt sich einer Evidenz des Daseins, welche nicht methodisch bewirkt werden kann. Damit beginnt der Glaube dort, wo die neurotisch (über-) kompensierte Unsicherheit der Existenz vorab als eine nicht grundlegend durch die therapeutische Arbeit behebbare, sondern lediglich existentiell akzeptierbare erkannt wird. Der Glaube ist die akzeptierte Krise

³ G.Ebeling speaks of the human "coram relation". Id., *Dogmatik des christlichen Glaubens*, 21982, pp.248f.

⁴ On this: R.Bultmann, *Die Krisis des Glaubens*, 1931, in: id., *Glauben und Verstehen*, vol. II, p.19.

³ G.Ebeling spricht von der menschlichen „coram-Relation“. Ders. *Dogmatik des christlichen Glaubens*, 21982, S.248f.



humans to exist in the relational truth of guilt and forgiveness. Nevertheless, we hold firmly onto the statement that we are still dealing with a therapeutically relevant goal when, in other cases, therapy is a perspective-oriented process whose vanishing points may lie outside the therapeutic field⁵.

To realise the uncertainty of existence illuminated in the therapeutic process as a mouldable form of relationship with oneself and one's neighbour in the present and as an opportunity for development and change of oneself in the here-and-now is a matter for the conscience. Only in the existential knowledge of being lost to something such as the world can the possibility of an existence beyond man's control, in the form of hope and fellowship, be realised. Here, the hope and certainty of not being alone are central aspects of the self-efficacy which, as such, we likewise impute to the conscience function of the spirit. Without hope, a therapeutic process can hardly succeed; where, on the other hand, it is present, more change and restitution is often possible than those involved would have expected. Faith is ubiquitous as a relational phenomenon in this situation – probably more so than most therapists like to admit! How significant the feeling of fellowship or the inner representation of belonging to a social entity is has already been ascertained by Adler's Individual Psychology⁶. Regarding group therapy, Yalom speaks of the "universality of suffering"⁷, which, for the individual who belongs to a group, has a significant influence on his self-evaluation and self-efficacy expectation. It is therefore no surprise that faith, as a conscience-based decision of the individual, exercises an unmistakable pull towards fellowship, to the "Du" ("Thou") and, finally, to social activity. His conscientiousness is displayed in that he relates himself in a historical perspective to his neighbour in the latter's conscience-determined isolation.

The conscience as an orientation function of

des In-der-Welt-Seins in Permanenz⁴ und damit die Bereitschaft zur Auseinandersetzung mit einer das Sein und die Welt in Frage stellenden Kritik. Insofern stellt er (der Glaube) seinem Wesen nach ein existentielles Ziel einer jeden Therapie dar.

Die Frage ist indessen die nach dem Gegenüber solchen Glaubens. An wen geglaubt wird, entscheidet über die tatsächliche Möglichkeit menschlichen Daseins, in der relationalen Wahrheit von Schuld und Vergebung zu existieren. Damit übersteigt ein solches Ziel grundsätzlich die Möglichkeiten des therapeutischen Prozesses. Dennoch halten wir an der Aussage fest, dass es sich immer auch um ein therapeutisch relevantes Ziel handelt, wenn anders Therapie ein perspektivisches Geschehen ist, dessen Fluchtpunkte ausserhalb des therapeutischen Feldes liegen können⁵.

Die im therapeutischen Prozess erhellte Unsicherheit des Daseins als eine gestaltbare Form der Beziehung zu sich selbst und zum Nächsten in der Gegenwart und als Chance zur Entwicklung und Veränderung des Selbst im Hier und Jetzt auszutragen, ist Sache des Gewissens. Nur im existentialen Wissen um die eigene Verlorenheit an so etwas wie Welt kann die Möglichkeit des Daseins als das unverfügbare Sein in der Gestalt von Hoffnung und Gemeinschaft aktualisiert werden. Die Hoffnung und die Gewissheit, nicht alleine zu sein, sind dabei zentrale Aspekte der Selbstwirksamkeit, die wir als solche gleichfalls der Gewissensfunktion des Geistes unterstellen. Ohne Hoffnung kann ein therapeutischer Prozess kaum gelingen, wo sie sich hingegen einstellt, ist oft mehr an Veränderung und Wiederherstellung möglich, als von den Beteiligten zu erwarten war. Der Glaube ist dabei als relationales Phänomen allgegenwärtig – wohl mehr als den meisten Therapeuten lieb ist! Wie bedeutsam das Gemeinschaftsgefühl bzw. die innere Repräsentation von Zugehörigkeit zu einem sozialen Ganzen ist, hat schon die Adlersche Individualpsychologie

⁵ On the perspective form of life cf. P.Tiedemann, Über den Sinn des Lebens. Die perspektivische Lebensform, 1993.

⁶ Above all the Community Psychology of Seif and Kunkel.

⁷ On this I.D.Yalom, Theorie und Praxis der Gruppentherapie, 41996.

⁴ Dazu R.Bultmann, Die Krisis des Glaubens, 1931, in: Ders., Glauben und Verstehen, Bd. II, S.19.

⁵ Zur perspektivischen Lebensform vgl. P.Tiedemann, Über den Sinn des Lebens. Die perspektivische Lebensform, 1993.

the spirit in the coram relation (Ebeling) is described by P. Hübner as the "Christophile conscience"⁸, which underlines the heteronomy of the conscience in the relationship with Christ. This heteronomy, of course, inasmuch as it is freely chosen, is essentially the result of a process within the conscience. The conscience ultimately subjects itself, in its statement on self and neighbour, to God's judgement, i.e. to the justifying message of the Cross. In that (and only in that) consists its similarity to Christ. That this action can take place, of course, is due to the preceding statement on the heard message of grace. It is precisely in this action that the conscience shows itself to be the anthropological place-keeper for salvation.

In the same way, of course, as history brings itself to an end in the historical Christ, the conscience brings itself to the abyss of faith. Whether it will allow itself to fall into it is at all times the subject of an ultimate statement of the individual before himself, his neighbour and God. The Christian faith is, so to speak, the end of the conscience, inasmuch as the conscience must acknowledge before God that, ultimately, it cannot assume responsibility for the existence of man in a statement, because there is no place before that abyss of faith where it can place man before himself, his neighbour and God in such a way that something resembling ontological wholeness appears possible. The conscience brings man, in view of this impossibility of a wholeness in the statement or in existence before God, into a crisis. Here faith constitutes a "death-defying somersault" of the conscience into a completely new position regarding itself, its neighbour and, last but not least, God. This new position is, theologically speaking, grace! For the therapeutic process, this turning of the conscience into faith amounts to a change of categories. By placing man before God, this category is distinguished from the anthropological category of self-evaluation because of the radical transcendence and immanence of the other person. It is thus no longer a question of placing man between self and non-self, but between self and self or non-self and non-self. The man, as

herausgearbeitet⁶. Im Blick auf die Gruppentherapie spricht Yalom von der „Universalität des Leidens“⁷, welche durch die Zugehörigkeit zur Gruppe einen bedeutsamen Einfluss auf die Selbstbewertung des Individuums und auf seine Selbstwirksamkeitserwartung hat. Es wundert also nicht, dass der Glaube als Gewissensentscheidung des einzelnen Menschen einen unverkennbaren Zug zur Gemeinschaft, zum Du und schliesslich zum sozialen Handeln hat. Darin erweist sich seine Gewissenhaftigkeit: dass er geschichtlich Stellung bezieht zum Nächsten in dessen eigener gewissensbedingter Vereinzelung.

Das Gewissen als Orientierungsfunktion des Geistes in der coram-Relation (Ebeling) wird von P. Hübner als das „christophile Gewissen“ bezeichnet⁸. Damit ist die Heteronomie des Gewissen in der Christusrelation auf den Punkt gebracht. Freilich ist diese Heteronomie, sofern sie eine frei entschiedene ist, an sich das Resultat eines Gewissensvorgangs. Das Gewissen unterwirft sich in seiner Stellungnahme zum Selbst und zum Nächsten letztlich dem Urteil Gottes bzw. der rechtfertigenden Botschaft des Kreuzes. Darin (und nur darin!) besteht seine Christusähnlichkeit. Dass freilich dieser Akt zustande kommt, verdankt sich der vorangegangenen Stellungnahme zur vernommenen Botschaft der Gnade. Eben darin erweist sich das Gewissen als anthropologischer Platzhalter des Heils.

Wie freilich die Geschichte sich selbst im geschichtlichen Christus zu Ende bringt, so bringt sich das Gewissen an den Abgrund des Glaubens. Ob es sich in diesen fallen lassen will, ist je und je Gegenstand einer ultimativen Stellungnahme des Menschen vor sich selbst, vor dem Nächsten und vor Gott. Der christliche Glaube ist gleichsam das Ende des Gewissens, sofern dieses vor Gott erkennen muss, dass es die Existenz des Menschen letztlich nicht durch eine Stellungnahme verantworten kann, weil es vor jenem Abgrund des Glaubens keinen Ort

⁸ Cf. P. Hübner, Der Mythos der Neutralität. Zur Disjunktivität von Gut und Böse, in: IGNIS-Journal 2-91, 1991.

⁶ Vor allem die Gemeinschaftspsychologie von Seif & Künkel.
⁷ Dazu I.D. Yalom, Theorie und Praxis der Gruppentherapie, 41996.

⁸ Vgl. P. Hübner, Der Mythos der Neutralität. Zur Disjunktivität von Gut und Böse, in: IGNIS-Journal 2-91, 1991.

one belonging to God, confronts himself in his godlessness; in the same way, his fellow human being appears to him in deadly ambivalence. In the category of faith, therapy becomes the enactment of the capitulation in the face of own's one contradictions and, simultaneously, a commitment to the always deadly ambivalence of one's neighbour. The act of conscience thus rea-



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<http://emcapp.ignis.de/4/#/52>
<http://emcapp.ignis.de/9/#p=42>

ches its final culmination in loving one's enemy. The conscience must utter a statement precisely at the point where relations with one's fellow man become impossible, at the radical contradiction between self and the other, between self and that which threatens in the neighbour and in pain, in the fear of closeness and loneliness, whose symbol is the other person. This state-

findet, an den es den Menschen vor sich selbst, den Nächsten und Gott so stellen kann, dass damit so etwas wie ontologische Ganzheit möglich erscheint. Das Gewissen bringt den Menschen angesichts dieser Unmöglichkeit einer Ganzheit der Stellungnahme bzw. des Seins vor Gott in die Krise. Hier bedeutete Glaube einen „Salto Mortale“ des Gewissens im Sprung zu einer gänzlich neuen Stellung im Blick auf sich selbst, den Nächsten und last but not least Gott. Diese neue Stellung ist theologisch gesprochen die der Gnade!

Für den therapeutischen Prozess bedeutet diese Kehre des Gewissens in den Glauben einen Kategorienwechsel. Mit der Stellung des Menschen vor Gott ist diese Kategorie von der anthropologischen Kategorie der Selbstbewertung durch die radikale Transzendenz und Immanenz des Gegenübers unterschieden. Damit handelt es sich nicht mehr um eine Stellung des Menschen zwischen Selbst und Nicht-Selbst, sondern um eine solche zwischen Selbst und Selbst bzw. Nicht-Selbst und Nicht-Selbst. Der Mensch als der Mensch Gottes steht sich selbst in seiner Gottlosigkeit gegenüber wie auch das mitmenschliche Gegenüber in seiner tödlichen Ambivalenz erscheint. In der Kategorie des Glaubens wird Therapie zum Geschehen der Kapitulation vor dem eigenen Widerspruch und gleichzeitig zur Hingabe an die stets tödliche Ambivalenz des Nächsten. Damit erfährt der Gewissenakt schliesslich seine Zuspitzung in der Feindesliebe. Gerade am Punkt der Unmöglichkeit einer Beziehung zum Mitmenschen, im radikalen Widerspruch des Selbst zum Fremden, zum Bedrohenden im Nächsten und im Schmerz, in der Angst vor der Nähe und der Einsamkeit, deren Symbol das Gegenüber ist, hat sich das Gewissen zu stellen. Diese Stellungnahme kann nicht aus der Bewertung eigener oder fremder Werke geschehen, sie wird einzig in der Übernahme einer Stellungnahme möglich, die vorgängig bedingungslos für den Feind Partei ergriffen hat: die Stellungnahme Gottes im Kreuz Jesu.

Einen eigenen Zugang zum Menschen unter dem Anspruch göttlicher Wahrheit repräsentiert die mystisch-asketische Tradition. Diese begründet vorab eine relativ archaische Sicht auf die menschliche Problematik des Selbst-

ment cannot be based on the evaluation of one's own or the other's deeds; it is only possible in adopting the statement which has already been made unconditionally in favour of the enemy: the statement made by God in the cross of Jesus. Access in its own way to man, with a claim of divine truth, is represented by the mystic/ascetic tradition. Its premise is a relatively archaic view of the problem of human existence in the tension between self and world (as a force field of alienation associated with sin) in the context of the (early) monasticism of the anchorites and coenobites in late antiquity. The scene of the confrontation between divine ideal and human reality is thus, explicitly, an existence under conditions of voluntary external social and material deprivation (retreat into remote regions). Only asceticism as a path to divinisation (apotheosis) provided the necessary spiritual viewpoint to enter the battle of the self qua spirit against the self qua world and win it with God's help⁹. In truth, however, the ascetic path of ascent of the individual proves to be the descent of the individual into the depths of his own powerlessness in wrestling with himself. The spiritual companionship of an older hermit on this path can be understood as an elementary form of Christian spiritual counselling. Decisive factors in this are the so-called cardiognosis (insight into the heart) on the one hand and diacrisis (discernment) on the other. Both are essentially gifts of God, but are at the same time an expression of the self-awareness and self-knowledge in which the spiritual companion receives the counsellee. This self-awareness is, in the opinion of Evagrius Pontikos¹⁰, one of the essential tasks of the monk. In this process, the conscience (this term is not used explicitly by Evagrius) is the spiritual organ of discernment and insight (intuition). Thoughts and emotions should be both tested in this way and differentiated according to their origin and their usefulness for the seeker of God.

While, at this very early stage in the development of monasticism, the responsibility of the individual is still in the foreground, in the

seins im Spannungsfeld von Ich und Welt (als Kraftfeld der Entfremdung im Zeichen der Sünde) im Kontext des spätantiken (frühen) Mönchtums der Anachoreten und Koinobiten. Der Schauplatz der Auseinandersetzung von göttlichem Anspruch und menschlicher Wirklichkeit ist dabei in expliziter Weise die Existenz unter der Bedingung der freiwilligen äusseren sozialen und materiellen Deprivation (Rückzug in einsame Gegenden). Die Askesse als Weg der Vergottung (Apotheosis) liefert erst die notwendigen geistlichen Sichtverhältnisse, um den Kampf des Selbst qua Geist gegen das Selbst qua Welt aufzunehmen und mit Gottes Hilfe zu gewinnen⁹. Dabei erweist sich der asketische Weg des Aufstiegs in Wahrheit als Abstieg des Individuums in die Tiefen der eigenen Ohnmacht im Ringen mit sich Selbst. Die auf diesem Weg erfahrene geistliche Begleitung durch einen älteren Eremiten kann als elementare Form christlicher Seelsorge verstanden werden. Entscheidend dafür sind die sog. Kardiognosis (Herzensschau) einerseits und die Diakrisis (Unterscheidung) andererseits. Beide sind im Wesentlichen Gaben Gottes aber zugleich Ausdruck der Selbstwahrnehmung und Selbsterkenntnis, in welcher der geistliche Begleiter dem Ratsuchenden begegnet. Diese selbstbewahrende Achtsamkeit gehört zu den wesentlichen Aufgaben des Mönchs nach Meinung des Evagrius Pontikos¹⁰. Dabei ist das Gewissen (der Begriff wird von Evagrius nicht explizit verwendet) das geistige Organ der Unterscheidung und der Einsicht (Intuition). Sowohl Gedanken als auch Emotionen sollen auf diese Weise geprüft und unterschieden werden im Blick auf ihre Herkunft und Nützlichkeit für den Gottessucher.

Während in dieser sehr frühen Phase der Entwicklung des Mönchtums noch die Verantwortlichkeit des Individuums im Vordergrund steht, wird im Verlauf der späteren Entstehung der Orden die Regel (observantia regularis) zum Fixpunkt der Gewissensobservanz. Damit bindet sich die durch das Gewissen repräsentierte Steuerung des personalen Willens

⁹ Cf. on this J. Cassian, *De institutis coenobiorum*, V, 21.

¹⁰ Evagrius Pontikos, *Briefe aus der Wüste* [Letters from the Desert] 11; cf. in addition A. Grün, *Geistliche Begleitung*, p. 79.

⁹ Vgl. dazu J. Cassian, *De institutis coenobiorum*, V, 21.

¹⁰ Evagrius Pontikos, *Briefe aus der Wüste* 11; vgl. dazu A. Grün, *Geistliche Begleitung*, S. 79.

course of the later creation of the orders the rule (*observantia regularis*) becomes the fixed point in the obedience to the conscience. The control of the personal will represented by the conscience thus becomes increasingly tied to the rules of the community in written form or to the representatives of the same, the leaders of the order. Obedience to the superior thus takes over the central role in the activity of the conscience in early medieval monasticism. This development affected the western church first, where it marked, for the moment, the end of an emphasis on personal self-awareness and self-purification in the process of achieving a god-like life. Gregory the Great notes the role of the conscience in the purification of the individual by ascribing to it, in conjunction with reason, the central role in the processes of contrition and repentance¹¹. It thus serves to stabilise the self-experience of the believer and therefore enables service for the community. What we see with Gregory the Great already corresponds in general to a formal, moralised understanding of conscience. The agreement between behaviour and pre-determined norms of scripture and tradition is the aim of the function of conscience or of its effect in assessing behaviour.

In medieval mysticism, it is Meister Eckhardt who takes up the term of the conscience, the „synteresis“, and develops language giving it a significance for the self. The conscience function is like the ground of the soul, the spark of the decisive inner reality, the totality of the soul, in which the mystical revelation, the intuitive contemplation of the divine (as the union of knowledge and being) is accomplished¹². This quality of being in the image of God, tangible in the conscience seen as spark of the soul and ground of the soul, appears in the thinking and teaching of Eckhardt as contrary to the official doctrine of obedience of the individual towards the church. The subjective experience of God, the contemplation of nothingness, i.e. the inexpressible presence of the divine, cannot be

zunehmend an die verschriftlichte Ordnung der Gemeinschaft bzw. an die Repräsentanten derselben, die Ordensleiter. Der Gehorsam gegenüber den Oberen tritt so ins Zentrum der Gewissenstätigkeit des frühen mittelalterlichen Mönchtums. Diese Entwicklung, welche vorab die Westkirche betrifft, markiert für diese das vorläufige Ende eines Prozesses der Betonung von personaler Selbstwahrnehmung und -läuterung im Geschehen der Verwirklichung eines gottähnlichen Lebens. Gregor der Grosse streicht noch einmal die Rolle des Gewissens im Läuterungsprozess des Individuums heraus, indem er diesem gemeinsam mit der Vernunft die zentrale Rolle beim Reue- und Bussgeschehen zuweist¹¹. Damit dient sie der Stabilisierung des Selbsterlebens bei den Glaubenden und ermöglicht so den Dienst für die Gemeinschaft. Was wir bei Gregor dem Grossen sehen, entspricht bereits weitgehend einem formalen moralisierten Gewissensbegriff. Die Übereinstimmung des Verhaltens mit den vorgegeben Normen der Schrift und der Tradition ist das Ziel der Gewissensfunktion bzw. ihrer das Handeln bewertenden Wirkung.

In der mittelalterlichen Mystik ist es Meister Eckhardt, der den Begriff des Gewissens, die „Synteresis“, aufgreift und in einer für das Selbst bedeutsamen Weise zur Sprache bringt. Die Gewissensfunktion ist als der Seelengrund, der Funke die entscheidende innere Wirklichkeit, die Totalität der Seele, in der sich die mystische Offenbarung, die intuitive Schau des Göttlichen (als die Einheit von Erkennen und Sein) vollzieht¹². Diese im Gewissen als Seelenfunke und Seelengrund greifbare Qualität menschlicher Gottebenbildlichkeit steht im Denken und Lehren Eckhardts in Spannung zur offiziellen Doktrin vom Gehorsam des Individuums gegenüber der Kirche. Die subjektive Erfahrung Gottes, die Schau des Nichts, d.h. die unaussprechliche Gegenwart des Göttlichen, ist dogmatisch nicht kontrollierbar. Damit entzieht sich das Wesentliche des menschlichen Glaubens und

11 Cf. Gregory the Great, *Moralia* XXVII, cap.25 but also id., *Homiliae in Evangelia* I.I, hom. 10.

12 See also A.Lasson, *Meister Eckhardt der Mystiker*, 1868. Cf. Meister Eckhardt, *Quaestiones Parisienses*, Quaestio 1: Ist in Gott Sein und Erkennen identisch?

11 Vgl. Gregor der Grosse, *Moralia* XXVII cap.25 aber auch ders., *Homiliae in Evangelia* I.I, hom. 10.

12 Dazu A.Lasson, *Meister Eckhardt der Mystiker*, 1868. Vgl. Meister Eckhardt, *Quaestiones Parisienses*, Quaestio 1: Ist in Gott Sein und Erkennen identisch?

controlled dogmatically. The central element of human faith and action thus eludes control by institutionalised truth. Whatever was and is fundamental and decisive for this behaviour, it means the freedom of the individual for the reality of the veracity and uniqueness that he encounters in himself. It is in this radical objectivisation of subjectivity in the name of faith that what can be called the responsibility of the person consists.

The existence of faith appears, whether in the light of mysticism or of hermeneutic theology, as the place of the unjustifiable reality of human existence before God as the ultimately personal. The fact that that happens outside the limits of all objectivity provides the foundation for the dispensation of grace effective there and for the gift-like character of life and of its self-realisation in the individual.

Outlook

Empirical investigations of the conscience function and the forming of the conscience through both the pedagogical and psychotherapeutic process are, and continue to be, an important requirement in view of a radically individualised and privatised behavioural culture as proclaimed by the global post-industrial world. Work with the conscience within the context of the therapeutic process plays an important and, until now, neglected role in promoting the personal autonomy of the client. The significance of the conscience function for human behaviour and activity, especially in our individualised and simultaneously 'connectivised' social surroundings, must be emphasised and, for the psychotherapeutic working process, suitably presented and explained¹³. Here, autonomy and relationality with regard to the personality of human existence are conscience-guided states of consciousness with significant relevance for the individual in his everyday relationships. This is the starting point for all practical/ethical considerations.

The prevailing tone in today's approach to ethics is no longer characterised by collectivised

Handelns der Kontrolle durch die institutionalisierte Wahrheit. Was immer als für das Verhalten letztgültig und massgebend war und ist, es bedeutet die Freiheit des Individuums für die Wirklichkeit des in ihm selbst begegnenden Wahrhaftigen und Einzigartigen. In dieser radikalen Objektivierung der Subjektivität im Zeichen des Glaubens besteht das, was sich als die Verantwortlichkeit der Person bezeichnen lässt. Die Existenz des Glaubens erscheint im Lichte der Mystik wie der Hermeneutischen Theologie als Ort der unvertretbaren Wirklichkeit des Menschseins vor Gott als dem ultimativ Personalen. Dass es sich dabei um ein Geschehen jenseits aller Objektivität handelt, bildet die Grundlage für die dabei wirksame Gnadenhaftigkeit, für den Geschenkcharakter des Lebens und seiner Selbstaktualisierung im Individuum.

Ausblick

Empirische Untersuchungen zur Gewissensfunktion und zur Gewissensbildung im pädagogischen wie im psychotherapeutischen Prozess sind und bleiben eine wichtige Forderung angesichts einer radikal individualisierten und privatisierten Kultur des Handelns, wie sie die globale postindustrielle Wirklichkeit proklamiert. Gewissensarbeit im Horizont des therapeutischen Prozesses kommt eine wichtige, bisher vernachlässigte Rolle im Interesse der personalen Autonomie des Klienten zu. Die Bedeutung der Gewissensfunktion für das menschliche Verhalten und Handeln gerade in einem individualisierten und zugleich konnektivierten gesellschaftlichen Umfeld muss betont und für den psychotherapeutischen Arbeitsprozess dargestellt und begründet werden¹³. Autonomie und Relationalität im Zeichen der Personalität des Menschseins sind dabei gleichermaßen gewissensgesteuerte menschliche Bewusstseinszustände mit bedeutender Alltagsrelevanz für das Individuum in den Bezügen seiner Lebenswelt. Hier knüpfen sämtliche praktisch-ethische Überlegungen an. Nicht mehr kollektivierte und standardisierte Normen, sondern in zunehmendem Masse in-

¹³ See my exposition: Mahler, Roland, *Gewissen und Gewissensbildung in der Psychotherapie*. Verlag für Sozialwissenschaften. Wiesbaden. 2009

¹³ Siehe meine Darlegung: Mahler, Roland, *Gewissen und Gewissensbildung in der Psychotherapie*. Verlag für Sozialwissenschaften. Wiesbaden. 2009

and standardised norms, but, increasingly, by constructions to legitimise the individual, privatistic expectations and demands for support, strategic enforcement of particular interests and the safeguarding of majority rights. Effectively, the spectrum of individual value-based action ranges from general rules of behaviour to privatistic or particular demands. The question of the concrete form to be taken by systematic conscience-related work as part of the public or private educational task is, in the light of the far-reaching normative sovereignty of the individual, explosively urgent, but also, for the sake of the individual in his global isolation, absolutely necessary.

It is evident (in our opinion) that personal autonomy and relationality in the age of mass medial influence can only be created and maintained by targeted conscience-related work. It is this work which makes each individual capable of that value-orientation which is indispensable for preserving personal decision-making capabilities and for maintaining opinions independently of social and ideological pressure. Pedagogics oriented on the formation of conscience are an important building block in a 21st century education aiming to strengthen the self and to support the relevant regulative capacities. Likewise, help offered in psychotherapy must enable the individual to reach his own sovereign decisions, against the majority opinion if necessary, and, at the same time, remain open for the connective force of the community, taking orientation from it and becoming part of it, without, however, becoming one with it. In no sense new or easy, these requirements on pedagogical and therapeutic processes must also be placed more emphatically at the centre of the conceptional/fundamental work in these areas.

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 Lasson A., Meister Eckhardt der Mystiker, 1868.

dividuelle Legitimationskonstrukte, privatistische Ansprüche und Beteiligungsforderungen, strategische Durchsetzung von partikularen Interessen und Wahrung mehrheitlicher Rechte prägen in der Gegenwart die gesellschaftliche Grosswetterlage in Sachen Ethik. Das individuelle Werthandeln bewegt sich dabei praktisch zwischen allgemeinen Verhaltensregeln und privatistischen bzw. partikularen Ansprüchen. Die Frage nach der jeweils konkreten Form einer systematischen Gewissensarbeit als Teil des öffentlichen oder privaten Bildungsauftrags ist angesichts weitgehender normativer Souveränität des Einzelnen eine brisant-dringlich aber gerade um des Individuums in seiner globalen Vereinzelung willen eine notwendige.

Personale Autonomie und Relationalität im Zeitalter der medialen Massenbeeinflussung erweisen sich (aus unserer Sicht) als ein in letzter Konsequenz nur durch gezielte Gewissensarbeit zu schaffendes und zu bewahrendes Gut. Sie (die Gewissensarbeit) ist es, die das einzelne Individuum zu jener Wertorientierung befähigt, welche zur Wahrung eigener Entscheidungsmöglichkeiten sowie vom gesellschaftlichen und ideologischen Druck unabhängiger Ansichten unverzichtbar ist.

Eine an der Wissensbildung orientierte Pädagogik ist ein wichtiger Baustein in einer das Selbst stärkenden und die zugehörigen regulativen Fähigkeiten stützenden Erziehung im 21. Jahrhundert. Ebenso gilt für die psychotherapeutischen Hilfestellungen, dass sie das Individuum dazu befähigen, eigene souveräne Entscheidungen, wenn nötig auch gegen die Mehrheitsmeinung, zu treffen und zugleich offen zu bleiben für die konnektive Kraft der Gemeinschaft, sich an ihr zu orientieren und ein Teil von ihr zu werden, ohne in ihr aufzugehen. Diese keineswegs neuen oder leichten Anforderungen an pädagogische und therapeutische Prozesse sind verstärkt ins Zentrum auch der konzeptionellen Grundlagenarbeit in diesen Bereichen zu stellen.

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Comment to “Conscience and faith in Christian counselling practice”

Conscience and faith reinforce each other mutually in counselling and psychotherapy. In his interesting article, Roland Mahler delineates a range of important themes from different perspectives:

1. The nature of the conscience and its role in the life of man (the perspective of existential philosophy)
2. The significance of religious faith in the activity of the conscience (the theological perspective)
3. The function of the conscience and its connection with faith in pastoral care and in giving form to spirituality (the pastoral perspective).

From the philosophical point of view, the functionality of conscience relates to the imparting of values (cognitive aspect) and their evaluation (emotional aspect). The results of this evaluation are emotional states (feelings of obligation, guilt, remorse, pride, contentment).

Conscience enables the assessment of one's own activity with reference to values: good, truth, beauty, love, life. As a result of the assessment, there arise responsibility for oneself and a relationship with God, with other persons and with the world. Experiences of discrepancy lead us to seek forgiveness and grace. Faith is a reaction to this deep need.

From the point of view of religion, conscience can be analysed with regard to a theology of creation or a theology of salvation. Looking at creation makes it possible to see the truth about God's presence in us, about the Holy Spirit in man. When God created man, he breathed breath into him. It depends precisely on the

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presence of the divine breath, of divine inspiration (inspiro – i.e. infusion, ignite) – and in the human body the conscience comes into being.

The conscience is a quite special gift of this imparting of breath. It shows itself (becomes present) in the decisions and actions of the will. Conscience enables the assessment of moral activity, whether internally (thoughts, intentions, wishes, desires) or externally (words and deeds).

From the point of view of salvation, the conscience functions through the presence of the Holy Spirit. Jesus said that he will send the Holy Spirit, who “convinces the world of sin, of righteousness and of judgement. Of sin, because they do not believe in me; of righteousness, because I go to my father, where you can no longer see me; finally, of the highest court, because the ruler of this world is judged” (Jn 16: 7-11).

The interpretation of the conscience in connection with the mystery of salvation gives new depth and quality. It is not only linked to nature, but is also a look at sin through faith and through the grace experienced. I find Peter

Hübner's¹ statement important, that the conscience should be regarded as the orientational function of the spirit. This orientation and guidance is possible only in relation to Christ and the Holy Spirit.

The experience of discrepancy between one's own attitude and divine inspiration calls for efforts in therapy to heal this gap. Thanks to the pastoral perspective, we can recognise the significance of a therapy which places itself in relation to the Christian faith. It appears that the place of psychotherapy is to be found somewhere in the precursory stages to religious life. To the person whose trust has been broken by damage, suffering and senseless behaviour, psychotherapy should restore faith and hope of God's help. Faith then enables the individual to see himself from God's perspective: as a beloved child of God, as the lost sheep, the prodigal son or daughter. This experience helps in developing a healthy identity, one of which the apostle Paul says: "I live, but not I, but Christ lives in me." (Gal 2, 20).

And psychotherapy and counselling are therefore helpful, and strengthen the moral and spiritual health of the conscience. I share the author's opinion when he writes that the importance of the conscience for human behaviour and action, particularly in an individualised and simultaneously connectivised social environment, must be emphasised and, for the psychotherapeutic work process, represented and justified.

Every good therapy leads along the path of faith to change, to repentance, to remorse, in order to create a space in which grace can work unhindered.

It is good to remember that

1) the essence of conscience, as an internal guardian of unchangeable values, consists in a special relationship with God,

2) religious faith is not only the basis for a better

understanding of nature and the functionality of the conscience, but also represents clear support in overcoming evil and realising the good, 3) psychotherapy is an important part of pastoral and counselling activity. Psychotherapy removes the existing human side of slavery and hindrances on the way to God.

It is however important to remember that God works the willing and the doing in us.

¹ Hübner P., Der Mythos der Neutralität. Zur Disjunktivität von Gut und Böse, in: IGNIS-Journal 2-91, Kitzingen, 1991



Eric L. Johnson (USA):

The Christian Conscience: The Transformation of a Created Module through Christ and the Spirit

Ted felt so vindicated. While he and his wife Sally were getting ready for bed, she had bluntly suggested that he had not been spending much time with the children recently. But she didn't know that he had been making plans all week to spend time with the entire family this weekend. So her comment struck him as really unfair, and he lashed out at her, leaving both of them put out and not talking as they went to bed. The next morning, on the way to work, Ted realized that he had been putting in a lot of overtime over the past few weeks, working on a project at work, and he felt a strong wave of guilt come over him.

Ted is a fairly typical person. Normal adult humans have a moral awareness, and they feel guilt when they do something wrong. The “conscience” is the module or faculty that has been identified with that sense of morality. With a few exceptions, modern psychologists made little reference to the conscience.¹ One reason for this neglect was that the worldview assumptions that underlie modern psychology (materialism and positivism) are reductionistic, in that they result in the reduction of all distinctive human processes to mere biological phenomena. The dominant explanation of moral awareness, for example, interprets it as a function of evolutionary pressures early in humanity's phylogenetic development that rewarded more cooperative humans who experienced negative emotion when faced with ostracism for uncooperative behavior with survival, allowing fa-

¹ William James (1890), for example, in his early classic made no reference to the conscience. Freud (1923/1960), by contrast, identified the “super-ego” as a structure of the human personality, so psychoanalysis has recognized such a module. However, it was assumed that the super-ego was a function of socialization and not reflective of a transcendent reality.

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mily and cultural influence to shape the particular beliefs and attitudes that could activate the negative emotions we now call shame and guilt (Gangestad, 2012; Haidt, 2012). So, for most of the past 100 years, the shaping of individual moral awareness has been understood to be a function of general cognitive and emotion processes, socialization, and enculturation (Harter, 2012; Turiel, 1998). As a result, there is no need to distinguish a distinct moral awareness module or faculty, especially since materialism and positivism entail that there is no objective moral order to which that module might conform and be directed.

Humanist and existential psychologists, by contrast, have identified authenticity as a uniquely human trait that should be honored and celebrated that resembles moral awareness in some respects (Bugental, 1965; Rogers, 1961). However, the strong individualism of humanism and existentialism leads them to define it in highly individualistic terms, as a sense of personal integrity and trust in oneself, making it difficult, but not impossible, to understand how it con-

nects to an interpersonal world, and usually unnecessary to appeal to a transcendent, objective moral order that could ground it. Consequently, humanists and existentialists encourage others to be true to themselves and to principles that respect the rights of other individuals, but they too have little reason to acknowledge the existence of conscience. Perhaps to posit such a module would be a threat to individual autonomy.

One must read pre-20th century authors in the West to learn about the conscience and also to find defenders in the West of the notion that there is an objective moral order in the universe in the West (with a few contemporary exceptions). Perhaps there is a correlation regarding these two matters, such that, if humans assume the existence of moral reality, they are more likely to recognize the existence of a module or faculty that perceives such reality. Regardless, prior to the late-modern era, most Western thinkers (along with most Eastern) believed that moral awareness is similar to human understanding of the physical, biological, and social worlds, since it corresponds to an actually, existing reality. Hence, this stance is called “moral realism.” Eventually in the ancient era a term arose to designate the faculty responsible for this awareness, *syneidēsis* in Greek and *conscientia* in Latin (Glare, 2012; Arndt & Gingrich, 1958).² Just as humans have faculties or modules that enable them to sense and perceive various aspects of the natural world (the five senses, and now we know, brain regions dedicated to processing their respective kinds of sensations and perceptions), so humans have a faculty or module responsible for the perception of moral reality.

2 Both the Greek word and its Latin and English equivalents mean literally “to know with.” We might speculate that the compound word probably reflects the visceral phenomenology of the conscience as a discrete, differentiable kind of self-knowledge beyond mere reason or consciousness, distinctly moral in nature and registered in the body and one’s emotions. Perhaps we could go further and pull the word into a more theistic direction and import the notion that a goal of the Christian life is to have our conscience conformed increasingly to the mind and heart of God, so that our moral awareness becomes more and more a moral “knowing with” God.

Scriptural Teaching on the Nature of the Conscience

The vocabularies of languages increase over time as terms are devised to label newly recognized features of reality.³ It just so happens that the Old Testament (OT) was written before a term for conscience had been coined in the Hebrew language, whereas the New Testament (NT) was written when such a term was available in Greek. Nevertheless, there are many OT texts that point to the existence of a conscience. In addition, the Hebrew Bible provides the primary interpretative context for understanding the NT. Together the two testaments of the Christian Bible provide a sketch of a lay psychology of the conscience from the standpoint of redemptive-history, giving the Christian community today a divinely-inspired starting point for a more elaborate Christian psychology of the conscience.

