

**THE PARACLETE INSTITUTE INCORPORATED**

**Australian Registered Body Number 111 454 383**

**CERTIFICATE IV**

**IN**

**CHRISTIAN COUNSELING**

**WORKSHOP MANUAL**

**CIVCC-02**

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## SECTION 1: THE COUNSELING VENUE

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Counseling can occur anywhere but if you have the luxury of setting up a special venue for counseling there are a few things to think about.

### Location

Where should we set up a venue:

- Within a church property?
- Within a separate office complex?
- In a home?

Your choice: .....

### Reception/Administration

What is needed here?

List: .....

.....

.....

### Counseling Room Arrangements

What furnishings should the room have?

List: .....

.....

.....

Do not place yourself with a window behind you so that the client cannot see you plainly.  
Do not sit too close to the client – and also not too far away.  
Do not sit behind a desk

Anything else? .....

.....

### Victuals?

Should we offer the client tea or coffee, etc.?

.....



## SECTION 3: FIRST THINGS

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### The Counselor

How should we conduct ourselves during the interview? Should we be:

- Formal/Business Like
- Casual/Friendly
- Warm/Personal
- .....
- .....
- .....

### Settling the Client/Defining the context

The completed form is your way into the counseling conversation. Ask questions and make comments:

- I see you are living alone. How long have you been doing this?
- I see you go to church – which church do you attend? How long have you been attending?
- .....
- .....
- .....

**REMEMBER:** It is critical to start forming an opinion (without necessarily asking direct questions) as to:

- Is the person moving in what God wants for them at their age? If not, why not?
- Is the person ‘born again’? Have they entered into an intimate relation with the Lord Jesus?
- Are they used to praying about their needs, or not?
- .....
- .....
- .....

## SECTION 4: MANAGING THE INTERVIEW

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People moving in management circles know there is a well known 'model of management'. A generic form of this model is as follows:

1. A problem/need is defined – where are we now?
2. The situation in which the need occurs is investigated – what are the causes of the problem?
3. A goal is set – where do we want to be?
4. Strategies are developed towards achieving the goal – how are we going to get there?
5. Specific actions are planned – what are we going to do?
6. Action is taken
7. The results of the action are evaluated

The counseling interview is concerned with **steps 1-4**. When we enter the counseling interview room we need to carry this idea with us because it gives us framework within which to work. Some people will stay in step 1 talking about their problem for hours if you let them. Your job is to gently turn their thoughts to Steps 2 and 3 in turn when it seems right and practical. Once the goal is set, your job is to move the client to think about the strategies that will be needed to achieve their goal. The interview is over when **the client** has been helped to formulate a plan of action and **AGREED** to make it happen. The **COUNSELING AGREEMENT** is the objective of any counseling session. It is not always possible to get this far in a first interview but the objective should be to get there sooner rather than later.

Two problems emerge:

- Some clients find it extremely difficult to make a decision.
- Some clients fail to take action even after planning to do so.

The skill of a counselor is to help the client to exercise the will to do both.

### EGAN'S MODEL OF COUNSELING

Many models have been proposed for counseling. Egan's model is useful because it is essentially a management model built on the generic model presented above. It provides the necessary guidelines for the counseling session to proceed in the right direction with the right result.

#### **Stage1: The Current Scenario – what is going on**

The first task is to define 'the problem'. Egan sees this stage proceeding in two stages:

##### **Stage 1A: Helping the client to tell their story**

Clients need to talk about their problems and concerns. Some do this more easily than others. It is the counselor's task to not only help the client tell their story (by using probe questions when necessary – see Section 5) but to help them to see the problem in a clear light – to move beyond history to start thinking rationally about how they can retake control of their lives.

What is important in this phase of the counseling process?

- The client should not feel judged.
- Let the client completely unload (but not go over the same ground endlessly).
- The counselor's job is to listen attentively and try to empathise (as much as this is possible).
- Watch for non-verbal communication – but do not build too much on this.

