

The Power of Spirituality in Therapy: Integrating Spiritual and Religious Beliefs in Mental Health Practice

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Peter A. Kahle, PhD

John M. Robbins, PhD **The Power of Spirituality in Therapy**

Integrating Spiritual and Religious Beliefs in Mental Health Practice

Pre-publication

REVIEWS,

COMMENTARIES,

EVALUATIONS...

“With *The Power of Spirituality in Therapy*, Kahle and Robbins join the vanguard of mental health professionals who boldly take on psychology's tradition of silence regarding spiritual issues. This work not only represents a challenge to therapy's God phobia, but it is also a highly personal, often bitingly funny, read. The authors' references range from Dennis Miller to Confucius, but they cleverly draw on the wisdom of many to strengthen their position. Of particular value are two chapters, 'The Power to Help' and 'The Power to Hurt,' which provide the clinician with thought-provoking questions for self-reflection. The concluding chapter wrestles with the merits of neutrality that therapists often hold forth as a preferred stance. Kahle and Robbins offer a convincing argument that religion and science are not in opposition, but that they are both helpful, and perhaps necessary, to clinical practice. The authors are to be commended for their boldness and transparency in leading the reader through this very personal and unsettling journey.”

Delane Kinney, PhD

Director of Psychological Services,

Salesmanship Club Youth

and Family Centers

“This book will be welcomed especially by clergy who seek to refer members of their congregation for therapeutic help that is clinically sound and open to allow the resources of faith. The chapter on the integration of religion, spirituality, and clinical practice is very helpful in this regard.”

Rev. Walter E. Waiser, Mdiv

Senior Pastor, Peace Lutheran Church,

Hurst, Texas

More pre-publication

REVIEWS, COMMENTARIES, EVALUATIONS...

“The Power of Spirituality in Therapy has been too long in coming to our field. I found the book inspiring and encouraging as a professional therapist, a trainer of therapists, and as a Christian. Somewhat in the style of C. S. Lewis or G. K. Chesterton, the book is like an apologetic for using ‘God language’ in therapy. Kahle and Robbins move us a step beyond the recent popularity of simply including ‘spirituality’ in therapy by integrating the Christian beliefs of clients as an ongoing part of therapy. This book brings the issue of spirituality and religion in therapy around to complete the circle of integration of therapy and spirituality.”

Bonnie Osmon, PhD

Licensed Marriage and Family Therapist

and Professional Counselor,

AAMFT Approved Supervisor;

Assistant Professor, Graduate Counseling

and Biblical Studies: Family Studies,

John Brown University

The Power of Spirituality in Therapy

Integrating Spiritual and Religious Beliefs in Mental Health Practice

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The Power of Spirituality in Therapy

Integrating Spiritual and Religious Beliefs in Mental Health Practice

Peter A. Kahle, PhD

John M. Robbins, PhD

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To God, thank you for your love, grace, mercy, wisdom, forgiveness, and for the gift of laughter. We thank you also for blessing our lives with two amazing women, Amber and Mary Ann, who have made our lives more enjoyable than we could have ever dreamed. Thank you also for the gift of human life you blessed us with during this project, Addison Nicole Kahle. Indeed, your grace endures forever.

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John Robbins, PhD, is a licensed marriage and family therapist in private practice in North Carolina. He is the founder of the T.E.A.M.© Program, a therapeutic group for at-risk adolescents. His writing has appeared in *101 More Interventions in Family Therapy* (Haworth) and in the *Journal of Systemic Therapies*.

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[Foreword](#)

Spirituality has become an officially recognized hot topic in the mental health disciplines over the past several years, and for good reason. Workshops, journal articles, and a few books (the present one among them), are now available that explicitly address the issue. There are many reasons behind this development. First, many people seeking help view their lives in some kind of spiritual terms and welcome these terms into therapy. They often assume that their orientations to spiritual things (and their other values as well) are largely shared by their therapists, and so it makes sense to them that spirituality should or could be a legitimate realm for discussion and examination, and, ultimately, help. The fact that Americans more and more view therapists as sources of help alongside, or perhaps in place of or interchangeable with, clergy leads to a seemingly natural inclusion of spiritual concerns in therapeutic conversations.