The foundational text in the Bible for understanding the conscience is the record of Adam and Eve’s reaction to their having eaten from the tree of the knowledge of good and evil. “Then the eyes of both were opened, and they knew they were naked. And the sewed fig leaves together and made themselves loincloths. And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.” (Gen 2:7-8) Presumably, Adam and Eve were created with a conscience that was only activated upon the commission of sin.

However, the entire OT assumes that an awareness of guilt is a common feature of post-lapsarian human life. Consider the sacrificial system, particularly the guilt offering, which was to be performed when people committed a sin. Though the emphasis in the book of Leviticus is on the objective guilt that is accrued when someone sins, there has to be some kind of cognitive awareness of that guilt in order for people to understand that a guilt offering is needed (see 5:15-19; 7:1-7; 14:12-29). The penitential psalms also indicate the presence a profound

3 Part of the job of a science is the development of an enhanced vocabulary as more features of its object are recognized.

moral awareness in light of personal guilt. In Psalm 32, the Psalmist describes the state of his soul before he confessed his sin: “my bones wasted away” (v. 3); and “my strength was dried up as by the heat of summer” (v. 4). In Psalm 51, the Psalmist acknowledges that his transgressions and sin are “ever before me” (v. 3), and that he needs to be washed and cleansed from his sin in order to hear joy and gladness, so that “the bones that you have broken” can “rejoice” (2, 7-8; ESV). Such descriptions would seem indicate the presence and activity of a conscience—and the decidedly embodied nature of its experience—even if the word is not yet available to label it, signified by physical and emotional distress in response to guilt and physical and emotional wellbeing when one is cleansed and washed from that guilt.

One of the clearest OT allusion made to the conscience is found in 1 Samuel, when Abigail is asking David to accept her gifts of food in an attempt to appease David’s anger after her husband had rejected David’s plea for food for his men. Abigail suggests that because of David’s righteous cause, he should have no cause of grief or a troubled heart (*lēb*, Heb.) about doing wrong, for example, “having shed blood without cause and my lord having avenged himself” (1Sa 25:31; New American Standard), since he has done nothing wrong.

By the time the NT was written, however, the Greek word *syneidēsis* had become available, and so some of the NT authors made reference to the conscience. Perhaps the most common use was to refer to it when it was functioning as a mark of wellbeing, calling it “good” (Acts 23:1; 1Ti 1:5; 1:19; 1Pt 3:16, 21), “clear” (Acts 24:16; 1Ti 3:9; 2Ti 1:3; Heb 13:18), or “clean” (Heb 10:22). In such a state, the conscience positively validates one’s moral integrity before God, cognitively and affectively (more on this in the new covenant, below). Put negatively, the conscience in such a state does not bear witness of one’s guilt, either because one has not recently done anything blameworthy or because it has been cleansed by God’s forgiveness in Christ (Heb 10:22; 1Jn 1:9).

The Apostle Paul gave us the fullest description of the conscience in the Bible. “When Gentiles, who do not have the (Mosaic) law (that was gi-

ven to the people of Israel),” nonetheless, “by nature (*physis*) do what the law requires they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts (*kardia*is), while their conscience (*suneidēseōs*) also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus” (Ro 2:14-16; ESV). Paul teaches here that mature human beings in every culture possess some knowledge of God’s ethico-spiritual design plan or guidelines for human life—we might say, written by the hand of God just as surely as God had written the 10 commandments on tablets of stone. This is evidenced (*sūmmarturousēs*; Gk., “to bear witness”) by the inner ethical conflict all humans experience periodically, manifested in self-recrimination or a defensive excuse-making, that will come to light in the final judgment. Such teaching has led Christian thinkers to posit the existence of a “natural law,” impressed deeply into and accessible to all humans independently of God’s special revelation to human beings given through theophany (e.g., his judgment upon the Israelites on account of the golden calf; Ex 32:35), prophetic utterance, or Scripture.

We should also note that on a couple of occasions the Apostle Paul referred to his readers’ consciences that formed positive moral judgments about Paul’s integrity (2Co 4:2; 5:11). This suggests that the conscience is not just a perceptual module of moral self-evaluation, but also has a social dimension.

To summarize and develop the foregoing, the term “conscience” is a label that refers to a faculty or module, distinct to humans, dedicated to the perception of moral reality, that includes cognitive, affective, volitional, and relational components; and it appears to have a positive and a negative aspect. Assuming the proper function of the conscience, the positive activity of the conscience is demonstrated in the possession of a valid perception of one’s goodness, cleanness, integrity, and authenticity, valid in that it corresponds to God’s evaluation of one’s action and being, and this perceptual ability can be directed towards others. The negative activity of the conscience is evidenced in the

discernment of one's true guilt and shame, accompanied by corresponded feelings that correspond to God's assessment of one's own action and being, which can also be directed towards others.

The Development of the Conscience in Personal Agents-in-Community

While the Bible provides the rudiments of a Christian psychology of the conscience (more of which we will discuss below), there are many aspects about a conscience that were not revealed, for example, the creational conditions of its development. Since humans are temporal creatures, most of their functions emerge and increase over time by means of various developmental processes, and the conscience is no exception. To say that the law is written on our hearts is simply a lay psychology condensation of multiple creational factors that interact in complex and only partially understood ways: genetic and epigenetic; physiological, especially neurological and hormonal; personal; and relational and cultural—all working together ideally according to God's design plan.

Research on the neural architecture underlying the conscience is still in its infancy. However, the evidence thus far accumulated is that while some elements of moral cognition can be located with some reliability (e.g., corollary emotion processing has been found in the ventromedial prefrontal cortex; Young & Koenigs, 2007), moral cognition also relies on general cognitive processes, like many other higher human functions (Young & Dungan, 2012). Nevertheless, because the brain provides the biological ground for all embodied moral awareness in this life, its role must be included in any attempt at a comprehensive understanding of the conscience.

Attachment research shows that secure attachment is instrumental in the formation of a stable sense of self and healthy relationships (Kobak, Zajak, & Madsen, 2016; Stovall-McCullough & Dozier, 2016). Such dynamics affects people's later sense of connectedness to others, their ability to allow themselves to be regulated by the directions and guidance of others, and in turn the degree to which this guidance gets internalized. Socialization research has similarly found

that loving family relationships with reasonable expectations and accountability in childhood and adolescence promotes the development of a strong prosocial orientation and moral sense (Hardy & Pratt, 2015; Hastings, Miller, & Troxel, 2015). Such social facilitation promotes the perception of other minds and agents, as well as the recognition of one's own growing personal agency. Exposure to the worldview values, norms, and liturgical practices of one's family and culture also contribute to the development of what is called conscience. All of these kinds of microenvironmental effects are found to vary within and across cultures, leading to cultural variation in the formation and form of the conscience, leading to significant cross-cultural differences in ethical attitudes and practices, along with substantial universality (Miller, 2010).

What light does the Bible shed on the development of the conscience? In Deuteronomy 1:39 "little ones" and "children" are referred to as those who have "no knowledge of good or evil," using essentially the same phrase found in Genesis 2 and 3! This fascinating assertion suggests that "children" (exact age unspecified) have not yet obtained the ethical awareness and understanding that Adam and Eve obtained in the primal sin, but that it emerges over time, perhaps by adolescence and surely by adulthood. This would seem to be related to the concurrent development of related cognitive, emotional, volitional, and relational processes that anticipate and shape moral awareness and understanding. The ability of preschool children to perceive others' minds and agency, including their own, is developing, and their capacities to follow the directives of parents and other authority figures and to exercise self-control (ability to inhibit desires) and self-regulation (ability to maintain task performance and engage in productive activity) are increasing, all of which contribute to the development of the conscience module. However, children are generally highly dependent on the presence and desires of others regarding their sense of good and evil. The emergence of a mature conscience is indicated by a more individuated awareness of good and evil that is activated regardless of the awareness of others. This does not typically emerge in a consistent form until adolescence.

Personal Agency and Conscience

Humans were created by God to become personal agents-in-community, a creaturely image of the Trinity (Johnson, 2007; 2017), and a healthy conscience is a critical part of one's personal agency, which likewise emerges during the course of development. Personal agents-in-community are characterized by a sufficient degree of rational-linguistic capacity, an awareness of others' minds and their agency, the ability to determine one's actions, responsibility for those actions, and a sense of moral validation when one is living according to God's design plan (evidenced by a "good," "clear" conscience, as we saw above) (Johnson, 2007; 2017). Moreover, as personal agency matures in adolescence and early adulthood, humans make decisions and begin to shape their own development in ways for which they are held responsible. Part of this accountability involves the shaping of one's own conscience. So, while the conscience is intended by God to serve as a guide for one's actions, one's actions can also shape the form of one's conscience, sometimes in deleterious ways. Therefore, the formation of one's conscience is an important part of the task of becoming a mature self before God (Kierkegaard, 1849/1980).

The Formation of the Conscience in a Fallen World

Human life as we know it, however, is fallen and characterized by many kinds of deviation from God's design plan. Genes and physiological processes can malfunction, for example, and parents can provide poor attachment and socialization experiences for their children. Depending on what exactly goes wrong, such aberrations can impact the development of the conscience, leading to the lack of the development of a coherent self, poor internalization of moral standards, and a deficient sense of social obligation that enable one to act in ways that are consistent with one's identity and moral understanding (PDM Task Force, 2006). Eventually, as personal agency emerges, people come to shape the development of their own conscience through their personal sins. There are many ways, therefore, in which conscience develop-

ment can go more or less awry, and so contrary to God's design plan, leading to a disordered conscience.

Disorders of the Conscience

This leads us back again to Scripture, which indicates that the conscience can get disordered, becoming "evil" (Heb 10:23), "defiled" (Tit 1:15), or "seared" (1Ti 4:2),⁴ so that it comes to correspond poorly to God's law (which we have seen is his ethicospiritual design plan for human life). Today, such damage is seen in the extreme in those with antisocial personality disorder, who seem to have little capacity for empathy and moral awareness, in spite of normal cognitive abilities. To the degree that individuals and cultures have developed and accepted ways of living that differ from God's revealed will in Scripture, we may appropriately judge that their consciences have become evil, defiled, or seared (e.g., burning wives in the funeral pyre of their husbands).

Less antithetical to God's purposes is the distortion of a "weak" conscience (1Co 8:7, 10, 12; or being "weak in faith;" Ro 14:1), in which one feels that one has violated God's law, when one actually has not, for example, eating meat offered to idols (1Co 8) or doing anything perceived as religiously "unclean" (Ro 14:14), whether eating meat, rather than vegetables (14:2) or not observing certain holy days (14:5). Such examples are instructive. With regard to Christians eating meat used in non-Christian religious ceremonies, Paul taught that it was not spiritually contaminated by that association. Rather, the meat still belongs to God, and it can be eaten by Christians with thanksgiving. The "weak" person (1Co 8:11), unfortunately, is falsely persuaded that such actions are religiously reprehensible, so their moral awareness is not yet conformed to God's will in this matter. Nevertheless, Paul's pastoral response to churches that have such members is to encourage the strong to respect the weak and not act in ways

4 This last phrase is reminiscent of the Old Testament Hebrew description of the psychological condition which is translated in English as the "hardening" of one's mind, spirit, or heart (Ex 8-11; Dt 2:30; 1Sa 6:6; 2Co 36:13; Dan 5:20; see also 2Co 3:14).



that might lead them to violate their conscience. Rather, the strong should “pursue what makes for peace and for mutual upbuilding” (Ro 14:19), “for whatever does not proceed from faith is sin” (Ro 14:23). Indeed, to be careless about the “weak” is to “sin against Christ” (1Co 8:12).

In these cases, the Apostle Paul was, in effect, teaching that ethicospiritual truth exists in a hierarchy, first, that God’s good creation cannot be contaminated by false religious practice, but second, that such truth needs to be subservient to love of the weak (given their scrupulous consciences). In the process, Paul was pointing towards what a more mature conscience looks like and implicitly advocating greater Christian ethical maturity. But Paul is not willing to coerce weak believers with the truth and push them beyond what their current heart-understanding of Christian action grasps. It takes time to internalize the healing and corrective divine word and this internalization process apparently needs to be respected.

At the same time, Paul makes clear that strong believers cannot allow their consciences to be bound by the weak (1Co 10:29). This former Pharisee was very aware of the deadly problem of condemning others falsely. Indeed, in Galatians he refers to those who would require the circumcision of Gentile believers quite differently, for he resolutely rejects such scruples in this context in no uncertain terms (4:8-20; 5:1-15). Such considerations help alert us to the clinically significant “weak-conscience disorders, including obsessive-compulsive disorders, eating disorders, perfectionism, judgmentalism, spiritual abuse, and the “inner critic,” the damaged conscience that severely, excessively condemns the self or others, usually as a result of the childhood internalization of the harsh, chronic criticism delivered by caregivers. We can be thankful for Paul’s complex and nuanced pastoral understanding, but it has to be relearned, it seems, in the churches of every generation.

Scripture, therefore, teaches that the knowledge of good and evil can be disordered in at least two ways. On the one hand, it can become calloused and insensitive to our actual wrongdoing; and on the other, it can become hypersensitive, convicting ourselves or judging others

of wrong-doing, which is not actually wrong. In light of Paul’s teaching, we ought also to conclude that an evil, defiled, or seared conscience is of much greater concern than a weak one.

As a result of such malformation, fallen consciences of all kinds need to be “purified” (Heb 9:14) or “cleansed” (Heb 10:22), so that they accurately reflect God’s values and design plan and no longer accuse or excuse the person, either truly or falsely. This, according to the NT, is made possible by the sacrifice of Jesus Christ (Heb 9:14; 1Jn 1:7-9; 2:1-2).

The Conscience of the New Covenant

One of the goals of the Christian life, then, is the attainment and maintenance of a good, clear, and clean conscience. Let us look at an important passage from the OT relevant to this goal, mindful of some of the NT passages we have considered. Through Jeremiah, God promised to make a new covenant with Israel and Judah, “not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband. But this is the covenant that I will make with the house of Israel after those days, declares Yahweh: I will put my law within them, and I will write it on their hearts. I will be their God and they shall be my people.” (31:32-33) Though Yahweh had himself written a summary of his covenant law on tablets of stone and given it to the people of Israel, requiring that they should obey its commandments, they had regularly disobeyed that law, a pattern that had largely continued until the days of Jeremiah. So now Yahweh promised to write that law within them, on their hearts, guaranteeing that he and they would have a faithful marriage and be committed to each other.

The author of Hebrews made this passage central to his argument that the new covenant is superior to the covenant made with Israel through Moses (Heb 8:8-13). One of the main reasons was because the sacrifice of Jesus is actually effective in procuring forgiveness for sin (Heb 9:11-28), in contrast to the sacrifice of animals in the Mosaic covenant, which merely pointed ahead to the sacrifice of Christ. Moreover, as we have seen, because of human sinfulness,

our conscience can be corrupted and defiled in opposite directions (evil and weak). Therefore, humans need to avail themselves of the propitiation of Christ's death (Ro 3:25; 1Jn 2:2), in order for their consciences to be cleansed (Heb 9:14; 10:22). In addition, the greatest gift of the new covenant was the Holy Spirit (Ez 36:25-28), who can awaken consciences and "convict the world concerning sin and righteousness and judgment" (Jn 16:8) and "guide [believers] into all the truth" (16:13). This involves, in part, a renewal of their consciences.

So we need to consider how the new covenant economy relates to what the Apostle Paul taught us about the law of God already written on the hearts of all humans. To begin with, apparently, to have a "natural law" written on our hearts by creation provides some ethicospiritual light, but not enough to guide sinful creatures like us to a holy, omniscient God who knows the truth of our hearts better than we do. Our created, but fallen consciences are a witness of God's law, but not a completely reliable witness, because they can be damaged by genetics, physiology, family socialization, and enculturation in a fallen world, and they cannot deliver the right kind of motivation to lead us into a life that adequately pleases God. A good or healthy conscience, by itself, is not the eternal life we read about elsewhere in Scripture. Therefore, when God writes his law on the human heart a second time—by means of Christ, the Holy Spirit, the gospel, and the new covenant—we should think of it as an awakening and enlivening of the original ethicospiritual template, bringing it more in line with God's law and design plan. This aspect of Christian salvation should tend to give Christians greater ability to reflect God's ethicospiritual design plan for human life; a proper, healthier sensitivity to violations of God's law when they violate it, compared to those who have not been so enlightened. A new-covenant conscience is becoming more well-regulated by God's word and Spirit; more sensitive to one's own wrong-doing and the wrong-doing of others; increasingly trained to be activated by true guilt, rather than false guilt; more inclined to confess and repent to God and appropriate others and find its restoration in Christ's death and resurrection, so that one is able relatively

quickly to experience again a good, clear, clean conscience. In these ways a new-covenant conscience helps keep God's people on "the Way" of life with Jesus Christ, because of the regenerated capacity to tolerate greater truth, conviction, and contrition, knowing their forgiveness and union with Christ, so that their conscience in turn becomes stronger, more accurate, and healthier. As a result, new covenant communities will increasingly cultivate their own form of socialization, imperfect to be sure (consider the Phariseeism and scrupulosity that has attended the church throughout its history), but generally more in line with God's design plan, because of greater conformity to God's word in Scripture. Because the conscience plays an important role in the formation of healthy personal agents, its healing plays a significant role in becoming a mature human being, understood Christianly. Developing such a new-covenant conscience is a lifelong, ongoing process.

Let us apply these teachings to help us understand some of the changes that have occurred in contemporary culture regarding sexual and gender ethics and the Christian community's ideal response. Without the transformation of the new birth, the cleansing of the blood of the new covenant, and the light of the Holy Spirit, it is not surprising that contemporary Western non-Christians are not sensitive or responsive to all of God's design plan for sexual and gender ethics as revealed in Scripture. From a Christian standpoint, premarital and extramarital sexual activity, same-sex attraction, homosexual activity, and gender dysphoria are objectively disordered states of being—no different in principle than severe hypochondriasis (believing one has a cancerous tumor, when objectively one does not), anorexia nervosa (believing one is problematically overweight, when objectively one is underweight), paranoia (believing one is being pursued by the CIA, when objectively one is not), or fetishism (being sexually aroused by an article of clothing) or pedophilia (being sexually aroused by prepubescent children). Yet culture-wide changes in worldview assumptions and values and subsequent socialization have led to the development of new cultural-ethical norms in sexual and gender ethics, and the majority in Western culture have lost a sense of God's de-

sign plan for sexual activity and gender identity for themselves and others. From a Christian standpoint, the consciences of such individuals today (and we might say their composite cultural conscience) have become disordered. Another set of values—the pursuit of freedom and authenticity, along with compassion for sexual and gender minority experience—has become far more influential than the objective, natural law of God’s sexual and gender norms for humanity, still written on their heart or genome, but repressed (see Ro 1:18; 24-28). This repression is likely partly responsible for the strong reaction against the formerly nearly universal sexual and gender values that Christianity (and virtually all major religions) has promoted for centuries. Because of the redemptive blessings of the new covenant (union with Christ and the indwelling Holy Spirit fueling a desire to obey Scriptural norms), the Christian community has the capacity to resist fallen cultural influence on the consciences of their members and maintain a greater sensitivity to God’s original design plan for sexuality and gender identity, along with the ability to distinguish one’s fallen desires and attitudes from those that are part of God’s good creation. At the same time, Christians have to learn how to live as a worldview minority and communicate wisely and lovingly with those who do not consciously share our community’s ethicospiritual norms, in spite of some unconscious awareness of God’s design plan written on their hearts in natural law. This tension presents the Christian community with one of its greatest contemporary cultural challenges.

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Comment to “The Christian Conscience: The Transformation of a Created Module through Christ and the Spirit”

In his article on conscience, Eric Johnson has provided an excellent overview of one of the key distinctive features of a Christian psychology that distinguishes Christian approaches from modern secular approaches to psychology. Johnson provides a strong scriptural basis for understanding the conscience, comparing and contrasting scriptural with humanistic and existential perspectives on moral awareness. He also makes use of psychological research and scripture to shed light on the development of the conscience and associated genetic, physiological, cognitive, affective, motivational, and relational (e.g., socialization and enculturation) processes. While Johnson has undoubtedly only scratched the surface of the topic of the conscience and related issues here, I think that he has captured many of the main themes. Not only is this a theoretically well-founded conceptualization of conscience, but there are numerous practical and clinical implications of such an understanding as well.

Though far more complex than the perception of physical stimuli, I think that the metaphor of the conscience as a sensory faculty akin to the five basic senses is a valid and useful one for Christian psychologists. This conceptualization presumes an objective moral order of which human beings have been given the ability to perceive and respond to; a tenet held by Christians which stands in sharp contrast with secular society and the rise of ethical relativism in recent decades. For those of us who are psychotherapists, this radically influences our identity and role, as well as treatment goals and associated interventions. Secular psychology dictates that therapists should suppress



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their own personal values and religious morals in counselling contexts, typically with the goal of symptom reduction, including the reduction of painful emotions such as guilt and shame. While we all have sinfully distorted consciences and there are undoubtedly risks associated with misguided proselytization of clients, there is nevertheless a Christian responsibility to be instruments through which Christ can attune clients' perceptions (and subsequent behaviour) to God's objective moral standards (just as an eye doctor's job is to help patients to accurately view objective visual stimuli). In short, it is a reminder that counselling is and never should be a morally neutral context or process. I especially appreciate that Johnson connected this specifically to recent changes in cultural-ethical norms in sexual and gender ethics which have been promoted by secular psychologies and which continue to present substantial social challenges both within and outside the visible church, including counselling contexts.

The difficulty resides in how, practically speaking, to transform consciences, in wisdom and in truth. While Johnson acknowledges that this is only possible through the power and work of Christ and the Spirit, the example of Paul's pastoral instruction for addressing weak consciences in human interactions is illustrative of the complexity inherent in restoring disordered consciences. However, it seems to me that

further prayerful study of scripture and psychological research is likely to be profitable for a) further clarifying and operationalizing Christian conscience and associated developmental processes, in both spiritual and observable terms, and for b) developing practical strategies for restoring the conscience, to the edification of individual souls as well as the local and catholic church, to God's glory.



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Psychological reasons for avoiding happiness.



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<http://emcapp.ignis.de/3/#/122>

<http://emcapp.ignis.de/3/#/136>

Most people are dreaming to be happy, some of them succeed in realizing it. The ideas of happiness can vary greatly: for one it is a successful career, for another - loving family, for some other - life with God. Some people believe that special conditions are required to be happy, but other are sure that all depends not on the circumstances, but on the state of mind. In my personal opinion, the mindset is very important, but the circumstances and conditions of life also should not be disregarded, although I do not understand „fighting“ or „chasing“ for happiness. Whatever would a person call happiness, a strange pattern often manifests — many people can't live happily, as they are feeling shame and guilt for their happiness. I wonder if there's such a problem in other countries, but it certainly exists in Russia.

Failing to allow yourself being happy, and pain-

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Психологические причины избегания счастья. Р

Большинство людей мечтают быть счастливыми, некоторым это удается. Представления о счастье могут сильно различаться: для одних это успешная карьера, для других - любящая семья, для третьих - жизнь с Богом. Кто-то считает, что для счастья нужны особые условия, а кто-то уверен, что все зависит не от внешних причин, а от состояния души. Мне лично кажется, что внутренний настрой очень важен, но и обстоятельства, условия жизни не стоит списывать со счетов, хотя «борьба» или «погоня» за счастьем мне не понятны. Что бы человек не называл счастьем, довольно часто проявляется странная закономерность — многие люди не могут жить счастливо, так как испытывают чувство стыда и вины за то, что они счастливы. Мне интересно, есть ли подобная проблема в других странах, в России она точно существует.

Невозможность позволить себе быть счастливым, а также мучительные угрызения совести за свое счастье — эти темы могут звучать в первичном запросе на приеме у психолога или всплывают в ходе психотерапии. На семинаре «Радость и благодарность» из моей программы «Учимся жить с чувствами» я задаю группе провокационный вопрос, который помогает прояснить некоторые бессознательные установки, мешающие быть счастливыми: «Чем опасно для вас стать счастливыми?» Сначала люди отказываются на него отвечать: «Разве это может быть опасным? Мы же мечтаем об этом! Там все будет прекрасно!» Но, подумав немного, они начинают делать первые предположения: «Может быть, мне будет неприятно, что другие станут завидовать моему счастью?»; «Я точно знаю несколько человек, которые мне не поверят и обвинят в неискренности»; «Моя сестра расстроится, потому что не

ful remorse for own happiness — these topics may sound in the primary request to a psychologist or emerge in the course of psychotherapy. At the seminar „Joy and gratitude“ from my program „Learning to live with feelings“ I am asking the group a provocative question that helps to clarify some unconscious attitudes, preventing to be happy: „What’s dangerous for you in being happy?“ At first people refuse to answer it: „How can it be dangerous? We dream about it! Everything will be fine then!“ But, after thinking a bit, they begin to make the first suggestions: „Maybe I would feel uncomfortable that others will envy my happiness?“; „I know probably a few people who won’t believe me and will accuse me of insincerity“; „My sister will be upset because she will no longer be able to assert herself at my expense, because while I’m unhappy, she looks successful in comparison to me. „

In a few minutes a white board becomes full of different fears — they flow like from the horn of plenty: „It will be difficult for my not so happy friends to communicate with me, so my social circle will be limited“; „Someone will consider me foolish — how can a really smart person be happy, knowing what awful things are happening in the world?“; „I shall be afraid that my happiness will be taken away, and if I lose it, I’d never forgive myself / I would suffer lacking it / nothing like this will ever happen in my life“; „I or, heaven forbid, my loved ones, will have to pay a heavy price for my happiness“; „People will demand the impossible from me, because happy person must ALWAYS help EVERYONE, share with EVERYONE, and I, ll feel guilty for not meeting their expectations“; „I shall feel myself not worthy of happiness, doubting that I deserve it“; „I shall be suspected, disapproved, criticized, ashamed, people will laugh at me“...

Oddly enough, but for many people happiness can be causing fear, but as it is „illogical“ for our consciousness to be afraid of happiness, this fear is repressed, becoming unconscious. A person can not admit he is afraid to be happy, it is easier to think that he wants to be happy, but... to keep looking for excuses and reasons why he still is not, although actually nothing prevents him from being happy. It turns out that a person is consciously aspiring to happiness, but

сможет больше самоутверждаться за мой счет, ведь пока я несчастна, она на моем фоне выглядит успешной». Через несколько минут вся доска исписана самыми разными опасениями — они льются, как из рога изобилия: «Моим не очень счастливым друзьям будет сложно со мной общаться, у меня сузится круг общения»; «Кто-то сочтет меня глупым — разве умный человек, зная какие ужасы происходят в мире, может быть счастливым?»; «Я буду бояться, что у меня отнимут мое счастье, а если я его потеряю, я себе этого не прощу / я буду страдать без него / в моей жизни больше ничего подобного не будет»; «Мне или, не дай, Бог, моим близким, придется дорого заплатить за мое счастье»; «От меня начнут требовать невозможного, ведь счастливый должен ВСЕГДА ВСЕМ помогать, со ВСЕМИ делиться, и я буду чувствовать вину за то, что не оправдываю их ожиданий»; «Я буду чувствовать себя не достойным счастья, сомневаться, что я его не заслуживаю»; «Меня будут подозревать, осуждать, критиковать, подсмеиваться надо мной, стыдить»...

Счастье, как это ни странно, у многих вызывает страх, но так как для нашего сознания бояться счастья «нелогично», этот страх вытесняется в бессознательное. Человек не может сказать, что боится быть счастливым, ему проще думать, что он хочет счастья, но... и дальше искать оправдание и причины, почему он до сих пор не чувствует себя счастливым, хотя в реальности этому ничего не мешает. Получается, что сознательно человек стремится к счастью, а бессознательно избегает его или обесценивает свое счастье, если вдруг оно нечаянно свалилось на голову. Например, добившись своей цели, не радуется и благодарит, а начинает выискивать какие-то недостатки и поводы для расстройства, чтобы «жизнь медом не казалась». Или почувствовав беспричинный прилив счастья, начинает испытывать необъяснимую тревогу: «Что-то со мной не правильное происходит, что-то не в порядке!», и пытаюсь определить, что же «не так», теряет ощущение счастья.

Когда мы анализировали на семинаре

unconsciously is avoiding it or devaluating his happiness, when it unexpectedly drops down on him. For example, having achieved his goal he is not joyful and grateful, but begins to seek imperfections and reasons for disappointment, „just not to think that life is a bowl of cherries“. Or feeling an unreasonable surge of happiness, one is seized by unexplained anxiety: „something is wrong with me, something is out of order!“ and trying to define what is „wrong“, he loses the happiness feeling.

When analyzing at the seminar the given above list of statements, almost for all group members the mentioned explanations of rejecting happiness seemed absurd, but, nevertheless, it is obvious that the unconscious fear prevents many people to become and be happy. And, as a rule, people are mostly afraid that their happiness will cause feelings of guilt, shame and/or loneliness. How many ways were invented to avoid happiness for this reason — too numerous to count!

One of the most popular ways is to stick to the idea that happiness is conditioned by the presence of some benefits or talents: to be happy you need to be... or to have... With this setting, any person may consider himself unworthy of happiness according to some criteria. For example, women in psychological counseling often lament: „I'll never be happy. Look at me! (I'm thick/thin, too smart/too dumb, not rich, have kids/no kids, having own house/ no place to live etc.) there is an abyss between me and happy people!“ Any of personal dispositions or life circumstances can be considered as an obstacle to happiness. As a rule the possessions of other people are idealized, while own are devaluated. But as soon as the person gets what he previously considered to be the key to happiness, he immediately finds a new obstacle and keeps believing that he still has not deserved to be happy. The idea that happiness is both a gift of God and the personal choice to accept it, is contrary to the social and cultural setting: „happiness is the destiny of worthy people, it must be deserved/ earned/gained by suffering“.

Sometimes a man is harming himself as if purposely, losing the chance to change his life for the better. He has a desire and the opportunities, he promises himself to change, to finally beco-

приведенный выше список высказываний, то почти всем участникам группы перечисленные объяснения отказа от счастья показались абсурдными, но, тем не менее, очевидно, что бессознательный страх мешает многим людям стать и быть счастливыми. И больше всего боятся, как правило, того, что собственное счастье станет причиной возникновения чувства вины, стыда перед другими и/или одиночества. Сколько же из-за этого было придумано способов, чтобы избежать счастья — и не перечислить!

Один из излюбленных способов — придерживаться идеи, что счастье обусловлено наличием каких-то благ или талантов: для счастья нужно быть... или иметь... С такой установкой любой человек может по каким-то критериям считать себя недостойным счастья. Например, женщины на психологической консультации часто сокрушаются: «Я никогда не стану счастливой. Посмотрите на меня! (толстая/худая, слишком умная/слишком глупая, недостаточно богатая, есть дети/нет детей, есть свой дом/негде жить и т.п.) Где я, а где счастливые!» Любые свои особенности или жизненные обстоятельства человек может воспринимать как препятствие к счастью. При этом то, что есть у других, как правило, идеализируется, а свое обесценивается. Но как только у человека появляется то, что он раньше считал залогом счастья, он тут же находит себе новое препятствие и продолжает считать, что он еще свое счастье не заслужил. Мысль о том, что счастье это одновременно дар Бога и выбор самого человека этот дар принять, противоречит социо-культурной установке: «счастье удел достойных людей, его нужно заслужить/заработать/выстрадать».

Иногда человек, как-будто специально сам себе вредит, лишаясь шанса изменить свою жизнь к лучшему. У него есть и собственное желание, и возможности, он обещает себе измениться, чтобы наконец-то стать счастливым, но ничего не делает. «Я никогда больше не буду... наедаться на ночь и толстеть; мучиться от хамства начальника» или «С понедельника я точно... начну делать

me happy, but does nothing. „I'll never again... eat at night and get fat; suffer from the rudeness of my boss“ or „on Monday surely I ... will begin to do morning exercises to be fit; will go to bed in time to feel better during the day „ or „next year I'll certainly.. ... go on vacation to the sea that I love so much; will require a raise in salary to solve the problem of housing.“ But Monday comes and the New year, and nothing changes. The man still ignores morning exercises, sitting up late in front of a computer, surrounded by sandwiches and sweets, goes to bed after midnight, continues to listen silently the insults of his boss and is self-disappointed: „I have again failed!“, and also dissappointed with his life: „I am so unlucky! What an unhappy life is mine!“ And is self-comforting again by hope that next Monday... Some experienced people, avioding disappointment, have invented an amazing trick, they say, „I'll do it in the next life!“. And you can not argue, it is impossible to check – no one has ever returned from heavens.

There are plenty of reasons why people are afraid or don't want to be happy and are doing all their best not to allow happiness come into their life. Some reasons are lying in the sphere of personal experience, other in the family history and in social and cultural spheres.

An example how personal experience may influence: parents payed attention to the child, cared and showed him love and tenderness only when there was something wrong with him or he was sick. When the baby was healthy and happy, he was ignored or faced excessive demands. At some moment the child understood, perhaps most likely felt, that it was more pleasant and profitable to be the unhappy and poor thing, but to be happy – was much more complicated task. He began to avoid anything that „threatened him with happiness,“ and to find reasons (there are always some) to suffer and get the deserved portion of parental love. This habit fixed, and becoming an adult, the man would have been glad to change something, promising himself to start a new life, but the experience tells him: „You're risking! If you become happy - people will no longer feel pity for you, and you will loose support and attention. And be-cise, you will be burdened with some responsibility and people's demands. Do you want it?“.

зарядку, чтобы быть в хорошей форме; лягу спать вовремя, чтобы лучше себя чувствовать днем» или «В будущем году я обязательно... поеду в отпуск на море, которое я так люблю; потребую прибавку к зарплате, чтобы решить проблему с жильем». Но наступает понедельник и Новый год, а ничего не меняется. Человек все так же не делает по утрам зарядку, сидит допоздна перед компьютером, обложившись бутербродами и конфетами, добредает до кровати за полночь, на работе продолжает молча выслушивать оскорбления начальника и при этом испытывает разочарование как в самом себе: «У меня опять ничего не получилось!», так и в жизни: «Как же мне не везет! Что за жизнь такая!» И снова тешится надеждой, что уж в следующий понедельник... Некоторые умудренные опытом, не желая больше разочаровываться, придумали замечательную уловку, они говорят: «Я это сделаю в следующей жизни!». И ведь не поспоришь, проверить-то нельзя – никто оттуда не возвращался.

Причин, почему люди боятся или не хотят быть счастливыми и совершают все от них зависящее, чтобы ни в коем случае не допустить счастье в свою жизнь, множество. Некоторые причины лежат в плоскости личного опыта, другие – в семейной истории, третьи находятся в социо-культурной плоскости.

Пример влияния личного опыта: родители обращали внимание на ребенка, заботились и проявляли к нему любовь и нежность, только когда с ним случалось что-нибудь плохое или он болел. Когда малыш был здоров и весел, его не замечали или к нему предъявляли завышенные требования. В какой-то момент ребенок понял, скорее даже почувствовал, что бедненьким-несчастненьким быть приятнее и выгоднее, а счастливым – сложнее. Он стал избегать всего, что «угрожало ему счастьем», и искать поводы (а они всегда найдутся), чтобы пострадать и получить заслуженную порцию родительской любви. Эта привычка закрепилась, и, став взрослым, человек и рад бы уже что-то изменить, обещает себе начать



It is possible to radically change this situation only if a person is fully aware of his choice and can refuse benefits gained before by the role of victim.

Although it is not so easy to realize. There are whole families used to suffer and struggle with difficulties. The elders are passing the banner to the younger with the words: „There were no happy ones in our family“, as if suggesting their children a choice: if you want to belong to „us“ – you should suffer, if you become happy – you would be outsider. The child even in the early age may unconsciously promise himself: „I will never cause grief to my unhappy relatives, I will not leave my family, will be faithful to its traditions,“ which means: „I refuse from my own life and I will be as unhappy as all my relatives“ – showing loyalty to the family in such a way.

Example: After grandfather had died at the front, grandma raised her children alone. Mother has taken over the female loneliness – her husband left her when her daughter was little, and she never married again. And now the grown-up daughter is facing a choice, being unaware of it. If she tries to build her own successful family, she would surely feel guilty towards her relatives and to herself. It's hard to be happy for a „traitor“ looking at suffering loved ones. What to do? Really are there people who have no right to be happy? It is important to recall that anyone can be happy, regardless of the life circumstances.

An adult can realize his childhood vows, dictated by the blind love and loyalty to the family, and reassess them from the position of mature attitude to life – he is not obliged to live in the family script and pass this script to his children. If people do not revise self-promises of childhood, there will always be „insurmountable“ obstacles on their adult way, not allowing to live happily.