The counselor's job is not to agree or disagree with the client but to lead them to see the problem clearly. Seeing the problem clearly may be all that is needed for the client to see what they must do to better manage their lives.

An important result from a well managed Stage 1A is that the counselor and client will have developed a **working relationship**. This is crucial for the later stages of the model.

### Stage 1B: Helping clients challenge their blind spots and develop new perspectives

Egan suggests that the counselor uses **reality testing** to help the client identify their blind spots - but be careful not to confront people with 'what they are doing wrong'

Van Niekerk (2002) suggests that Albert Ellis's Rational Emotive Behaviour Therapy (REBT) is useful in this stage. REBT is a theory of personality that holds that a highly charged emotional consequence follows a significant activating event. It sees the following sequence to be important:

- A = An activating event – something happens to the person
- B = The person's belief system built on past experiences dictates the inner responses (thoughts and self-talk) the flow from the event.
- C = The kinds of emotions, moods and actions that result from B.
- D = The counselor helps the client reinterpret the event by challenging the client's belief system.
- E = A positive change of attitude, emotion and action.

*Example:* A person walks in to a room and notices that a person that they know does not acknowledge them. In thinking about this they may decide that the person is rejecting them for some reason. Very often this causes them to get angry or sink into self pity. The reality test (asking the other person why they ignored you) will most often reveal that the other person had no intention of rejecting you but either did not see you or was engrossed in their own thoughts or a conversation at the time.

Some common notions that need to be disputed by invoking REBT:

- The emotional control freak: I can only be happy with people who think and have the same belief system as myself. [*Cf. I will get on with people by concentrating on the things we agree on rather than worrying about the things we disagree on.*]
- The perfectionist: To feel worthwhile I must find the perfect solution to any problem – if I cannot find it I feel devastated. [*Cf. We are all fallible. I will do the best I can in the time available and that will have to do.*]
- The legalist: There are certain acts that are wicked and those that do them need to be punished regardless of the circumstances. [*Cf. I will try to understand why people do the things they do, without condoning the action.*]
- The unreal expectation: It is catastrophic if things do not turn out the way I want them. [*Cf. I don't like it but I can bear it!*]
- The pacifist: I am dependent on the external circumstances. I have had experiences that cause me to react (inevitably) in certain ways. [*Cf. I can change, with God's help. I can take charge of my circumstances at least to some degree.*]

- The co-dependant: I need to rely on someone in my life who is stronger than I. [Cf. "I can do all things through Christ who strengthens me" – Phil.4:13.]

**Basic attitudes underlying irrational thinking:**

1. Demands on the Self: I must do well. If not, I feel ashamed, depressed, guilty, etc.
2. Demands on Others: You must treat me well and justly. If you do not you deserve to be punished.
3. Demands on the Environment: The world owes me a living. I can't do anything because I was born poor and never had the right education, etc.

**Positive positions:**

1. Past or present events do not cause my emotional responses. The responses are due to my belief system which interprets them in a certain way.
2. I continue to be disturbed because I keep indoctrinating myself with negative and irrational thoughts.
3. I find it easier to hang on to my self-defeating thoughts because it is easier to do so than to confront them. In other words – it is easier to blame others and the state of the world than to see the problem is within myself.

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**Stage 2: Developing a New, Preferred Scenario**

**Stage 2A: Helping the client develop a range of possibilities for a better future**

It is critical that the counselor sees their job as helping the client list a range of possibilities – not getting over enthusiastic in the task and start imposing their own preferences on the client.

Egan makes the point that each proposal needs to be defined in clear terms, i.e. not stated in a vague way. Egan makes the further point that it is sometimes useful to work through the worst case scenario as this motivates the client to aim higher.