Among practicing professionals, too, has come an increasing awareness of the need for examining foundational beliefs of clients as they attempt to live out their lives. As the field embraces diversity, a concern for considering worldview is completely appropriate, even if this is one aspect of diversity that has largely failed to show up on the larger professional radar screen. Indeed, as this book attests, it is the rare multicultural course that includes religiously or spiritually grounded worldviews in its examination to any significant degree. Finally, for professionals who have been including spirituality in their work, psychotherapy that ignores or downplays spirituality can take on the dryness of a desert. Dry therapy is rarely effective for the client and rarely energizing to the therapist.

By way of example, I recently had the opportunity to moderate a panel on spirituality at a major professional conference. The panel presentation's title was "Incorporating Spirituality into Marriage and Family Therapy." In my opening comments, I suggested that for many of us, it might be more accurate to say that we're interested in the reverse: incorporating marriage and family therapy into our spirituality. The response of the audience was large-scale and enthusiastic agreement. For many, there's a sense that "it's about time" the mental health profession began acknowledging the importance of the spiritual dimension of life. Therapy is not seen as just something that we do; it is part of who we are and part of what makes us fully alive and human.

At the same time, including spirituality in therapy is a development that makes a lot of people rather nervous. Spirituality is not usually one of the first things people think of when discussing mental health or behavioral science, unless they are coming from a religious perspective. The discipline of pastoral counseling comes to mind, but there are also many therapists who identify

themselves as explicitly religious, with “Christian counselors” being the most obvious example. For those who do not identify with an “institutional” spiritual or religious perspective, however, there are few maps to follow for how to work in this area well. Without guidance, risks increase, and so do therapists' anxieties about it.

In addition, the topic of spirituality is very “soft” sounding, and those professionals who prefer the scientific end of the spectrum may tend to be a bit suspicious of the whole thing. Furthermore, psychology has traditionally been seen as less than friendly to religion (or so it has seemed), and spirituality sounds a lot like religion, even though there are many spiritually oriented therapists who strenuously differentiate between religion and spirituality.

Underneath it all, perhaps, is a concern about spirituality being turned into a professionally and therapeutically sanctioned prescriptive sledgehammer for any number of particular worldviews, religions, political ideologies, social causes, and/or therapists' personal agendas. The danger of this occurring is a very legitimate concern, but that alone does not justify dismissing spirituality as a whole. In fact, there is a very notable history within the field of how its public philosophy articulates a set of privileged, “healthy” values that therapists then are de facto encouraged to influence clients toward. This is in reality what we do—we influence people to think and act differently so that they can be more free to live life as they wish, within limits that recognize a social world in which we all must participate. The tension, then, exists in how to identify and work well within those accepted values while respecting clients' freedom to choose otherwise. What makes spirituality such a potentially frightening thing is that it is categorically wrapped up in foundational beliefs and values, and we don't know how to ask and answer questions in that arena on a level broad enough to socialize the profession to some kind of consensus.

Peter Kahle and John Robbins attempt to do just that, and much more, in this very timely and very readable book. *The Power of Spirituality in Therapy: Integrating Spiritual and Religious Beliefs in Mental Health Practice* is a groundbreaking yet eminently user-friendly text that should start a lot of conversations and generate much good thinking about the topic, as well as offer some guidance about actually doing good therapy around issues of spirituality. Rather than simply being a dry treatise on theory and conceptual knowledge targeted to academicians primarily, the authors take a decidedly different, much more applied and broad approach that will appeal to academicians, students, and “in-the-trenches” practitioners alike. Some practical potatoes are included along with the conceptual meat. The authors want folks to (1) examine their own assumptions personally and at a larger professional level, and (2) actually practice a bit differently (or at least more confidently and comfortably) when it comes to the foundational things on which spirituality readily draws.

They succeed on both counts. First, they make a very compelling and empirically based case for just how important it is that therapists be open to working with clients in the area of spirituality. They also point out how deficient the typically trained therapist is to do so. Throughout the course of the book, they articulate how therapists can include spirituality in a productive and sensitive, ethically responsible manner. This is definitely of practical value to the real-world therapist. Further, it is written from a warm and personal standpoint, and the authors make liberal use of personal anecdotes and humor to illustrate their points, and salient quotations from an exceedingly wide range of people, including Confucius, Freud, Dennis Miller, C. S. Lewis, Mother Teresa, and Clint Eastwood's Dirty Harry Callahan. It's a fun read!