Sometimes we meet the opposite situation, when a child gives the promise: „I'll never be as unhappy as my parents (grandparents)“. This anti-script is also no good. After all, trying to live the „opposite“, a person is also not free, as well as when copying someone's life – he is doing not what the heart tells, but „not like parents.“ It is impossible to fulfill. Whether we like it or not, we can not be „quite different“ –

новую жизнь, но опыт ему подсказывает: «Ты рискуешь! Станешь счастливым – перестанешь вызывать у окружающих жалость – останешься без поддержки и внимания. Да еще и ответственность на тебя какую-нибудь возложат, требовать с тебя начнут. Зачем это тебе?». В корне изменить такую ситуацию можно, только если человек осознает свой выбор и откажется от выгод, которые приносила ему роль жертвы.

Хотя это бывает не так то просто осуществить. Есть целые семьи, в которых принято страдать и бороться с трудностями. Старшие передают эстафету младшим со словами: «У нас в роду счастливых не было», тем самым как бы ставя детей перед выбором: хочешь быть «нашим» – страдай, а станешь счастливым – перестанешь быть «нашим». Ребенок уже в детстве может бессознательно обещать себе: «Я никогда не причиню горя своим несчастным родным, поэтому не оставлю свою семью, буду верен ее традициям», что означает: «Я отказываюсь от своей жизни и буду таким же несчастным, как все мои родные» – такое проявление лояльности к своей семье. Пример: после того, как дедушка погиб на фронте, бабушка растила детей одна. Эстафету женского одиночества приняла мама – муж бросил ее, когда дочка была совсем маленькая, и мама больше не вышла замуж. И вот повзрослевшая дочь, сама того не подозревая, оказывается перед выбором. Если она попытается построить свою собственную благополучную семью, чувство вины перед собой и родом ей обеспечено. «Предателю» сложно быть счастливым, глядя на то, как его близкие продолжают страдать. Что же делать? Неужели не все имеют право на счастье? Здесь важно напомнить, что быть счастливым может любой, независимо от жизненных обстоятельств.

Свои детские клятвы, продиктованные «слепой» любовью и лояльностью к семье, взрослый может осознавать и переоценивать с позиции зрелого отношения к жизни – он не обязан жить по семейному сценарию и передавать этот сценарий своим детям. Если не проводить ревизию обещаний, данных себе в детстве, на нашем взрослом пути

family values, attitudes, ways of building relationships are absorbed with mother's milk, they live inside and are manifested unconsciously.

No matter which of the two opposites people choose, in both cases the source of decisions is not internal (I do this because I want so and think it is right), but external motivation (I do or don't, because everyone in the family used to do). But we are called to write our own life script, on the one hand gratefully accepting all the gifts we have inherited (for example: hardy like grandfather, diligent like father) and on the other - using all personal potential, own features and talents, which may not be presented in the family before. We hardly can disapprove one becoming a musician or developing his artistic talent, even if nobody in the family was engaged in art, but all were doctors. The same in case with the talent to be happy.

Happiness is not fate, but personal choice. That is, all family members have the opportunity to live or to relate to life differently, they are free to choose to be or not to be happy. There's a lot of evidence - people who allow themselves to be happy despite their tragic fate or actually difficult life circumstances.

People decided for happiness may face not only guilt and shame feelings. When the heart is overwhelmed with happiness, pride, tenderness or joy, and there is no one to talk about it, no other eyes, reflecting your feelings, a person can experience loneliness. Probably, it will not spoil his positive mood, just may add a shadow of sadness - the soul is singing, but no one hears the songs. This feeling does not necessarily arise in a lonely person; rather, it is stronger when many people are surrounding the „lucky one“. As many people have close relatives and friends who are ready to share their grief, but in the happy moments of life, when fortune is smiling or long-awaited award is received, the loved ones may be unable for co-rejoicing. This happens not because they are not loving or not wishing good, but at the moment they could have no enough mental strength to „live through“ the success of the close one.

It is no secret that showing compassion to the grief of others, some people assert themselves through the trouble of another person („I am so glad, that I'm just not so unlucky, weak or

всегда будут находиться «непреодолимые» препятствия, не позволяющие жить счастливо.

Бывает и прямо противоположная ситуация, когда ребенок дает себе обещание: «Я никогда не буду таким несчастным, как мои родители (дедушки, бабушки)». Такой анти-сценарий тоже ни к чему хорошему, как правило, не приводит. Ведь пытаюсь жить «наоборот», мы так же несвободны, как и копируя чужую жизнь - мы делаем не то, что подсказывает сердце, а «совсем не так, как родители». Выполнить это невозможно. Хотим мы того или нет, но быть «совсем другими» мы не можем - многие семейные ценности, взгляды, способы выстраивания отношений мы впитываем с молоком матери, они живут и проявляются в нас бессознательно.

Какой бы из двух вариантов человек ни выбрал, в обоих случаях источником принятия решений будет не внутренний (я так делаю, потому что так хочу и считаю правильным), а внешний мотив (я так делаю или не делаю, потому что все в семье так делали). А мы призваны написать собственный сценарий своей жизни, с одной стороны, с благодарностью принимая все дары, доставшиеся нам по наследству (например, выносливый, как дедушка, трудолюбивый, как отец), а с другой - используя весь свой собственный личностный потенциал, свои особенности и таланты, которых в роду, возможно, еще не было. Ведь нет ничего предосудительного в том, чтобы стать музыкантом или развивать свой талант художника, даже если в семье никто не занимался творчеством, а все были врачами. Так же и со способностью быть счастливым.

Счастье – это не судьба, а личный выбор человека. То есть, у всех членов семьи есть возможность жить или относиться к жизни по-другому, они свободны в своем выборе быть или не быть счастливыми. Этому есть много подтверждений — люди, которые позволяют себе быть счастливыми, несмотря на тяжелые судьбы или объективно сложные жизненные обстоятельства.

Решившиеся на счастье могут столкнуться

stupid as that loser“), and are feeling a sort of relief („I am not so bad, it could be worse“). People are doing it mostly unconsciously, and, having realized such thoughts and words, feel confused or guilty. It's not so often, when people are openly and shamelessly expressing their superiority over the „unhappy poor things“, disapproving them, mocking and gloating.

It is more difficult to gloat and self-assert looking at the joyful or successful person, but also possible, if firstly to devaluate his success, and only then offer „compassion“. For example, a divorced woman can tell her happy newly married friend: „at the beginning of relationships everyone is happy, but nobody knows what will happen in the future – probably no good, because all men are... I should know better, being more experienced than you.“.

The wedding of her friend has made the woman to face again the pain of own unsuccessful marriage, and to avoid feeling like a loser, humiliated, she has devalued family life as such. Having faced such an attitude to your happiness, it's hard to continue trustful communication, but we are not to condemn people for whom other's happiness is unbearable. It may take a long time before the sight of another happy family will not cause pain in this woman's heart, survived a divorce. And still more time is needed to attain the strength to rejoice the joy of others.

If a person is not accustomed to feed his self-importance at the expense of others and used to acknowledge other man's success, it does not mean that he is always able to rejoice with all his heart. It is especially difficult to share joy, when own life gives no reason for it. For example, arriving at the christening of his friend's baby, the lonely man meets large happy family with many children. Many people find it difficult in such a situation not to feel own failure, even inferiority. In this case sincere rejoicing with the friend may require generosity and mental strength. The proverb „a friend in need is a friend indeed“ is only partly true, some psychologists would add – „and in joy“.

Those people are more fast to recover after the „collision“ with someone's happiness (this does not mean that they're less suffering) who realize the significance of any experience and ad-

не только с чувствами вины и стыда. Когда сердце переполняют счастье, гордость, нежность или ликование, и не с кем об этом поговорить, когда невозможно увидеть ответ своих чувств в глазах другого, человек может испытывать одиночество. Оно, скорее всего, не сильно омрачит его приподнятое состояние, просто может добавить налет легкой грусти – душа поет, а ее песни никто не слышит. Совершенно необязательно это чувство возникает у одинокого человека; напротив, оно тем сильнее, чем больше людей окружает «счастливца». Это связано с тем, что у многих людей есть рядом родные и друзья, которые с удовольствием разделят с ними их горе, но вот в счастливые моменты жизни, когда улыбнулась удача или получена заслуженная долгожданная награда, близкие могут оказаться неспособными на со-радование. Так происходит не потому, что они не любят или не желают добра, а потому, что у них в данный момент недостаточно душевных сил, чтобы «пережить» успех ближнего.

Не секрет, что, сострадая чужому горю, некоторые самоутверждаются за счет неблагополучия другого человека («как хорошо, что я все-таки не такой невезучий, слабый или глупый, как этот неудачник»), и испытывают своего рода облегчение («у меня не все так плохо, бывает и хуже»). Чаще всего это происходит бессознательно, и многие, замечая у себя подобные мысли и слова, испытывают смущение или чувствуют вину. Реже встречаются люди, которые без зазрения совести открыто выражают свое превосходство над «беденькими-несчастенькими», осуждают их, подсмеиваются и злорадствуют. Рядом с человеком, который чему-то рад или в чем-то преуспел, позлорадствовать и самоутвердиться сложнее, хотя тоже возможно, просто сначала придется обесценить радость и успех, а потом уже можно и «посочувствовать». Например, разведенная женщина может сказать своей удачно вышедшей замуж подруге: «в начале отношений у всех бывает все хорошо, но еще неизвестно, что дальше будет – скорее всего, ничего хорошего, потому что все

mit the value of their own life free of conditions and comparisons with other's fate: „whatever happens in my life, everything has value and meaning, even if now I'm hurt, and I don't fully understand what is happening to me and why“. Bitter feelings are persistent in those who think: „I should be as good as anyone.“

Noticing that someone's happiness hurts you, it is important to think seriously of your general attitude to life and to your personal life in particular. Perhaps this pain is a symptom of unhealed emotional wound. But it can also be the result of distorted, wrong or infantile self-perception and perception of the world in general.

People who have understood by bitter experience how poisonous people's envy may be, often are hiding their happiness from others and going through it alone, leaving hope to share with someone the happy moments of life. But sometimes happiness is concealed not out of fear to be envied, but wishing not to hurt others by the joy. Famous Russian actress Faina Ranevskaya said half-joking half seriously, that „success is the only unforgivable sin against your neighbour.“

There are several points to be considered by happy people: one should not boast, parade his happiness, flaunt it, but there is also no need to hide your happiness from others. You can share its fruits – good mood, cheerfulness, optimism. Surrounding people, finding it difficult to share other's joy, may be grateful for calmness, confidence, generosity and kindness. It's no need to wait for the sincere empathy from people, who sometimes are lacking moral strength for it. And also it's not reasonable to be afraid of jealous stares („jinx“), or be insulted by indifference or anger shown in relation to the happy person, understanding that such negative reactions are the fruit of distressed life.

A happy person is proving by his example that happiness exists, and others can learn from him how to be happy and grateful. Gratitude is the work of a happy man, it is not only the way to happiness, but the active result of happiness. After all, happiness is not so much fun as the special way of living - active, responsible and generous.

And finally, I wish to add what is most impor-

мужчины... Я то знаю, опытней тебя буду». Свадьба подружки заставила почувствовать боль от собственной не сложившейся личной жизни, и чтобы не ощущать себя на ее фоне неудачницей и не испытывать унижения, женщина обесценила семейную жизнь как таковую. И хотя столкнувшись с таким отношением к своему счастью, трудно потом продолжать доверительное общение, не стоит осуждать людей для которых чужое счастье непереносимо. Возможно, пройдет еще много времени, прежде чем вид чужой счастливой семейной жизни перестанет отзываться болью в сердце этой женщины, пережившей развод. И еще больший срок понадобится, чтобы появились силы радоваться радости других.

Если человек не привык тешить свое самолюбие за счет других и обычно признает чужой успех, это еще не значит, что ему всегда удастся порадоваться от всего сердца. Особенно трудно разделить с кем-то радость, когда в своей жизни не до веселья. Например, приехав на крестины ребенка к другу, одинокий мужчина увидел, какая у друга большая и дружная многодетная семья. Многим людям сложно в подобной ситуации не почувствовать собственную неуспешность, даже неполноценность. Искренняя радость за друга в данном случае может потребовать душевной щедрости и силы. Пословица «друг познается в беде» лишь отчасти верна, некоторые психологи добавили бы еще – «и в радости».

Быстрее приходят в себя после «столкновения» с чужим счастьем (это не значит, что меньше страдают) те, кто осознает значимость любого опыта, кто признает ценность собственной жизни без каких-либо условий и сравнений с чужой судьбой: «что бы ни происходило в моей жизни, все имеет ценность и смысл, даже если сейчас мне очень больно, и я не до конца понимаю, что со мной происходит и зачем». Сложнее и дольше переживают те, кто считает: «у меня все должно быть не хуже, чем у людей».

Заметив, что чужое счастье причиняет боль, важно задуматься о своем отношении к жизни вообще и к собственной жизни

tant for me personally: happiness is impossible without faith and without God. I would like to quote from the „Book of Happiness“ by archpriest Andrey Lorgus: „A Christian would say that happiness is feeling the fullness of life, and a human being is not limited in this contemplation of God and His love. And, as the Church Fathers say, in this feeling man knows no measure, so that any suffering, bodily or spiritual, can not tear him from the inner bliss of the contemplation of God and contemplation of his own existence and the miracle of life. We can believe them, because their testimony is based on experience.“ (page 23)

- в частности. Возможно, эта боль – симптом, указывающий на незалеченную душевную рану. Но она может быть и следствием искаженного, ошибочного или инфантильного восприятия себя и мира в целом.

Те, кто на своем горьком опыте убедились, какой ядовитой может быть чужая зависть, нередко скрывают свое счастье от других людей и переживают его в одиночестве, оставив надежду разделить с кем-то счастливые мгновения своей жизни. Но бывает, что человек не демонстрирует, что он счастлив, не из опасения, что ему кто-то позавидует, а из нежелания причинить другому боль своей радостью. Актриса Фаина Раневская полушутя-полусерьезно говорила, что «успех – единственный непростительный грех по отношению к своему близкому».

Есть несколько моментов, которые надо учитывать счастливым людям: не стоит хвастаться своим счастьем, кичиться, выставлять его напоказ, не стоит скрывать свое счастье от других. Можно делиться его плодами – хорошим настроением, жизнелюбием, оптимизмом. Окружающие, которым сложно разделить с человеком его радость, могут быть благодарны ему за его спокойствие, уверенность, щедрость и доброжелательность. Не нужно ждать от других искреннего сопереживания своему счастью, на которое порой у них нет душевных сил. Но не стоит и опасаться завистливых взглядов («сглазят»), обижаться на равнодушие или злобу, проявляемую кем-то по отношению к счастливому, понимая, что такие негативные реакции возникают у людей не от хорошей жизни. Счастливый человек своим примером доказывает, что счастье существует, и другие могут научиться у него, как быть счастливыми и благодарными. Благодарность – это труд счастливого человека, не только путь к счастью, но и деятельный результат счастья. Ведь счастье – не столько удовольствие, сколько особое проживание своей жизни – деятельное, ответственное и щедрое.

И в завершении, я хотела бы добавить, самое главное лично для меня: счастье

невозможно без веры и без Бога. Хотелось бы привести здесь цитату из «Книги о счастье» прот. Андрея Лоргуса: «Христианин сказал бы, что счастье — это ощущение полноты жизни, и в этом созерцании Бога и Его любви человек не ограничен. И, как говорят святые отцы, в этом ощущении человек не знает меры, так что никакие страдания, телесные или духовные, уже не могут оторвать его от внутреннего блаженства созерцания Божества и созерцания собственного бытия и чуда жизни. Мы можем им верить, потому что их свидетельство основано на опыте». (стр. 23)



Comment to “Psychological reasons for avoiding happiness. Reacting to happiness with guilt and shame, feeling of loneliness. “

The thoughts on why people sabotage their own happiness by Olga Krasnikova raises an interesting question: Are people chasing after that which they have no hope of obtaining, or, when they do grasp hold of it, do they quickly let it go, lest it bring further disappointment? The author ponders on whether this phenomenon belongs solely to the Russian culture and she may be correct in her suspicions. Although many of the reasons for fearing happiness listed could be found in any culture, a shared worldview of how happiness is viewed may be distinctly Eastern European. For example, in many Western cultures, being around someone who is not happy tends make those around him or her feel uncomfortable. In these countries, it is not socially acceptable to show pain and suffering. This, of course, creates a host of different problems.

The New Testament contains several passages that urge Christians to be joyful no matter the circumstance. When Paul penned the letter to the early church, urging them to be filled with joy, he was chained in a prison cell. This was after he had been beaten on numerous occasions, chased out of towns, and conspired against by the Jewish people. This is the same man who was responsible for the oppression of the early church and aided in the murder of Stephen, a church leader. If anyone had cause to feel guilt, it was him. Following Paul's faith in Christ, his letters to the early church make it clear that redemption for the Christian is complete and absolute. The sin and shame are no more and the Christian is free to live a joyful life.

When looking at a biblical model of happiness, one is faced with the distinction between hap-



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Former article by Shannon you can see here:

<http://www.emcapp.ignis.de/5/#/88>

piness and joy. Both in the Bible and in psychology, happiness is grounded in a set of circumstances. For example, if a husband tells his wife that she looks beautiful, and later that day her boss offers her a promotion, and before she even finishes her lunch, her son's school calls and tells her how wonderful her son is and that all of his scores are excellent, that would likely make her very happy. She would remain happy until someone said an unkind word or she received news that someone dear to her was very ill. At that point her happiness would evaporate because happiness is an emotional response to a situation or set of situations. It is even possible for someone to be happy then sad within the same afternoon.

Joy, however, is more profound and lasting. In fact, one can experience significant suffering

and yet remain joyful. While happiness is an emotion, joy is a state of being that is grounded in a soul at peace. A joyful person allows himself to feel great happiness, to deeply grieve a loss, to suffer greatly, and to be at complete peace. Such an individual is able to look at the realities of life and not be overwhelmed. Why? Because joy is authored in the person of Jesus Christ. It is His reality to which Christians cling. Their focus is not where the world looks but on God. Scripture instructs Christians to think on that which is lovely, pure, and of good character. They strive to spend their energy on actively loving one another, not keeping a record of wrongs, not being rude but wanting what is best for others. This type of life encourages joy.

So what do counselors do when those they counsel sabotage their own happiness? They challenge their clients' worldviews and help them gain insight into their histories and belief systems. Christian clinicians explore their clients' choices and introduce them to something that is much more lasting than happiness. When possible, Christian mental health workers introduce their clients to the joy that is found in a relationship with Christ.



Paula Tipton (USA):
Honoring & Nurturing
Conscience in
Psychotherapy

It is not uncommon for clients to present for psychotherapy because an experience of pain has been inflicted upon them by others or because they have been the perpetrators of another's pain-- either intentionally or unintentionally. It is a common assumption that human suffering is often the result of another's flawed sense of conscience such as in situations when an individual, organization, or country fails to do what "ought" to have been done. The disciplines of philosophy, theology, sociology, and psychology have offered numerous conceptualizations of conscience that serve to broaden our understanding both within the individual person and socially. For example, Fleming (2015) explains that the phenomenological philosopher, Emmanuel Levinas conceptualizes conscience as a call to moral responsibility and moral goodness that is beyond our choice, "meaning that we do not choose its call to do good and avoid evil, but rather respond to it" (Fleming, 2015, p. 601).

Christian theology supports an understanding of conscience as an expression of "common grace" which enables fallen mankind to discern right from wrong and allows human beings to place some moral constraints on evil. The apostle Paul explains that when unbelieving Gentiles who do not have the law, by nature do what the law requires, they are a law to themselves, . . . They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or excuse them" (Rom. 2:14-15, ESV).

Theologian A.A. Hodge (1878) further elucidates the connections between common grace and conscience:

"Common grace" is the retraining and persuading influences of the Holy Spirit acting only through the truth revealed in the gospel, or through the natural light of reason

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and of conscience, heightening the natural moral effect of such truth upon the understanding, conscience, and heart (pp. 459-450).

Scripture also describes the potential for the conscience to be "seared." In 1 Timothy 4:2, Paul asserts that the conscience can become "cauterized" which renders it insensitive to any moral pangs and dulls its ability to discern right from wrong.

Conscience, then, can be understood as a faculty that is responsible for perceiving the ethical order of meaning and (Johnson, 2007) and when properly developed in the mature adult, enables one to respond to moral systems. Haidt and Kesebir (2010) cogently define moral systems as the "interlocking sets of values, virtues, norms, practices, identities, institutions, technologies and evolved psychological mechanisms that work together to suppress or regulate selfishness and make cooperative social life possible" (p.800).

Neuroscience researchers point out that there are neural regions dedicated to the conscience (presumably in the prefrontal cortex) that integrate with the capacity for moral reasoning and empathy (Bar-On, Tranel, Denburg, & Bechara, 2003; Olatunji & Puncochat, 2014). Among those with higher scores in psychopathology—who show no remorse or shame with immoral

behavior—there appears to be a lack of neural integration between the prefrontal cortex and the emotion-related brain regions (Cima, Tonnaer, & Houser, 2010; Glenn, Rain, & Schug, 2009).

Until recent advances in neuroscience, modern psychology has often been accused of awkwardly divorcing itself from morality as the discipline aligned its identity with the scientific medical model (Goodman & Marcelli, 2010). The assumption that clients and therapist alike could enter into a value-free and morally neutral relationship has been challenged by many (i.e. Gantt, & Yanchar, 2007; Dueck & Reimer, 2003) and Burns, Goodman, and Orman (2013) argue that psychotherapy is indeed “a moral encounter and has the potential to assist in elevating and dignifying the client” (p. 2).

Embedded within a Christian worldview is the belief that humanity was created in the image of God, whose triune nature speaks to profound relationality. God has set the template for healthy human functioning that involves moral living informed by love for God and one’s fellow human being. The development and nurture of a healthy conscience is critical to our healthy functioning in community and our shared social co-existence. It behooves us, then, as clinicians to understand how a healthy conscience is developed, and how it can be nurtured in the therapeutic context. This article will briefly review the literature on moral development of the conscience within the relational context of attachment theory and then discuss the clinical implications of nurturing a healthy conscience in the therapeutic context.

Moral Development

In order for society to function properly, and for individuals to maintain appropriate behavior that is acceptable to society, morality is required (Termini, Golden, Lyndon, & Sheaffer, 2009; Villegas de Posada & Vargas-Trujillo, 2015). Morality is necessary for an individual’s social functioning, as it deciphers right from wrong (Termini et al., 2009). Morally correct behavior is particularly important to parents, educators, and individuals that provide services

to children (Termini & Golden, 2007). Sadly, in children with emotional and behavioral problems, morals and a conscience can appear to be missing (Termini & Golden, 2007).

Lawrence Kohlberg was the leading force for understanding moral development (Lapsley & Carlo, 2014), with his proposed levels of moral development as pre-conventional, conventional, and post-conventional (Villegas de Posada & Vargas Trujillo, 2015). Interestingly, despite the research that is available, there is minimal concrete knowledge surrounding the development of one’s moral identity early in life, and the effects on functioning later in life (Kochanska et al., 2010), as well as the development of conscience after adolescence and into adulthood (Krettenauer, Murua, & Jia, 2016).

Morality (and how conscience informs one’s morality) influences three different areas of psychological functioning: behavioral, cognitive, and affective (Termini et al., 2009). Moral values can differ depending on the individual and could include justice, honesty, compassion, generosity, or even being social and lively (Krettenauer et al., 2016). “Moral identity” is also a common term that is a critical component of an individual’s “moral personality;” however, moral identity is more than the specific aspects of an individual’s personality (Krettenauer et al., 2016, p. 973). Researchers have described moral identity as its own construct that develops as the individual integrates his or her own moral values into their sense of self (Krettenauer et al., 2016). Similarly, moral sensitivity denotes one’s capability and outlook concerning morals and is a representation of the self (Sherbolm, 2012).

Kohlberg defined “moral reasoning’s” as “moral justifications” (Villegas de Posada & Vargas Trujillo, 2015, p. 409). Also, researchers use moral reasoning and moral judgment interchangeably, signifying one’s ability to evaluate situations involving morals and take a course of action with justification for the choice (Villegas de Posada & Vargas Trujillo, 2015). In addition, moral emotions are thought to be the emotions of empathy and guilt, but not be confused with the behaviors that are a result of these emotions (Sherbolm, 2012; Termini & Golden, 2007).

Lastly, the conscience has been defined as “internalized values and standards of behavior,” and is often used synonymously with an individual having morals (Kochanska et al., 2010, p. 1320).

Age of Development

Moral development has been recognized as a very involved, lengthy, ambiguous process without many absolutes as to what contributes to the actual process (Sherbolm, 2014). However, researchers agree the development of one’s moral identity is not limited to one phase of life, but instead is a lifelong process (Krettenauer et al., 2016). To begin, a child’s ability to regulate themselves is one of the first indications of moral development and influences of moral behavior (Lapsley & Carlo, 2014; Termini & Golden, 2007). Regulation starts when the caregiver is present and the child can exert control over themselves, which then develops into control over self when the caregiver is no longer present (Termini & Golden, 2007). This development usually occurs between 12-36 months of age (Termini & Golden, 2007).

Crucial stages include late infancy through preschool (Termini & Golden, 2007). Researchers found children during the toddler and preschool age who had a history of being able to internalize their parent’s rules and demonstrated empathy towards their parents, thus contributing to their moral development, had minimal antisocial problems a couple of years later (Kochanska et al., 2010). Children also showed impressive moral abilities which continued to develop an understanding of morality through middle childhood (Lapsley & Carlo, 2014). One study also found the greatest amount of moral development occurred in adolescence and into adulthood (Krettenauer et al., 2016). Despite the different ages and phases of life that interact with moral development, it is clear that early development has a lasting impact throughout an individual’s life (Kochanska et al., 2010).

Contributing Factors in Moral Development

As mentioned previously, the early stages of a child’s life greatly influence moral development (Termini & Golden, 2007). One contributing

factor is the child’s ability to adopt and assimilate the parent’s values (Kochanska et al., 2010; Termini & Golden, 2007). When a child behaves in a way that is not acceptable, the parents must address the behavior, and the child must accept the rules the parent instills (Termini & Golden, 2007; Termini et al., 2009). Also, when a child experiences safety and affection in his or her early years, this increases positive development of the conscience (Termini & Golden, 2007). Similarly, a parent’s disciplinary techniques have shown to either negatively or positively contribute to a child’s moral development (Termini & Golden, 2007). If parents explain why discipline is being used, and the differences between right and wrong, this positively impacts moral development, whereas aggressive and cold discipline have been shown to inhibit development (Termini & Golden, 2007). Researchers have also found parents that cooperatively and effectively co-parented had a more positive effect on the development of the child’s conscience, than parents who had conflicted parenting styles (Groenendyk & Volling, 2007).

Moral Development and the Conscience

Kochanska et al. (2010) suggest the conscience has a significant impact on the individual’s moral guidance and character throughout their life. They also found children who develop a conscience early in life are at an advantage developmentally despite environmental challenges. Moral development is greatly connected to the conscience, as the conscience provides an individual with the simple understanding of what is good and bad, equips the individual to make the right decision in different scenarios, and employs one’s emotional and mental support to comprehend moral situations (Sherbolm, 2012). Additionally, the conscience is thought to play a role in moral emotions, which contributes to behaviors that are motivated by the conscience (Sherbolm, 2012).

Research has consistently elucidated the effects of a positive environment between child and caregiver on the development of a child’s conscience early on (Groenendyk & Volling, 2007; Kochanska et al., 2010; Sherbolm, 2012; Termini & Golden,); thus, let us consider the contri-



butions of attachment theory to the nurture of conscience.

Attachment and the Development of Conscience

Bowlby (1982), known as the father of Attachment theory, believed focusing on a child's earliest relationships with their caregivers would be the best indicator of their personality development. These early attachments, whether secure or insecure, are crucial for the development of the physical, psychological, and social health of a child and become the foundation for one's attachment style into adulthood (Alhusen, Hayat, & Gross, 2013; Hardy, 2007).

Exchanges that take place between child and caregiver "provide a foundation for neurological development and lead to the creation of neural networks (particularly in the right hemisphere)" that are responsible for a person's sense of self, one's ability to regulate physical reactions to affective stimuli, and emotion regulation (Hardy, 2007, p. 28). Lack of attachment can lead to underdeveloped neural integration, over-activation of certain parts of the brain, enduring hyperarousal, and mental illness (Corbin, 2007; Malhi et al., 2015).

Different styles of attachment are formed from the quality of these interactions, which fall into a secure or insecure attachment category (Hardy, 2007). A secure attachment style is developed from having a secure base in which a child, upon separation from their caregiver, will attempt to regain closeness (Alhusen et al., 2013; Hardy, 2007). Bowlby (1982) believed secure attachment led to confident, secure, and caring adults due to their perception of the world being filtered through the lens of a secure base. This concurs with a study conducted by Feldman (2007) which found a direct association between mother-infant synchrony and the capacity for empathy in adolescence.

An insecure attachment forms due to lack of response from the caregiver in times of need and involves fear and rejection behaviors (Alhusen et al., 2013; Hardy, 2007). Of insecure attachment styles, three subtypes have been identified as avoidant, anxious, and disorganized-disori-

ented (Hardy, 2007). Individuals with an avoidant style reject attempts of connection, feel uncomfortable with intimate relationships, and tend to avoid intimacy (Alhusen et al., 2013; Hardy, 2007). Those with an anxious attachment desire and seek out intimate relationships, yet fear rejection and do not trust they have the ability to cultivate deep relationships that will last (Alhusen et al., 2013). The disorganized style, which tends to be a result of abuse or maltreatment, is a combination of the other two styles in which the individual vacillates between seeking connection and rejecting it (Hardy, 2007). Bowlby (1982) believed those with insecure attachment styles tend to view the world as unreliable and unpredictable, which triggers either fight or flight responses. Many studies have shown that children with insecure attachment struggle to develop an adequate conscience, show less empathy than securely attached children, handle negative emotion poorly, exhibit non-empathic behaviors, and are at risk for developing antisocial behaviors (Kersterbaum, Farber, & Sroufe, 1989; Kochanska, Forman, Aksan, & Dunbar, 2005; van Ijzendoorn, 1997). Research has also consistently demonstrated a high correlation between insecure attachment styles and symptoms such as aggression, shame, low self-esteem, hyperactivity, anxiety, depression, and a variety of behavior problems (Alajgerdi, Sarabian, & Asgharipour, 2015; Al-Yagon, 2008; Muris et al., 2014).

The development of conscience, which lays the foundation for moral behavior, is a crucial aspect of any society as it assists in allowing the society to function properly through majority accepted behaviors (Termini et al., 2009). Research has shown that moral development begins with a child's ability to monitor and regulate their own emotions and internal states and attachment theory proposes that this process is mediated by the internal working models formed by early attachments (Hardy, 2007; Lapsley & Carlo, 2014; Sherblom, 2012). Neuroscience research, however, has suggested that adults who are insecurely attached can move into "earned secure attachment" styles due to the neuroplasticity of the brain (Siegel, 2012; Steele & Steele, 2008). This possibility holds hopeful implications for psychotherapy outcomes.

Honoring the Conscience in Psychotherapy

Clients will often discuss moral dilemmas in the course of psychotherapy. They are curious about the “rightness” or “wrongness” of their decisions. They report feeling guilty or ashamed because of a moral failure or violation of their conscience. They are often concerned about whether or not they are acting selfishly.

Psychotherapy based on the developmental model of attachment theory has the potential to remediate the effects of early parental misattunement. Among the many emotionally corrective experiences that occur during psychotherapy, clients with insecure attachment styles often learn to connect to others in positive ways rather than attribute hostile motivations to them. Siegel (2012) describes this relational process as mentalization-- where a person begins to understand the mind of others as well as one's own. Mentalization allows for more positive affect and a greater ability to cope with negative affect, which in turn permits more attuned and empathic connection with others. Empathy, in turn, informs and nurtures a more sensitive conscience (Dworkin, 2015).

Within the therapeutic dyad, clients are given the opportunity to rework older internal working models of relationship. Through consistent authentic attunement, the repetitive empathic experiences of feeling understood, and a growing sense of agency, clients can grow in their capacity for healthy relationship and make decisions from a conscience informed by love.

Human beings exemplify the height of humanity when they reflect the loving and compassionate God who created them. This reflected compassion will always express itself in moral sensitivity and ethical responsiveness to others. A mature conscience is always formed and informed by love and empathy.

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Appendix

RESEARCH CONSENT FORM

TITLE OF STUDY: Moral Development: A Proposal to Examine Correlation Between Attachment and Morals

INTRODUCTION: The purpose of this form is to give you information that may affect your decision whether to say YES or NO to participation in this research, and to record the consent of those who say YES.

PURPOSE OF STUDY: The primary purpose of this study is to examine the relationship between insecure and secure attachment styles and the development of morals in children, ages 5-9.

PROCEDURES TO BE FOLLOWED: If you decide to participate, you and your child will participate in an interview with the researcher in which two questionnaires will be completed. You (the caregiver) will complete My Child Questionnaire which contains 100 questions, and your child will complete the Inventory of Peer and Parent Attachment, which has 75 questions. It will take approximately 2 hours to complete the two questionnaires.

PARTICIPATION REQUIREMENTS: To be a part of this study, you must be either a child between the ages of 5-9, or the direct caregiver of a child that is participating.

CONFIDENTIALITY: All information obtained about you in this study is strictly confidential unless disclosure is required by law. The results of this study may be used in reports, presentations and publications, but the researcher will not include any identifying information that would connect you to the study or specific results.

DISCOMFORT AND RISKS FROM PARTICIPATION: If you choose to participate in this study, you will be asked questions about your sexual attractions, behaviors, and identities. Answering these questions may bring up uncomfortable or disturbing emotions or thoughts. In addition, you will be completing two psychological instruments. Again, certain questions may create discomfort or disturbing feelings or thoughts. If these negative emotions or thoughts become overwhelming and you determine that you are not able to complete the survey, you are free to stop at any time. If you require further assistance with emerging disturbance or distress, you may also contact the Researcher who will provide you with some resources and recommendations for support. And, as with any research, there is some possibility that you may be subject to risks that have not yet been identified. If you have concerns about your participation in the study, you are encouraged to discuss them with the Primary Researcher named below.

EXPECTED BENEFITS: Each family will receive \$50.00 in the form of cash, for participating in the research to completion. Should you have to drop out at anytime, for any reason, this monetary compensation will not be given. After completing the interview, should you ask for your results to be withdrawn from the study, the monetary compensation will be recouped at that time. Other possible rewards for participating in this research could be the possible benefit of knowing that you have contributed to the advancement of the understanding of a child's attachment to his/her caregiver and its effect on the moral development in children.

FREEDOM TO WITHDRAW: You may choose to not participate or to stop participation in this study at any time without penalty. Even if you say YES now, you are free to say NO later by contacting the Primary Researcher.

COMPENSATION FOR ILLNESS AND INJURY: If you agree to participate in the research, your consent to this document does not waive any of your legal rights. However, in the event of any adverse effect occurring, neither Denver Seminary nor the researchers are able to give you any money, insurance coverage, free medical care, or any other compensation for such injury. In the event that you suffer injury as a result of participation in this research project, you may contact the Primary Researcher at alyssav@gmail.com or 318-990-2803.

COMPENSATION FOR EMOTIONAL DISTURBANCE: If you agree to participate in this research, and feel participating caused you or your family emotional disturbance that requires help, you are able to contact the

Primary Researcher and notify her of the condition. The researcher will require a brief explanation of the problem, and if the problem is correlated with the participation in the research, will then provide you with a list of approved counselors in your area. You will be required to sign a release of information for the therapist of your choice, so the therapist can receive a bill from the therapist, and pay for your services directly. The researchers will provide full compensation for up to ten individual or family sessions total. As a participant, you have up to six months after your direct participation to contact the researchers with such complaints, in order to receive compensation. After that window of time has passed, complaints will no longer be considered. You can contact the Primary Researcher alyssav@gmail.com or 318-990-2803.

APPROVAL OF RESEARCH: This research project has been approved by the Human Subjects Review Committee of the School of Psychology and Counseling, Denver Seminary.

VOLUNTARY CONSENT: Participation in this research study is totally voluntary, and your consent is required before you can participate.

1. I have read this form and understand the above description of this study and its risks and benefits. I have had an opportunity to ask questions and have had them all answered. I hereby acknowledge the above and give my voluntary consent for participation in this study.
2. I also understand that if I participate, I may withdraw at anytime without penalty.
3. I also understand that I must be 18 years or older in order to participate in this study, or have the consent of my guardian if I am under the age of 18.
4. I understand that should I have any questions about this research I should contact the following:

Primary Researcher: Alyssa Voglewede alyssa.voglewede@my.densem.edu

Secondary Researcher: Brooke Vincent brooke.vincent@my.densem.edu

Participant's Signature _____ Date: _____

Participant's Signature _____ Date: _____

RESEARCHER'S STATEMENT: I certify that I have explained the nature and purpose of this research, including benefits, risks, costs, and any experimental procedures. I have described the rights and protections afforded to human subjects and have done nothing to pressure, coerce, or falsely entice this subject into participating. I am aware of my obligations under state and federal laws, and promise compliance. I have answered the subject's questions and have encouraged her to ask additional questions at any time during the course of this study.