**Stage 2B: Making sure that the chosen scenario is 'what the client really wants'**

Many clients (particularly co-dependent types) show a tendency to agree with an outcome rather too quickly – because they are feeling desperate. It is important to help them think through the details and implications of the chosen goal. In particular it is important to get the client to think in terms of outcomes (objectives) rather than the process. In management terms we say that an objective must be:

- Specific (relevant to the client's circumstances and personality).
- Realistic (achievable within the bounds of the client's human and financial resources).
- Time bounded (a definite time needs to be stated in which the goal will be achieved).
- Measurable (evaluation is dependent on mensuration).

**Stage 2C: Helping the client commit to a goal**

The client needs to feel mentally and emotionally 'happy' with the goal, even get a little excited about the possibilities it presents. Building social support systems may be important in achieving this – the client needs to feel that they are 'not alone'. The most crucial support comes from a genuine intimacy

with God. Secondly, there may be certain people whose support will be necessary. The counseling discussion should leave no stone unturned in helping the client feel that the goal is achievable. Then and only then, is there a fair chance that the client will commit to action – at this stage in principle only but this first stage of commitment is important in getting the client to the place where they are ready for action at the end of stage 4.

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**Stage 3: Helping the client develop detailed strategies for action to achieve the preferred scenario**

**Stage 3A: Brain-storming**

This stage requires creativity and, most importantly, inspiration, i.e. revelation from the Holy Spirit. It is an important time of helping the client to find within themselves the capacities they need to live constructively and compassionately with a high level of self management. Things to encourage include (after Egan):

|                                  |  |
|----------------------------------|--|
| Optimism and confidence          | cf. depression and a feeling of helplessness       |
| Acceptance of uncertainty        | cf. fear of uncertainty                            |
| Widening the range of interests  | cf. staying within the bounds of what is known     |
| Flexibility                      | cf. rigidity                                       |
| Tolerance of complexity          | cf. looking for simplicity and simple solutions    |
| Verbal fluency                   | cf. Inability to verbalise one's feelings/problems |
| Curiosity, a spirit of adventure | cf. fear of the unknown                            |
| Persistence                      | cf. readiness to give up quickly                   |
| Independence                     | cf. clinging to a stronger person                  |
| Reasonable risk taking           | cf. conformity                                     |

Egan believes that the main blocks to innovative action are:

- Fear and anxiety
- Being trapped in fixed or self defeating habits
- Dependence on authority
- Perfectionism

**Stage 3B: Developing the Plan of Action**

Once again, each phase of the action plan needs to have a defined objective that is specific, realistic, time bounded and achievable. Further things to think about include:

- Are the necessary resources available – preferably under the control of the client?
- Is the plan challenging but within the client's current human resources?
- Has the client taken ownership of the objective – it must be the client's strategy, not the helpers?
- Is the plan of action in line with the client's value system?
- Is the strategy so complex that the client is likely to feel confused and overwhelmed when they get alone with themselves - if so should it be subdivided into a number of simpler strategies?
- Is there a back up plan in the case that the strategy proves abortive?

NB The client is more likely to carry through the plan if they know that the counselor will 'be there' for them in the action phase.

**Stage 4: Commitment to Action**

This is the crucial stage of the first part of the counseling process. It needs to be done deliberately. The agreement needs to be written down and signed by both the client and the counselor.

**Review Session**

It is important to set a time for the client to return periodically to review progress – to report successes and to sort out problems along the way.

Unfortunately, many people do not take the planned action when they return to the site of their problem. In the long run, having done our best, all counselors report ‘failures’ – people that just cannot step out of their morbid self pity. There is a limit to what can be done with such people. Having done all, it is best sometimes to say, ‘Sorry, I do not seem to be able to help you’. A reference to another counselor may be in order at such a time.

**Timing**

It would be nice to think that we could move through all four stages of Egan’s model in the first counseling session but this is seldom the case. Sometimes simply bringing their story out into the open works the miracle – the person sees very clearly what they must do to solve their problem. In other cases it may take two or even three sessions to get to the action phase. The important thing is for the counselor to keep Egan’s structure in mind and work constructively and patiently towards stage 4 - rather than work in a haphazard way as this almost always proves to be time wasting and ineffectual.