That being said, it's important to include some notes of caution to the reader. What this book is *not* is a cookbook, how-to manual that gives you a menu of nifty techniques to plug into the session next Tuesday with the XYZ religious family, or the clients on Friday explicitly looking for spiritual or religious guidance. In fact, some readers might find this book a little frustrating because the counsel offered is not very specific in terms of actual things (i.e., spiritual interventions) to do with

clients. But that is part of what comes with addressing this topic, and Kahle and Robbins are clear about that. They do not pretend to be offering the final authoritative perspective on spirituality but rather to bring some things to clear awareness and offer bold suggestions for managing those things well.

Second, the authors are not timid in offering their perceptions and opinions, and our profession's usually implicit, but occasionally explicit, assumptions about spirituality and religion are studiously examined and thoughtfully challenged. Fortunately, this is done in a gentle and respectful manner, although I have no doubt some will take significant offense at having their assumptions addressed in a way that is usually not done. In short, Kahle and Robbins unapologetically but gracefully are not politically correct. If you are looking for a wimpy, let's-all-just-get-along book, this one might not be for you.

That's a good thing, too, because spirituality (an acceptable term) and religion (a more suspicious term) are often intimately related, and they provide the substance from which our most deeply held beliefs and values are generated. In short, there are things worth fighting about, and these would be among them! If we are to help clients make changes and grow toward goals they and we collaboratively set, we must be willing to get down and wrestle in the axiological mud with them. In order to do this, we must first do this among ourselves, and Kahle and Robbins offer us a substantive starting point from which to begin. We will not end up in full agreement within the field, but we as a whole will be better prepared to assist those seeking our help.

Mark Odell, PhD

University of Nevada, Las Vegas

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We want to give special thanks first and foremost to our beautiful wives, Amber and Mary Ann. The support, encouragement, and patience they showed us throughout this process are appreciated more than they'll ever know. They continue to inspire us every day.

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We would especially like to recognize the encouragement we received from two family members who specifically encouraged us to write this book. We thank Ray for modeling courage and wisdom related to addressing spiritual and religious issues in his own training, both in graduate and postgraduate training. We offer thanks to him for also helping us to notice some of the subtle contradictions within the popular philosophies of the day. For example, the contradictory assertion that contradictions in philosophical thought are irrelevant. We thank Tom for his unwavering encouragement, dare we say supportive directive, to put our humorous musings down on paper. His matter-of-fact approach made it quite clear to us that the only thing he questioned in our thinking was why we would even bother questioning whether this book should be written.

We thank the very talented and gifted Andrew Kendall. His artistic creativity and expertise, along with his educational background in religious studies and philosophy, were invaluable in capturing the essence of what we were articulating with words through the medium of art. We thank the gifted Dr. Mark Odell for his willingness to share his gifts with our readers through the Foreword. We also thank our gifted colleagues who agreed to be readers in this project: Reverend Raymond Kahle, Reverend Walter Waiser, Dr. Bonnie Osmon, Dr. Delane Kinney, Dr. Rick Fowler, Dr. Tom Smith, and Melissa Elliott.

Thanks also go out to Dr. Linda Rubin, Dr. Basil Hamilton, Dr. Robert "Bud" Littlefield, and Dr. Sally Stabb. Their service on my (PK) committee and their valuable advice were instrumental throughout my dissertation research.

I'd (JR) like to recognize Dr. Tom Smith, who encouraged me to sit down and write what I believe, and then always questioned those beliefs, thus making my thoughts stronger and full of depth.

I'd (PK) also like to recognize two very special women, my professional mentors, Dr. Delane Kinney and Ann Reese. I thank them for teaching me that the person of the therapist and the professional of the therapist are equally important and are not mutually exclusive. Their love, support, and encouragement over the years helped me to recognize the gifts that I've been given. They truly are treasures to our field, but I'm blessed to say treasures in my life.

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We'd like to recognize professionals such as Melissa Elliott who helped to pave the way for a work like ours. We're thankful for the friendships we've experienced with Dr. Carmen Cruz, Dr. Denise Lucero-Miller, Dr. Don Rosen, Dr. Gail Chester, Dr. Susan Mecca, Dr. Deborah Boelter, and Dr. Ron Garber.