Researcher's Signature _____ Date: _____

Comment to “Honoring & Nurturing Conscience in Psychotherapy”

In *Honoring and Nurturing Conscience in Psychotherapy*, Tipton, Vincent, and Voglewede make a tantalizing offer to their readers with two promises: 1) “review the literature on moral development of the conscience within the relational context of attachment theory” and 2) “discuss the clinical implications of nurturing a healthy conscience in the therapeutic context.” The authors present a wide literature review and attempt to define and summarize broad and complex theoretical constructs related to conscience such as “moral development,” “moral emotions” and “mentalization” with notable success; however, at some points I wonder about what might be lost in simplifying these concepts. For example, Allen, Fonagy, and Bateman (2008) identify the complexity of mentalizing which involves multiple cognitive operations: perceiving, recognizing, responding, mirroring, remembering, interpreting, etc. These leaders of the mentalization movement in psychology might take exception to the simplification of their ideas so briefly when they would attribute such significant and complex elements of mentalization as attending to mental states in self and other, inferring the mental states that lie behind overt behavior and the cultivation of awareness of multiple perspectives. All of these additional elements would add richness to this article’s argument that the exploration and support of conscience deserves substantial attention in psychotherapy.

The second promise that our authors make about the clinical implications of nurturing a healthy conscience in psychotherapy presents additional issues related to simplification and complexity. The authors present strong biblical recommendations to attend to conscience. These are important. The scripture, however, is complex and interpreting its contents all the more complicated as is all human mental processing. Our Lord’s admonitions related

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to avoiding processes of judging others by circumstance, race or behavior seem important here (John 8:4-8, Matthew 7:1-5, Luke 10:30-37, etc.) The danger could be in simplifying what a “healthy conscience” actually is. Aren’t judgments about what is right and wrong fundamentally complex? The authors present valuable ideas from the literature about the development of conscience and attachment styles and note that difficult environmental inputs create inse-

cure attachments. They go on to connect these deficits to inadequate conscience development. So they have drawn our attention to the critical gaps that clients experience to varying degrees during development and to the hope of repair through the therapeutic dyad. I commend the authors for this connection. I also wonder what further implications we might be missing by overlooking the inherent assumptions we Christian therapists carry in our limited perspectives of “healthy” conscience. Our authors recommend being informed by love and empathy. I’m grateful for their insights and humbly add that we consistently acknowledge the enormous complexity of discerning “healthy” choices and of loving well in a broken world.

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Fr. Gregory Jensen (USA)

An Image of Repentance: Sacramental Confession and the Formation of Conscience in the Pastoral Practice of the Orthodox Church

What is Conscience For?

In one of the several prayers of absolution used in Eastern Orthodox sacrament of confession, the priest asks that God “show His mercy” to the penitent. Such mercy, the prayer makes clear, isn’t formless or devoid of content. Rather God is beseeched to create in the penitent’s heart “an image of repentance” and give him the “forgiveness of sins, deliverance, pardoning for all his sins, whether voluntary or involuntary.” The priest concludes by asking God that the penitent be “reconcil[ed] ... and unit[ed]...to Your holy Church, through Jesus Christ our Lord, to Whom, with You, are due dominion and majesty, now and ever, and unto ages of ages. Amen” (Book of Needs, 1987, p. 43).

While psychologists might be content to describe the dynamics of conscience and its formation, for the classical Christian tradition—East and West—the process of conscience formation is secondary to the purpose (teleos) of conscience. As the prayer suggest, in the tradition of the Orthodox Church the goal of conscience—or to answer the question at the beginning of this section, what is it for?—is to help the person acquire “an image of repentance.”

This however requires that we answer a more basic question. What “what in fact is meant by repentance? It is normally regarded as sorrow for sin, a feeling of guilt, a sense of grief and horror at the wounds we have inflicted on others and on ourselves.” While not, fundamentally incorrect, such “a view is dangerously incomplete.” Yes, negative emotions such as “Grief and horror are indeed frequently present in the experience of repentance, but they are not the whole of it, nor even the most important



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Former article by Gregory you can see here:
<http://emcapp.ignis.de/5/#/76>

part.” The “literal sense of the Greek term for repentance, *metanoia* means ‘change of mind.’” So, to repent is more than simply “regret for the past.” In the fullest sense, repentance is “a fundamental transformation of our outlook, a new way of looking at ourselves, at others and at God—in the words of The Shepherd of Hermas, ‘a great understanding.’ A great understanding—but not necessarily an emotional crisis. Repentance is not a paroxysm of remorse and self-pity, but conversion, the re-centering of our life upon the Holy Trinity.” This re-orientation is an act of the whole person and as such cannot be limited to “just a single act.” It must instead “a continuing attitude.” For the saint as much as the sinner, for the new Christian as well as for those mature in the faith, while there “are decisive moments of conversion” this reorientation “the work of repenting remains always incomplete” (Ware, 2000, pp. 45, 46).

The Pursuit of Perfection

The 4th century church father, St Gregory of Nyssa argues that though the ability of the human person to change has been damaged by sin, nevertheless change is still possible for us because the ability change (mutability) is an intrinsic part of what it means to be a creature.

Wickedness, however, is not so strong as to prevail over the power of good; nor is the folly of our nature more powerful and more abiding than the wisdom of God: for it is impossible that that which is always mutable and variable should be more firm and more abiding than that which always remains the same and is firmly fixed in goodness: but it is absolutely certain that the Divine counsel possesses immutability, while the changeableness of our nature does not remain settled even in evil (Nyssa, 1893/1917, p. 410).

In my pastoral experience as a priest-confessor, I find that, ironically, the very negative feelings that bring the person to confession often undermine the penitent's ability to re-center his life on Christ. This captured well in another from the sacrament of confession:

Behold, child, Christ stands invisibly hear receiving your confession. Do not be ashamed or afraid, and do not conceal anything from me. But doubting none of these things, tell me all that you have done, so that you may receive forgiveness from our Lord Jesus Christ. Behold His icon before us! I am only a witness, bearing testimony before him of all the things you say to me. If shall conceal anything from me, You shall have the greater sin. Take heed, therefore, that having come to the Physician, you [do not] depart unhealed (Book of Needs, p. 40).

What does it look like to be healed?

Like all created beings, we are finite. Far from being an impediment, for St. Gregory of Nyssa, our finitude is what makes transcendence possible. Because the object of our desire—God—“is limitless” our “desires must necessarily be coextensive with the limitless, and therefore have no limit.” The boundless nature of God means that I can never fully know or love Him. God will always outstrip my ability to embrace Him. This what Gregory is getting at when he says that it “is absolutely impossible to attain perfection” is because perfection “cannot be

confined within limits.” Because “the only determination of virtue is that it is boundless” (Danielou, 1962, p. 82), which is to say God, however virtuous I may be, I can still grow in virtue. The only standard for human virtue is God and anything else is to confuse cultural standards with true holiness (Yannaras, 1982).

For St. Gregory, moral goodness “is by its very nature unlimited, and is bounded only by the presence of its contrary—as life is bounded by death, and light by darkness” (81). But since the infinite and eternal God is the source of all goodness, including moral goodness, goodness can have no limit, except that which we impose on it by our unwillingness to be healed by divine grace. The only boundary to virtue is found in our choosing not to be virtuous. Or, as Gregory writes, “the only limitation of virtue is vice” (Danielou, p. 82), Vice, or the absence of the moral goodness in the human soul, reflects the person choosing not to share in the divine nature (see, 2 Peter 1:4).

All this leads Gregory to conclude that perfection for the human person is not a destination but a journey of “constant growth in the good” (Danielou, p. 83). When the priest asks God to grant to penitent “an image of repentance” he is asking God not only to formally forgive the penitent of sin and to reconcile the person to the Church. Implicit within the prayer is an appeal for the grace needed to help the person become his or her best self. For the Eastern Church, the continual re-orientation of the person to God reflects “the finest aspect” of human nature. What is best about us is “the possibility of growth in good” and our “capacity for improvement.” Taken together these are what makes it possible for us to become “more and more” like God (Danielou, p. 84).

Our finite nature coupled with the dynamic character of human life (i.e., our ability to change and grow) “can be as a pinion in our flight towards higher things.” In fact, they “would be a hardship if we were not,” as Gregory says, capable “of the sort of change which is towards the better.” As we grew in repentance we come to see that hidden within us is the ability to “change in such a way that we may constantly evolve towards what is better, being transformed from glory to glory (2 Corinthians 3:18), and thus always improving and ever becoming

more and more perfect by daily growth, and never arriving at the limits of perfection.” For Gregory, human “perfection consists in our never stopping in our growth in good, never circumscribing our perfection” but instead constantly striving to become by grace what Christ is by nature in the happy expression of St. Athanasius of Alexandria.

Formation of Conscience and the Re-Centered Life

The Orthodox celebration of confession suggests that the goal of conscience formation is to facilitate or support our call to change and change frequently.

The turning or re-centering must be constantly renewed; up to the moment of death, as Abba Sisoës realized, the “change of mind” must become always more radical, the “great understanding” always more profound. In the words of St Theophan the Recluse, “Repentance is the starting point and foundation stone of our new life in Christ; and it must be present not only at the beginning but throughout our growth in this life, increasing as we advance” (Ware, p. 46). In the final analysis, repentance is not simply “an openness to the Last Things”—specifically, death and the judgment of God—but also the ability and willingness “to recognize that the Kingdom of heaven is in our midst, at work among us, and that if we will only accept the coming of this Kingdom all things will be made new for us” that is the proper goal of conscience and so its formation.

Of particular interest to the clinician as much as the priest is that part of what is made new in repentance is our self-understanding. Whether our practice is clinical or pastoral, it is important to keep in mind this reorientation of the person’s self-image is wholly positive. It is not a matter of recognizing my sin and seeking out His mercy but of experiencing His mercy and realizing my own sinfulness. It is only after I have glimpsed something of “light of Christ” that I am able to perceive the darkness in my own heart. But as “long as a room is in darkness, observes St Theophan the Recluse, we do not notice the dirt.” It’s only when my heart is flooded by divine light—and given the Infinite nature of God, how can the light of God not fill

the human heart to overflowing—that I can see clearly “every speck of dust,” ever sin no matter how great or small without being crushed by the weight of my failings. As Ware (p. 47) writes:

The sequence is not to repent first, and then to become aware of Christ; for it is only when the light of Christ has already in some measure entered our life that we begin truly to understand our sinfulness. To repent, says St John of Kronstadt, is to know that there is a lie in our heart; but how can we detect the presence of a lie unless we have already some sense of the truth? In the words of E. I. Watkin, “Sin...is the shadow cast by the light of God intercepted by any attachment of the will which prevents it illuminating the soul. Thus knowledge of God gives rise to the sense of sin, not vice versa.” As the Desert Fathers observe, “The closer we come to God, the more we see that we are sinners.” And they cite Isaiah as an example of this: first he sees the Lord on His throne and hears the seraphim crying “Holy, holy, holy;” and it is only after this vision that he exclaims, “Woe is me! For I am lost; for I am a man of unclean lips” (Is 6:1-5).

To acquire then the “image of repentance,” then is not simply to reorient one’s life to the Holy Trinity—necessary as this is for salvation—but also to experience a transformation in how I see myself, my neighbor and creation. To acquire the “image of repentance” is to undergo a transformation of how I see the world of persons, events and things that make up my everyday life.

Without this transformation in my self-awareness and all that flows from it, means I remain bound not only by my own sins and the myriad failures and missteps in my life but these realities in your life as well. Those who have not, or will not, experience this transformation while they are able to

feel sorrow for their past acts, ... say in their despair, “I cannot forgive myself for what I have done.” Unable to forgive themselves, they are equally incapable of believing that they are forgiven by God, and likewise by other human beings. Such people, despite the intensity of their anguish, have not yet properly repented. They have not yet attained the “great understand-

ding” whereby a person knows that love is ultimately victorious. They have not yet undergone the “change of mind” that consists in saying: I am accepted by God; and what is asked of me is to accept the fact that I am accepted. That is the essence of repentance (Ware, 47).

To summarize: The formation of conscience, has only one goal: To accept with thanksgiving that I am loved and accepted by God. This transforms not only my own self-image but has the potential to likewise change my relationship to the world of persons, events and things. This is because the same God Who loves and accepts me also loves and accepts you.

The Ascetical Disciplines: The Path of Repentance

Having seen something of the teleos of conscience, we can now shift our focus and ask how, in the pastoral practice of the Orthodox Church, are we formed to grow in our openness and awareness of God’s love for us. Brugger (2009, p. 5) argues that human nature is constituted by “eight irreducibly distinct but interrelated anthropological facts.” We are “(a) bodily, (b) rational, (c) volitional, (d) interpersonally relational, (e) substantially one, (f) created by God in his image, (g) weakened personally and interpersonally because of sin; and (h) invited to become a member of the body of Christ through faith and baptism.”

Rooted in the last of these eight facts (the grace of baptism), and mindful that divine grace always exceeds our apprehension of its work in our lives, I would identify four ascetical practices (spiritual disciplines) as essential for forming conscience so that it serves a life of repentance: prayer, fasting, almsgiving and manual labor. The first four dimensions of human nature that Brugger identifies are the context for ascetical struggle and so the ongoing transform of the constant flux of human life into an event of communion with God and neighbor. Asceticism functions in the life of the individual in a manner analogous to the work of Christ for the whole family. Just as through His voluntary death, Jesus transforms the “instrument of death into a source of life” (Canticle Seven, Matins for Sunday of the Veneration of the Holy Cross), so too asceticism transforms the human body, rea-

son, affect, will and relationships making them means of grace. In the tradition of the Orthodox Church, the ascetical disciplines aren’t “rules for behavior and the evaluation of individual character” rooted in authority or convention and accepted “on utilitarian grounds” but “the dynamic response of personal freedom” to that divine grace by which we are saved (Yannaras, 14–15). To put the matter simply, asceticism reforms us so that we become ever more willing to center our life on God.

One brief qualification is in order before we proceed.

While asceticism is a necessary element in the right formation of conscience, the classical spiritual disciplines outlined here are not in and of themselves sufficient. There is also an intellectual and catechetical element to the formation of conscience—we must also know the Gospel and we must know moral right from moral wrong. So, with that caveat, let’s conclude our conversation here with a very brief description of each practice and how it opens the person to God’s love (Jensen, xx-xx).

Prayer

For the tradition of the Orthodox Church, the personal and liturgical prayer are our entrance into the life of the All-Holy Trinity. St. Augustine in his “Letter to Proba on Prayer” (Groeschel, 1995, p. 155) that God “knows what we need before we ask him” and so there is no need for us to tell Him “what we want.” After all Augustine says, God “cannot fail to know it.” So why does God inspires to pray? So “that we may be able to receive what he is preparing to give us.” And what is it that God would give us? God would give us a “gift is very great indeed.” While God gives us a wide range of created blessings, ultimately the gift God give us is Himself. We—I—need to pray because my “capacity is too small and limited to receive it.” Through prayer we “spur ourselves on to deepen” our desire for union with God. Prayer, in other words, teaches us to desire God more. Prayer also teaches us to “desire unceasingly that life of happiness which is ...eternal” and to “ask ... of Him Who is able to give it” to make us worthy of this life.



Fasting

We are, however, not simply spiritual beings; we are embodied creatures. Because of sin, we are not in harmony with ourselves and indeed often find ourselves carried away our own desires. The Apostle Paul puts the matter this way: “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish” (Galatians 5:17, NKJV). We suffer than a real lack of freedom rooted in the disconnect between flesh and spirit. Building on prayer, the three other ascetical disciplines of fasting, almsgiving and manual labor are bodily practices meant to help us bring our behavior into conformity to Christ (see Colossians 3:1-17).

In the beginning, eating was part of humanity’s experience of communion with the Holy Trinity. When God establishes the human family in the Garden He turns to the Man and the Woman and says: “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food (Genesis 1:29, NKJV). God does, however, make one, demand of us. We are not to eat of the tree of the knowledge of good and evil.

We hear about this prohibition in Genesis 2:17 and again in the conversation between Satan and Eve (Genesis 3: 1-7). According to a hymn from the last Sunday before Lent “Through eating Adam was cast out of Paradise. And so, as he sat in front of it, he wept, lamenting with a pitiful voice and saying, ‘Woe is me, what have I suffered, wretch that I am! I transgressed one commandment of the Master, and now I am deprived of every good thing’ (Aposticha, Doxatikon, Sunday of the Expulsion of Adam from Paradise). The refusal to fast (to not eat of the tree of the knowledge of good and evil) is where humanity’s troubles begin. Adam’s troubles—and my own—are the fruit of his refusal (and mine!) to accept a life of ascetical struggle.

Fasting, and indeed asceticism in general, is not something added on to human life as an afterthought; it is not a response (much less a reaction!) to sin. No, it is there from the beginning. To fast is to return, however faltering my attempt, to human life as it “was in the beginning”

and to begin to acquire a bodily knowledge of God and His love.

Almsgiving

Through prayer and fasting I reshape my heart and make it more sensitive and responsive to God’s grace. The ascetical disciplines of almsgiving and manual labor allow me to shape the world around me and my relationship with others—including the poor—in a manner that reflects Christ. Just as prayer and fasting sanctify soul and body, almsgiving and manual labor are the means by which I sanctify the material world and therefore human society as well. This two-fold social sanctification is necessary because since we are bodily creatures we are also social and traditional creatures.

Shaped as we are, almost unconsciously, by popular preaching on “salvation by faith alone,” St. Cyprian of Carthage comment that “prayer alone is ‘fruitless’ and ‘ineffectual’ unless it is accompanied by almsgiving” is shocking. And yet, like all the church fathers Cyprian says that “Only prayers with almsgiving ‘quickly ascend to God which the merits of our labours urge upon God” (Rhee, 2012, p. 99). An even earlier teaching found in the second epistle of Clement (130-160 AD). Reminding his readers of the last Judgment, Clement writes that “Almsgiving therefore is a good thing, even as repentance from sin” He then says that while “Fasting is better than prayer, ... almsgiving better than both” (Lightfoot, p. 92).

Manual Labor

Why manual labor? Because it teaches me that through my own efforts and creativity I’m able to shape the world around me. I can create something beautiful and of value to others. There is an interesting story from the desert fathers that can help us understand this a bit better.

A brother said to Abba Pistamon: “What am I to do? I find it painful to sell what I make.” Abba Pistamon replied: “Abba Sisois and others used to sell what they made. There is no harm in this. When you sell anything, say straight out the price of the goods. If you want to lower the price a little, you may and so you will find rest.” The brother said: “I have enough for my needs from other sources, do you think I need worry

about making things to sell?” The old man answered: “However much you have, do not stop making things, do as much as you can provide that the soul is undisturbed” (Chadwick, p. 80). We need to understand this carefully. Contrary to the popular notion “monastic poverty in reality was more patterned after economic self-sufficiency than destitution” (Rhee, p. 184). As the story about Abba Pistamon makes clear, economic self-sufficiency can’t be acquired in isolation from others; it this requires that my labor be profitable, that it is of value to someone else and not simply to me. Thus by manual labor is meant a willingness and ability to serve others. Conscience is Traditional

To acquire the image of repentance is to find one’s self within the context of the living experience of the Church as that experience unfolds in human history (Fowler, 1984). This because the formation of human conscience is not simply an endeavor accomplished through moral instruction. It is also spiritual, it requires a life of prayer, and brings with it a transformation in how the person relates to God. But it is more than these.

The re-orientation in the person’s relationship with God also brings about a transformation in the person’s self-image; the fruit of repentance is to know that I am loved by God. Contrary to the popular notion, while the Orthodox understanding of repentance includes a sense of one’s own sinfulness, this is the result of knowing that one is loved by God.

Because repentance is not a one-time event, conscience formation is also ongoing. Like repentance, the formation of conscience is a lifelong process. In the tradition of the Orthodox Church, asceticism is an essential element of conscience formation. Through fasting, we come to a tangible, bodily knowledge of God. Almsgiving reminds us that we are also social being who come to know the love of God for us in our effective and practical love for others in their need. Finally, through manual labor we discover that a life re-oriented toward God will still limited is also creative and one which is we are called to go beyond compassion for others in their need and to create value for them.

Taken together, the re-orientation at the heart of the formation of conscience is foundationally

tradition. The fostering an image of repentance means not only a transformation in our moral reasoning but in our relationship with God, our self-image and our relationship with the created world of persons, events and things. Because this transformation is not a one-time event but ongoing and social, the formation of conscience is also necessarily tradition.

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Comment to “An Image of Repentance: Sacramental Confession and the Formation of Conscience in the Pastoral Practice of the Orthodox Church”

In his article «An Image of Repentance: Sacramental Confession and the Formation of Conscience in the Pastoral Practice of the Orthodox Church» Gregory Jensen presents the analysis of the important problem of a person's conscience. This problem is relevant both for pastoral theology and for Christian psychology. The author of the article reveals the importance of every component in the process of formation and manifestation of conscience in a mature person. Based on the writings of theologians and preachers, the author guides a reader through the stages of conscience purification and renewal. Relying on the Eastern theology he focuses on repentance as a transformation, a change of a human soul. And this differs from the understanding of a person's repentance in classical psychology. Traditional psychological schools focus more on person's recognizing their own negative deeds, acknowledging them, apologizing and accepting their own responsibility for them. Christian psychology differs in its integrity of the theological and the traditional-scientific approaches. Therefore vertically it relies on the Christian anthropology, and horizontally - on classical psychology. So, the author of the article reveals a reader the vertical deep spectrum of repentance and transfiguration of a human being in their conscience, focuses our attention on the Christocentric nature of this transfiguration.

The aspiration to perfection, though embodied in human nature, is not determinative in human development. A person's psyche is capable of realizing only limited understanding of perfection. Instead, the essential understanding of perfection is based on the reflection of the divi-



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ne infinite perfection that extends beyond classical psychology understanding. At the same time, in Christian psychology we can only state the fact that it is so.

The author accurately draws our attention to the fact that in deep essence of a mature person in the process of moving to perfection the re-orientation of a person's value structures takes place. There is a transition from the «sinner-servant» model (I have sinned and seek alms) to the «God's child» model (I feel His mercy and I realize my sinfulness). And this transformation of a person's self-consciousness allows, on the one hand, to see more clearly one's own darkness revealed by the Divine light. On the other hand, it allows not to be locked up within one's own mistakes and falls, not to be stuck on one's own unforgiveness. And in the end, accept oneself as one is, accept oneself with gratitude to God for the His acceptance and infinite Love and Mercy.

In the presented article Gregory Jensen also reveals the importance of everyday steps towards a person's self-development and the formation of conscience, that is: prayer, fasting, almsgiving and manual labor.



Slava Khalanskiy (Ukraine):
Conscience as the major
factor in client's inherent
worth formation in
Christian approach to
psychotherapy

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*The phenomenon of conscience returns us again
to the possibility of being ourselves.*

Emmy van Deurzen

*Act on your own conscience,
But at the same time understand that your
Conscience may be wrong*

V. Frankl

The relevance of this article is due to a number of reasons, both theoretical and practical. Firstly, the subject of „conscience“ has been little studied in the framework of psychology and psychotherapy in the context of the development of inherent worth of the individual. The role of conscience as a factor in the moral self-regulation of the individual has never been a subject of a special research. This topic is more often explored as a philosophical and religious phenomenon. The range of questions relating to the spiritual and moral development of the individual has turned into a special field of psychological research in modern science.

Secondly, the subject of conscience in logotherapy (V. Frankl) and in modern existential analysis (A. Längle), has been widely developed and

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Совість як провідний
чинник у формуванні
самоцінності клієнта в
християнському підході
до психотерапії.

Халанський В'ячеслав

*«Феномен совісті повертає нас знову до
можливості бути собою.»*

Emmy van Deurzen

*Чиніть з власної совісті,
але при цьому розумійте, що Ваша
совість може помилятися.*

В. Франкл

Актуальність цієї статті зумовлена сукупністю причин як теоретичного, так і практичного характеру. По-перше, тема «совість» мало досліджена в рамках психології та психотерапії в контексті розвитку самоцінності особистості. Роль совісті як фактору моральної саморегуляції особистості не виступала в якості предмету спеціального дослідження. Найчастіше ця тема досліджується як філософський і релігійний феномени. У сучасній науці коло питань, які стосуються духовно-морального розвитку особистості, стають особливою областю психологічного дослідження.

По-друге, в логотерапії (В. Франкл) і в сучасному екзистенціальному аналізі (А.Ленгле) тема совісті широко розроблена і має практичну цінність для формування самоцінності людини і розвитку її індивідуальності для психотерапевтичної роботи з клієнтами, які страждають від зруйнованої самоцінності.

По-третє, тема совісті має велике значення для християнської парадигми психотерапії. Саме ця тема є однією з точок дотику між християнським і світським підходами в психотерапії.

has been of practical value for the formation of a person's inherent worth and the development of one's personality in the context of psychotherapeutic work with clients suffering from disrupted inherent worth.

Thirdly, the subject of conscience is of great importance for the Christian paradigm of psychotherapy. This subject is one of the common points for Christian and secular approaches in psychotherapy.

The question of conscience can be considered outdated in the world, carried away by technologies, including psychological ones („technology of achieving success“, „technology of fulfilling desires“, „technology of life choice“). Nowadays we see the wide popularity of „popular psychologists“ slogans: 6 ways to personal growth; 5 secrets for raising self-esteem, etc. Feelings of shame and guilt, as well as conscience, look like psychological „atavisms“ in a rationally organized life world. Conscience was studied in the psychology of consciousness (V. Jams), psychoanalytic (Z. Freud, C.G Jung, E. Fromm, etc.) and humanistic (A. Maslow, V. Frankl and others) concepts, as well as in the concept of moral development of consciousness (L. Koulberg and others). It is worth recalling the words of C.G. Jung who observed that „Psychology itself pays dearly for concealing the true causal connections. The more scientific it acts, the bigger is the so-called objectivity, which is an excellent means of getting rid of the onerous sense of conscience, which represents its own dynamics of moral reaction. And without emotional dynamics, the phenomenon of conscience loses all meaning – and this is the unconscious purpose of the so-called scientific approach.“ (C.G. Jung. Analytical Psychology, p.88).

The aim of the study is to examine the psychological phenomenon of conscience from the standpoint of existential analysis (V.Frankl, A. Längle) and the application of this concept to Christian psychotherapy.

First, we'll look at the definition of conscience in the concept of V. Frankl's logotherapy and see what additions Längle introduced to the theo-

Основний текст.

Питання совісті можна вважати несучасним в світі, в якому захоплюються технологіями, в тому числі психологічними («технологія досягнення успіху», «технологія виконання бажань», «технологія життєвого вибору»). Зараз вельми поширеними є гасла «популярних психологів»: 6 шляхів до особистісного зростання; 5 секретів для підняття самооцінки і т.д. Почуття сорому й провини, разом з ними й феномен совісті виглядають психологічними «атавізмами» в раціонально влаштованому життєвому світі. Совість вивчалася в психології свідомості (В. Джемс), в психоаналітичних (З. Фрейд, К. Г. Юнг, Е. Фромм та ін.), й гуманістичних (А. Маслоу, В. Франкл та ін.) концепціях, в концепції розвитку морального свідомості (Л.Коулберг і ін.). Варто згадати слова К.Г. Юнга, де автор зауважив, що «Сама психологія платить найдорожчу ціну за приховування істинних причинних зв'язків. Чим більш науково вона діє, тим більша так звана об'єктивність, котра є прекрасним засобом позбавлення від обтяжливого почуття совісті, яке представляє власну динаміку моральної реакції. А без емоційної динаміки феномен совісті втрачає будь-який сенс – в цьому і полягає несвідома мета так званого наукового підходу» (Аналитическая психология: Прошлое и настоящее. Стр.88).

Мета дослідження.

Розглянути психологічний феномен совісті з позиції екзистенційного аналізу (В. Франкл, А.Ленгле) та застосування цієї концепції для християнської психотерапії.

Спочатку ми розглянемо визначення совісті в концепції логотерапії В.Франкла і подивимося на те, які саме доповнення вніс А.Ленгле в теорію екзистенційного аналізу. Потім в рамках концепції екзистенційного аналізу ми подивимося, як можна використовувати «Метод заняття позиції» в формуванні співвіднесення зі своєю совістю і зміцненні своєї самоцінності. Згодом ми окреслимо значення цієї теорії для християнської психотерапії.

ry of existential analysis. Then, within the framework of the concept of existential analysis, we will see how one can use the method of a personal existential analysis (PEA) in the formation of correlation with one's conscience and strengthening one's inherent worth. After that we will look at the value of this theory for Christian psychotherapy.

1. What is conscience in psychology.

The word „conscience“ is a cognate of the word „consciousness.“ Consciousness is a co-knowledge, and the word „knowledge“ is synonymous with Slavic word „knowing.“ In this case, the words „co-knowledge“ and „co-knowing“ are close in meaning [15]. The German word „Gewissen“ - „conscience“ and „wissen“ - „know“ also has one root, meaning a deep knowledge of the essence of Being which the person shares with everyone else whereby the „conscience fulfills the function of creating a society and maintaining it“ [15]. The Latin word „sentire“ - „to sense“, is the root of the German word „sense“ (A. Längle). Conscience is realized in an archaic map: sensing direction, „sniffing“ something that leads to the most valuable of the situation.

Motivational aspects of manifestations of conscience can be found in psychoanalysis. According to Freud, conscience is the punishing aspect of the Super-Ego, an individualized reflection of the „collective conscience“ of the society: „There is scarcely anything else in us that we so regularly separate from our Ego and so easily set over against it as precisely our conscience.”¹ From the point of view of neo-Freudians, morality and ethics are not created by repressed or sublimated sexuality, the „social feeling“ (A. Adler), „archetypal ideas“ (C. Jung), and „striving for self-realization“ (K. Horney) usually underlie them. Particular attention was paid to the problem of conscience by E. Fromm. He believed that conscience is of two kinds - authoritarian and humanistic. The content of an authoritarian conscience is Freud's „Super-ego“, based not so much on value as on prohi-

1. Поняття совісті в психології

Слово «совість» споріднене слову «свідомість». Свідомість – українське «с-відомість», російське «со-знание», а слово «знання, відомість» синонімічно слов'янському «ведение» (російське). При цьому слова «со-знание» і «с-ведение» близькі за змістом [15,537]. Німецьке слово «Gewissen» – «совість» і «wissen» – «знати» також має один корінь, то є глибоке знання про сутність Буття людиною, яку я поділяю з усіма при цьому «совість виконує функцію створення спільності та її збереження» [15]. Латинське слово „sentire“ – інтуїтивно відчувати, є коренем для німецького слова сенси. Совість реалізується в архаїчній картині: відчуті напрям, «винюхувати» те, що веде до найціннішого в ситуації.

Акцентування уваги на мотиваційних аспектах проявів совісті ми знаходимо в психоаналізі. У Фрейда, совість – караючий аспект Супер-его, індивідуалізоване відображення «колективної совісті» соціуму: «Навряд чи в нас знайдеться що-небудь інше, що ми б так постійно відокремлювали від свого Я і так легко протиставляли йому, як совість»¹.

На думку неофрейдистів мораль і моральність створюється не витісненою або сублимованою сексуальністю, за нею стоять «соціальне почуття» (А.Адлер), «архетипічні уявлення» (К. Юнг), «прагнення до самореалізації» (К. Хорні). Особливу увагу проблемі совісті приділяв Е.Фромм. Він вважав, що совість буває двох видів – авторитарною та гуманістичною. Зміст авторитарної совісті – це фрейдівське «Над-Я», що спирається не стільки на цінності, скільки на заборони й обмеження. Її сила полягає в емоціях страху та преклонінні перед авторитетом. Гуманістична совість людини, за Фроммом, це «голос її істинного, справжнього «Я», зверненого до неї, до того, щоб жити плідно, розвиватися всебічно і гармонійно, тобто до

¹ Sigmund Freud. A General Introduction to Psychoanalysis. New York: Boni and Liveright, 1920.

¹ Введение в психоанализ: Лекции/Авторы очерка о Фрейде Ф.В.Бассин и М.Г.Ярошевский. -М.:Наука. 1989. - 379. //Sigmund Freud. A General Introduction to Psychoanalysis. New York: Boni and Liveright, 1920.

bitions and restrictions. Its strength is rooted in the emotions of fear and admiration of authority. The humanistic conscience, according to Fromm, is „the voice of one's true, genuine „Ego“, addressed to the person, so that he should live productively, develop comprehensively and harmoniously, and become in reality what he is only in possibility” [7].

R. Cattell and G. Eysenck consider conscience only in the context of socialization and adaptation. According to the concept of G. Allport, conscience is a pattern of several eigenstates: self-esteem, the image of „I“ and propiarte striving [1].

A completely different position can be found in the concept of V. Frankl's logotherapy. Since Frankl believed that the basic desire of a man is the pursuit of meaning, the conscience for him is an organ of feeling, which has an intuitive ability to seek out the only meaning that lies in every situation. Conscience for Frankl, is the same as the „sense of value“ for Scheler. Frankl believes that „only insofar as a person succeeds in realizing the meaning that he finds in the external world, he realizes himself. If he intends to realize himself instead of realizing the meaning, the meaning of self-realization is immediately lost“ [4]. Proceeding from this, it can be concluded that the conscience for Frankl is the defining gap for the development of personal potency through the realization of the deep motivation for finding one's own sense. V. Frankl refers to the assertion of A. Ungersma (Aaron J. Ungersma) that the pursuit of meaning is the leading principle of the adult person's mature personality [4]. Thus, conscience shows the direction that leads to the optimum of value. Conscience shows what corresponds to my essence and how much I correspond to the essence of the other. Conscience according to Frankl is the meeting point of the conscious and the unconscious.

2. The relationship of the phenomenon of conscience with the development of the inherent worth of the individual.

The concept of conscience in the theory of V.

того, щоб стати насправді тим, ким людина є лише в можливості» [7].

Р.Кеттел і Г.Айзенк розглядають совість лише в контексті соціалізації та адаптації. У концепції Г. Олпорта совість є паттерн кількох власних станів: самоповаги, образу «Я» і пропріатівного прагнення [1].

Зовсім іншу позицію ми знаходимо в концепції логотерапії В.Франкла. Оскільки Франкл вважав базовим прагненням людини – прагнення до сенсу, то совість для нього є органом почуттів, які мають інтуїтивну здатність відшукувати єдиний сенс, що криється в кожній ситуації. Совість для Франкла те саме, що і «відчуття цінності» по Шеллеру. В. Франкл вважає, „лише в тій мірі, в якій людині вдається здійснити сенс, який вона знаходить у зовнішньому світі, в тій мірі вона здійснює і себе. Якщо вона має намір актуалізувати себе замість здійснення сенсу, сенс самоактуалізації тут же втрачається“ [4]. Виходячи з цього можна зробити висновок про те, що совість для Франкла є визначальним простором для розвитку особистісного, потенція через реалізацію глибинної мотивації, знаходження свого Власного сенсу. В. Франкл звертається до ствердження А.Унгерсма (Aaron J. Ungersma), що прагнення до сенсу є провідним принципом поведінки зрілої особистості дорослої людини. Таким чином, совість вказує напрямок, який веде до оптимуму цінності. Совість показує, що відповідає моїй сутності і наскільки я відповідаю сутності іншого. Совість згідно Франклу знаходиться на стику свідомого і несвідомого.

2. Зв'язок феномену совісті з розвитком самоцінності особистості.

Концепція совісті в теорії В. Франкла² отримала системне вивчення в сучасному екзистенційно-аналітичному (далі, ЕА) психотерапевтичному напрямку або в теорії чотирьох фундаментальних мотивацій

2 Розвиваючи логотерапію, Франкл спочатку бачив у ній якесь доповнення до психотерапії 30-х років. За його задумом, вона повинна була застосовуватися в якості методу, що коректує психологізм інших психотерапевтичних методів (Längle, 1998).

Frankl² has been systematically studied by the modern existential-analytical (hereinafter referred to as EA) psychotherapeutic discipline or the theory of the four fundamental motivations of A. Längle. While V. Frankl said that „the search for the meaning of life is the main motivation of human life”[9; 14], A. Längle identified three more fundamental conditions preceding the motivation of meaning which are the deepest driving forces for a „fulfilled life“ or existence³ of a man [9]:

1-Fundamental condition. The initial driving stimulus is the main, fundamental issue of existence: I am here, but can I (as a whole person) be here? Do I have space, protection, support for this? The person obtains the necessary space, protection and support when he feels himself accepted, which, in turn, makes him capable of acceptance. Thus, the prerequisite for the ability to accept is the belief in one's own existence. While it is not there, a person has to fight for it. Violation of this basic existential condition leads to fears and forms a mental component of schizophrenia.