**Keeping Records**

Most people would agree that it is important to keep a record of each counseling session as this will save time recanting on a subsequent interview. But what information should be recorded?

List some things you think will be worth recording:

.....  
.....  
.....  
.....  
.....  
.....  
.....

Do you think it would it be worthwhile to have a standard report sheet printed?

## SECTION 5: COMMUNICATING

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In the theory module we have seen that nobody, not even the most well trained person, can exactly know what is in another person's mind. In counseling circles a lot is made of 'having empathy' – and we should do our best to see things from the client's point of view. But the Christian counselor knows that the best we can do is interpret another person's story from our own background experience – and that may be vastly different from the patient's experience. The reality is (van Niekerk 2002):

- Different people perceive the same object, person, message or incident differently.
- Different people ascribe different meanings to the same object, person, message or incident.

Try this with your fellow students:

As honestly as you can, write down your thoughts and emotional response to:

- An object in the room
- The Prime Minister of Australia
- A message that says your young child is over two hours late coming home from school.
- The recent tidal wave in Indonesia.

Compare notes.

### Other Obstacles to Communication (after van Niekerk 2002)

Things to watch in yourself and others include:

*Concealment:* Many children find it safer to keep their true feelings and thoughts to themselves. This makes for bad communication in later life – especially in a marriage relation. Other people have found that people do not understand them when they try to communicate – this causes them to lose the confidence needed to share their feelings. People with a poor self image also find self disclosure difficult – they are afraid that people will judge them harshly when they find out how hopeless they are!

*Self Righteousness:* Some people have strong opinions about the way things should be done. If only other people would see what they see, the problems of the world could be quickly overcome. Having strong opinions, they tend to instruct others rather than encourage them to think through the problems themselves. Such an approach tends to produce rebelliousness, fear, defiance, rage and/or *apparent* subserviance. It is difficult to have a relation with a person who has all the answers and obviously has little value for your opinions

*Threats:* Some people (e.g. parents) use threats as a means of controlling people. “You had better or else”

*Moralising:* Others appeal to a moral code to get people to do what they want. ‘One does not do that’... It is your responsibility to..’, etc. This approach produces a sense of guilt, obligation and/or rebellion and obstinacy.

*Rational Argument:* Some people are skilled at presenting logical arguments that prove that they are right and other people are wrong. “The facts are... Your idea will not work because...”. The other person feels inferior or feels that there is no future in trying to pursue a relation with such a person.

*Judging:* Some people have a habit of judging others. “You seem to be a selfish person.. You ought to know better... I see that you have been a bad boy..” The result is humiliation, feelings of inadequacy, fear of further derision and in some cases anger.

*Belittling:* Making the other person look and feel ridiculous. “You are a bit of a cry baby, aren’t you?... You seem to make a mess of everything...” Result: the other person is hurt and feels insulted and unwelcome.

*Analyzing:* Diagnosing and interpreting another’s feelings and motives. “Actually you’re a little jealous, aren’t you?” The other person becomes frustrated when they do not agree with the diagnosis. They feel violated.

*Comforting:* Some people are highly motivated to bring sympathy and care to other people – a pat on the shoulder and a cliché being offered instead of addressing the problem. The client gets the message that the solution to their problem is external help and care. They begin to rely on sympathy rather than tackle their problem head on. James says: Be afflicted, mourn and weep; let your laughter be turned to mourning and your joy to heaviness. Humble yourself in the sight of the Lord and He will lift you up” (James 2:9-10). Some people need to go further down rather than be rescued immaturely.

*Policing:* Make sure that your interview does not turn into a cross-examination. “Who...When... Why? This often causes people to panic.