Thanks also go out to Dr. Frank Thomas. He helped us to see that our shared experiences as class clowns in our youth could actually be a professional competency. His work in integrating humor and psychotherapy helped us to gain the courage to attempt some humor in this book while overcoming our fear that we'd end up seeing more birds than Ruben Kincaid on a multicolored tour bus.

Thanks go to my (PK) two best friends from my graduate training, Dr. Michael Johnson and Dr. Bonnie Osmon. Our shared faith and experiences truly made our graduate training more fulfilling and enjoyable.

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To our clients who helped us to see that avoidance of spiritual issues in therapy based on a fear of imposing one's own values is also a value imposition.

To all those who are brave enough to find learning in this book.

Finally, we pray that all readers and their families will be blessed with a growing sense of God's presence and power in their lives. May God's truth and justice guard their minds, may God's grace and mercy guard their hearts, and may God's peace, which transcends all understanding, guard

their hearts and minds in the way of truth and love in life.

Power always brings with it responsibility. You cannot have power to work well without having so much power as to be able to work ill.

Theodore Roosevelt,
speech in Milwaukee,

September 7, 1910

[Introduction to a Journey](#)

THERAPIST: What has helped you make the healthy changes you've made in your life over the past year?

CLIENT: Including my faith in my therapeutic work! God was never a part of my treatment in the past. I was never able to gain a new perspective. Treatment seemed to focus on blaming things on my childhood; never about what I needed to do to get better. For me, past treatment, that included Prozac and psychoanalysis, didn't work. But this therapeutic work is very different and I'm seeing real therapeutic gains.

This is a brief excerpt from a session with a client who struggled for years with depression, bulimia, and relationship difficulties. Some professionals might be surprised to hear such comments during therapy. However, we often hear these types of comments in response to our open-ended questions during the course of therapy.

Some might argue, "You're imposing your values onto the client," "You're acting unethically by talking about God in therapy," or "Yes, but you two (Peter and John) are religious counselors. I don't consider myself a religious counselor, so I don't have those types of conversations during therapy." Quite honestly, we don't consider ourselves to be religious counselors either. We simply view ourselves as ethical counselors who work hard at helping our clients make positive life changes consistent with their reported values and spiritual and/or religious orientations. At the same time, we are very aware that many counselors find it easier to avoid these types of conversations than to enter into them. We understand this, because at one time we did the same.

Throughout this book, we'll share personal and professional stories related to our own "learned avoidance," and how we overcame it. We won't limit this discussion to our own experiences and theories, however. We'll consider historical perspectives on the suitability of integrating spirituality and psychotherapy and take on the challenge of presenting findings from numerous empirical studies without inducing REM sleep. Toward this goal, we'll integrate research findings, including those from our own study, and debunk the notion that discussions of religion, spirituality, and the history of psychotherapy necessitate a humor-free approach. Comic illustrations and other forms of humor are used to invite you to consider these serious topics in unique ways for two important reasons. First, we don't believe humor causes any harm if it's used appropriately. We agree with C. S. Lewis, who said, "A little comic relief in a discussion does no harm, however serious the topic may be" (1958, p. 90). Second, we believe humor can be a powerful source of help for people throughout life's journey. Lewis also said, "Humor involves a sense of proportion and a power of seeing yourself from the outside" ([1961] 1996, p. 7).

One of the challenges encountered in an endeavor such as this is to differentiate between spirituality and religion. In so doing, it would be easy to give the impression that we see these terms as mutually exclusive. However, we don't. Although we acknowledge that some individuals consider these terms to be mutually exclusive, we are also aware that others see them as interrelated. We identify with the latter group, believing that spirituality and religion are neither mutually exclusive nor synonymous, but interrelated.

We have attended workshops on integrating spirituality and therapy in which the presenters didn't have the opportunity to fully address the information they'd planned to cover because some in the audience got into debates about how these terms should be defined. We thank one of our colleagues, Robert "Bud" Littlefield, for the use of one of his catch phrases with regard to these debates: "What that's about, isn't what that's about." Rather than attempt to do the impossible and come up with definitions with which everyone would agree, we simply offer the reader our definitions, revised from those of others.