2-Fundamental condition. A person is also driven by the fundamental question of life: I live, but do I like to live the way I live? Do I feel the fullness of existence, do I have time for what I consider valuable? A person experiences life as a value primarily due to attention to himself, through intimacy, love. This allows him to open up, so that he, in turn, can turn to others (people, things). The feeling of one's own life as a value is the prerequisite of the ability to turn oneself towards others. Lack of this basic feeling leads to mental pathologies and in many cases to depression.

2 Developing logotherapy, Frankl originally saw it as an addition to the psychotherapy of the 30s. He thought that it should have been used as a method that corrected the psychologism of other psychotherapeutic methods (Längle, 1998).

3 Existence as a special term denotes a truly fulfilled, „complete“ or „whole“ life. Within the meaning of existential analysis, a person is „whole“ not by himself and not of himself. He is „whole“ only when he is completely devoted to some activity or entirely devoted to another person (Frankl, (1946) 1982, s.160).

А.Ленгле. Якщо В.Франкл казав про те, що «пошук сенсу життя – це основна мотивація людського життя»[9;14], то А.Ленгле виділяв ще три фундаментальних умови, які передують мотивації сенсу, будучи для людини найглибшими рушійними силами для «сповненого життя» або екзистенції»³[9]:

1 - Фундаментальна умова. Вихідним рушійним стимулом є основне, фундаментальне питання екзистенції: Я є тут, але чи можу я (як цілісна людина) бути тут? Чи є у мене простір, захист, опора для цього? Необхідний простір, захист і опору людина знаходить в тому випадку, коли відчуває себе прийнятою, що, в свою чергу, і її саму робить здатною до прийняття. Таким чином, передумовою здатності до прийняття виступає впевненість у власному існуванні. Поки її немає, людині доводиться за неї боротися. Порушення цієї базисної екзистенційної умови призводить до страхів і складає психічну складову шизофренії

2 - Фундаментальна умова. Людиною також рухає фундаментальне питання життя: Я живу, але чи подобається мені жити так, як я живу? Відчуваю я повноту існування, чи володію часом для того, що вважаю цінним? Життя як цінність людина переживає, перш за все, завдяки увазі до себе, через близькість, любов. Це дозволяє їй відкритися, щоб вона, у свою чергу, могла звернутися до інших (людей, речей). Відчуття власного життя як цінності – передумова здатності повернути себе до іншого. Брак цього базисного почуття призводить до психічних патологій, часто до депресії.

3 - Фундаментальна умова. Людиною рухає і фундаментальне духовне питання. Я є я, – але чи маю я право бути таким, яким я є? Користуюся я повагою в інших і чи маю до себе повагу сам? Повага виникає

3 Екзистенція як спеціальний термін, який позначає життя, яке дійсно здійснилося, „повне“ або „цілісне“ життя. У розумінні екзистенційного аналізу „цілісною“ людина є не сама по собі і не сама із себе. „Цілісна“ вона тільки там, де повністю віддається якійсь справі або повністю віддана іншій людині „(Frankl, (1946) 1982, s.160).



3-Fundamental condition. A person is driven by fundamental spiritual question. I am who I am, but do I have the right to be who I am? Do I respect others and do I respect myself? Respect arises both from acceptance of self by the person himself, and from acceptance of him by others. Again, if a person accepts himself, it is easier for him to accept others. Deficiency at this level leads to a hysterical symptom complex, as well as to other personal disorders.

4-Fundamental condition. And finally, a person is driven by the question about the meaning of existence (Frankl, 1979, 1983, 1996, 1997): I am here, but what should come out of it? What should I do today, so that my life is included in meaningful integrity? What thing that is bigger than myself do I connect with (right up to religious ties)? What do I live for? The non-manifestation of the meaning of existence ultimately leads to dependencies.

The subject of conscience is a deeply intimate one for any person. When the clients come to us with the issues of guilt and shame, when they feel that they do not have the right to desire, we can say that all these issues are related to 3FM. Such clients often do not know what choice they should make, what will be correct in certain situations. The subject of conscience is the theme of finding oneself, one's own thing, manifested in limitation. A. Längle points out the following: „When we take a position in accordance with our conscience – with our own instinct for the Right - then we relate to our essence. But at the same time, we relate to the human element in ourselves. Consistency with the one's primordiality gives a person not only self-identity, i.e. authenticity, but also identity as a person.“ [12-13]. Patients often ask us the following questions:

- Is it good? Will something good come out of this? (For example, offering a new job);
- Should this be or become this way? (For example, we have recurring conflicts and we cannot understand their cause);
- Can I be responsible for this? In front of myself? If at all? Can I imagine this in front of others? (For example, I have my own point of view regarding the development of this

як з прийняття себе самою людиною, так і з визнання її іншими. Знову ж таки, володіючи власним визнанням, легше платити визнанням іншим людям. Дефіцит на цьому рівні призводить до істеричного симптомокомплексу, а також до інших особистісних порушень.

4 - Фундаментальна умова. І, нарешті, людиною рухає питання про сенс існування (Frankl, 1979; 1983; 1996; 1997): я тут, але що має з цього вплив? Що потрібно сьогодні робити, щоб моє життя було включено в осмислену цілісність? Із чим більшим, ніж я сам(а), пов'язую себе (аж до релігійних зв'язків)? Для чого живу? Непроявленість сенсу існування призводить, перш за все, до залежностей.

Тема совісті – це тема глибоко інтимна для будь-якої людини. Коли клієнти звертаються до теми провини, сорому, відчувають що вони не мають право мати бажання, всі ці теми пов'язані з 3 фундаментальною умовою (далі, - ФУ). Такі клієнти часто не знають який вибір їм зробити, що буде правильним в тих чи інших ситуаціях. Тема совісті – це тема пошуку себе, свого Власного, що виявляється в відмежуванні. А.Ленге підкреслює: «Коли ми займаємо позицію відповідно до совісті – власним чуттям щодо Правильного, – тоді ми співвідносимося зі своєю сутністю. Але разом з тим, ми співвідносимося з людським початком в собі. Узгодженість зі своїм персональним началом дає людині не тільки ідентичність з самим собою, тобто автентичність, але також й ідентичність як Людини» [12-13]. Пацієнти часто ставлять питання:

- Це добре? Чи вийде з цього щось хороше? (Наприклад, пропозиція нової роботи);
- Чи може це бути таким, або бути або стати? (Наприклад, у нас повторюються конфлікти і ми не можемо зрозуміти їх причину);
- Чи можу я за це відповідати? Перед собою? Взагалі? Чи можу я це уявити перед іншими? (Наприклад, я маю свою точку зору щодо розвитку цього бізнесу);
- Що повинен зробити я, а що – залишити? (Наприклад, питання що стосуються психологічних кордонів у відносинах);

- business);
- What should I do, and what should I skip? (For example, the question of psychological boundaries in the relationship);
- When I am doing it is it me? That is, is it right for me? Do I find myself again when I do this? (For example, when a position or type of activity suits me fine);
- Is it suitable for me (like, for example, a dress, a suit).

Within the framework of the EA theory, we define conscience as a sensing of hierarchy of values in any situation in accordance with what the person generally considers to be good and therefore senses as „right“. Simply speaking conscience is sensing consistency between one's own essence and the questionable values. At the therapeutic level, we would ask „What is the most important thing? What is the best one? What should we talk about now? What do I need? What comes next?“

In his theory, A. Längle emphasizes a significant difference from the theory of V. Frankl in the understanding of structural components, or rather, it focuses on internal alignment (inner pole) with respect to the hierarchy of values (the outer pole) at the level of 4 FMs. Psychotherapeutic work with the conscience of the patient occurs at the level of the 3rd FM and consists of: a) acceptance of his worth; b) seeing in him an individuality and uniqueness; c) deep respect for his decision to say „Yes“ or „No“. It is by working psychotherapeutically with the patient's conscience that we come to the restoration of his authenticity (asking him „what does he think or feel about this or that issue“, his authenticity (asking him „how do you personally feel or think“), which leads the patient to a deep meeting with himself through dialogue at an existential level.

3. Personal Existential Analysis (PEA) as a therapeutic method of integration and actualization of the value system of the individual (conscience).

We view conscience as an instance of common assessments that allow us to integrate the emotional experience of a person by choosing

- Це повністю я, коли я це роблю? Тобто чи підходить це мені? Знаходжу я себе в цьому знову, коли я це роблю? (Наприклад, посаду або вид діяльності – це моє);
- Чи підходить це мені (як, наприклад, плаття, костюм).

В рамках теорії ЕА ми визначаємо совість як чуття щодо ієрархії цінностей в будь-якій ситуації відповідно до того, що дана людина взагалі вважає хорошим і тому відчуває як «правильне». Простіше сказати, совість – це чуття щодо узгодженості між власною сутністю і цінностями, які знаходяться під питанням. На терапевтичному рівні ми б запитували: «Що зараз найважливіше? Найкраще? Про що зараз повинна йти мова? Що мені потрібно? Що зараз на черзі?»

У своїй теорії А.Ленгле робить акцент на істотній відмінності від теорії В.Франкла в розумінні структурних складових, а точніше, – це акцент на внутрішньому узгодженні (внутрішній полюс) щодо ієрархії цінностей (зовнішній полюс) на рівні 4-х ФМ. Психотерапевтична робота з совістю пацієнта відбувається на рівні 3-й ФМ і складається з: а) визнання його цінності; б) бачити в ньому індивідуальність і неповторність; в) глибокої поваги до його рішення „Так“ або „Ні“.

Саме працюючи психотерапевтично з темою совісті пацієнта ми приходимо до відновлення його автентичності (питаючи «що він думає або почуває щодо того чи іншого питання», його справжності (питаючи «як особисто ви відчуваєте або думаєте»), що призводить пацієнта до глибокої зустрічі з собою за допомогою діалогу на екзистенційному рівні.

3. Персональний екзистенційний аналіз (ПЕА) як терапевтичний метод інтеграції та актуалізації системи цінностей індивіду.

Ми розглядаємо совість як інстанцію загальних оцінок, яка дозволяє інтегрувати емоційний досвід людини (здійснюється вибір з власної системи тих цінностей, які людина вважає правильними). Саме цілеспрямоване і послідовне заняття терапевтом позицій з окремих питань

from our system those values that we consider correct. It is the purposive and incremental therapist's position on certain issues that can help the patient find his own position and thereby develop his deep personal potential.

At the heart of the PEA method lies the idea of a person who has the ability to be in a dialogue (perceive, understand and answer), the ability to speak to himself creating his own inner world of self-distancing. If I talk to others, there appears an external world of self-transcendence (see Figures 1 and 2) [10;12]. (It is in this that a person realizes his fundamental „being by personality“ - introducing himself into relations with himself and with the world by means of an interrelation. (Buber, V.Frankl, A.Längle) [12]. Hence we are saying that being a person means being related to someone or something. This exchange between the outer and inner worlds of a person is in constant exchange, in „transfusion“ and it is in this way that the person exercises his deep purpose by bringing himself into the world by making choices and taking up positions (see Fig. 1) [10].

може допомогти пацієнтові відшукати його власну позицію і тим самим розвивати його глибокий особистісний потенціал.

В основі методу ПЕА лежить уявлення про людину, яка має здатність знаходитися в діалозі (сприймати, розуміти і відповідати), говорити з самим собою створюючи свій внутрішній світ самодистанціювання. Якщо я говорю з іншими, виникає зовнішній світ самотрансценденції (див. Рис. 1 і 2) [10;12]. Саме в цьому людина здійснює своє фундаментальне «буття особистістю», – вносячи себе в стосунки з самим собою та зі світом за допомогою співвідношення (М. Бубер, В. Франкл, А.Ленгле) [12]. Звідси випливає, що «бути особистістю», це означає співвідноситися з кимось або чимось. Цей обмін між зовнішнім і внутрішнім світом людини знаходяться в постійному обміні, «переливанні» і так особистість здійснює своє глибинне призначення, вносячи себе в світ за допомогою вибору та заняття позиції (див. Рис.1) [10]:

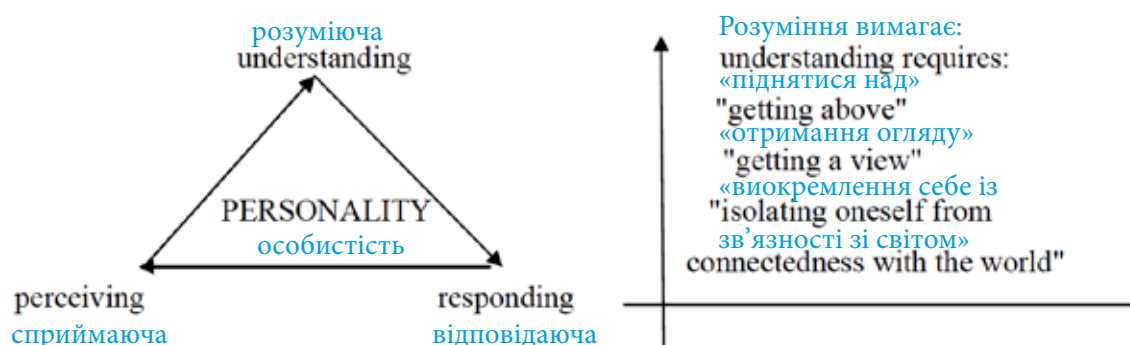


Fig. 1 Manifestations of the being of a person in a meeting

Рис. 1 Як проявляється буття особистості у зустрічі



Fig. 2: The subjective side of personal events

Рис. 2: Суб'єктивна сторона персонального буття (того, що відбувається).

The main determinant of the coordination between the inner and outer worlds at the level of the 3rd FM is conscience which being the „top“ of this process performs the reconciliation function (see Figure 3).

Головним чинником узгодження між внутрішнім і зовнішнім світом на рівні 3-й ФМ є совість як «вершина» цього процесу. Вона виконує функцію узгодження (див. Рис. 3).

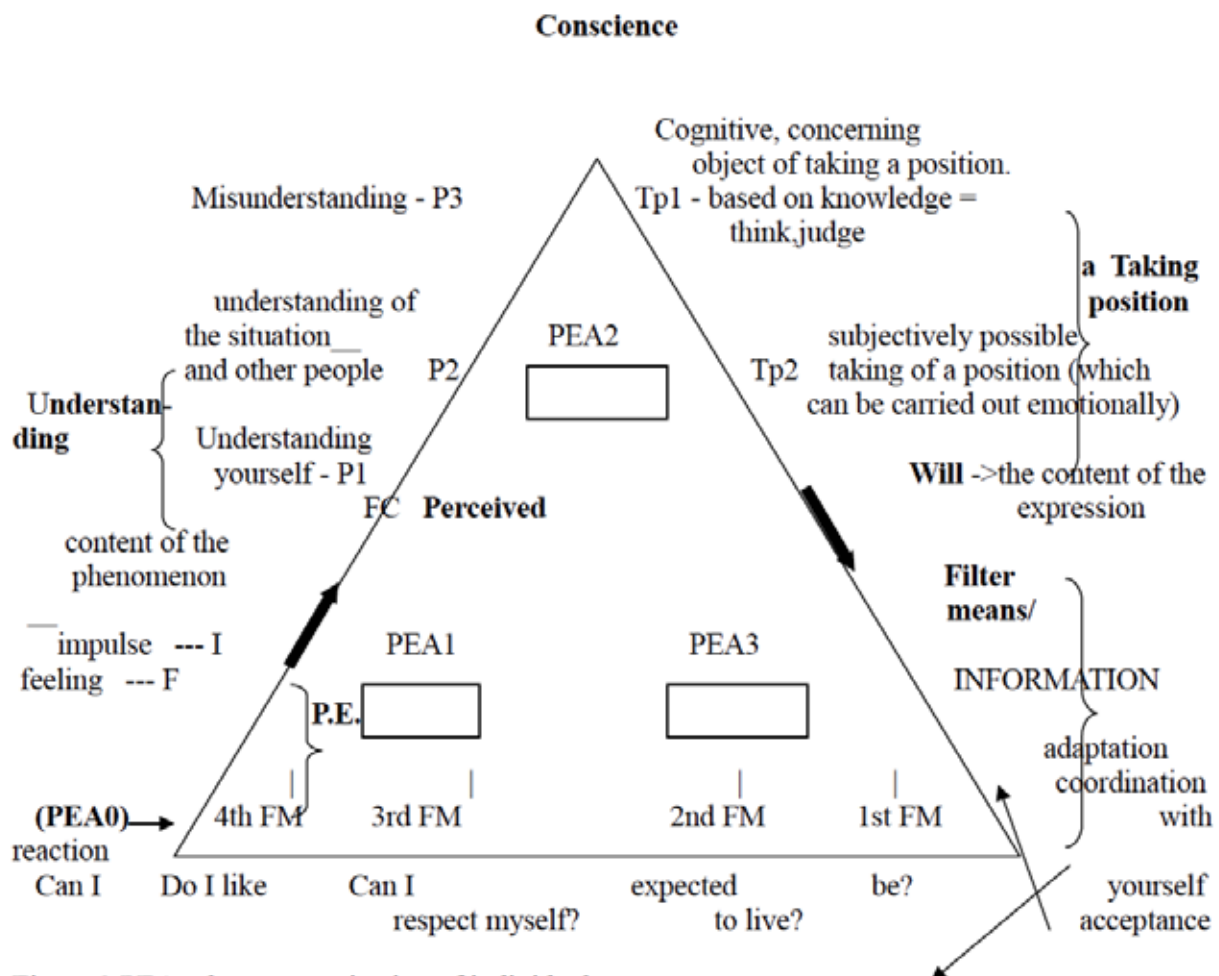


Figure 3 PEA - the systematization of individual steps

view [12]⁴:

PEA 1 — Impression: If you look at your difficulty in dealing with your husband, how do you perceive him, how does he affect you? What does he invoke in you? How do you feel with that? What feelings do you have in this regard? (patient's response: „there is a feeling of guilt due to the fact that I speak ill of him, there is lack of a desire to speak; impotence, aggression, irritation, I want to freeze and feel nothing ...“).

PEA 2 - Taking a position: What do you think about your husband? What exactly could be done in this situation, so that he could hear you? (patient's response: „Stop feeling repetitive pain; Change my own attitude expressed in the fact that „I can talk about my feelings,“ I'm tired of communicating my expectations, I do not want to feel guilty“).

PEA 3 — Impression: What exactly would you like / could do right now? (The patient's response: “I would like to take my time to stay with me, stop feeling guilty, change this attitude”).

At the level of PEA 1 - psychodynamic reactions and impulses which are not integrated at the personal level are being implemented (the patient has a feeling of guilt arising from the fact that she tells her husband about her views concerning building her business).

At the level of PEA 2 - there is an understanding of herself, her desires, expectations, understanding / or not understanding her husband's position. An internal process takes place in relation to one's own guilt. The focus shifts precisely to the attitude towards one's own guilt.

At the level of PEA 3 - taking the position „I have the right to my position / opinion” and taking the distancing position at the moment in relation to the conversation with the husband.

4 During therapy, the patient reports: „My husband and I are different; I have always adjusted to other people so that they would accept me; There is the fear of being myself, that I'm not like that; In my childhood I adjusted to the mood of my parents ... I feel that I cannot say what I think. There is some lump in my head, I don't know how to adapt to the change. My husband's reaction to my wants destroy me; I am NOT accepted in a new way. „

думки⁴):

ПЕА 1 – Враження: Якщо ви подивитися на своє складне становище у відносинах з чоловіком, яким він вам здається, як він на вас впливає? Що він в вас викликає? Як ви себе з цим відчуваєте? Які почуття у вас у зв'язку з цим виникають? (“Відповідь пацієнтки: «почуття провини, що я говорю про нього погано, нема бажання говорити; безсилля, агресія, роздратування, хочеться замертти і нічого не відчувати ...»).

ПЕА 2 – Заняття позиції: Що ви думаєте про свого чоловіка? Що саме можна було б зробити в цій ситуації, щоб він вас почув? (Відповідь пацієнтки: «перестати відчувати повторювану біль; змінити власну установку виражену в тому, що «я можу говорити про свої почуття», я втомилася доносити свої очікування, я не хочу відчувати провину”).

ПЕА 3 – Вираження: Що б Ви хотіли / могли зараз конкретно зробити? (Відповідь пацієнтки: “я хотіла б зараз дати час для себе, щоб побути з собою, припинити відчувати себе винною, змінювати цю установку”).

На рівні ПЕА 1 – реалізуються психодинамічні реакції, імпульси інтегровані на персональному рівні (у пацієнтки – почуття провини виникає в результаті того, що вона говорить своєму чоловікові про свою точки зору з приводу побудови її бізнесу).

На рівні ПЕА 2 – відбувається розуміння себе, своїх бажань, очікувань, розуміння/або не розуміння позиції чоловіка. Відбувається внутрішній процес стосовно власного почуття провини. Фокус зміщується саме на ставлення до своєї вини.

На рівні ПЕА 3 – відбувається заняття позиції «я маю право на свою позицію/думку» і відбувається заняття позиції дистанціювання на даний момент стосовно

4 Під час терапії пацієнтка повідомляє: «Ми різні із чоловіком. Щоб мене приймали я завжди підлаштовувалася до інших людей; страх бути собою, що я не така; в дитинстві підлаштовувалася під настрій батьків, я відчуваю, що не можу говорити про те, що я відчуваю... Ком в голові, як адаптуватися при зміні. Реакція чоловіка на моє хочу мене знищує; мене НЕ приймають в новому образі»

The feeling of self-accusation decreases and the accusation of the husband is also reduced.

The PEA method allows to effectively work on a deep level with patients by actualizing personal position, while using the conscience as a psychological mechanism of authenticity: a) internal or external dialogue is violated, and the values are not adequately felt (This includes the whole picture of a noogenic neurosis and an existential vacuum); b) lack of ability to take an internal position or insufficient development of this ability. In these cases, patients feel lack of inner freedom or they complain of insecurity, fears, inability to make decisions, inability to stand up for themselves (patients either cannot do what they want or cannot understand what they want); c) patients with impaired response behavior in relationships with others. Patients feel that they are misunderstood; relationships tend to become fragile and full of conflicts. Patients are not able to respond to the demands of the situation; d) the destroyed self-worth of patients actualize a personal position while using conscience as a psychological mechanism of authenticity.

4. The value of the theory for Christian psychotherapy.

We believe that conscience is the real driving force of spiritual development of a person, and its (conscience) manifestation in a human being implies the awareness of the presence in life of a higher and more holistic I than the social personality (ego) - The Self, Individuality. As otherness becomes an inevitable reality in the personal life of a person who enters into a dialogue, it allows the Self through relationships with other people to see one's life in a different light. The gap in the development of personality is in the difference between what I know about myself and what the other knows about me and it is in this process that conscience plays an important role.

A significant step in understanding the I-Other was the concept of a dialogue developed in philosophy and theology in the early 20th century. Among the most significant works in the field of human relations and dialogue written by such

розмови з чоловіком. Самозвинувачення зменшується, відтак й зменшуються звинувачення чоловіка.

Метод ПЕА дозволяє ефективно працювати на глибинному рівні з пацієнтами, актуалізуючи персональну позицію, задіюючи при цьому совість як психологічний механізм автентичності: а) У яких порушений внутрішній або зовнішній діалог, а також недостатнє відчуття цінностей (сюди відноситься вся картина ноогенного неврозу і екзистенційного вакууму); б) Відсутність можливості зайняти внутрішню позицію або недостатній розвиток цієї здатності. У цих випадках пацієнти відчують відсутність внутрішньої свободи або ж вони скаржаться на невпевненість, страхи, нездатність прийняти рішення, нездатність постояти за себе (пацієнти або не можуть робити те, що їм хочеться, або не можуть зрозуміти, чого їм хочеться); в) Пацієнти з порушеною поведінкою відповіді у відносинах з іншими. Пацієнти відчують, що їх неправильно розуміють, відносини мають тенденцію ставати крихкими і наповненими конфліктами. Пацієнти не в змозі відреагувати на вимоги ситуації; г) Пацієнти із зруйнованою самооцінністю пацієнтів, актуалізуючи персональну позицію задіюючи при цьому совість як психологічний механізм автентичності.

4. Значення теорії для християнської психотерапії

Ми вважаємо, що совість є стимулом реального духовного розвитку людини, і її (совісті) прояв в людині означає усвідомлення присутності в житті вищого та цілісного Я, ніж соціальна особистість (Его), – Самості, індивідуальності. Інакшість стає неминучою реальністю в індивідуальному житті людини, яка вступає в діалог, що через відносини з іншими людьми дозволяє Я побачити своє життя в іншому світлі. Простір розвитку особистості в різниці між тим, що я знаю про себе і тим, що інший знає про мене і саме в цьому процесі совість відіграє важливе значення.

Значущим кроком у розумінні Я-Інший

outstanding thinkers of the beginning of the last century as Buber, Rosenzweig and Ebner, Martin Buber's book „I and Thou“ deserves special attention. The theology of relations is a significant milestone in understanding the nature of the relationship (dialogical model) of man and God. As it is noted by G. Zavershenskiy, Buber emphasizes the importance of this single dialogical existence when he explains the fundamental character of the I-Thou relation and its difference from the I-It relationship [17]. A verbal pair of I-It represents objectified and monologic relations, while the relations between the Self and Thou should be established as relations of dialogue and communication. Thus, we can say that while a pair of I-It indicates the degree of separation from others, the I-Thou pair points out to the compatibility and close communication [17]. The concept of M.Buber contains a trinitarian model of the therapeutic approach: 1) The person-client; 2) The person-therapist; 3) God.

In the Orthodox Christian tradition, the word „conscience“ is similar to the word „co-knowledge“, meaning knowledge, but also a feeling (St. Innocent of Kherson) [15, 537]. When we say that we are aware, we assume the participation of two persons: we know something with someone else, we share in the knowledge of the Other. Who exactly knows this and with whom we are aware, because here we „co-know“, Innocent of Kherson wonders. And he gives an answer to this saying - this is God acting continuously in our hearts. According to Innocent of Kherson, the conscience „does not lie in our will“, since a person can darken or suppress it, but not destroy, because conscience is „our participation in the knowledge of the Divine; because then it is a Judge - incorruptible and faithful“ [15, 537-538].

V. Frankl often said that „it is entirely permissible to use the therapeutic influence of his (patient's) religious beliefs to mobilize his spiritual resources.“ But in our practice, we often encounter Christian patients who often confuse their neurotic manifestations with a voice of conscience, and the voice of conscience equate to the voice of God. Here we recall the words of John R.W.

стала концепція діалогу розроблена в філософії і богослов'ї на початку 20-го століття. Серед найбільш значних робіт в області людських відносин і діалогу, написаних такими видатними мислителями початку минулого століття як М.Бубер, С.Розенцвейг і Ф. Ебнера. Книга М.Бубера «Я і Ти» заслуговує особливо пильної уваги у якій відображається богослов'я відносин. Богослов'я відносин є значущою віхою в розумінні природи відносин (діалогічна модель) людини і Бога. Як зазначає Г. Завершенский, Бубер підкреслює значення цього єдиного діалогічного буття, коли пояснює фундаментальність відносини Я-Ти і їх відмінність від відносини Я-Воно [17]. Словесна пара Я-Воно означає об'єктивні і монологічні відносини, в той час як між Я і Ти повинні бути встановлені відносини діалогу і спілкування. Таким чином, можна говорити, що якщо пара Я-Воно вказує на ступінь відокремленості від інших, то пара Я-Ти – на спільність і тісний зв'язок [2]. У концепції М. Бубера міститься тринітарна модель терапевтичного підходу: 1) Людина-клієнт; 2) Людина-терапевт; 3) Бог.

У православній християнській традиції «совість» по словотворенні, вона є «с-відомість», пізнання, але ще і відчуття (свт. Інокентій Херсонський) [15, 537]. Коли ми говоримо, що усвідомлюємо, то припускаємо участь двох осіб: ми з кимось іншим «із-знаємо», долучаємося знання Іншого. Хто саме це знає і з ким ми усвідомлюємо, адже наше тут є «зі», запитує Інокентій Херсонський. Відповідаючи при цьому говорить – це Бог, діючий безперервно в серцях наших. На думку Інокентія Херсонського, совість «лежить не в нашій волі», оскільки людина може затемнювати або пригнічувати її, але не знищити, оскільки совість є «участь наша в знанні Божественному; тому вона є «суддя непідкупний, вірний» [15, 537-538].

Вцьому випадку В. Франкл часто говорив про те, що «цілком допустимо використовувати терапевтичний вплив релігійних переконань пацієнта для мобілізації його духовних ресурсів. Але в нашій практиці ми часто зустрічаємося з пацієнтами-християнами, які часто плутають свої

Stott, who interprets the words of I John 3:20 «When our heart says that we have done wrong; because God is greater than our heart, and has knowledge of all things⁵, saying: „Our conscience cannot become infallible; its judgments are often unfair. We can therefore appeal not to our conscience, but to God. Who is much greater and wiser...He knows everything, including our secret motives and deep reasoning, and He will eventually be more merciful to us than our own heart.“[13, 902] We find that the PEA method allows us to take a position at a deep existential level in relation to a vulnerable conscience, gives us more self-knowledge and understanding of our own values, our faith, and allows us to rely on God, trusting our lives, finding our own identity in Christ. Our observations of Christian patients coming to psychotherapy allow us to say that personal psychotherapy considerably affects patient's self-attitude, as well as significant others, and it also creates a space for a more meaningful relationship with God, building relationships with Him not out of guilt, shame and fear, but from a sense of self-worth as God's creation.

Of course, the EA method itself was created as a psychotherapeutic method that is neutral (i.e. open to acceptance by a psychotherapist) to one or another religious or non-religious world view, since, as Frankl said about logotherapy, it (logotherapy) should be accessible to any person with any world outlook. We find that this method allows patients to develop to a greater extent self-knowledge, understanding of their motives and values. In conclusion, I want to go back to Buber's approach and say that every You (every person, psychotherapist) is an instantaneous reflection of the eternal Thou (God); By every You (man) the primary word I refer to the eternal Thou. Through such mediation, You of every perfect or imperfect being and relation-

невротичні прояви із «голосом совісті», а голос совісті прирівнюють до голосу Бога. Тут згадуються слова Джона Р.В.Стота (John R.W.Stott), який тлумачачи слова I John 3:20 «...бо коли винуватить нас серце, то Бог більший від нашого серця та відає все»⁵, говорить наступне: «Наша совість ніяк не може стати непогрішною; її судження часто несправедливі. Ми не можемо тому звернутися до нашої совісті, а до Бога. Який набагато більший і мудрий ... Він знає все, в тому числі й наші секретні мотиви і глибокі міркування, і Він в підсумку буде більше милостивий до нас, ніж наше власне серце»[13, 902]. Ми знаходимо, що метод ПЕА дозволяє на глибокому екзистенційному рівні зайняти позицію стосовно вразливої совісті, що створює можливість до більшого самопізнання і розуміння своїх власних цінностей, своєї віри, і дозволяє покладатися на Бога, довіряючи йому своє життя, знаходячи свою власну ідентичність у Христі. Наші спостереження за пацієнтами-християнами, які звертаються за психотерапевтичною допомогою, дозволяють сказати, що проходження особистої психотерапії значно впливає на ставлення пацієнта до себе, і значущих інших людей, але також створює простір для більш осмислених стосунків із Богом, вибудовуючи відносини з Ним не з почуття провини, сорому і страху, а із відчуття власної гідності (як Божого творіння).

Звичайно, сам метод ЕА створювався як психотерапевтичний метод, який є нейтральний (в сенсі відкритий для прийняття психотерапевтом) до того чи іншого релігійного чи не релігійний світогляду, оскільки, як говорив Франкл про логотерапію, вона (логотерапія) повинна стати доступною для будь-якої людини

5 From the Russian translation one can understand that if conscience condemns us, the more so does God. This is how this place is often understood in the post-Soviet countries. Conscience is often compared to a sense of guilt and condemnation. The context of this verse also points to the opposite. In this case, we agree with the interpretation given by John R.W.Stott.

5 Из російського перекладу слідує, що якщо совість нас засуджує, то тим паче і Бог. Це місце саме так розуміється у пострадянських країнах. Совість нерідко порівнюють із почуттям провини та засудженням. Однак контекст даного вірша вказує на протилежне. В даному випадку ми притримуємося тлумачення John R.W.Stott.

ship reveals oneself. Therefore, conscience will always remain a feeling about the agreement between one's own being and those values under question (for the patient) including the relationship with God. The EA method can help Christian patients understand themselves and their beliefs more, which is a prerequisite for a more meaningful practice of faith.

Conclusion.

We can conclude that EA is a therapeutic method which presents a very detailed understanding of the structure of the existence consisting of 4 FM. Its goal is to help an individual to discover the ability to live his life freely (in the spiritual and emotional sense) and fully, to reach authentic attitudes and actualize personal responsibility towards his own destiny, the world, and God. Within the framework of this method, we have studied conscience as a leading factor in the formation of the client's self-worth. We have found that when developing and intensifying conscience, PEA method allows us to improve the self-worth of clients. Conscience is the determining factor in the formation of healthy self-worth in the PEA method. We have also looked at the role of conscience in the Christian approach to psychotherapy. Conscience as a feeling can perform the following functions: a) a feeling in relation to the situational hierarchy of values; b) a sense of clarity about what is right, about the things that would be good now; c) a sense of justice. These achievements in EA can enrich the Christian concept of psychotherapy.

із будь-яким світоглядом. Ми знаходимо, що цей метод допомагає в більшій мірі поглибити пацієнту самопізнання, розуміння своїх мотивів, цінностей. Хочеться повернутися до підходу М. Бубера, сказавши, що кожне Ти (кожна людина, психотерапевт) – це миттєвий відблиск вічного Ти (Бога); за допомогою кожного Ти (людини) первинне слово Я звертається до вічного Ти. Через таке посередництво всякого вчиненого або недосконалого буття і відносин Ти розкриває свою присутність. Тому совість завжди залишатиметься чуттям щодо узгодження між власною сутністю і знаходяться під питанням (для пацієнта) цінностей, включаючи і стосунки із Богом.

Метод ЕА може допомагати пацієнтам-християнам більше зрозуміти себе і свої переконання, що є передумовою для більш осмисленої практики віри.

Висновок

Ми можемо зробити висновок, що ЕА – це терапевтичний метод в якому дуже детально розроблено розуміння структури екзистенції, яка складається з 4-х ФМ. Її мета – допомога особистості в тому, щоб вона відкрила в собі здатність вільно (в духовному та емоційному сенсі) і повно проживала своє життя, змогла вийти на автентичні установки і актуалізувати особисту відповідальність стосовно власної долі і світу та Бога. В рамках даного методу ми розглянули совість як провідний чинник у формуванні самоцінності клієнта. Розвиваючи та активізуючи совість, ми виявили, що метод ПЕА також дозволяє поліпшувати самоцінність клієнтів. Совість є визначальним фактором у формуванні здорової самоцінності в методі ПЕА. Також ми подивилися на роль совісті в християнському підході до психотерапії. Совість як почуття може виконувати наступні функції: а) почуття стосовно ситуативної ієрархії цінностей; б) почуття ясності щодо правильного, того, що зараз було б хорошим; в) відчутті справедливості. Дані досягнення в ЕА можуть збагатити християнську концепцію психотерапії.

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Comment to “Conscience as the major factor in client’s inherent worth formation in Christian approach to psychotherapy”

This is a welcome investigation into an area that is “little studied in psychology and psychotherapy.” (p.1) Vyacheslav’s desire to integrate the concept of “conscience” into Christian thought and teaching is commendable because of this is a theological theme that is developed in the Scriptures. To some modern detractors a “Christian conscience” is just an over-developed result of “hell-fire and brimstone fear” and a way to “guilt” people in order to establish control over them. To many Christians, conscience is a guide to life. So, Vyacheslav has provided a worthy foundational article.