*Sarcasm:* Some people use sarcasm to cover their reluctance to get involved and out of need to exert their superiority. “Oh yes, I suppose I should burst into tears at your sad story... Yes, I am sure you could put the world straight if you had the chance..”

## LISTENING

Listening skills are vital in counseling. One commentator said that we have two ears and one mouth but we talk as though we had two mouths and listen as if we had one ear!

### *Listening styles*

It is crucial to act in a way that convinces the client that you are listening

Do not use the following styles:

- *Interpretative Listening* – don’t be too quick to think you know what a person is thinking or feeling. This commonly leads people to start giving advice rather than leading the person to deal with their own inner life.
- *Smoothing Listening* – don’t look smug or supercilious when you are listening, as if you can see what the problem is but are allowing the client to talk on because it is ‘good for them’.
- *Probing Listening* – probing is good if it is done correctly but don’t probe too early and always use an “I question” – see below.
- *Understanding Listening* - some people paraphrase in order to check what they think the client is saying but be careful not to put ideas in the person’s mind.
- *Empathetic Listening* – don’t go overboard in trying to create an encouraging atmosphere as this can lead to offering advice

Do use the following styles:

- *Empathetic Silence:* Try to refrain from interjecting or making comment along the way. Try to communicate non-verbally that you are giving the client your full attention.

- *Acknowledging Responses:* It is OK to use expressions like “I see..., Tell me more... Go ahead, I am listening...” This helps the client to talk as he feels that he is being heard.
- *Summarising:* This is important for keeping some control on the conversation but be careful not to put ideas in the client’s head.
- *Appropriate Questions:* Asking questions about the content of what has been said is OK as long as you are simply seeking more information. Be careful not to be recriminatory, interpretive or accusative.
- *Patience:* Be patient within and appear so!

### **Active Listening:**

As we saw in the theory module, we need to be active in listening. Some things to keep in mind include:

- Remember that the person talking is putting words to inner thoughts and their words will reflect their cultural background and experience.
- The listener needs to constantly be thinking about meanings, empathetically. This means being conscious of their own prejudices as well as forming ideas about the client’s background/culture. Sometimes the counselor may consider that the client’s language to be too far removed from their own to allow a fruitful interchange. The best solution may be to pass the client to another counselor.
- Learn to listen to the Holy Spirit as well as the client while the latter is talking – Section 6.

### **Feedback**

Feedback is necessary and desirable but in giving feedback, take note of the following guidelines:

- Do not judge.
- Be specific – do not generalize
- Deal with actions and situations that can be modified
- Aim to help the client see the problem more clearly
- Do not make assumptions, prescribe or interpret

### **“I” Messages**

A *very important* communication strategy is to use “I” statements instead of “you” statements. By “I” statements we mean statements that reflect your response to what is said and done rather than bring accusation or interpretation into the conversation. An example is as follows:

“I” Message:                    ‘John, I felt very humiliated when you told me in front of our friends in such an irritated way to stop interrupting you.’ ... ‘I am sorry Susan, I hear what you are saying and perhaps I did get unnecessarily annoyed, but you did not allow me time to finish my story.’

“You” Message:                ‘John, you were extremely impolite to attack me in front of our friends. Who gave you the right to speak to me like that?’ ... ‘Susan, you continually interrupt me when I am half way through a story. You always think you are better at everything’

See how the “I” statement leaves the door open for rebuilding the relationship. The “You” message leads to ongoing warfare. The “I” message focuses on the effect of the action rather than on the way it was enacted. The other person is not attacked. Anger and retaliation is not the motive.

## SECTION 6: INSIGHT

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The challenge for the counselor is to keep the process going while at the same time feeling a sense of desperation that they cannot see the way forward – either for the counseling process or for the client. Rest assured, you will definitely feel like this from time to time – unless of course you ‘know it all’!

In fact, keeping the conversation going is easy enough – you just keep asking the client to be more specific about something they said while you are waiting for some insight to come.