Spirituality refers to the uniquely personal and subjective experience of a fourth dimension; religion refers to the specific and concrete expression of spirituality. (Anderson and Worthen, 1997, p. 4)

The revision we suggest and assume in this book is as follows:

Spirituality refers to the uniquely personal and subjective experience of God; religion refers to the specific and concrete expression of spirituality.

Some may see this revision as a minor change, and others will see a major one. Some may agree with our definitions, and others may disagree. We welcome such disagreement, for we hold no illusory belief that our attempts to define spirituality and religion will encompass the belief systems of everyone. In fact, this is the very reason we made this change. Why? First, this change better represents our own belief systems. Second, we suggest that anyone who would propose that there are all-inclusive definitions that encompass all spiritual and religious traditions is simply demonstrating a need for further self-examination of his or her own beliefs. Why? (Appropriate use of silence here may help the reader move toward his or her own answers to this question. If not, stay tuned.)

In [Section I](#), "Jousting with the Pink Elephants," we explore some of the factors that contribute to the current state of training in the mental health care fields related to the integration of religion, spirituality, and psychotherapy. The pink elephant analogy is a familiar one to those who work in counseling-related fields. For example, a family that includes an alcoholic parent may have a pink elephant in the middle of its living room if the family members ignore the alcoholism and/or pretend it's not really a problem. Some family members may be aware of the alcoholism but choose to ignore the problem for fear that the alcoholic parent's denial may lead to further pain, perhaps even an unpleasant confrontation. It's important to note that this phenomenon isn't the exclusive property of families in which alcohol is abused. A professional family can also have a pink elephant in the middle of its profession, choosing to ignore the problem, perhaps out of fear of possible negative consequences. In this section, we look at some of the pink elephants that have been living in the center of the family home of the mental health care fields for many years now. We also explore how this "learned avoidance" has impacted therapists' willingness and ability to engage in God talk in therapy.

In [Section II](#), "How Then Shall We Counsel?," we move beyond the pink elephants to explore some of the factors that can help therapists become more competent clinicians with regard to integrating spirituality and psychotherapy. Nothing in our field is safe as we address the integration of the sacred in the field of psychotherapy. Topics such as truth, belief,

postmodernism, open-mindedness, all-inclusiveness, and many more powerful issues don't go unexamined as we explore how therapists can learn to stand (and of course sit) in reverence of power. For indeed, spirituality can be both a powerfully helpful, and hurtful, source of influence in therapy.

So without further ado, we invite the reader to join us in a process of exploration and self-examination. We hope that readers will experience this book as a journey of self-discovery rather than as a task they engage in to be educated by others. As Galileo once said, "You cannot teach a man anything; you can only help him find it for himself." This, indeed, is our hope for our readers. However, we would offer a slight modification for therapists of the twenty-first century: "You cannot teach individuals anything; you can only help them find it for themselves." With this in mind, enjoy the journey!

Note to the reader: Although we use gender-neutral language throughout this book, we've chosen to leave the quotations cited in this work as they were originally written to respect the historical accuracy of the authors' words. Also, to protect the confidentiality of the clients, supervisees, and co-workers mentioned throughout, the names of these individuals (in some cases even their gender), and in some other cases even the actual therapist involved, were altered to ensure that these individuals are unidentifiable.

SECTION I:

JOUSTING WITH THE PINK

ELEPHANTS

Elephants endorse'd with towers.

John Milton [Chapter 1](#) [Walking on Silent Eggshells](#)

Religious liberty might be supposed to mean that everybody is free to discuss religion. In practice it means that hardly anybody is allowed to mention it.

G. K. Chesterton

Autobiography [THE FEAR OF AUTHENTICITY](#)

"Peter, how are you, as a Christian, going to keep your values out of therapy when you're working with clients who aren't Christians?" I can hear those words ring in my ears as though they had been spoken yesterday. There I was, a twenty-six-year-old graduate student, sitting in my practicum training class, being asked the same question that I had been asked on at least three prior occasions. In each of those past instances, the inquisitor had been one of my professors. On this day, however, the question was coming from one of my fellow students. Before I responded, I paused and took a deep breath. I was aware that my thoughts were going in a number of different directions. How should I respond? How does she know that I'm a Christian? Do I trust the people in the room? What's the politically correct response to this question? How honest and open can I be? How honest and open *should* I be? As I considered how to respond, something within me led me to think, You've answered this question a number of times before. This time, however, don't feel as if you're being challenged. Instead, use this as an opportunity to challenge. The voice within me was somewhat different from the one I had experienced in the past. Rather than being inauthentic and

