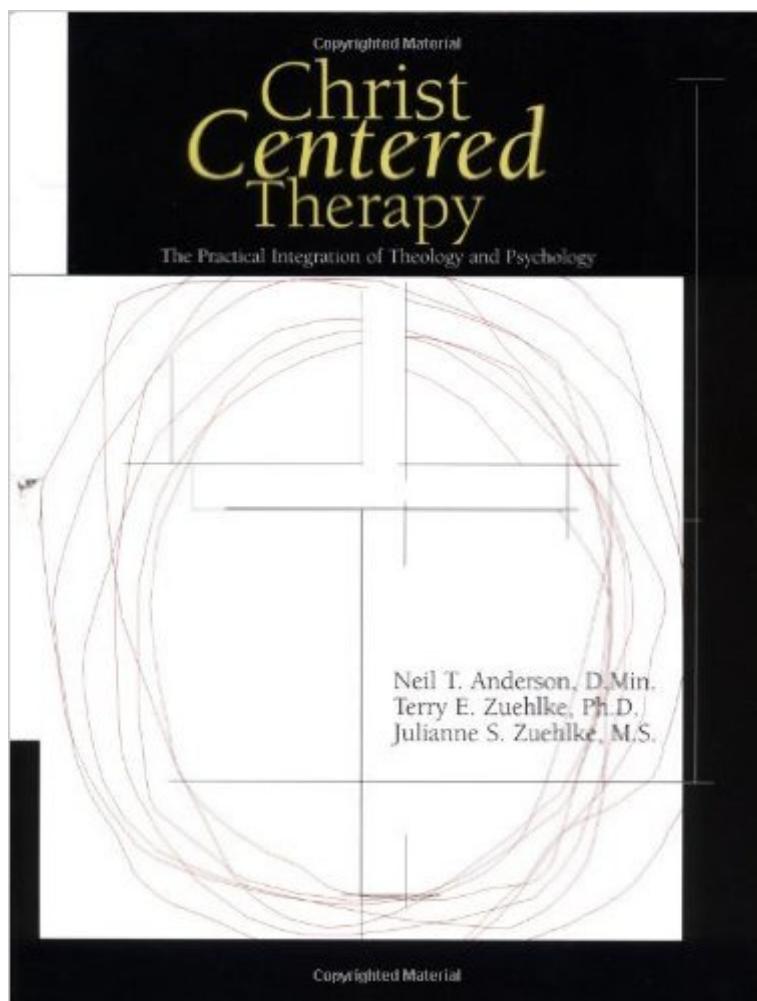


The book was found

Christ-Centered Therapy



Synopsis

Depending on whom you ask, the term Christian counseling can mean anything from secular psychology practiced by a Christian to biblical counseling that completely shuns psychological insights. Christ-Centered Therapy thoroughly integrates psychology and practical theology. A book written by experts from both fields, it utilizes the contributions of science in an uncompromisingly biblical framework. Here at last is a powerful resource to help youâ •pastor, counselor, or spiritual advisorâ •understand the complex problems of people and address them with the wisdom of Godâ ™s Word and the power of his Spirit. Insightful and practical, Christ-Centered Therapy unites the wisdom and expertise of pastoral theologian and best-selling author Dr. Neil Anderson and professional Christian counselors Dr. Terry and Julianne Zuehlke. The first part of the book equips you with an understanding of the different issues involved in integrating theology and psychology. The second part helps you turn theory into practical application. Youâ ™ll also find appendixes that offer personal testimonies, provide professional forms, discuss the role of psychiatry in managed care, and present the Steps to Freedom in Christ.

Book Information

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Customer Reviews

Christ Centered Therapy by Anderson, Zuehlke, and Zuehlke attempts to integrate psychology and theology into a wholistic counseling approach. The authors explain that all counseling operates from either a Christian or an alternative spiritual worldview. The belief that it is possible to treat persons psychologically in a values-neutral manner is a myth. No therapist is values neutral. Values are the

very lifeblood of all counselors do with their clients. Patient-therapist similarity with regard to religious values may be one of the best predictors of a successful outcome. The authors examine, compare, and contrast the four primary worldviews currently in psychology which are humanism, utopianism, new age, and Biblical. They agree that Christian therapists in nonprivate domains have the right and obligation to counsel Christian clients from a biblical perspective. They explain that the evangelical Christian community is defined by several nonnegotiable core beliefs but beyond that there are diverse strategies in Christian counseling that the authors examine. They range from secular psychology by Christian practitioners to "Bible only" methods that reject all psychology. The authors then attempt to find a balanced integration of theology and psychology. It centers on helping a client to realize his new identity in Christ. The authors present a Biblical strategy for Christian counseling that involves three levels of conflict and seven steps to freedom. The seven "Steps to Freedom in Christ" is process that the counselor assists the client in working through where a person takes a moral inventory and makes a commitment to truth. In order for a counselor to be effective he must be growing himself. Several recommendations are for growth are given.

True therapy considers the entire person and brings truth to every area of darkness. The particulars of this are exactly the source of debate between Christian psychologists, integrated counselors and biblical counselors. For those who are Christians and are serious about soul-care in any of its manifestations must deal with the issues which Neil Anderson and Terry and Julianne Zuechlke deal with in this massively helpful book. The image of Christian counseling and therapy which Anderson and the Zuechlke's present is exactly the vision counselors need. In my opinion, Bible-only counseling fails to fully consider the complexity of men and women and the resulting complexity of sin's corruption. Conversely, Integrated counselors fail to truly integrate because their training is extremely lop-sided in the direction of psychology. Anderson's vision of counseling takes biblical anthropology and the doctrine of sin seriously. Yet, at the same time he sees psychology as a great asset to Christian therapy when integrated wisely. In their own words, they write: Sanctification is God's will for our lives (1 Thessalonians 4:3), so Christian counselors need a comprehensive understanding not only of psychological principles but also of positional and progressive sanctification (11). How this is to be accomplished is demonstrated through the successive chapters. The first part of the book is concerned with developing a comprehensive approach to counseling which is deeply Christian while also learning well from psychology. They address all of the pertinent issues from integration to psychology to the role of faith and Christian doctrine in the act of counseling. The second part of the book turns the theory presented in part one

into application.

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