From the theory module we know that insight is actually Holy Spirit inspired revelation. Sometimes it comes as a direct *word of wisdom* or *word of knowledge* (I Cor.12:8-11). Sometimes a scripture will pop into your mind. Another time you will suddenly remember a similar situation which points the way forward. In whatever way it comes – the Holy Spirit is your helper. It is not just the client who is not alone – YOU are not alone either!

### Preparation

Some Christians say that because we have the Holy Spirit within us we can be confident that we always have the ‘mind of Christ’ (I Cor.2:16). But in another place Paul commands Timothy to ‘stir up the gift that is within him’ (II Tim.1:6). A better translation of the Greek in this case is “Fan up the flame...”. The idea is taken from the brazier commonly carried by nomadic peoples. When they leave one camp site they put some coals in a brazier and shut down the air so that the coals are kept alight but do not burn too quickly. When they reach the next camp site they use the coals to light another fire. Paul is saying, the Holy Spirit is always with you but some of the time He is simply like coals in a brazier. If we are looking for divine extra-sensory insight, we need to fan up the flame so that the Holy Spirit fills our emotions and mind. Otherwise all we will hear is our own thoughts and the thoughts of some demons that happen to be passing by.

How do we “fan up the flame”? Paul gives the answer in Ephesians 5:18-21. We stir up the gift within us via praise – ‘speaking to *ourselves* (not to God or to man but *ourselves*) in psalms, hymns and spiritual songs, singing and making melody in our hearts to the Lord’. A good counselor has a good praise life – they live in personal victory because they have learned the secret of praise. No Christian counselor should go into the counseling room without knowing that the Holy Spirit is well stirred up within!

### Interpretation

It is very important to keep in mind that when the Holy Spirit speaks to us we can only interpret the ‘word’ by referencing our own experience and understanding. We should not allow ourselves to believe that we have the whole counsel of God. In other words, we have Jesus within but we are NOT Jesus the Word of God. Our understanding is always limited. Paul says we need to judge the word that comes via the prophets (I Cor.14:29). That is not to say that we should become tentative in delivering a ‘word’. Just keep the door open to a different interpretation than our own.

An excellent way to ‘test the word’ is simply to ask the client what it means to them. If it was given by the Holy Spirit for their benefit it is most likely that they will see the implication of the ‘word’ quickly and clearly. all we need to say is: “I am getting this word (or idea) in my mind.... Does that mean anything to you?” Nine times out of ten the client will immediately see the relevance of such a ‘word’.

### Praying with the Client

With Christian clients you can be very direct: “I feel we need to pray about this”. It is often the case that in a prayer time the client will receive direct insight from the Holy Spirit. This is a very powerful form of counseling because the client ‘knows that they know’ that God spoke to them and they have complete confidence in following God’s instruction. There are some counselors that argue that it is only when God intervenes directly that counseling can be effective. This idea overlooks the fact that the client gets revelation in the context of the counseling interview that we have arranged. As with everything else in life, Christian

counseling is a case of God and man working in partnership – as we move forward we can be confident that the Holy Spirit **will** work with us. Jesus called the Holy Spirit the *Paraclete*, i.e. the Person who comes alongside. St Augustine (1961) called this the Doctrine of the Accomplice. We need not be tentative. Take the Holy Spirit's hand and trust Him to supply the information that you need in every counseling encounter.

### **Counseling the Non-Christian**

It is entirely true that we can only hope to be of very limited benefit as a counselor to a non-Christian. Without the Holy Spirit in our lives we are essentially without hope. This is what we mean when we say that 'Jesus is the Answer'.

It is entirely appropriate at some stage in the counseling interview to present to the non-Christian their need of Christ within. It is also appropriate that we invite a born again person who has no testimony of an intimate relationship with the Logos to allow the Holy Spirit to break through the veil – see Module CCII-01, Chapter 1.

The Christian counselor should feel no reluctance in sharing these 'good things of the Lord'. For it is only in Jesus that a human being will find the resources for abundant living – right thinking, peace and joy in the Holy Spirit (Rom.14:17).