acting from a position of fear, I felt a peaceful confidence come over me as I smiled and replied: "That's a great question and one that definitely needs to be examined. However, I find myself wondering today why I've had this question posed to me numerous times in the past, and yet not once have I heard the alternative question posed to my atheistic and agnostic friends. So, let me simply ask you a question: How are you, as a non-Christian, going to keep your values out of therapy, when you're working with clients who are Christians?" One could have heard a pin drop as silence came over the room. My classmate appeared to be stunned by my response. In my peripheral vision, I noticed some movement from where my professor was sitting. I glanced at her and noticed that she was smiling as she looked intently at my stunned classmate, apparently eager to hear her response.

What ensued was the first productive discussion in which I had ever participated in a graduate class regarding the fact that every therapist has personal values of which he or she needs to be aware, before, during, and after therapy sessions. It was also the first time I ever felt free to talk about spiritual beliefs in a classroom setting. This interchange led me to wonder, Why? Why had I been afraid to tell people at my graduate school that I'm a Christian? Where did I get the idea that I would be committing professional suicide if I talked about spiritual issues in regard to therapy? Where did I get the notion that I would be out of line for simply posing logical questions to others about their own spiritual assumptions and beliefs as they relate to therapy? Where did I get the idea that it was unethical to discuss spirituality in therapy? In fact, where did I learn to avoid initiating *any* discussion of spirituality in graduate training? These questions, in turn, led to more questions. I began a process of deep exploration and self-examination, because I wanted to learn more about why I had learned to avoid discussions of spirituality in professional settings.

SELF-REFLEXIVITY

We believe that self-reflexivity is one of the most important responsibilities of the competent therapist. We also believe it is a process often neglected. Even when self-reflexivity is attempted, it is often done halfheartedly or half-honestly. We've encouraged all of our trainees and supervisees to develop the habit of exploring the influence that their own personal beliefs, assumptions, and biases can have on the therapeutic process. These self-reflexive habits (Griffith and Griffith, 1992) are employed to help practitioners increase their awareness of how their own beliefs influence the types of questions they ask, which topics they are more likely to attend to as their clients share their stories, which topics they tend to marginalize and/or minimize as those stories are shared, and the degree to which they do or do not like and/or respect their clients.

We believe that self-reflexivity is not an event, but rather is a continual process of self-examination that all therapists need to employ throughout therapy with every client. Self-reflexive habits are based on the premise that the therapist's awareness will increase, and that this increased awareness will help to decrease the influence of the therapist's biases which could be hurtful to the therapeutic process. It's also possible that self-reflexivity can help to increase the influence of the therapist's healthy beliefs, those which could be helpful to the therapeutic process. Toward this goal, practitioners who are religious are encouraged to examine how their beliefs may impact the therapeutic process, either positively or negatively. Similarly, practitioners who are not religious are also encouraged to examine how their beliefs may impact the therapeutic process, either positively or negatively. In summary, self-reflexivity is a process designed to make the covert overt by helping therapists increase their awareness of the influence that their subconscious can have on the therapeutic process. ***Self-Reflexercise***

We now invite you to join us in a self-reflexive exercise. Imagine that you are awaiting the arrival of a new client with whom you have never had contact. Imagine that the individual had arranged the appointment through your intake receptionist, providing very little information. In fact, the only information you received, other than the appointment date and time, was a statement made by the client and recorded by the receptionist during their brief phone conversation. Five minutes

remain before the scheduled appointment time. Your receptionist hands you the new client's file with the brief information already mentioned, including the following statement:

Jesus is eternally right. History is replete with the bleached bones of nations that refused to listen to him. May we in the twentieth century hear and follow his words—before it is too late.

Factor your clients' religious beliefs into their therapy!

A recent Gallup poll found that nearly two-thirds of Americans surveyed said they would prefer to receive counseling from a therapist who is religious. The *Power of Spirituality in Therapy: Integrating Spiritual and Religious Beliefs in Mental Health Practice* addresses the apprehensions many clinicians have when it comes to discussing God with their clients. Authors Peter A. Kahle and John M. Robbins draw from their acclaimed workshops on the integration of spirituality and psychotherapy to teach therapists how they can help clients make positive life changes that are consistent with their values and spiritual and/or religious orientations.