Vyacheslav’s approach to this topic is informed by Viktor Frankl’s Logotherapy and Längle’s theory of existential analysis which both lead to the conclusion that “the subject of conscience is a deeply intimate one for any person. When the clients come to us with the issues of guilt and shame, when they feel that they do not have the right to desire”. (Vyacheslav, p.3). Existential Analysis uses “the subject of conscience as a theme of finding oneself, one’s own thing, manifested in limitation.” (Vyacheslav, p.3). In my view, this inward looking analysis of conscience has a greater relationship with the concept of “guilt - wholeness” than it does with the equally powerful element of “shame – attachment”. For example, in Transactional Analysis, guilt is seen as the result of negative parental introjects that remain within the Child Ego state and is integral to the formation of a “lifescipt”. Guilt is highly familial - things that could have been normal in one family are condoned or even encouraged in another. Eventually, guilt is connected with attachment to others. The internalization of guilt then produces intrapsychic conflict and a sub-

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sequent feeling of lacking attachment to others. In contrast, Andersen’s (2016:47-8) investigation into The Dynamics of Shame in the Eden Narrative focused attention on the nature of shame as a “complex phenomenon with four dimensions – anticipatory shame, public disgrace, acute shame and chronic shame”. Shame “concerns how I am regarded as a person by others” (Andersen, 2016:48) and is more aligned with feelings of alienation from others. Andersen (2017) argued that in the Edenic Fall, humans ruptured their attachment to God and this has resulted in a loss of attachment with others. While the difference between shame and guilt may appear to be small, it has prompted Hofstede (2015) to observe that cultural responses to transgression range from “collectivist” shame-based cultures to “individualist” guilt-based cultures. In the end, both shame and guilt, and their opposites in attachment and wholeness, are connected to our relationship with others. Let me take an example of how our interaction with society affects our “conscience”. There was a time when slavery was widespread and even practised by Christian churchgoers. I would imagine that there would be some Christians who would have felt guilty, listened to their conscience and questioned this practice. They may have even voiced it within their religious

community. However, in the face of strong expressions to the contrary, their feelings of shame when they felt a loss of regard by others and a guilt that they had betrayed the social order would have led them to “sear their conscience”. Similar occurrences occur within each of us on a daily basis. C.S Lewis (1993) in “The Inner Ring” suggested that our fear of being not well-regarded often leads us to do things that are against our better consciences.

Eventually, we are called to a higher standard than family or society. Nazi war criminals, drug lords, colonial masters are possibly little different from us all if we are going to truly examine our consciences from the perspective of the Other. For this we must take Vyacheslav’s approach of a “guilt-based approach” to conscience formation seriously. However, the problem with Vyacheslav’s article is its under-emphasis on the external influences of society. A study of Scripture and theological analysis would produce a more nuanced approach to include both guilt and shame as significant factors in the formation of a conscience.

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Marina Molodetskaya (Russia)

Questions about conscience in the process of counseling (case study)

This article is an attempt to analyze the process of appearance and formulation of questions about conscience in the process of consulting the client. We are interested in how the question about conscience arises from a client's complaint, which is initially centered around his pain and suffering, and his conscience is represented not as a moral consciousness but as an internal punishment system. It is interesting, due to what and how, the word of conscience is heard by the counsellor and the client in the counseling process.

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The work of the psychologist is centered around understanding of the nature of the client's suffering. One of the main tasks of a psychologist is to hear what the client wants to say and what are the questions he wants to answer. The psychologist does not have the task to address the client's conscience or talk about it, but the practice of counseling allows us to assert that the questions about conscience appear in the process of work as the emerging questions of the client to

- evaluation of the actions and motives,
- discovering of his own need to identify where good or evil is as restoration of values that have been forgotten.

Марина Молодецкая (Россия)

Вопросы о совести в процессе консультирования (анализ случая)

Данная статья - это попытка проанализировать процесс появления и оформления вопросов о совести в процессе консультирования клиента. Нас интересует, как вопрос о совести рождается из жалобы клиента, которая первоначально сосредоточена вокруг его боли и страдания, а совесть представлена не как нравственное сознание, а как внутренняя система наказания. Интересно, за счет чего и как, слово совести оказывается услышанным консультантом и клиентом в процессе психологической работы.

Работа психолога сосредоточена вокруг понимания природы страдания клиента. Одна из центральных задач психолога: услышать то, о чем хочет сказать клиент и ответы на какие вопросы он хочет найти. У психолога нет задачи обращаться к совести клиента или говорить о совести, но практика работы с клиентами позволяет утверждать, что вопросы о совести появляются в процессе работы, как зарождающиеся вопросы клиента к оценке своих действий и мотивов, как обнаружение собственной нужды различать, где добро, а где зло, как восстановление ценностей, которые были забыты.

На наш взгляд, сам процесс появления этих вопросов открывает то, что действительно важно для человека и это имеет психотерапевтический эффект. Сложно ответить за счет чего возникает обращение к совести в процессе психологической работы, но возможно это то, что ищет клиент, когда обращается за помощью.

Когда мы говорим о совести, мы опираемся на определение из словаря В.И. Даля. «Совесть (В.И. Даль) – нравственное сознание, нравственное чутье или чувство в человеке; внутреннее сознание добра и

In our opinion, the very process of the appearance of these questions reveals what is really important for a person and it has a psychotherapeutic effect. It is difficult to answer due to what there is an appeal to conscience in the process of psychological work but perhaps this is what the client is looking for when he seeks help.

When we talk about conscience, we rely on the definition of the Dahl's Explanatory Dictionary: „Conscience is

- moral consciousness, moral sense or feeling in a person;
- the inner consciousness of good and evil;
- cache of the soul in which the approval or condemnation of every action is called off;
- the ability to recognize the quality of an action;
- a feeling that leads to truth and good, turns away from lies and evil;
- involuntary love for good and for truth;
- the natural truth in different degrees of development. „

This definition gives us important guidelines for the study of questions of conscience: the moral flair, the ability to recognize the quality of an act, the inner discrimination of good and evil, which we will try to explore in the context of case analysis. We are interested in how the questions about conscience raised in the process of working with the client and through what the client opened them for himself.

For analysis, we have chosen the case of working with a client, a man aged 29.

Initially, the client complained of anxiety, a sense of heaviness, resentment, melancholy, depression after parting with a girlfriend. Relations with the girl lasted more than a year, they “shacked up together”. The relationship brought many changes into the client's life: he changed his occupation and residence, decided to learn a new profession and develop his creative abilities, as his new profession was related to art, he tried to organize his business, he worked in a large company. He had broken up with the girl by the time of applying for help but they continued to work together in the cooperation project they had created during the relationship. Right after separating the girlfriend began “to shack up together” with their mutual project partner.

The first point we started to investigate was his

зла; тайник души в котором отзывается одобрение или осуждение каждого поступка; способность распознавать качество поступка; чувство, побуждающее к истине и добру, отвращающее ото лжи и зла; невольная любовь к добру и к истине; прирожденная правда в различной степени развития». Это определение дает нам важные ориентиры для исследования вопросов о совести: нравственное чутье, способность распознавать качество поступка, внутреннее различие добра и зла. Мы попробуем исследовать как эти ориентиры проявлялись в анализируемом случае. Нас интересует как в процессе работы с клиентом возникали вопросы о совести и через что клиент открывал их для себя.

Для анализа мы выбрали случай работы с клиентом, мужчиной в возрасте 29 лет.

Первоначально клиент обратился с жалобой на тревогу, чувство тяжести, обиду, подавленность, угнетенность. Это состояние возникло у него после расставания с девушкой. Отношения с девушкой продолжались более года. Этот период они жили вместе. В жизнь клиента отношения принесли много изменений: он поменял род занятий, место жительства, решил осваивать новую профессию и развивать свои творческие способности, его новая профессия была связана с искусством. Ранее он пробовал организовывать бизнес, работал в крупной компании. На момент обращения за помощью, с девушкой они расстались, но продолжали работать в совместном проекте, который создали во время отношений. После расставания, девушка сразу начала жить вместе с их общим партнером по проекту.

Первое, что мы начали исследовать- это его отношения с девушкой, его мотивы создать отношения и мотивы прекратить отношения. В процессе мы выяснили, что формат отношений, которые он поддерживал как свободные, прогрессивные отношения без обязательств, его самого не устраивал. При этом, несмотря на свое внутреннее несогласие он убеждал себя, когда был в отношениях, что все в порядке.

relationship with the girl, his motives to create relationship and to end it. In the process of work we found out that the format of relations, which he maintained as free, progressive relations without obligations did not satisfy him despite the fact that he convinced himself that everything was all right. He understood that loyalty, uniqueness and intimacy of relations are important to him, though he considered himself "modern" in terms of relations. We discussed what loyalty in relationships means and how boundaries in relationships are built, what is respect for a partner. He found it difficult to name infidelity, which was in the relationship, dishonesty towards himself, and then his vindictiveness, greed and jealousy. He treated them as his own shortcomings but in the process of research it became clear that this is a system of relations that he maintained and which he wanted to get out of. Calling infidelity as infidelity gave him a sense of relief and freedom.

The question of fidelity turned out to be relevant to understand what kind of relationship he might have with the ex-girlfriend. They met from time to time, talked on the phone. It made the client feel both embarrassment and a sense of relief at the same time. We discussed the feeling of embarrassment and found out that their meetings were ambiguous. At the same time, the client accused the girl's new partner of unreasonable jealousy. The returning to the previously worked out topic of denying his own jealousy allowed him to see the system of relations in general and raise the question of loyalty. Then he was able to reject ambiguity of the meetings so he became calmer from the fact that there are boundaries, obligations, duty and honor.

After that, we gradually began to explore the topic of his own interests. The client put the question for himself: „What is really important for me?“ Then he stated: „There is still nothing of my own ... I do not feel my freedom. I'm not following my own path. I am stopping feeling myself and connection with reality. I can not prove myself. I do not have the right to be express myself loudly, the right to speak. I want to be successful but what success means to me? „

In the process of researching, we found out that in the relationship the client was captured by the girl's ambitions and interests while fee-

В процессе исследования этой темы, он обнаружил, что ему важна верность, однозначность и интимность отношений, при этом в отношениях с девушкой, он не следовал этим ценностям, игнорировал их. Мы разговаривали о том, что такое верность в отношениях и как устроены границы в отношениях, уважение к партнеру. Ему было сложно признать неверность, которая была в отношениях; нечестность по отношению к себе; свою мстительность, жадность и ревность. Он рассматривал их как отдельные свои недостатки, а в процессе исследования выяснилось, что это была система отношений, которые он поддерживал. Называние неверности неверностью, дало ему чувство облегчения и свободы, а также понимание причин, почему он инициировал прекращение отношений.

Вопрос верности оказался актуальным и для ответа на вопрос о том, в каких сейчас он может быть отношениях с бывшей девушкой. Периодически они встречались, разговаривали по телефону, что вызывало и смущение, и чувство облегчения у клиента одновременно. Мы обсуждали чувство смущения, и выяснили, что встречи имели двусмысленный характер, при этом клиент обвинял нового партнера девушки в необоснованной ревности. Возвращение к проработанной ранее теме отрицания собственной ревности, позволили ему увидеть систему отношений в целом и поставить вопрос о верности. После он смог отказаться от двусмысленности встреч и ему стало спокойнее, от того, что есть границы, обязательства, долг и честь.

Постепенно мы начали исследовать следующую тему - собственные интересы. Перед клиентом встал вопрос: «Что по-настоящему важно для меня?» Он констатировал: «Нет по-прежнему чего-то своего... не чувствую своей свободы. Иду не по своему пути. Перестаю чувствовать себя и связь с реальностью. Не могу себя проявить. Не имею право быть громким, права на слово. Хочу быть успешным, но что успех для меня?»

В процессе исследования мы выяснили, что в отношениях клиент был захвачен

ling constrained and experiencing injustice because of her patronizing attitude towards him. He did a lot of work for the project partners, he was angry, tried to convince himself of the need to work that way. After the next stage of the project, when he had already handed over all the necessary documentation he fell ill and experienced emptiness instead of satisfaction from the work done. The question was raised in the process of counseling: what he wanted with it. The client came to the conclusion: „I do not want to live like this“. However, he doubted whether he could risk refusing the project and leaving it. He did not want to lose what he had done and he could hardly trust himself despite the fact that he felt disgust at what was happening there. He said that it would look like his whim and weakness and he had to deal with it. We talked about projects he had participated in earlier and he began to recall that the initiators of many projects that changed his life were other people and their interests. He responded to them and worked in them selflessly but he felt a failure and dissatisfaction in the end each time. After that, he came to the conclusion: „I have the right to live my own life.“

When we investigated his relationships with other people the client talked a lot about the feelings of resentment, which he felt acute in his body. He began to see and hear badly, he started “froze”. It was also difficult for him to say “no” because he supposed it was ignoble. When it came to protecting his interests, he felt helpless and did not know how to defend his own ones. The client narrated how he cultivated in himself equanimity of his image and the ought to smile. Joy and anger were replaced with something another. The client found that „emotions are opposed to values, values shackle and bound, they suppress life, suppress sense of life here-and-now. Emotions absorb me, I lose the ability to reason“.

The client talked about the constant confrontation with his mother and the only protection that he had learnt since childhood was always to tell her “no”. We can suppose that values in the family system were set arbitrarily as requirements that must be obeyed and therefore they turned out to be opposed to emotions in the inner experience. We talked about the fact that

амбициями и интересами девушки, при этом чувствовал себя стесненным и переживал несправедливость из-за ее покровительского к нему отношения. Он много работы делал за партнеров по проекту, злился, пытался себя убедить в необходимости так работать. После очередного этапа проекта, когда он уже сдал всю необходимую документацию, он заболел и переживал пустоту, вместо удовлетворённости от проделанной работы. В нашем разговоре был поставлен вопрос, зачем клиенту такой способ участия в проекте и клиент пришел к выводу: «Я не хочу так жить».

Какое-то время он еще сомневался, может ли он рискнуть выйти из проекта, ему было жаль сделанного, и он с трудом мог довериться своему желанию, несмотря на то, что чувствовал отвращение к тому, что там происходило. Он говорил, что это будет его каприз и слабость и что он должен с этим справиться, игнорируя свои чувства.

Мы разговаривали о проектах, в которых он участвовал ранее, и он начал вспоминать, что инициаторами многих проектов, которые меняли его жизнь, были другие люди и их интересы, он на это откликался и самоотверженно в них работал, но в итоге каждый раз чувствовал неудачу и неудовлетворенность. После этого он пришел к выводу: «Я имею право жить мою жизнь».

Когда мы исследовали тему отношений с другими людьми, клиент много говорил о чувстве обиды, которое он очень остро чувствует на уровне тела, начинает плохо видеть и слышать, замирает. Когда заходит речь о защите своих интересов, он чувствует себя беспомощным и не умеет отстаивать свое, ему сложно отказывать, т.к. это неблагоприятно.

Клиент рассказывал, как культивировал в себе образ невозмутимости и обязанность улыбаться. Он обнаружил, что радость и гнев чем-то подменял, закрывал их от себя. Клиент также обнаружил, конфликт между ценностями и эмоциями. Он сказал: «Эмоции противостоят ценностям, ценности сковывают и связывают, ценности глушат жизнь, ощущение жизни». Также, он



values exist but we do not always hear them, that fidelity to oneself and following principles strengthen self-esteem, whereas compromise solutions, collusion with oneself which create contempt for oneself. This allowed the client to find that if he does not feel safe in a situation he behaves arrogantly and cynically but he is not like that and does not want to be like that.

The client had many important observations of himself. There are conclusions below which he came to.

The client found that he saves vital energy, there is „fear that it will not work ... I will waste my power for the wrong aim... the risk to fail and discover that I'm not as deft as I think about myself ... I'll expose myself ... somehow I'm deceiving myself.“ It was intensified by devaluing of his own activities and choice, „everything is nonsense, everything is not serious“, the client said.

He also found that he forced himself to possess expensive things and to earn money to please his expectations.

He also had a new experience: „I find my which is own and ground myself, my senses work in a new way.“ He described it as following: „It's like a path to God, a path into life. It means working differently, many things are unnecessary, I see much deeper, it is a space where my personality has no other identifications. I am like a shard in a calm state. Fear poisons, there are many excuses“.

One of the conclusions arose while he was learning to swim. „When I try to force myself I stop breathing, I start to slurp water“. This observation raised an important question: „How can I help myself and not interfere in a difficult situation?“

Another conclusion came to him at the classes he attended. „I forbid myself to feel interest in something when I feel no protection, I avoid conflicts and flee“. We talked about defending of the interests, loyalty to them. We managed to designate that he was scared by depreciation and arrogance towards him. To come out of such situations he started to reject himself and the interest that brought him to that situation making his interests to study formal. He ran into an internal ban on interest, surprise and joy. We talked about „openness towards oursel-

осознал, что эмоции захлестывают его, и он теряет способность рассуждать.

Исследуя отношения клиента с родителями, мы выяснили, что в отношениях с матерью было много конфликтов. Клиент говорил о постоянном противостоянии с матерью. В этом противостоянии он защищался, отвечая ярким протестом на все ее требования. Можно предположить, что противопоставление эмоций и ценностей, ценностей и желаний, эмоций и способности рассуждать, было связано с тем, что ценности в семейной системе, в которой он вырос, устанавливались произвольно, как требования, которым нужно подчиниться, поэтому и внутри ценности оказались противопоставлены эмоциям.

Исследуя тему ценностей в жизни клиента, мы говорили о том, что ценности есть, но не всегда мы их слышим; что верность себе и следование принципам укрепляют самоуважение, в противовес компромиссным решениям, сговору с самим собой, которые порождают презрение к самому себе.

Этот опыт исследования позволил клиенту дать моральную оценку ситуации, которую мы с ним обсуждали. Мы говорили о том, что он ведет себя высокомерно и цинично, когда не чувствует себя безопасно. До этого он считал, что это единственный возможный ответ на несправедливость, которую он чувствовал по отношению к себе. В результате он увидел свои мотивы и сказал: «Я не такой и не хочу таким быть». У клиента было много важных наблюдений за собой, вот некоторые выводы, к которым он пришел.

Клиент обнаружил, что часто обесценивает собственную деятельность и выборы, говоря, что «все ерунда, все несерьезно», часто сдерживает или останавливает себя. Думая при этом, что «не получится, не на то потрачу силы, обнаружу, что я не такой ловкий как про себя думаю, я разоблачу себя» Одновременно с этими мыслями, он осознал, что сам себя обманывает, усомневая себя.

Также он обнаружил, что принуждает себя хотеть дорогие вещи, зарабатывать,

ves, trust, the risk of being ourselves". The client began to notice more sincerity and acceptance of his desires with time, he spoke about the awakening of vital interest and he became to feel more free. He found that he was afraid to be grateful, afraid to fall in love, he did not want not to become again vulnerable.

Another important conclusion was that the client found himself squeezed between a sense of duty and guilt. „I'm frightened that I feel good at home, I'm isolated from the others, tired of feelings of guilt and overstrain (fear). A sense of guilt works as a motive for action and change, as slavery. The responsibility to help is regarded as following the others and approval“.

An interesting experience of introspection included description of two states of mind, a state of light and darkness.

„The state of darkness is total, the mind rotates inside the question, the darkness is like the inertia of the mind, I did not imagine that I could step any further, I could not go out, I started to doubt everything. In moments of darkness there is an empty phrase, an empty word, pride which means that I know myself, I drive a thought in a circle“.

„The state of light is like fire lit inside and all the answers in the face of this are visible, everything becomes crystal clear, it is understandable that it is impossible to understand by the mind. The parables are close at this moment as the voice of eternity. It is like a narration about what will happen anyway.“

„I can drown out the light, it illuminates, it's terrible to be there, to shed light on what's stopping me.

At the same time, there is no concept of profit and there is infallibility, infinity, eternity“. We can assume that this is an existential experience of meeting values which reveal the moral dimension of good and evil outside of the context of guilt as self-blaming and values as means of controlling.

This case is interesting from the point of view client's movement towards his own values, towards himself through the distinguishing of good and evil in different situations. The counseling psychologist guides the client through these topics putting questions to the client's moral sense to differentiate between values of

угодить ожиданиям. Появился у него и новый опыт, обнаружения собственных желаний. Он говорил: «Я нахожу свое и заземляюсь, по-новому работают органы чувств». Этот опыт он описывал следующим образом: «Это как к Богу идти, в жизнь идти по-другому работать, многие вещи не нужны, вижу намного глубже, пространство где мое «Я» ни с чем не отождествлено, как осколок в спокойном состоянии». Также он обнаружил, что страх заставляет его оправдываться и отравляет его.

К одному из выводов он пришел в процессе освоения плавания. «Когда я пытаюсь заставить себя, перестаю дышать, начинаю хлебать воду». Это наблюдение поставило важный вопрос: «Как я могу себе помогать, а не мешать в сложной ситуации?»

Другой вывод возник на курсах, где он учился: «Я запрещаю себе интересоваться, когда не защищен; избегаю конфликтов и исчезаю».

В процессе исследования этой ситуации мы смогли назвать, что его пугает обесценивание и высокомерие к себе и из таких ситуаций он пытается выйти, отказавшись от себя, интереса, который его привел в эту ситуацию. В итоге он начинает формально относиться к своему учебному интересу, забывая о том, что именно благодаря своему интересу он и пришел на курсы. Мы говорили про защиту своих интересов, верность своему интересу, про открытость в отношении самого себя, доверии, риске быть собой.

Со временем, клиент стал отмечать больше искренности и принятия в отношении своих желаний, он говорил о том, что у него проснулся жизненный интерес, и он стал свободнее себя ощущать. Обнаружил, что боялся быть благодарным, боялся полюбить, чтобы опять не стать уязвимым.

Новый взгляд появился у клиента на чувство вины и ответственность. Он сказал, что увидел себя зажатым между ощущением долга и вины. Он обнаружил, что чувство вины делает его рабом других людей, желаниям которых он должен следовать; быть ответственным для него, это всегда одобрять других и помогать им. Он сказал:

love and cynicism and hypocrisy.

The suffering of the client which made him ask psychological help was connected with the fact that conscience as a moral landmark was not taken by him into consideration in vital relations with himself and other people.

A sense of badness, a fear of rejection, which were hidden behind a mask of nobility and honesty were prevailing in relationships. His ideas were not connected with love and creation and were not kind, though they were hidden behind a mask of nobility and honesty. The obtaining the values of honor and fidelity is to be considered as a question of conscience, which has emerged from the inner need of the client to distinguish between good and evil.

Thus, psychological help, in our opinion, is:

- the establishing of order in relations with the others, with oneself, with God,
- reassessment from the point of view of good and evil,
- setting up guidelines through research what the soul suffers from and what answer to that can be given,
- setting the reality,
- the acquisition of a new meaning and freedom for love, action and creation.

«Я устал от чувства вины и перенапряжения (страха)». Это понимание позволило клиенту лучше себя чувствовать, когда он был в одиночестве и больше думать про свои интересы.

Интересный опыт самонаблюдения клиента касался двух состояний ума, которые он назвал как состояние света и тьмы.

«Состояние тьмы тотально, ум вращается внутри вопроса, тьма как инерция ума. В этом состоянии я не представлял, что дальше могу шагнуть, не могу выйти из этого, во всем начинаю сомневаться. В моменты тьмы - пустой звук, пустое слово. Гордыня – думаю, что я все сам могу и сам все знаю, гоняю мысль по кругу».

«Состояние света, как огонь внутри загорелся и все ответы перед лицом этого видны. Все становится кристально чисто, понятно, что, умом не понять. Близки притчи в этот момент, как голос вечности. Как история о том, что будет в любом случае». Также он говорил, о своем опыте восприятия этого состояния. «Могу заглушать свет, он озаряет. Страшно в этом быть, проливать свет на то, что мне мешает. При этом нет понятия выгоды и есть безошибочность, бесконечность, вечность». Мы можем предположить, что это экзистенциальный опыт встречи с ценностями, которые обнаруживают нравственное измерение добра и зла вне контекста вины как самообвинения и ценностей как средства управления другими людьми.

Для нас этот случай представляет интерес как движение клиента к собственным ценностям, к самому себе через различение добра и зла в различных ситуациях. Консультант проводит через эти темы, ставя вопросы к нравственному чутью клиента, к прояснению того, где ценности любви, а где цинизм и лицемерие.

Страдание клиента, которое привело его за психологической помощью, было связано с тем, что совесть, как нравственный ориентир не была услышана им в жизненно важных отношениях с самим собой и другими людьми. В отношениях больший вес имело ощущение собственной плохости,

страх отвержения, которые прятались за маской благородства и добропорядочности. Возвращение себе ценности чести, верности, любви мы рассматриваем как вопросы совести, которые появились из внутренней необходимости клиента разграничить добро и зло.

Таким образом, психологическая помощь, на наш взгляд, это наведение порядка в отношениях с другими, с собой, с Богом; ревизия собственных мотивов с точки зрения добра и зла; настройка внутренних ориентиров через исследование того от чего страдает душа и что на это страдание может быть ответом; называние реальности; обретение нового смысла и свободы для любви и действия, созидания.





Comment to “Questions about conscience in the process of counseling (case study)”

In her text, Marina Molodeckaya makes it clear that, in the process of counseling, the consideration of moral questions and of the function of the conscience itself can make a great contribution to making the process deeply meaningful for the person seeking advice. At the beginning, she examines how there is often a taboo regarding this approach in general psychological practice: there is great concern about evoking a bad conscience in the client where it was not previously present, thus multiplying his suffering instead of relieving his burden. There is no disputing the fact that this certainly can happen when counselors moralise without due reflection.

In a carefully detailed case study, however, M. Molodeckaya demonstrates that precisely this tuning of the conscience, that is, of the internal compass for right and wrong, is a decisive factor in whether a person can find his way back to his own dignity. In an easily followed text, the point is made that the conscience can be “deformed” – that is, supplying impulses for action which are oriented on negative values. In the case presented, this is the disproportionate adaptation and submission on the part of the client to the expectations of other people. Impulses coming from his conscience support this system of values and trigger constricting feelings of obligation and guilt. He suppresses his own self-assertion as if it were an immoral impulse. This leads to pronounce confusion between perceived and expected feelings. He concludes that “emotions are opposed to values, values shackle and bind, they suppress life... Emotions absorb me, I lose the ability to reason.”

The way in which the human conscience works depends on which value system it is built up on. In a figurative sense, it works like the compass needle, which is aligned on the magnetic poles. The process of conversion to God also includes



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the conversion of the conscience. Whom do I allow to determine from me what is good and bad? If no conscious effort is made to examine this question, the subliminal outworkings of family background or of ideologies remain in effect like invisible magnetic poles.

Christian counseling understands the orientation of the conscience to be one of its core areas, although it calls for a difficult balancing act, for precisely the values which the Sermon on the Mount presents to us cannot be fulfilled in human strength. There is a great danger of presenting the values of the gospel to the client as a rigid system of rules, which leads to a permanent bad conscience if he has not yet firmly grasped the message of grace. Only when the relationship-based nature of the Christian message is communicated can a person discover that “the faith in Jesus Christ is his good conscience” (Martin Luther). In a relationship with Jesus experienced personally, the values are then no longer a rigid set of rules, but can be grasped by the heart in an interchange between love and understanding. Making mistakes and failing then does not have to lead to falling into the hands of a bad conscience, but finds an answer in grace. A conscience shaped in the

Christian pattern no longer takes its orientation simply from what is forbidden, feeling content if what is forbidden can be avoided: rather, it pursues the question of what it means to be responsible. What is of service to my neighbour? What expectations does God have regarding my actions? (after D. Bonhoeffer). These questions have to be asked and answered within the framework of the relationship with God.

If Christian counseling succeeds in accompanying the client in this context of relationship, the encounter with God can lead to a new orientation of his conscience and he can step out in a greater freedom in which it is not rigid norms that hold sway, but where the light of God is showing the path. In the present case study, the client describes this in these words: "The state

of light is like fire lit inside and all the answers in the face of this are visible, everything becomes crystal clear..."

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Tomasz Niemirowski (Poland)
**Freedom as the goal of the
development of conscience
and psychotherapy**



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(Andrzej Frycz Modrzewski Krakow University) is interested in the theoretical aspects of human development and, in particular, what the development is (metaphysical aspects of this process) and how one can achieve its fullness (spiritual development). In particular, conducts research on the philosophical foundations of psychology and pedagogy, focusing on ethics and philosophical anthropology. Also aims to create a general vision of the man and of the world, trying to grasp the factors underlying reality and thus access to its fullest possible understanding.

His main works:

1. From conception to deification. The outline of the theory of human development. Płock, 2008.
2. On the possibility of Christian psychology. Płock, 2010.
3. The development of religious consciousness of the young people. Empirical studies of people aged 12 to 24 years. Krakow, 2012.
4. Principles and standards of supporting of human development. Ethics for psychologists and educators. Opole, 2014.

There is nothing so practical as a good theory. Especially anyone who deals with helping people, needs good theory of what is good and what is bad for those people. In that way the therapist also needs to have the clear concept of it. It is impossible to help other people without a conviction what is good for them. And the problem what is good and what is bad is the problem of human conscience. That's why the problem of the development of conscience is connected with the problem of the goal of psychotherapy. There are many similar interpretations of psychotherapy goals. Let's take one of them:

“The primary goals of psychotherapy are:

- 1) To know yourself better.
 - 2) Alleviate emotional pain or confusion.
 - 3) Assist you in developing a more complete understanding of your psychological issues.
 - 4) Establish more effective coping mechanisms.
 - 5) Foster a more accurate understanding of your past and what you want for your future.”
- <http://www.billcloke.com/goals-of-psychotherapy/> (Retrieved 8 May, 2017).

Tomasz Niemirowski
**Wolność jako cel rozwoju
sumienia i psychoterapii**

Nie ma nic bardziej praktycznego jak dobra teoria. Szczególnie ktoś, kto zajmuje się udzielaniem pomocy ludziom, potrzebuje dobrej teorii dotyczącej tego, co jest dobre a co złe dla nich. Tak samo również psychoterapeuta potrzebuje jasnej koncepcji dobra i zła. Udzielanie pomocy ludziom nie jest możliwe bez wyraźnego przekonania, co jest dla nich dobre. Z kolei problem tego, co jest dobre, a co złe, łączy się z zagadnieniem ludzkiego sumienia. Dlatego problem rozwoju sumienia jest związany z problemem celów psychoterapii.

Istnieje wiele podobnych zestawów celów psychoterapii. Rozważmy jeden z nich:

„Głównymi celami psychoterapii są:

1. Lepsze poznanie siebie.
2. Łagodzenie emocjonalnego bólu lub dezorganizacji.
3. Pomoc w lepszym zrozumieniu problemów psychologicznych.
4. Ustanowienie bardziej skutecznych mechanizmów radzenia sobie ze stresem.
5. Lepsze zrozumienie swojej przeszłości i tego, czego chce się na przyszłość.“

As we can see, the problems of what is good and what is bad and the problems what is true and what is false are very important for the psychotherapy. "Knowing" and "understanding" concern the truth while emotions are dependent of human aims and desires, that is of development and level of their conscience. In turn "effective coping mechanisms" decide on human freedom. There is so because a man can feel really free only when he/she is sure that what he/she does is good. When he/she is sure that answers for the situation in the proper way then he/she acts according to his/her conscience and feels free.

Let's have a closer look at these problems. We will try to give answers for such questions as:

1. What is conscience?
2. What it consist on?
3. What is the development of conscience?
4. What is goal of the development of conscience?
5. What is goal of the psychotherapy?
6. What is connection between goal of the development of conscience and goal of the psychotherapy?

At the beginning we can state that conscience has two aspects (or consist of two parts): innate (inborn) and acquired; named traditionally as habitual and actual conscience:

"The traditional understanding of conscience made use of the terms habitual and actual conscience. The term habitual referred to the innate sense of good and evil that all human beings are believed to possess. The term actual focused on the judgments of conscience in which such an orientation must be manifested. The habitual conscience corresponded to the term *synderesis* while the actual conscience corresponded to *conscientia*" (Hogan L. 2000. *Confronting the Truth: Conscience in the Catholic Tradition*. Mahwah. New Jersey. Paulist Press, p. 128). Let's consider this structure more accurately.

What is innate?

I think we all agree that innate is desire for happiness; that is *synderesis*: „*Synderesis*“ is a technical term from scholastic

<http://www.billcloke.com/goals-of-psychotherapy/> (pozyskane 8 maja 2017).

Jak więc widzimy, problemy tego, co jest dobre, a co złe oraz problemy, co jest prawdą, a co fałszem są bardzo ważne w psychoterapii. „Poznanie” i „rozumienie” dotyczą prawdy, podczas gdy uczucia i emocje zależą od celów i pragnień człowieka, to znaczy od poziomu rozwoju jego sumienia. Z kolei „mechanizmy radzenia sobie ze stresem” wpływają na wolność człowieka. Dzieje się tak, ponieważ człowiek czuje się naprawdę wolny wtedy, gdy jest pewien, że to, co robi, jest dobre. Jeśli jest pewien, że reaguje na sytuację we właściwy sposób, to działa zgodnie ze swoim sumieniem i czuje się wolny.

Przyjrzyjmy się bliżej tym problemom. Spróbujemy rozważyć następujące kwestie:

1. Co to jest sumienie?
2. Z czego się składa?
3. Na czym polega rozwój sumienia?
4. Co jest celem rozwoju sumienia?
5. Jaki jest związek między celem rozwoju sumienia i celem psychoterapii?

Na początek ustalmy, że sumienie ma dwa aspekty (albo składa się z dwóch części): wrodzonej i nabytej; nazywanych tradycyjnie jako sumienie habitualne i aktualne:

„Tradycyjne rozumienie sumienia posługuje się terminami habitualne i aktualne sumienie. Termin habitualne odnosi się do wrodzonego poczucia dobra i zła, które, jak się sądzi, posiada każdy człowiek. Termin aktualne wskazuje na sąd sumienia, w którym takie ukierunkowanie musi się ujawniać. Sumienie habitualne odpowiada terminowi *synderesa* (praszumienie), podczas gdy sumienie aktualne odpowiada terminowi *conscientia*” (Hogan L. 2000. *Confronting the Truth: Conscience in the Catholic Tradition*. Mahwah. New Jersey. Paulist Press, p. 128).

Rozważmy tę strukturę sumienia dokładniej.

Co jest wrodzone?

Chyba łatwo się zgodzić, że wrodzone jest dążenie do szczęścia, czyli właśnie *synderesa*: „*Synderesa*” jest terminem technicznym filozofii scholastycznej, oznaczającym wrodzoną

philosophy, signifying the innate principle in the moral consciousness of every person which directs the agent to good and restrains him from evil“ (Internet Encyclopedia of Philosophy. <http://www.iep.utm.edu/synderes/> Retrieved 2 May, 2017).

In other words, striving for good and avoiding evil is the same what innate desire for happiness. If it is so, we must consider next what is the nature of this desire? Where is man's happiness? What is the happiness of a man? It is worth in this place reach out to Aristotle's views. According to him, happiness is achieved by every being when that being acts according to his/her own nature:

“For just as for a flute-player, a sculptor, or an artist, and, in general, for all things that have a function or activity, the good and the 'well' is thought to reside in the function, so would it seem to be for man, if he has a function. Have the carpenter, then, and the tanner certain functions or activities, and has man none? Is he born without a function? Or as eye, hand, foot, and in general each of the parts evidently has a function, may one lay it down that man similarly has a function apart from all these? What then can this be?” (Aristotle, *Nicomachean ethics*, book 1,7). <http://classics.mit.edu/Aristotle/nicomachaen.1.i.html> (Retrieved 8 May, 2017). What is this function? Aristotle said that: “the function of man is an activity of soul which follows or implies a rational principle” (as above). It is of course true, but we – Christians – can say much more. We – people – are not only rational beings. We are made according to God's image. According to Christian theology a man is the image of God. Then his/her deepest desire is to be like God, to live like God or even to be God. This is our innate, although often unconscious, striving. What's more, those striving is nothing else as God's action (or will) in us. He himself wants us to be like him and that's why from the inside he acts in us as a source of our conscience.

In consequence the most important in human life is the concept of the perfect life, that is: how God lives? What is life like God? What does it mean: to live like God? Of course, the perfect life may be not named as God's life, but I believe this is the good name of the deepest source of

zasadę w moralnej świadomości każdej osoby, która kieruje działającego do dobra, a powstrzymuje go od zła” (Internet Encyclopedia of Philosophy. <http://www.iep.utm.edu/synderes/> pozyskane 2 maja, 2017).

Innymi słowami, dążenie do dobra oraz unikanie zła jest tym samym, co wrodzone pragnienie szczęścia. Jeśli tak jest, to musimy następnie rozważyć, jaka jest natura tego pragnienia, czyli na czym polega szczęście człowieka i gdzie ono jest. W tym miejscu warto sięgnąć do poglądów Arystotelesa. Według niego, szczęście jest osiągnięte przez każdą istotę, gdy działa ona zgodnie ze swą własną funkcją:

„Jak bowiem u fletnisty, rzeźbiarza i u każdego artysty oraz w ogóle u każdego, kto ma jakąś funkcję i jakąś właściwą sobie czynność, wartość jego i „dobroć“ tkwi w spełnianiu owej funkcji, tak też zdaje się być i u człowieka, jeśli istnieje jakaś swoista jego funkcja. Czyżby więc cieśla i szewc mieli jakieś właściwe sobie funkcje i czynności, człowiek zaś miałby ich nie mieć, lecz miałby być stworzony do próżniactwa? Czy też raczej tak jak oko, ręka i noga, i każda w ogóle część ciała posiada jakąś funkcję swoistą, tak też i człowiekowi przypisać można obok tamtych wszystkich jakąś właściwą mu funkcję? Jakaż by to więc mogła być?” (Arystoteles, *Etyka nikomachejska*, 1,7).