There are many Christian counselors who teach that Christians can be helped by studying the counseling methods defined by secular-humanists. This view overlooks the fact that secular humanism is grounded on a totally different view of the human (ontology), knowledge (epistemology) and communication. If it is our goal to introduce secular humanists to better things in Christ it is helpful for Christian counselors to be informed as to the ideas they live in – but only to gain access to their world. We should not be deluded that their methods are superior to ours or can be mixed to a syncretic whole. On the contrary, the evidence is that their methods are not working in our day. Governments appoint more social workers almost every day but the social problems multiply at an alarming rate.

Unfortunately, it is true that the secular humanists are much better organized and more professional in their counseling practice than Christians. That is something the church needs to address with serious intent if we are to maintain our relevance as salt and light in this present world.

### **Jesus Centred Prayer**

Many Christians are in church on Sunday but have no experience of the inner life on a day to day basis. Their concept of prayer is telling the Lord about the problems and hoping that He will do something about them. One commentator called this 'junk mail prayer'. He had a long prayer list with over 178 needs listed on it. Every day he faithfully made his supplication to the Lord until one day the Lord spoke to him: "Why don't you ask me what to do about those matters?". In twenty minutes the Lord has given him strategy to solve every need!

We have a wrong idea about prayer. God already knows about the problems. His idea is that we should get his guidance for each problem and then act obediently (i.e. in faith) and see miraculous changes in the world around us. Jesus said it this way: 'Blessed are you Simon.. for flesh and blood has not revealed this to you but My Father who is in heaven... and I will build my church and the gates of hell will not prevail against it. And I will give you the keys of the Kingdom... and whatever you bind on earth shall be bound having already been bound in heaven, and whatever you loose on earth shall be loosed, having already been loosed in heaven' (Matt.16:17-19). [NB Check the Greek New Testament – it is not written the way your English translation gives it.]

Many people are defeated in prayer. They need to participate in a prayer school that helps them to stir up the gift.

## SECTION 7

## WINDING UP THE INTERVIEW

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### Time's Up

Counseling sessions should continue for a definite time span. One hour is a convenient time. The client should be told this when they arrive and should not be surprised when the session closes.

### Summarising

It is important that the counselor summarise the conversation in terms of Egan's management model.

“So far we have seen that the problem is..... You have also decided that you would like to ..... **Is that how you see it?**”

### The Way Forward

When can we meet again? The **time and place** should be agreed upon.

“Next time we will have to think about..... Let's you and I both think about this before the next session so that we have something positive to talk about... I am sure we can go a long way towards helping you to a solution for your problem next time.”

### Recording

Do not forget to record the essential information on the report sheet.

## **SECTION 8: TEAM COUNSELING**

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Possibly the most fruitful counseling that the writer has seen has been when two or three people work together with the client. This has two main benefits:

- The possibility of litigation is reduced when two people are witnesses to what was done and said rather than one.
- There is less stress on the primary counselor when they know that other people are seeking insight 'words' from the Lord.

Team counseling is particularly beneficial in the case of trauma counseling. We have seen quite remarkable healings when this approach has been used. It is less important in mentoring which requires the counselor to be more of a sounding board than a helper.

Clearly, team counseling requires that the team members be in good fellowship and 'know their place'. A two person team is most effective when one person communicates with the client while the other simply prays seeking 'words'. In such a case the second person should keep their 'words' to themselves until asked by the communicator.

A lot of counseling will proceed on a one to one basis but we mention team counseling for the sake of completeness and to recommend it, because in most cases it is the most effective strategy.

In our advanced course students are introduced to group counseling (families, social groups, peer groups, rehabilitation groups, etc). As with marriage counseling there are benefits in speaking to the protagonists together rather than singly. But more of that later for those who wish to go on in the counseling experience.

**REFERENCES**

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