The *Power of Spirituality in Therapy* combines psychotherapy, spirituality, and humor to examine the "pink elephants" of academia-Godphobia and institutional a-spiritualism. The book explores the "learned avoidance" that has historically limited therapists in their ability and willingness to engage clients in "God-talk" and presents clinicians with methods they can use to incorporate spirituality into psychotherapy. Topics such as truth, belief, postmodernism, open-mindedness, and all-inclusiveness are examined through empirical findings, practical steps and cognitive processes, and clinical stories.

The *Power of Spirituality in Therapy* includes: To Be (Ethical) or Not to Be? WHAT is the Question? To Believe or Not to Believe? That is NOT the Question! The Deification of Open-Mindedness Learning From Our Clients In God Do Therapists Trust? and much more! The *Power of Spirituality in Therapy* is an essential resource for therapists, counselors, mental health practitioners, pastoral counselors, and social work professionals who deal with clients who require therapy that reflects the importance of God in their lives. This guide will help those brave enough to explore how their own spiritual beliefs and/or biases can create problems when working with those clients.

Spirituality - Wikipedia - He brings healing to humans and animals; physical, emotional, and spiritual. TOWARD A SPIRITUALLY-INTEGRATED PSYCHOTHERAPY Donald Meichenbaum, in the iconography and spiritual practice of Indian religions and Taoism. ,2 and balance and healthy management of emotions Social -re-integration and Handbook of Religion and Spirituality in Social Work - psychological difficulties associated with spiritual practices and spontaneous spiritual. immersed in the Highest Power that nothing else exists in awareness. It is on both psychopathology and mental health has largely ignored religion and psyche involved

with religious thought and belief, to incorporate the spiritual. Why you Should Integrate Spirituality into Psychotherapy - Psychiatric Times Religiosity, Spirituality, and Mental Health in Portugal - Scielo - Spiritual Views of Life: Different Forms of Spirituality for Different Personalities. 1. perpetrators, and the spiritual and psychological impact of the abuse. therapy, social work, public health, sociology, psychology, religion, spirituality, first step in incorporating consideration of a patient's spirituality into medical practice. Impact of Religion/Spirituality on Health - Longdom Publishing - Mar 28, 2019 Â· Spiritual health is vital to the recovery process. Vision of God in the first chapter of the Book of Ezekiel (6th century BC). Christian counseling and psychotherapy: Components of clinician spirituality that predict type. on meditation practice, insights, transcendence, and integrating meditation into your life. Trauma and Spirituality in - Military Counseling Training - psychological difficulties associated with spiritual practices and spontaneous spiritual. immersed in the Highest Power that nothing else exists in awareness. It is on both psychopathology and mental health has largely ignored religion and psyche involved with religious thought and belief, to incorporate the spiritual. trauma, spirituality and recovery: toward a spiritually - art therapists are integrating their faith or spirituality into their practice. the title of Farelly-Hansen's (2001) book Spiritual Art Therapy: Living the Connection reveals.. belief in God's power and ability to do the impossible gives her hope for healing... worked in the field of mental health and have utilized art in therapy 113 Healing Code Numbers - Sniggel.de - cies to incorporate spirituality into mental healthcare. While the significance recognition of the therapeutic value of 12-step programs, this is a new and following a spiritual practice.â€•5. Recovery. the key religious and spiritual themes in recovery narratives 48% of participants found that spiritual beliefs and practices. God's Prescription for Mental Health and Religion: Smile If - He brings healing to humans and animals; physical, emotional, and spiritual. TOWARD A SPIRITUALLY-INTEGRATED PSYCHOTHERAPY Donald Meichenbaum,. in the iconography and spiritual practice of Indian religions and Taoism. ,2 and balance and healthy management of emotions Social -re-integration and Spirituality in Clinical Practice: Incorporating the Spiritual - Belief in God Infusing Spirituality and Religion into Social Work Practice - RELIGIOUS BELIEFS IN MENTAL HEALTH PRACTICE. Great ebook you want to The Power Of Spirituality In Therapy Integrating Spiritual And Religious Beliefs In Mental Health. Practice charge is necessary, and books can be found in

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