Jaka jest to funkcja? Arystoteles mówi, że „za swoistą funkcję człowieka uważamy pewien rodzaj życia, a mianowicie działanie duszy i postępowanie zgodne z rozumem” (jw.). To oczywiście prawda, ale my – chrześcijanie – możemy powiedzieć znacznie więcej. My – ludzie – nie jesteśmy tylko istotami racjonalnymi. Jesteśmy stworzeni na obraz Boga. Według teologii chrześcijańskiej człowiek jest obrazem Boga. Zatem jego najgłębszym pragnieniem jest być jak Bóg, żyć jak Bóg lub nawet być Bogiem. To jest nasze wrodzone, chociaż często nieuświadomione, dążenie. Co więcej, to dążenie jest niczym innym jak działaniem (albo wolą) Boga w nas. On sam chce, abyśmy byli tacy, jak On i dlatego działa w nas od wewnątrz jako źródło naszego sumienia. W konsekwencji, czymś najważniejszym w życiu człowieka będzie pojęcie doskonałego życia; to znaczy: na czym polega boskie życie? Oczywiście, doskonały sposób życia nie musi być określany

human actions.

Then the innate desire of a man is to be like God. And this desire is fulfilled by developed conception of God.

What is acquired?

Acquired (from environment) aspect of conscience is the concept of what is good and what is bad that is what gives us happiness. In other words: dreams, plans, projects, aspirations, goals, hopes, desires, wishes, yearnings, longings, and so on, and so on. In short: who (what) a person wants to be and how he/she wants to live. And because every man wants to live like God, then everyone wants to live a perfect life. But the main problem is: on what this way of life consist of? All of this is shaped by the influence of education and society. What's more, this state (those dreams) may be attainable or unattainable or partly attainable. Then human freedom depends on it.

It happens so because the person evaluates as good everything what he/she sees as helping to achieve this desired state and evaluates as bad everything what he/she sees as disturbing to achieve this state. Freedom then depends of ability to achieve and fulfill human desires. Let's consider that the main words here are "what he/she sees as good". This "seeing" may be better or worse, may be more true or false. When that "seeing", which is a part of the concept of the world and himself in it, is false then a man cannot be free and happy. The false concept of good and evil (that is: underdeveloped or bad developed conscience) manifests itself as a lack of freedom. Freedom depends then on the development of conscience. And development of the conscience consist in knowing the truth: what really is good for me and what really is bad for me? Anyone who does not know the truth will not be free. The truth makes us free (J 8,32).

It is easy to notice that Jesus is someone who has always been free – why? It was so because he has known the truth and that's why he didn't sought his own will. What is this truth? I think the more important are two:

- "The Father loves me" (J 10,17),
- "The Father is greater than me" (J 14,28).

jako boskie życie, ale uważam, że jest to dobra nazwa dla określenia najgłębszego źródła ludzkiego działania.

Zatem wrodzonym pragnieniem człowieka jest być takim jak Bóg. A to pragnienie spełnia się poprzez rozwiniętą koncepcję Boga.

Co jest nabyte?

Aspektem sumienia nabytym z otoczenia jest pojęcie tego, co jest dobre, a co złe; to znaczy co nam daje szczęście. Innymi słowami: marzenia, plany, projekty, aspiracje, cele, nadzieje, zamiary, tęsknoty, życzenia, itd., itd. W skrócie: to, kim dana osoba chce być i jak chce żyć. A ponieważ każdy człowiek chce żyć jak Bóg, zatem każdy chce mieć doskonałe życie. Tu jednak powstaje problem: na czym polega takie życie? Wszystkie te marzenia, plany itd., zależą od wykształcenia i społeczeństwa. Co więcej, mogą one być osiągalne lub nieosiągalne albo też częściowo osiągalne. A zatem zależy od nich wolność człowieka.

Dzieje się tak, ponieważ człowiek ocenia jako dobre to wszystko, co widzi jako pomocne w osiągnięciu jego celów, oraz jako złe to, co ocenia jako przeszkadzające w tym osiągnięciu. Zwróćmy uwagę, że użyty jest tu zwrot: „to, co ocenia jako dobre”. Ta „ocena” może być lepsza lub gorsza, może być bardziej prawdziwa lub fałszywa. Jeśli ta „ocena”, która jest elementem obrazu świata i siebie w nim, jest fałszywa, to człowiek nie może być wolny i szczęśliwy. Fałszywe pojęcie dobra i zła, to znaczy niedorozwinięte albo źle rozwinięte sumienie, objawia się jako brak wolności. Wolność zależy więc od rozwoju sumienia. A rozwój sumienia polega na poznaniu prawdy: co tak naprawdę jest dobre, a co złe dla mnie? Ten, kto nie zna prawdy, nie będzie wolny, ponieważ prawda nas wyzwala (J 8,32).

Łatwo zauważyć, że Jezus Chrystus jest kimś, kto zawsze był wolny – dlaczego? Ponieważ znał prawdę i nie szukał własnej woli. Jaką prawdę znał? Myślę, że najważniejsze są tu dwa twierdzenia:

- „Ojciec kocha Mnie” (J 10,17).
- „Ojciec jest większy ode Mnie” (J 14,28).



What are the consequences of knowing and accepting that truth? – Submission to God: “I seek not my own will but the will of the Father” (J 5,30). It is obvious then that only one who can say this words can do everything he wants. Only God is totally free and such a man who has no will outside the will of God, that is who is subjected to God. But – of course – not subjected as a slave but as someone in love. There is so because love is a striving to happiness of the loved person, that is to fulfilling his/her needs. When – for example – I love somebody, then the will of such person becomes my own will and we are united. When the love is reciprocal then unity of two persons is perfect exactly as between people in heaven.

Then, if someone wants to be free then he/she should always be submitted to God's will. This subjection is a task for a man. It must be renewed every time and every situation. We need steady consciousness of the presence of God and we should keep repeating our devotion to God. It is not slavery because God's will is not outside us, as the will of the other people. God's will for me is nothing else as my own will which I seek and try to fulfill in order to be oneself. When actual (acquired) conscience would be the same as habitual (innate) conscience then I will be completely free. In other words: when my image of perfect, divine life, would be true; or if I always be sure what should I do in the give situation, then my freedom will be the same as God's freedom. There is no other way to the freedom as unity with God's will.

What are the consequences of that fact for psychotherapist?

The first task for the Christian therapist is then to try to know the truth about God, the world, and oneself. And the first of these truths is: “God loves me and is more clever than I am; that's why I should trust him”. The second is: “it is worth to seek the will of God and submit to it in the current situation”.

Of course, such an attitude don't free us from learning, analyzing our successes and failures, asking other people (especially supervisors) for help and so on. God will not dictate us what we should do and don't protects us from different errors. Submitting to God doesn't replace good

Jakie są konsekwencje poznania i zaakceptowania tych prawd? – Poddanie się Bogu: „nie szukam własnej woli, lecz woli Tego, który Mnie posłał” (J 5,30). Jest oczywiste, że tylko ten, kto może powiedzieć te słowa, może czynić wszystko, co chce. Tylko Bóg jest całkowicie wolny oraz taki człowiek, który nie ma innej woli niż wola Boga, a więc który jest poddany Bogu. Jednak – oczywiście – poddany nie jako niewolnik, ale jak ktoś zakochany. Jest tak ponieważ miłość jest dążeniem do szczęścia kochanej osoby, to znaczy do zaspokojenia jej potrzeb. Jeśli, na przykład, kocham kogoś, wówczas wola tej osoby staje się moją własną wolą i to nas jednoczy. A jeśli miłość jest odwzajemniona, to jedność między dwiema osobami jest doskonała, dokładnie tak jak między ludźmi w niebie.

Jeśli zatem ktoś chce być wolny, to powinien zawsze być poddany woli Bożej. Jest to zadanie dla człowieka, które musi być ponawiane w każdym czasie i w każdej sytuacji. Potrzebujemy stałej świadomości obecności Boga i powtarzania naszego oddania Bogu. Nie jest to niewolnictwo, ponieważ wola Boga nie jest poza nami, tak jak wola innych ludzi. Wola Boga wobec mnie jest niczym innym jak moją własną wolą, której poszukuję i próbuję wypełnić, aby stać się sobą. Jeśli nabyte (aktualne) sumienie będzie takie samo jak sumienie wrodzone (habitualne), wtedy będę całkowicie wolny. Innymi słowami: jeśli moje pojęcie doskonałego, boskiego życia, będzie prawdziwe, albo jeśli zawsze będę pewny, co powinienem zrobić w danej sytuacji, wtedy moja wolność będzie taka sama jak wolność Boga. Nie ma innej drogi do wolności jak jedność z wolą Boga.

Jakie są konsekwencje tego dla psychoterapii?

Pierwszym zadaniem chrześcijańskiego psychoterapeuty będzie wobec tego poznanie prawdy o Bogu, o świecie i o samym sobie. A pierwszą z tych prawd jest: „Bóg kocha mnie i jest mądrzejszy ode mnie, dlatego powinienem Mu zaufać”. Drugą: „warto szukać woli Boga i poddać się jej w danej sytuacji”.

Oczywiście, taka postawa nie zwalnia nas od uczenia się, analizowania swoich sukcesów i porażek, proszenia innych osób (zwłaszcza superwizorów) o pomoc, itd. Bóg nie będzie

education, training and experience. Nevertheless consciousness of God's presence and his love to us is very important and very useful. It allows us to choose what is most valuable from what we have, gives us good will and properly understood love to the client. Such love then is the source that creates the atmosphere of trust (confidence) and freedom. I can't feel totally free with someone whom I don't trust.

I suppose, we agree that the aim of the psychotherapy is freedom of the client and that this freedom is achieved by knowing and loving the truth. Who loves the truth, loves God also, as Edith Stein has said. But what does it mean: "love the truth"? Directly speaking, a man loves the truth when he/she acts according to his/her convictions that is according to his/her conscience. In this way development of the conscience is the condition of sense of freedom and even a distant goal of the psychotherapy. Of course, this aim may be and should be achieved progressively, according to therapy aims, life aims of the client and God's aims, as is shown by Friedemann Alsdorf (http://emcapp.ignis.de/pdf/emcapp_journal_9.pdf (Retrieved 8 May, 2017)). This author points out that therapy aims, life aims and God's aims should be linked with each other. But, of course, not always is the "deeper" aim also the better one. For example, it is not necessary to speak directly about God to someone who has difficulties in dealing with others.

In such situations applies the rule known as the therapeutic privilege: "Don't lie but you don't have to tell the whole truth". In other words: "Make your client free but only according to his/her current needs and capabilities". That's why psychotherapy may be considered as a part of helping in spiritual development. Everything the psychotherapist says or does to his/her client should flow from his/her unity with God and conduct his/her client to this unity. That's why the student of the psychotherapy should know basics principles of the theory of spiritual development and to try to have a properly developed conscience, that is to be free.

Conclusion

There is no real freedom besides the will of God. But the main problem of our freedom is that we

nam dyktował, co mamy robić i nie chroni nas od różnych błędów. Poddanie się Bogu nie zastępuje dobrego wykształcenia, treningu i doświadczenia. Niemniej świadomość obecności Boga i Jego miłości do nas jest bardzo ważna i bardzo potrzebna. Pozwala nam wybrać to, co jest najbardziej wartościowe z tego, czym dysponujemy, daje nam dobrą wolę oraz właściwie rozumianą miłość do klienta. Taka miłość natomiast jest źródłem, które tworzy atmosferę zaufania i wolności. Nie mogę być bowiem całkowicie wolny w towarzystwie osoby, której nie ufam.

Myślę, że zgodzimy się, że celem psychoterapii jest wolność klienta i że ta wolność jest osiągnięta przez poznanie i akceptację prawdy. Kto kocha prawdę, ten kocha Boga, jak to powiedziała Edyta Stein. Ale co to znaczy „kocha prawdę”? Mówiąc wprost, człowiek kocha prawdę wtedy, gdy postępuje zgodnie ze swoimi przekonaniami, to znaczy zgodnie ze swoim sumieniem. W ten sposób rozwój sumienia jest warunkiem poczucia wolności, a nawet odległym celem psychoterapii. Oczywiście, ten cel może być i powinien być osiągnięty stopniowo, zależnie od celów terapii, celów życiowych klienta i od celów Boga, co trafnie pokazał Friedemann Alsdorf (http://emcapp.ignis.de/pdf/emcapp_journal_9.pdf (pozyskane 8 maja, 2017)). Autor ten wskazuje, że cele terapii, cele życiowe i Boże cele powinny być powiązane ze sobą. Przy czym, oczywiście, nie zawsze „głębszy” cel jest celem lepszym. Na przykład nie jest konieczne mówienie wprost o Bogu komuś, kto ma trudności w relacjach z innymi.

W takich sytuacjach stosuje się regułę znaną jako przywilej terapeutyczny: „Nie musisz mówić całej prawdy, ale nie wolno ci kłamać”. Innymi słowami: „Prowadź klienta do wolności, ale tylko według jego aktualnych potrzeb i możliwości”. Dlatego psychoterapia może być uważana za część pomocy w rozwoju duchowym człowieka. Wszystko, co psychoterapeuta mówi albo robi, powinno wypływać z jego jedności z Bogiem oraz prowadzić jego klienta do tej jedności. Dlatego studenci psychoterapii powinni znać podstawowe zasady teorii duchowego rozwoju człowieka oraz starać się mieć prawidłowo ukształtowane sumienia pozwalające im czuć się wolnymi.

often don't know what is good (what is God's will), that is what we should do in a given situation or we know it but we don't have enough courage to do it. Of course, unconscious defense mechanisms act within us and it is the role of the psychotherapist to make them aware to the client. It would be worth to consider that at the source of these mechanisms there are false beliefs about world and a man. Only the truth make us free.

At the end let's look at the mentioned above goals of the psychotherapy:

- 1) To know yourself better.
- 2) Alleviate emotional pain or confusion.
- 3) Assist you in developing a more complete understanding of your psychological issues.
- 4) Establish more effective coping mechanisms.
- 5) Foster a more accurate understanding of your past and what you want for your future."

We can say now that fully true self-concept, which is a condition of freedom, one can achieve through contact with God. I am really who I am only in the sight of God. It is impossible to fully true know oneself without contact with God, because our self-concept is dependent of our environment. That's why we need constant feeling of the presence of God. Only in his sight we can be oneself.

Alleviating of emotional pain is possible through trying to look at our situation "with eyes of God", that is by seeing the meaning in them. God can conduct some good from every situation.

As I have said, the distant aim of psychotherapist is to help his/her client in spiritual development. Of course, a part of this helping is assisting in understanding of his/her psychological problems. But our main psychological issue is how to live, how to deal with reality. Again, God's aims and God's ways to behave should be a pattern for us. In this way we can "establish more effective coping mechanisms".

Summarizing we can say that the problem of freedom is the problem of proper developed conscience. If the "synderesis" or habitual conscience in us is nothing else as the will of God (God's aim), then knowing God and contact

Wnioski

Nie ma prawdziwej wolności poza wolą Boga. Jednak główny problem naszej wolności polega na tym, że często nie wiemy, co jest dobre (jaka jest wola Boga), to znaczy co powinniśmy zrobić w danej sytuacji albo wiemy to, lecz nie mamy odwagi, aby to zrobić. Oczywiście, nieświadome mechanizmy obronne działają w nas i jest rolą psychoterapeuty, aby je uświadomić klientowi. Warto wziąć pod uwagę, że u źródeł tych mechanizmów są fałszywe przekonania o świecie i o człowieku. Tylko prawda może nas wyzwolić. Na koniec spójrzmy na wymienione powyżej cele psychoterapii:

- 1) Lepsze poznanie siebie.
- 2) Łagodzenie emocjonalnego bólu lub dezorganizacji.
- 3) Pomoc w lepszym zrozumieniu problemów psychologicznych.
- 4) Ustanowienie bardziej skutecznych mechanizmów radzenia sobie ze stresem.
- 5) Lepsze zrozumienie swojej przeszłości i tego, czego chce się na przyszłość."

Możemy powiedzieć teraz, że w pełni prawdziwy obraz siebie, który jest warunkiem wolności, można osiągnąć poprzez kontakt z Bogiem. Jestem tym, kim naprawdę jestem, tylko w spojrzeniu Boga. Jest niemożliwe w pełni poznać siebie bez kontaktu z Bogiem, ponieważ nasz obraz siebie zależy od naszego środowiska. Dlatego potrzebujemy stałej świadomości obecności Boga. Tylko w Jego spojrzeniu możemy być sobą.

Łagodzenie emocjonalnego bólu jest możliwe poprzez próbę spojrzenia na naszą sytuację „oczami Boga”, czyli poprzez dostrzeżenie sensu w niej. Bóg może wyprowadzić dobro z każdej sytuacji.

Tak, jak już powiedziałem, odległym celem psychoterapii jest pomoc klientowi w jego rozwoju duchowym. Oczywiście, częścią tej pomocy będzie wspieranie klienta w rozumieniu jego problemów psychologicznych. Ale naszym głównym problemem psychologicznym jest jak żyć, jak sobie radzić z rzeczywistością. I tu znówu cele Boga oraz Boskie sposoby zachowania powinny być wzorcem dla nas. W ten sposób możemy odkryć „skuteczne mechanizmy rad-

with God are the best ways to achieve freedom and make good psychotherapy. However, in order to be a good psychotherapist, it is not necessary to be a believer, that is a religious person. Knowing God to some extent is the same as knowing reality and everyone who has a lot of training, professional experiences and the good will can be really helping to the other people. It happens because God is not limited by our divisions and labeling: "The wind blows where it pleases; you can hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone who is born of the Spirit" (J 3,8).

zenia sobie ze stresem".

Podsumowując, możemy stwierdzić, że problem wolności to problem właściwie rozwiniętego sumienia. Jeżeli „syndereza”, albo „sumienie habitualne” w nas to nic innego jak wola Boga (Boży cel), to poznanie Boga oraz kontakt z Bogiem są najlepszymi sposobami do osiągnięcia wolności i uprawiania dobrej psychoterapii. Jednakże, aby być dobrym psychoterapeutą, niekoniecznie trzeba być wierzącym, to znaczy osobą religijną. Poznanie Boga jest w pewnym stopniu tym samym, co poznanie rzeczywistości i każdy, kto ma dobre wykształcenie, dużo praktyki i dobrą wolę może naprawdę pomóc innym ludziom. Jest tak, ponieważ Bóg nie jest ograniczony przez nasze podziały i etykiety: „Wiatr wieje tam, gdzie chce, i szum jego słyszysz, lecz nie wiesz, skąd przychodzi i dokąd podąża. Tak jest z każdym, który narodził się z Ducha” (J 3,8).





Comment to “Freedom as the goal of the development of conscience and psychotherapy

The first survey of Tomasz Niemirowski's title Freedom as the goal of the development of conscience and psychotherapy made me think about how these two concepts fit together. What has freedom to do with the development of conscience? Freedom has much to do with psychotherapy and especially with Christian psychotherapy. God wants to set us free but many people are far from that. One goal of Christian psychotherapy is to eliminate the obstacles that prevent a person from living in the freedom God has meant.

Tomasz Niemirowski shows the logic that connects these two concepts. He says that a person is really free only when he/she is sure that what he/she does is good, when he/she acts according to his/her conscience and he/she feels free. Conscience is both a theological, psychological and social psychological concept. In a psychological and social psychological connection one does not take into account that God has anything to do with conscience. Person's religion may give information about good and bad. I suppose that Tomasz Niemirowski takes it for granted that God's voice speaks in our conscience. The false concept of good and evil (that is: underdeveloped or badly developed conscience) manifests itself as a lack of freedom.

Striving for good and avoiding evil is the same what innate desire for happiness. Niemirowski's assumption that a person's deepest desire is to be like God, to live like God or even to be God sounds strange to my ears. I should put it in other words: a person's deepest desire is to do the will of God.

Freedom and happiness are a universal goal of life. But how are freedom and conscience connected in a Christian sense? Tomasz Niemirow-



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Former article by Saara you can see here:
<http://emcapp.ignis.de/6/#/140>

ski considers the concept of truth. He says that development of the conscience consists in knowing the truth: what really is good for me and what really is bad for me? Anyone who does not know the truth will not be free. The truth makes us free (J 8,32).

“What is the truth?” asked even Pontius Pilatus. We can make approaches to the question from many sides. Niemirowski takes two aspects: “The Father loves me” (J 10,17) and “The Father is greater than me” (J 14,28). This truth helps us submit to the will of God and trust Him.

Consequences of knowing and accepting that truth is submission to God: “I do not seek my own will but the will of the Father” (J 5,30). If someone wants to be free then he/she should always be submitted to God's will.

Niemirowski underlines that consciousness of God's presence and his love to us is very important and very useful for a psychotherapist. It gives the therapist good will and properly understanding love for the client. Such love then is the source that creates the atmosphere of trust (confidence) and freedom. You can't feel totally free with someone whom you don't trust.

Niemirowski suggests that the aim of the psychotherapy is freedom of the client and that this freedom is achieved through knowing and loving the truth. Yes, but in a client oriented approach we have to listen to our clients very carefully and get to know what is their aim in the therapy.

I missed some words about reconciliation, because in real life and in our fallen world situations are more complicated than in the theory. We do not always succeed in choosing good or even in living according to our conscience.

"A good conscience is the best pillow," said Martin Luther, and it is also the source of real freedom. Thanks to Tomasz Niemirowski for writing and remembering us about the theological theory in Christian psychotherapy.



Andrey Lorgus (Russia)

A few sayings on pride

My article is the apology of ancient, highly condemned passion - the passion of pride. This apology is only possible from the position of the psychotherapist, as traditionally religious position considers any passion vicious, especially the passion of pride. While psychotherapy allows to see the meaning of the inner mechanism, appearing in humans.

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<http://emcapp.ignis.de/3/#/142>

The first saying

Like all passions, pride is unconscious, insurmountable, strong emotional striving - for superiority, autonomy, independence and power. The great ascetic of Sinai, John the Climacus (John of the Ladder) wrote in his „Ladder „- Chapter 23, „On mad pride „: „Pride is denial

Andrey Lorgus (Russia)

Несколько слов о гордости

Моя статья – апология древней, весьма осуждаемой страсти, страсти гордости. Такая апология возможна только с позиции психотерапевта, ибо с традиционной религиозной позиции страсть порочна, а тем более страсть гордости. А психотерапия позволяет увидеть смысл механизма, появляющегося у человека.

Слово первое

Как всякая страсть, гордость есть непреодолимое неосознаваемое сильное эмоциональное стремление к превосходству, автономии, независимости и власти. Великий подвижник Синая, Иоанн Лествичник¹ писал так в 23 главе своей Лествицы «О безумной гордости. Гордость есть отвержение Бога, бесовское изобретение, презрение человеков, мать осуждения, исчадие похвал, знак бесплодия души, отгнание помощи Божией, предтеча умоисступления, виновница падений, причина беснования, источник гнева, дверь лицемерия, твердыня бесов, грехов хранилище, причина немилосердия, неведение сострадания, жестокий истязатель, бесчеловечный судья, противница Богу, корень хулы.» Очевидная отрицательная и греховная коннотация.

Напротив, во вне христианского контекста, гордость скорее достоинство, чем недостаток: «Гордость — положительно окрашенная эмоция, отражающая положительную самооценку — наличие самоуважения, чувства собственного достоинства, собственной ценности. В переносном смысле «гордостью» может называться причина такой самооценки (например, «этот студент — гордость всего

¹ John of the Climacus, 525 – 595 BC. Текст «Лествицы» включён в 88-й том Patrologia Graeca. (PGM). В оригинале название книги — др.-греч. «Κλίμαξ».

of God, an invention of the Devil, the despising of men, the mother of condemnation, the offspring of praise, a sign of sterility, flight from divine assistance, the precursor of madness, the cause of falls, a foothold for satanic possession, a source of anger, a door of hypocrisy, the support of demons, the guardian of sins, the patron of pitilessness, therejection of compassion, a bitter inquisitor, an inhuman judge, an opponent of God, a root of blasphemy.¹ Here is obviously negative and sinful connotation.

On the contrary, out of the Christian context, pride is more an advantage than a disadvantage: „Pride is positively charged emotion that reflects positive self-assessment — presence of self-respect, dignity, self-worth. Metaphorically „pride“ can mean the reason for such self-esteem (e.g., „This student is the pride of the Institute“)².

Two sides of the passion, two opinions, clearly divergent. The two given definitions are describing different psychological realities: the ascetic says about the sin of arrogance, vanity and self-aggrandizement before the others; the second speaks of dignity, which surely can be positively evaluated. Having lost his dignity, a man is not only suffering, being humiliated, but is lacking important mental and emotional supports for existential decisions.

No other passion from the list of sins (sinful passions) frightens so much a Christian (or a person brought up on Christian ethics) as pride (or hubris). This is due to the fact that many ascetics believed pride to be the „mother of sins.“ I.e., the source of other passions and sins.

Just as the sinful meaning of pride passion is obvious to Christians, so pride is revered in secular ethics. The psychotherapeutic meaning of pride can be neutral. The psychotherapeutic meaning of pride can be considered from the dynamic point of view, like a process. Obviously overcompensating process of restoring dignity. Understanding that dignity and self-esteem are

института»)².

Две стороны страсти, два мнения, явно несовпадающие друг с другом. Два приведенных определения говорят о разных психологических реальностях: аскетическая говорит о грехе надменности, тщеславия и превозношения над людьми; второе, говорит о достоинстве, чего нельзя не оценить положительно. Без достоинства человек не только страдает, будучи унижен, но и теряет важные ментальные и эмоциональные опоры экзистенциальных решений.

Ни одна страсть, из списка грехов (греховных страстей), не устрашает так христианина (или воспитанного на христианской этике человека), как гордость (или гордыня). Это связано с тем, что многие аскеты считали гордость «матерью грехов». Т.е. источником других страстей, и других грехов.

Как несомненен для христианина греховный смысл страсти гордости, так почитаема гордость в светской этике. Психотерапевтический смысл гордости может быть нейтральным. Этот смысл основан на динамической стороне личностной жизни, в которой мы можем проследить. Если понимать, что чувство собственного достоинства также необходимо человеку (самоценность), как чувство бытия и чувство принадлежности (базовые потребности), то стремление к этому не покажется дурным. Гордость это и есть такое стремление, искаженное ложными средствами.

Слово второе, о том, что гордость появляется с унижением

Унижение или утрата бытия – две эмоциональные беды человека. Одна приходит в отношениях и различных деятельности, другая приходит изнутри, в поисках смысла и цели.

Унижение разрушает значимость, ценность человека. Ломает его достоинство. Человек переживает не просто неудачу, фрустрацию, он встречается с своим ничто, как экзистенциальным базовым переживанием.

1 John the Climacus, 525 – 595 BC. The text of “The Ladder” is included into Vol. 88 of Patrologia Graeca. (PGM). The original title of the book — (ancient Greek) «Κλίμαξ».

2 <https://ru.wikipedia.org/wiki/Гордость> - дата обращения 16.06.17

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also essential for a person (self-worth) like the feeling of existence and feeling of belonging (basic needs), the desire for it does not seem bad. Pride is such a desire, but distorted by false means.

The second saying, that pride comes with humiliation

Humiliation and loss of existence are the two emotional human troubles. One comes in relationships and various activities, another comes from inside, in search of meaning and purpose. Humiliation destroys the significance, the value of a person. Breaks his dignity. A man is experiencing not just a failure, frustration, he is facing his nothing as basic existential experience. Likewise the loss of existence leads a person to the nothingness of self and existence meaning, because it no longer supports all aspirations and hopes. Doubting in self-existence, „Do I exist?“ „Is Me - the actual reality?“ ruins the support of the daily tension of personality, vivacity and independence. Doubting in existence leads either to depression or to pride. Pride allows to protect against depression, but it is painful and destructive.

The third saying, on the suffering and fear

The sufferings of a proud man are the sufferings of loneliness and wounded dignity, fear of criticism and exposure.

The proud man often remains isolated, as he is hard to deal with and build relationships. Pride itself is striving to be alone, as it is afraid to get close to people and be humiliated. Pride, as a remedy from humiliation, prefers isolation to intimacy, because intimacy is a risk.

Pride is afraid of criticism that can hurt. Pride is afraid of exposing, because consciously or unconsciously, feels the fragility of its excuses and conceit.

The fourth saying, on self-healing.

Humiliation or emptiness require healing. It is very hard to endure humiliation. Humiliated person imagines that he is nobody, not existing, that if he does not immediately regain his dignity, he will vanish. He is very hurt, scared, and hopeless. It seems that all have betrayed him, left him and he is defenseless. Everyone

Также и утрата бытия, приводит личность к ничтожности себя и смысла бытия, потому что больше не поддерживает всех устремлений и надежд. Сомнения в бытии, «А есть ли Я?», «А Я – это действительно реальность?», разрушают опору, опору ежедневного напряжения личности, бодрости и самостоятельности. Сомнение в бытии приводит либо к депрессии, либо к гордости. Гордость позволяет защититься от депрессии, но болезненна и разрушительна. Слово третье, о страдании и страхе. Страдания гордеца – это страдания одиночества и уязвлённого достоинства, страха критики и разоблачения. Гордец чаще всего остается в изоляции, так как с ним тяжело иметь дело и строить отношения. Гордость сама стремится к одиночеству, так боится сблизиться и быть униженной. Гордость, как пластырь от унижения, предпочитает одиночество близости, так как близость есть риск. Гордость боится критики, которая может ранить. Гордость боится разоблачения, так как сознательно или бессознательно, чувствует шаткость своего оправдания и самомнения.

Слово четвертое, о самоисцелении.

Унижение или пустота требуют исцеления. Терпеть свое унижение очень тяжело. Униженному кажется, что он никто, что его нет, что, если он немедленно не восстановит свое достоинство, его не станет. Ему очень больно, страшно, и безвыходно. Ему кажется, что все предали его и он беззащитен, что его все бросили. Все против него, и он один. И выбираться он должен только сам. Так униженный и оскорбленный оказывается в коконе одиночества, в иллюзии одиночества. Это состояние можно сравнить с предсмертным ужасом. Ужас не только мучителен, он ещё и лишает адекватных реакций. Самая неадекватная реакция униженного и оскорбленного – автономия. «Ах так, значит все против меня?! Тогда и я против всех!». Так может родиться самый неадекватный план – защитить себя самому, спасти себя в одиночку, противостоять ВСЕМ (и даже

is against him, and he is alone. And he is to get out relying only on himself. So the humiliated and insulted finds himself in a cocoon of loneliness, in the illusion of loneliness. This state can be similar to the near-death horror. The horror is not only painful, it also deprives of adequate reactions. The most inadequate response of the humiliated and hurt person is autonomy. „Oh well, so is everyone against me?! Then I am against everyone!“. So the most inadequate plan can be born to protect oneself, to save oneself alone, to confront EVERYONE (and even God – He has not protected!) and fight with everyone.

Self-healing is a crazy plan, but it is autonomous, and for this reason is easy and feasible. The victim believes he can cope himself, using primitive defenses. Independence is the main condition for him. This is an opportunity not to ask, not to demand, not to build relationships, not to negotiate, not to depend on another or others – it is a condition of security. Security is the most important motivation. Feeling safe a person obtains the possibility to heal the wound caused by humiliation or loss of self-feeling (values of existence and losing existence). Self-healing is palliative. To cure the wound, it should be washed and stitched, and then a bandage is applied. Self-healing is immediately putting a band-aid on the wound, but it may become inflamed and sore under it, but not cured. Self-healing does not bring health, but creates the anesthetic effect. Self-healing is anesthesia: defensive mechanisms, emotional decline, alcohol, TV and workaholism.

The fifth saying, on the trap of self-conceit and arrogance.

Self-conceit, as a form of reflection, performs the functions of self-assessment in the area of intellectual and social value of the individual. Self-conceit is a system of self – assessments with pre-defined parameters.

Self-conceit requires a certain high rate of self-evaluations. A man evaluates himself in the way he would wish to look in his own eyes. Self-conceit is fitting the assessment to the expected result. The result of self-conceit should be at least calming by self-evaluation: „And I’m pretty smart!“, or „Well, I am as good as John!“,

Богу – Он не защитил!) и бороться со всеми. Само исцеление – это безумный план, но он автономен, но потому удобен и исполним. Жертве кажется, что он сам справится с помощью примитивных защит. Самостоятельность – главное условие. Возможность не просить, не требовать, не выстраивать отношений, не договариваться, не зависеть от другого или других – это условие безопасности. Безопасность здесь важнейшая мотивация. При условии безопасности личность обеспечивает себе возможность исцелить рану, нанесенную унижением или утратой ощущения себя (ценности бытия и утратой бытия). Само исцеление – это паллиативное исцеление. Чтобы вылечить рану, нужно её промыть и зашить, а потом наложить пластырь. Само исцеление сразу заклеивает рану, и она под пластырем может воспалиться и болеть, но не исцеляется. Само исцеление не приносит здоровья, но создает эффект обезболивания. Само исцеление – это обезболивание с помощью анестезии: защитные механизмы, эмоциональное угасание, алкоголь, TV и трудоголизм.

Слово пятое, о ловушке самомнения и превозношения.

Самомнение, как форма рефлексии, выполняет функции самооценки в области интеллектуального и социального значения личности. Самомнение – это система самооценок с заранее определенными величинами.

Самомнение требует определенной высоты самооценок. Человек оценивает себя так, как он бы хотел выглядеть в собственных глазах. Самомнение – это подгонка оценки под ожидаемый результат. Результатом самомнения должны быть как минимум успокоение от оценок себя: «А я довольно умный!», или «Ну я не хуже Ивана Ивановича!», или «Уж мой то дом получше будет, чем у Ивана Ивановича». Самомнение работает на самодовольство, и закрывает боль и фрустрацию от осознания. Его роль в восстановлении достоинства мнимыми величинами и имитацией реального положения дел. Самомнение лжет не



or „Oh, my house is much better than of Mr. Smith“. Self-conceit works for complacency, hiding the pain and frustration from awareness. Its role is in restoring the dignity by fictions and the simulation of real situation. Self-conceit is lying, not wishing to lie, but to receive the desired result, no matter - at what cost! If self-conceit is lying, it is not a goal but a means.

But this is not enough. Self-conceit does not lie only to heal the humiliation, but also to get pleasure from superiority to others. The conceit turns into arrogance over others. The goal is the same, and the same is means. But if it becomes habitual to regularly inflate the self-assessment, then arrogance becomes a passion.

Conceit and arrogance are leading a person on the way of compensation further and further from reality. And that's the trap of personality, which is impossible to get out. A person needs realism for relationships and development, but unrealistic self-evaluations are serious obstacle.

The sixth saying, on pride as palliative³.

So pride is a wrong solution of the deep-lying problem. Of the profound task (problem - task) of maintaining the self-value in one's own eyes, before God and other people.

The true solution is difficult and not always achievable, because a man with wounded heart will never be able to run as well as healthy one. And humbled, broken in the soul person cannot restore his dignity or feel his self-worth to the full extent. Loosing self-worth leads to the loss of natural and spontaneous feeling of the existence value.

This natural and spontaneous feeling is not restored by itself, it requires constant and courageous efforts. Can a person provide a constant and intense effort to rebuild his self-worth? This question in psychotherapy is always solved

потому что лгать хочет, а потому что нужен результат, какой ценой – всё равно! Если самомнение лжет, то это не цель, а средство. Но этого мало. Самомнение не лжет, чтобы исцелить унижение, но и чтобы получить удовольствие от возвышения себя над другими. Самомнение становится превозношением над другими. Цель та же, и средства те же. Но если это становится привычным, завышать свою самооценку регулярно, то превозношение становится страстью.

Самомнение и превозношения увлекают человека по пути компенсации все дальше и дальше от реальности. И в этом ловушка личности, из которой бывает невозможно выбраться. Личности необходима реалистичность для отношений и развития, но нереалистичные самооценки не дают этого сделать.

Слово шестое, о гордости, как о паллиативе³.

Итак, гордость, это ошибочное решение глубинной проблемы. Глубинной задачи (проблема – задача) поддержания ценности собственной личности, перед собой, Богом и другими людьми.

Подлинное решение трудно и не всегда исполнимо, ибо раненый в сердце человек, никогда не сможет бегать также, как здоровый. Так и униженный, сломанный в душе, человек не сможет восстановить свое достоинство, или ощутить свою самоценность в полном смысле слова. Утрата самоценности ведет к потере естественного и непосредственного ощущения ценности своего бытия.

3 Palliative (FR. palliatif from the Latin pallium — a pallium, a cape, a Greek cloak, upper clothing) - not exhaustive, temporary solution, half-measure, covering the problem like a „cloak“. Originally, this word was the name of the medication or any other mean of giving temporary relief to the patient at the level of addressing some symptoms or making feel better, but not contributing to the cure of the disease (i.e. providing symptomatic and palliative treatment). - <https://ru.wikipedia.org/wiki/Паллиатив> - 18.06.17.

3 Паллиатив (фр. palliatif от лат. pallium — паллий, покрывало, греческий плащ, верхнее платье) — не исчерпывающее, временное решение, полумера, закрывающее как «плащ» саму проблему. Изначально этим словом называлось лекарство или какое-либо иное средство, дающее временное облегчение больному на уровне устранения отдельных симптомов или улучшения самочувствия, но не содействующее излечению болезни (то есть обеспечивающее симптоматическое, паллиативное лечение). - <https://ru.wikipedia.org/wiki/Паллиатив> - 18.06.17.

subjectively and partially. Each person is giving his own answer, to the extent of his abilities (as he can). The way of restoring self-worth is also subjective, and may include both adequate and inadequate tactics and means. One of the used methods can be „self-aggrandizement with the humiliation of another“ - which leads to the development of pride passion. Pride is an inadequate means of restoring self-worth.

Self-worth is being restored from the inside, while pride patches (protects) the inner void from outside. Pride serves as „a cloak“, a palliative, an appearance of healing, the simulation of integrity. It's a personal defense mechanism from feeling humiliated, from the emptiness of one's existence. When a person „is hearing“: am I really nothing, do I really mean nothing, is my life only appearance, then the person finds superficial answers: „I am stronger and higher than anyone“, „I'm more smart and rich“, „I can do everything myself, I need nobody!“. Thoughts of pride or feelings of pride are prompting simple but superficial solutions.

Это естественное и непосредственное ощущение не восстанавливается само по себе, для этого требуются постоянные и мужественные усилия, при чем постоянно. Может ли личность обеспечить постоянное и напряженное усилие по восстановлению своей самооценности? Этот вопрос в психотерапии всегда решается субъективно и не полно. Каждый человек решает его по-своему, и до своей меры, т.е. столько, сколько сочтет возможным (сколько сможет). Это образ восстановления самооценности также субъективен, и может включать в себя как адекватные, так и неадекватные тактики, и средства. Одним и средств может служить «само возвеличивание себя с унижением другого» - что и ведет к развитию страсти гордости. Гордость оказывается неадекватным средством восстановления самооценности.

Самоценность восстанавливается изнутри, гордость латает (защищает) пустоту извне. Гордость как «плащ», паллиатив, видимость исцеления, имитация целостности. Это защитный механизм личности от чувства униженности, от пустоты своего бытия. Когда человек «слышит»: неужели я ничто, неужели я ничего не значу, неужели моя жизнь видимость, тогда личность находит поверхностные ответы: «я всех сильнее и выше», «я умнее и богаче», «Я все могу сам, мне никто не нужен!». Мысли гордости или чувства гордости подсказывают простые, но поверхностные решения.



Comment to “A few words about pride / Несколько слов о гордости”

Introduction

In a profound expression of hubris, Frederick Nietzsche exclaimed, “There cannot be a God because if there were one, I could not believe that I was not He.” Pride, as Fr. Andrey Lorgus explains, merits both theological and psychological examination. In our response, we will summarize Lorgus’ essay on “pride”, and provide additional perspectives from psychoanalytic theory. We will then offer clinical commentary specific to the Christian narrative which we suggest is embedded in relational psychoanalysis (M. Hoffman, 2011; L. Hoffman, 2014).

Synopsis and Elaboration

Theological and Psychological Perspectives

In Lorgus’ “first saying” disparate views of pride from theological and psychological perspectives, are described and contrasted. Historically, theology has viewed pride as a cardinal sin, and in its worst forms, a “denial of God.” For psychology, pride is a healthy expression of self-esteem and self-worth. Lorgus asserts that the two positions are not necessarily antithetical; rather, they describe an original, innate dignity, which when injured, compensates defensively toward pride.

Narcissistic Injury and Its Consequences

The “second saying” details the deterioration of innate dignity through humiliation of one’s existential worth. In psychoanalysis this is referred to as a “narcissistic injury.” As a protection against depression caused by humiliation, a person retreats to pride, a “manic defense” of ego-inflation to deflect painful feelings.

Lorgus’ “third saying” details the consequences of defensive pride in interpersonal relations. People reactively retaliate, and further humiliate the injured person through what Melanie



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Klein called “envious attacks.” The prideful, injured person then further withdraws into a self-inflicted world of loneliness.

Narcissistic Injury and Self-Healing

The “fourth saying” occurs in this isolated withdrawal. Needing healing, but now alienated, the humiliated soul seeks inner solace for both external and internal wounds. The sufferer believes there is need of no one, and relies exclusively on the self. Psychoanalysts refer to this state as one of “omnipotent control”, a state of an illusory feeling of safety and security.

Lorgus’ “fifth saying” describes an ill-fated decline toward grandiosity, a self-healing gambit to feel superior to others. This self-coronation of self-esteem is defensively maintained through the primitive defenses of denial, projection, and projective identification.

The Insufficiency of Self-Healing

Finally, a “sixth saying” is Lorgus’ assessment of these primitive defenses as merely palliative, and never curative. He concludes with the important question of how psychotherapists can help such injured persons. It is to this clinical dimension that we now turn.

Clinical Perspectives: Relational Psychoanalysis and the Christian Narrative

Overview

“We are all of us born in moral stupidity, taking the world as an udder to feed our supreme selves...” (Eliot, 1871/1965, p. 243). With this quotation, Jessica Benjamin (1990)—scholar and psychoanalyst in the relational psychoanalytic tradition—begins her exploration of the development of mutual recognition from the ubiquitous narcissism of infancy, to the capacity for respect of another individual as an equal. As Christian psychoanalysts, we both recognize pride as a reaction to discreet injury, and also a narcissistic condition into which we are all born. Developing a capacity to relate to others is the heart of much psychotherapeutic work and more profoundly, our original calling as made in the image of God to love God and one another.

We will now describe a relational psychoanalytic treatment model that is informed by Christianity. Parallels between this model and the Christian narrative will be elucidated.

History

Our embrace of relational psychoanalysis was preceded by a desire for more authentic Christianity which led us to study with Francis and Edith Schaeffer at l’Abri in Huemoz, Switzerland. There, our desire was fulfilled through both teaching and caring human relating. The loving community of l’Abri informs our psychotherapeutic orientation. The cognitive and behavioral decrees of Sinai are fulfilled and transcended by the incarnation, crucifixion, and resurrection of Jesus. These redemptive movements were elaborated by G. W. F. Hegel (1807/1977) in his *Phenomenology of Spirit* and unwittingly recapitulated in the development of relational psychoanalysis.

Incarnation

Incarnation was God’s loving initiative to be with us in our brokenness, and model for us what we were meant to be. Jesus’ early kenotic movement to become human was the commencement of His redemptive tasks. In similar fashion, mother and infant and psychotherapist and patient become mutually identified with one another. A mother becomes “preoccupied” (Winnicott, 1959) with her infant whose narcissism does not distinguish mother as separate, but directs the symbiotic union through its needs and helplessness. Likewise, the psychotherapist sets aside needs and desires and becomes “preoccupied” with the suffering of the patient, a patient who may not perceive the therapist as a separate person with needs and desires.

Crucifixion

As patients come to our office bound in the defensive posture of omnipotent control, they initially find us adapting as much as possible to their need. As Winnicott suggested, the patient like the infant feels that they cause the mother/therapist to materialize in response to their need. Narcissism is reflected in the common patient’s remark that the only reason we offer care is because we are paid, i.e., we are controlled by them. Invariably, such omnipotent control is challenged as the relationship reveals a clash of needs.

D. W. Winnicott---raised Methodist---introduced to psychoanalysis the necessity of crucifixion and its survival. In “Use of an object and relating through identifications” (1968), he theorized that when the mother or analyst is attacked and destroyed by the patient (crucifixion) and does not retaliate or collapse, but goes on to be the solid, caring therapist as before, the patient—like the infant---realizes that the therapist is not under their omnipotent control. Benjamin, resourcing Winnicott, asserts that the capacity to see the mother or therapist as a separate other moves the patient from narcissism to the capacity for receiving goodness from another who cares not because of being manipulated, but out of love.

Resurrection

To see the mother or therapist as a separate other is not the end point of the story. As in the Gospel narrative, Jesus’ resurrection and ascension (Hegel grouped the two) was the confirmation of His “otherness” producing both gratitude for His patient love, and acknowledgment of dependence on His outside goodness. Gratitude signifies surrender of narcissistic omnipotence in response to the goodness of another be it a benevolent parent, a loving therapist, or a beneficent Creator. This pivotal shift to need and humility, through the relinquishing of pride, allowed the gift of the outpouring of the Holy Spirit to be received, and be gratefully proliferated throughout the world.

Conclusion

Like Jesus’ disciples, we give to our patients from the excess mercies we have received. We love, survive attack, and through our endurance supported by the sustenance of the Holy Spirit, demonstrate that it is safe to open to the love of another. In so doing, we aid our patients in relinquishing their hardened defenses of proud narcissism, and resurrect within them the capacity to receive and even pass on the gift of love we offer.

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The coming of faith: law, conscience, and moral sensitivity of the human soul

As I began work on this paper, I asked a thoughtful twelve year-old what the conscience is. After a quiet pause, he offered a very good definition: “It tries to guide you.” In some way or another the conscience has been a consideration of theological anthropologists throughout recorded history who have sought to understand how the conscience performs this attempt to guide us. Christian psychology and pastoral care are pressed to consider the conscience simply because it is often disordered, and its healing is critical to maturity. If Christian teachers, pastors, and counselors aren’t mindful of the conscience as a feature of the soul, and therefore a feature that may be healthy or diseased, fallen yet redeemable, much will be neglected and distorted.

Over the last 50 years, the field of psychology has drifted away from examination of the conscience (as well as the superego, a psychoanalytic construct that incorporates much of what we might consider the conscience). An interest in how the soul experiences and responds to awareness of guilt has diminished “in favour of a preoccupation with shame, narcissism, self, relatedness, intersubjectivity and, most recently, the neurological foundations of mind” (Carveth, 2015, p. 206). There are some hopeful signs of renewed interest in the conscience in secular psychology. For example, researchers are considering “stress of conscience” as a contributor to burnout among law enforcement and health care workers (Padyab, 2016) (Ericson-Lidman, 2015) as well as morally injurious events as a cause of PTSD in military service (Jordan, 2017), and some psychoanalytic writers are even addressing the conscience with a theological interest as well (Sagan, 1988; Carveth, 2013; Fowler, 2017).

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Christians have been rightly wary of modern psychology where it has viewed guilt solely as neurotic and has made freedom from the discomfort of guilt feelings the goal of psychological treatment. Frank Lake notes the significant difference between the goals of secular treatment and Christian pastoral care: “The work of the physician is completed when the pleasant feelings have returned to the patient’s satisfaction. It is part of the pastoral task to distinguish between a healthy natural euphoria and what is called ‘assurance,’ which is a spiritually valid sense of being at peace with God.” (p. 233). Christian Smith’s findings on the religious life of American youth also evidence this rejection of guilt. “In short, our teen interview transcripts reveal clearly that the language that dominates U.S. adolescent interests and thinking about life—including religious and spiritual life—is primarily about personally feeling good and being happy” (Smith & Lundquist Denton, 2009, p. 8).

The conscience in Judeo-Christian history

Biblical

Judeo-Christian theological anthropology has long considered the conscience an important capacity in the human soul. The Old Testament speaks of the heart as the inner locus of moral guidance. “The Hebrew Bible has no word for ‘conscience’: the phenomenon is seen as one of the many promptings of the human heart” (Hoose, 1999, p. 130). The Hebrew word used for this whole sense of the inner life, which includes the features that we call the conscience, is *lê*, variously translated as understanding, mind, and heart. I Sam 24:5 says that “David’s heart smote him,” and Proverbs 2:9-10 assures that “wisdom entereth into thine heart” (KJV). For an insightful exploration of how ancient Judaism conceived of purity, righteousness, and ethical goodness, Hannah Harrington’s book *Holiness: Rabbinic Judaism and the Graeco-Roman World* is a valuable resource (2001).

In the New Testament, Paul brings the word *syneidēsis* into Christian vocabulary. *Syneidēsis* was a term used by both secular Greek and Hellenistic Jewish writers as early as 500 B.C., translated by Roman writers as *conscientia*. The Greeks understood *syneidēsis* in terms of the pain one felt regarding past bad actions. Chalmers notes that Paul’s conception of the conscience goes beyond this secular Greek notion and outlines four features of the conscience in Paul’s writings (Chalmers, 2013): a reliable capacity for critical self-reflection (2 Cor 1:12); ability to consider and judge the actions of others (2 Cor. 5:10-11); a capacity with which every person is endowed (2 Cor 4:2, Rom 13:15, Rom 2:14-15); humanness so that it may be weak or in conflict with the conscience of another and is distinct from God’s judgment (2 Cor 4:2, I Cor 8:7). In I Corinthians 10 Paul illustrates how the conscience engages in moral deliberation and judgment. Chalmers argues that “Paul’s writing presents a definitive step in the development of the notion of conscience, upon which later writers would depend” (2013, p. 60).

Patristic

Christian writers of the Patristic period considered the conscience an important topic. A

well-known patristic source that became key for medieval considerations of conscience was Jerome’s commentary in which he identified Ezekiel’s fourth creature with the face of an eagle as representing the conscience (see Ezekiel 1). Jerome was likely drawing on Origen’s view, as expressed here in his commentary on Romans:

“In my opinion the conscience is identical with the spirit... The conscience functions like a pedagogue to the soul, a guide and companion, as it were, so that it might admonish it concerning better things or correct and convict it of faults” (from Origen’s *Commentary on the Epistle to the Romans* 2.9.3-4; in the translation of Rufinus, English translation by Sheck, quoted in Kries, 2002, p. 78).

As we know is generally true of the Church Fathers, their understanding of conscience interacted with the philosophical framework of pagan thinkers such as Plato and the stoics. Augustine scholars find in his writings a rich notion of the ethical capacity and functioning of the soul, understanding conscience as “an act of judgment that integrates these faculties and activities [of reason, sense, and emotion] in the search for a good life” (Svensson, 2013, p. 51).

Scholastic

Christian theologians of the Scholastic period considered the concept of the conscience in great detail, and their work then shaped several centuries of subsequent inquiry. *Synderesis* became a key concept through which the Scholastics’ notion of the conscience combined “access to objective natural law with fallible moral choice,” (Chalmers, 2013, p. 81). Biblical anthropology in this era considered how *synderesis* was related to reason and the will and whether it was a separate faculty (such as will, appetite, or reason) or a *habitus* (a voluntarily acquired disposition).

Chalmers explains the Scholastic understanding of *synderesis* as “an innate non-deliberative inclination to the moral good; an essential basis for our moral judgements,” and *conscientia* as “an act of judgment of practical reason, which is

the conclusion of the process of an application of universal moral principles to the particular situation” (Chalmers, 2013, p. 151). He observes that this increasingly complex consideration of conscience “enabled Scholastics to formulate with greater precision their already existing understanding of how conscience could be linked to the natural law, while at the same time be potentially flawed in its operation” (Chalmers, 2013, p. 151). The Medievals appreciated the

Developmental considerations

Frank Lake termed the first nine months of life the “Womb of the Spirit” and emphasizes the foundation of this stage to the sense of selfhood, identity, and personal status.

The Model as a basis for ontological analysis of Mother-Baby relationships through which selfhood, or human BEING and WELL-BEING are formed.
(This is a précis of Chart Nb).

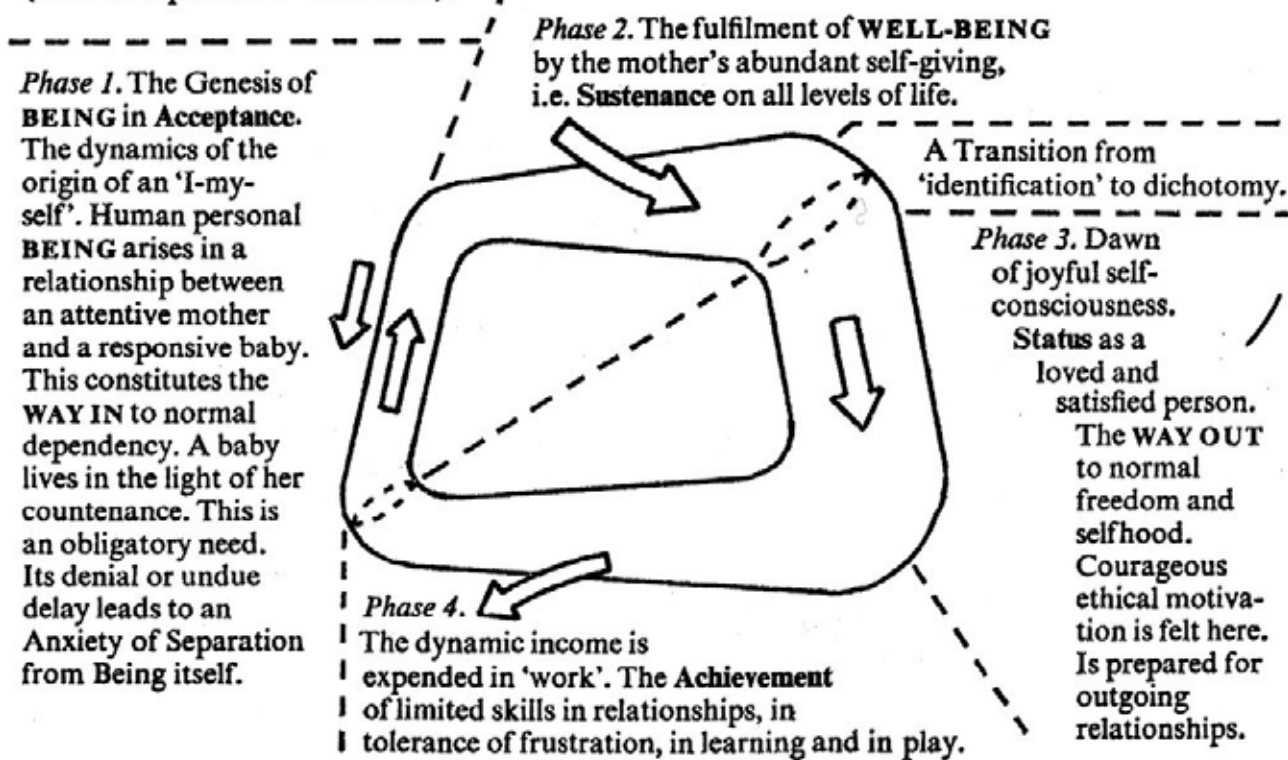


FIG. 3. The Womb of the Spirit.

fallibility of the conscience while also seeing it “as the herald of God’s law, and so deserving of the greatest respect. Indeed, for the Scholastics, it is its relationship to God and to the search for the truth rooted in God that gives conscience its very dignity and authority” (Chalmers, 2013, pp. 296-297).

(insert Lake, Figure 3, attribution: Frank Lake, Clinical Theology, A Theological and Psychiatric Basis to Clinical Pastoral Care (Lexington, KY: Emeth Press, 2005), Volume 1, p. 140. Fig 3. The Womb of the Spirit. (Used by permission from the publisher)

Lake suggests that all true motivation arises from the mother's giving in those first months, "not 'under the law' as when Acceptance is made conditional, but 'under grace', i.e., a positive ethic, to 'love as I have been loved'" (Lake, 2005, p. N.b.).

Sofia Cavalletti, founder of the Catechesis of the Good Shepherd, spent over 50 years listening to and observing children as they participated in her Montessori-inspired catechesis centers. Her perspective on the development of the conscience is deeply Christian and pastoral and useful for our considerations here. In line with Lake, Cavalletti emphasizes the fundamental role that love plays in the building blocks of what will eventually become a mature Christian conscience. "In early childhood, our fundamental need is to be loved with a protective love, and to have another to love" (1992, p. 152). She notes that children from three to six are not interested in moral behavior as such and are therefore not able to receive explicit moral formation. "The enjoyment of God's presence in our life," what Cavalletti would call religious experience, provides "indirect moral preparation for later childhood" (1992, pp. 152-153) (p. 152, 153). The more profound, deeply felt, and enjoyed this experience is in early childhood, the more ready, autonomous, and genuine the moral response will be when this child grows older.

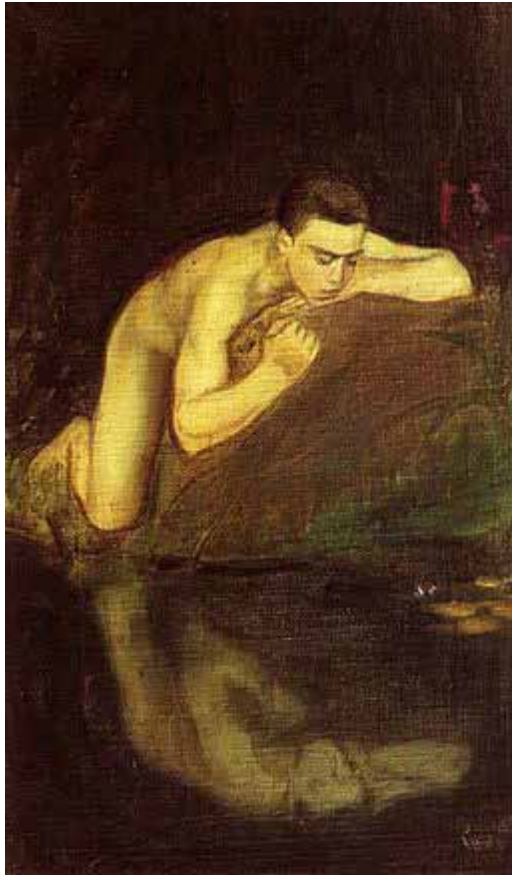
During middle childhood (ages six to twelve), Cavalletti suggests that the greatest moral need is to know God's merciful love and infinite tenderness. Cavalletti, who was also a Hebrew scholar and Old Testament translator, notes that the Hebrew word *racham* which is translated as compassion or mercy also means womb, as in the tender and cherishing love of the mother for the child within her (i.e. see Gen 49:25). "It seems that faithfulness is the aspect of God's love which best responds to the turbulence that the 'middle aged' child feels when first coming to terms with his or her weakness" (Cavalletti, 2002, p. 98). This is a vulnerable period in the development of the conscience, for it is easy for a child to become fixated on himself and his failures, losing sight of God and the gifts He desires to give.

The Catechesis of the Good Shepherd leads children through a process of coming to understand sin, of awakening moral consciousness, in the light of God's infinite love. Cavalletti sees this time of middle childhood as significant in the development of the conscience, particularly as the practices of confession of sin and receiving of Eucharist are woven together in the sacrament of reconciliation. "Children are all too aware of what is not right within and around them. Frequent reproaches keep them ever mindful of their failings. Our role as catechists is to help them look at the light within and around them, to see how beautiful that light would be if it were allowed to fully shine... The morality of the gospel is a morality of "You can!" It is a morality, which calls us to "Be perfect as your heavenly Father is perfect" (Matthew 5:48). The morality of the gospel is one of "You can," because it is rooted in a morality of "You are" (Cavalletti, 2002, p. 109).

Conscience, Super-ego, or both?

Medieval thinkers differentiated conscience from *synderesis*, and psychological theories of our day have differentiated the conscience from the superego. The concept of the superego is valuable in that it allows us to consider a psychological structure or process within the soul that engages in supposedly moral activity that may be erroneous and internally and externally harmful. The super-ego is understood to develop early in life, performing defensive activity within the soul throughout the lifespan. I find Frank Lake's understanding useful: "mainly, [the super-ego] is synonymous with the Neurotic Conscience, which has been given the task of incorporating within the mind the anticipated reactions and attitudes of the parents, as the infantile ego perceived them — as often as not, mistakenly. It warns the ego of painful rejection if these standards are not kept... It sets a rigid and unbending standard of prohibitions and negative standing with these anachronistic parental figures. It is the 'Mother Superior' of all those fast-bound in miserable morality and justification of themselves by works." (Lake, 2005, pp. 151-152).

The “evil conscience”



(insert Narcissos – attribution: Magnus Enckell [Public domain], via Wikimedia Commons)

The functions of conscience can be enslaved to the self, enlisted to manage sin and defend against death in a futile struggle. Rather than guiding the soul in accurately applying moral principles to its specific situations, it can afflict its bearer with

false guilt. It can moralize, be unforgiving, or strive to manufacture a “too good to be true” impression with others. It’s worth noting that there can be other serious problems with the conscience that I’m not addressing in this paper (such as the undeveloped conscience of the schizoid character and the seared conscience caused by willful unrepentance despite awareness of guilt). The neurotic conscience is attempting to apply the law with its eyes fixed firmly on the self and its own interests.

Payne writes about this as a common failure of Christian maturity:

“By and large we Christians do not understand

Romans and Galatians, our freedom in Christ... We do not grasp the greatest, most concrete reality we have as those born of the Spirit – Christ in us. Our tendency is to remain in or come back under law and condemnation rather than to walk in the Spirit, listening to and obeying our Lord. Paul cried out to the Romans:

There is no condemnation of those who are united with Christ Jesus, because in Christ Jesus the life-giving law of the Spirit has set you free from the law of sin and death (Romans 8:1-2, 5NEB).

The occasion for his outcry was the Romans going back under the law. They were straying from listening to God and the vital walk in the Spirit to which mature Christians are called. Certain teachers were taking them back to the law in order to better “control” and rule over them. This is exactly what happens to Christians today when they fail to come into the freedom of the realized, mature self in Christ” (Payne, *Listening prayer: learning to hear God’s voice and keep a prayer journal*, 1994, p. 147).

When the neurotic conscience dominates within, reasoning and even contact with reality will be impaired. Lake notes that the superego is atavistic and fails to differentiate contemporary and infantile relationships (2005). Fowler articulates how the neurotic conscience’s constant attack on the self “impairs one’s capacity for cognitive function, because of the intense anxiety that results... The adult who is assailed by an endlessly fault-finding and accusatory superego, one that will be satisfied by nothing short of perfection, will be chronically anxious, and have little confidence in his capacity to think.” (Fowler, 2017, p. 62).

The neurotic conscience also wreaks havoc in the spiritual life of its bearer. Lake describes how the unhealed disturbance of infancy effectively interfere with the capacity to receive God’s love in the present: “He is no longer in the presence of the God of Christian theology, he is in the presence of the merciless ‘god’ of his first year. He is back in hell, crying out to someone who does not come; praying with utter longing to someone who is evidently not there. What is the point of going on praying to someone who

never comes ? ... Implicitly but not overtly, he accuses God. He says his prayers, but since his emotions are trapped within the infantile situation he can feel no sort of answering assurance of a loving Presence” (Lake, 2005, p. 219).

The healing of the conscience

Effective pastoral care identifies the diseased motions within the soul that are the source of these difficulties. In the process of healing the conscience, the moral sensitivity of the soul is directed toward judging and modifying the dynamics of the conscience itself.



(insert L'Innocence, attribution: William-Adolphe Bouguereau [Public domain], via Wikimedia Commons)

Sense of being, setting in of love to core self

The neurotic conscience attempts to cover and distort what is true within the self, just as when Adam and Eve covered themselves in fig leaves. Lake points to the infantile roots of the neurotic conscience. He notes that in many cases there was “actual prolonged deprivation of acceptance and support,” and therefore “a good deal of justice in the infant’s plea that he was at one point or another denied the necessities of being and well-being” (2005, p. 218). Yet the one who is still suffering with the consequences of this deprivation in their soul will not acknowledge the concomitant feelings of hostility, nor receive the validation of their need and pain (their neurotic conscience won’t allow it). When such a real deprivation is discerned, it must be comforted and filled for the conscience to heal. Many of the errant activities of the neurotic conscience are undertaken to hide this inner emptiness, and will continue to be fueled until that emptiness is acknowledged and filled. As we’ve already seen, a healthy conscience is built on love and nurture, and so the filling in of any deprivation of that foundational love is a critical step for many in maturation.

Perhaps more in this area than any other, Christian pastoral care can offer hope far beyond the resources of secular psychotherapy. The God of Christian faith creates by fiat (see Genesis 1, Psalm 33). His creative power extends to the human soul, and is able to touch even the earliest deprivations of being (see John 1). Through the empowering of the Holy Spirit, sensitive pastoral care discerns and then counsels and prays with sufferers so that the unbearable pain of these early deprivations can be yielded to the Cross as the creative life of God enters in.

The Cross, false and real guilt, and responsibility

(insert Christ on the Cross, attribution: Rembrandt [Public domain], via Wikimedia Commons)

The neurotic conscience blocks an authentic conviction of sin, and thus also deprives the soul of knowing the reality of God’s forgiveness and the gift of Christ’s righteousness. Lake no-

tes how the cross of Christ offers a gateway to maturity:

“Those who were not made responsible at all in their infancy by any human response of mercy or graciousness, are made responsible to



Christ by His endurance of the common lot of the afflicted... Now, in Christ, they can move, and even slowness to move becomes a genuine ground of repentance and the forgiveness of sins.” (2005, p. 26).

Often, such sufferers have only viewed the cross and confession of sin in a moralistic light and have never realized that they can also see Christ bearing their deepest inner suffering. The creation or resurrection of the capacity to trust, commit, and appropriate the gift of faith enables one to respond rightly to God:

“Not the law, but His Cross alone makes us responsible, makes us guilty, makes us free, makes us sons, gives us rest by His labour, life through His pain.” (Lake, 2005, p. 367).

A person cannot receive God’s forgiveness un-

less she has first faced her need for that forgiveness as actual guilt. Christians remain sinners as they also become saints, and even the most mature followers of Christ will continue to have real guilt that must be acknowledged to Him for cleansing and restoration. Lake discusses the paradoxical tasks of pastoral care in diminishing neurotic guilt while also aiming to establish actual sin and culpability. Neurotic guilt is false, motivated by perfectionism, self-righteousness, and the need to “attract attention to the arduous attempts it has made to be good,” and, as we’ve already seen, often has its roots in infancy when real moral culpability is minimal (Lake, 2005, p. 225). It also may be necessary to address the defensive maneuvers of pride, much as David prays in Psalm 51, “cleanse me with hyssop.” Alcuin of York linked the anti-inflammatory hyssop to Christ’s humility and the cleansing of pride that inflames the neurotic conscience.

Through the illumination of the Holy Spirit, wise pastoral counsel and prayer aids a sufferer in taking responsibility for the habits of their own heart, coming into agreement with God that these self-attacks are not His will but actually sin. Repentance over one’s own interior processes brings healing to the neurotic conscience. Compunction comes as the Holy Spirit brings the focus to the core issue, the relationship with God Himself. Lake offers this narration of the confession that will flow from such loving conviction:

“I have been spending my days poking about in my own ethical navel, circling round my own past in hectic self-appraisal, alternately approving and condemning. I was determined to be my own judge, determined to be my own advocate, determined, if it came to the pass, to be my own executioner. Whereas I now see that God has made Jesus Christ to be all these for all men, and also their Savior. This is my sin, my unkindness to Christ, my injustice to this ultimate Friend.” (Lake, 2005, p. 226).

The conscience in union with Christ

Among modern writers in Christian psychology, Payne offers a particular clear vision of what

she calls incarnational reality, that center of Judeo-Christian faith that affirms God's presence with us and within us. In describing the new life one enters through 'putting on' Christ, Payne writes, "This is no exercise in abstraction, or even of positive thinking (though it is that and more), but a waiting on Him who is within, without, and all around us, the utter Reality who is capable at any moment of manifesting Himself to the creatures He has fashioned in His own image. Thus we are 'made new in mind and spirit, and put on the new nature of God's creating.' [Ephesians 4:23, NEB]. (Payne, *The Broken Image*, 1981, p. 50)

The theology of the Orthodox tradition articulates the anthropological implications of this life in Christ. In *Deification in Christ: Orthodox Perspectives on the Nature of the Human Person*, Nellas offers this important summary of St. Paul's vision of maturity in Christ: "When he urges the faithful to show that they are attaining to mature manhood, to the measure of the stature of the fullness of Christ (Eph 4:13), and to acquire the mind of Christ (1 Cor 2:16), the heart of Christ (cf. Eph 3:17) and so on, St Paul does not do so for reasons of external piety and sentiment; he speaks ontologically. He is not advocating an external imitation or a simple ethical improvement but a real Christification." (Nellas, 1987, p. 37). God's indwelling presence is key in rightly understanding the mature conscience. The conscience too must experience union with Christ so that the Holy Spirit governs the inner man.

The deified conscience walks in the Spirit

In a mature soul the conscience is linked to Absolute Reality through the indwelling presence of the Holy Spirit. It is able to guide on the basis of ultimate truth. Union with God assures the soul to the extent that one can say, "Even though He slay me, yet I will trust Him." The soul is freed from the survivalist maneuvers of the neurotic conscience and comes into a profound faith in God.

"To walk in the Spirit, listening, is to live in the present moment, looking to Christ, practicing His presence, moving in tandem with Him. It is

to live from the locus of the true self as the old one is being crucified. This is the center where we are in union with Christ, that completed self that hears and obeys God" (Payne, 1994, p. 148).

Those who walk in the Spirit are freed from the self-preoccupation of the neurotic conscience, and freed for relationship with God. Lake states that the Christian view "places our relationship to God through Christ as an absolute priority, both as to time and to importance. It affirms that if this relationship is maintained and responded to, ethical behaviour, that is, loving as one has been loved, is certain to follow" (2005, pp. 228-229). Here we see a conscience at peace, the calmed soul of Psalm 131. Here we see a whole person liberated to exist and act in accordance with the most pleasurable feeling known to humankind, that of being pleasing to God.

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Comment to „The coming of faith: law, conscience, and moral sensitivity of the human soul“

I felt very hopeful reading about conscience in Sara Groen-Colyn's article because it highlights how conscience is always an interesting topic in secular psychology, although it has sometimes been covered by different concepts such as narcissism, self, intersubjectivity, shame... At the end all these terms lie the question of how we should act and based on what. The author of this article starts by pointing out that modern psychology has not considered real or ontological guilt, viewing them as opposites of neurotic guilt. She reveals along the article the crucial differences between ontological and neurotic conscience.

Based on this idea, she makes a description of different conceptions of conscience, starting with the Judeo-Christian tradition, continuing with the developmental approach, with the concept of super-ego and the 'evil conscience', and ending with the conscience in union with Christ.

In the Biblical tradition there was no a word for 'conscience', but there was a Hebrew word used for the whole sense of the inner life, which includes the features that we call conscientia; it is *lêb*. In the New Testament Paul brings the word *syneidēsis*, a term used by both secular Greek and Hellenistic Jewish writers. It was translated by Roman writers to *conscientia*. The big step in the Gospel approach was that the pain felt regarding bad actions was not only based on critical self-reflection or ability to judge the actions of others. It disclosed the foundation of the guilt, which was a break in the relationship with God. It is the consciousness of this separation which caused the pain of the soul that we know as guilt.

This idea arrived in the Scholastic period in

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which Christian theologians reinforced the notion that the relationship to God gives conscience its very dignity and authority. The Scholastics distinguished between *synderesis* as 'an innate nondeliberative inclination to the moral good' and *conscientia* as 'an act of judgment based in practical reason.'

Under the development approach, there are two crucial periods for the development of conscience: the first is the nine months when the experience of unconditional love will be the base of what eventually will become a mature Christian conscience. The second crucial period is from 6 to 12 years old; during this period the greatest moral need is to know God's merciful love and infinite tenderness. This approach reminds us that we cannot separate our conscience from the quality of early childhood experiences, although conscience cannot be fixated on that period.

The author continues the analysis of the difference between conscience and super-ego. She states with slim intuition that current psychology, as medieval thinkers did with conscience from *synderesis*, differentiate conscience from the superego. The latter was understood as a psychological structure engaged in moral activity and developed through internalizations of attitudes of the parents. Based on Frank Lake's contribution, the author underlines a key point of the article when she equates the super-ego with neurotic conscience. After this clarification she explains how the neurotic conscience,

instead of being directed towards God, can be a slave to the self. This ego-reference distorts conscience with subsequent self-condemnation and false guilt. It is the immersion in oneself instead of communication and unity with God which leads to difficulty in differentiating contemporary and infantile relationships, and what's more severe, interferes with the capacity to receive God's love in the present.

The author finishes the article pointing out the importance of the Christian pastoral care healing this neurotic conscience since it offers hope beyond the sources of secular psychology. The cross of Christ offers a new perspective about one's own life, which is then reevaluated with humility. Then we are able to assume and embrace our psychic and moral state with its limitations and all kinds of privation. When we face our need for forgiveness as actual guilt, the real transformation is possible. At this point

conscience will lead to a progressive appreciation of the intrinsic goodness and beauty of any object without defensive maneuvers of pride.

To end up the author describes deification of conscience. It is based on the conscience of being indwelled by the Absolute Reality and living it with absolute priority. It goes beyond abstraction, ethical improvement or an external imitation, and commits our life to Christ. Through this brilliant article the authors return to the original meaning of conscience, which come from the Latin word *conscientia*, fomed by the verb *scire* (to know) and the preposition *cum*. Etymologically it could mean 'to know with,' and it is found in union with Christ when we exist, act and know in accordance with the most pleasurable feeling, that of being pleasing to God.



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