

CHAPTER 5

THE RELEVANCE OF SPIRITUALITY

5.1. Introduction

In order to discuss the matter of spirituality which is important to the full recovery of religious persons who have been traumatised, the nature of humankind should be examined. Throughout history, philosophers have contemplated as to the makeup of humankind. Homer, a Greek philosopher round about 900 BCE, considered the physical body as “simply the carcass, a corpse, stripped of the dynamism of human personality” (in Pate 2011:217). Since that time philosophers proposed various theories as to the relationship between the soul, spirit, mind and body. The Greek philosopher Plato (428-348 BCE) suggested that there was a close relationship between the soul and the mind but made a distinction between mind and body. It was perceived by most early philosophers (apart from Aristotle) that the mind was nobler than the body (cf. Check 1990; Pate 2011).

According to Moreland & Craig (2003:228), Christian Scriptures also teach that the soul/spirit is the immaterial component and different from the physical body. The differentiation between the soul and body is not of Christian origin but it was part of the mind-set of biblical authors.

The church fathers distinguished between the soul and body. Edwards (2002:87) puts it as follows: “Thus by Origen’s time it was commonplace – according to all known rules of exegesis, a scriptural commonplace – that body, soul and spirit were discrete components of humanity”.

This view of a distinction between soul/spirit and physical body has continued through the various theologians to today. However, thoughts have differed regarding exaltation of one element over the other as to what makes up the immaterial aspect of humankind. There are generally three views regarding human nature as understood within the context of Christian anthropology: trichotomism, dichotomism and monism.

Trichotomism suggests that humans are composed of three elements, that is, physical body, soul and spirit. The first element is that part of the human being which is visible and material. The second element is the psychological element which comprises reason and emotion. The third element is the spirit, the non-material

element of a person. It is believed by Christians and other that the spirit survives after physical death.

Dichotomism suggests that humans are comprised of two elements, that is the physical body and the spirit/soul component, which is an immaterial component. Monism suggests that humans should not be seen as consisting of separate components. Such a view presents the danger of viewing them as dualistic beings. Monism hold that the soul cannot exist without the body and the body cannot exist without the soul.

Some theologians (see Cooper 2000:66 and Erikson 1998:554) have sought an alternative view between Dichotomism and Monism. This study considers humanity to be unitary, despite the fact that both material and immaterial elements exist. The implications of such a philosophy for counselling traumatised people are that this view does not subscribe to the idea of an inherent conflict within the compound that makes up humanity. Secondly, the human spiritual condition cannot be dealt with independently of the physical and psychological components. Thirdly, the only time that the elements of the compound are separated, is at the time of death. Fourthly, issues regarding spirituality do not pertain only to the immaterial component, but to the unity of the human being.

An investigation of the role of spirituality in counselling the spousal rape victim is relevant because of the fact that, for believers, it is one of the major aspects affected by such an event. This aspect is not addressed by health care practitioners who are required by their profession to refrain from religious matters. Even pastoral counsellors do not always give the necessary attention to the spirituality of the people how have been traumatised. It is however a vital aspect of how pastoral counsellors should attend to spousal rape victim who are also believers and whose faith more often than not has been affected by their traumatic experiences.

Discussions on spirituality usually concentrate on traditional religious groups, such as Buddhism, Hindu, Islam, Christians and other religious groups such as Jehovah Witnesses and Mormons. There are also other forms of spirituality that require mentioning, such as Paganism, Wicca and others. Jinpa (2001:83) notes that the Dalai Lama considers being ethical and spiritual as fundamental to being human. Desmond Tutu (2004: xvi) elucidates African spirituality as follows: "The African world view rejects the popular dichotomies between the sacred and the secular, the material and the spiritual. All life is religious, all life is sacred, all life is of a piece".

Today some search for spirituality outside of the confines of religion. According to Nigel Leaves (2006:9) “God has become a problem” and he sets out to confront the wrongdoings of religion and present alternatives (see Leaves 2006:19). The spiritual insurgency has not been fuelled from influential spiritual leaders but from ordinary people that have chosen to forge their own spiritual path. Leaves (2006) uses the term “smorgasbord of therapeutic spiritualities” to refer to the availability of various options and directions from which a person could pick and choose without necessarily being involved in formal religion. Taussig (2006) observes that a new form of spirituality is developing in the United States of America that is emerging from the grassroots. This spirituality is not restricted to any specific denomination, creed, religion or philosophy. This spirituality is open-minded, open-hearted adventurous and accepting of others and their expression of spirituality. Taussig (2006:7-49) promotes what he calls “progressive Christianity” which consists of five characteristics namely:

- spiritual vitality and expressiveness;
- a Christianity with intellectual integrity;
- going beyond traditional gender boundaries;
- the belief that Christianity can be vital without claiming to be the best or only true religion;
- strong ecological and social justice commitments.

Spirituality in its broad humanist sense is difficult to define. According to Fuller (2001:9) spirituality exists wherever humankind struggles with the issue of how their lives fit into the greater scheme of things. Waaijman and Carm (2004:13) describe humanist spirituality as having been “deeply linked with the primordial processes of life: processes of education and learning, processes of work and organization, processes of care and compassion, processes of becoming home in the environment surrounding us”. Spirituality then, is not just addendum to life but touches the core of humanity. However, spirituality could for a time remain in the background of a person’s existence and at other times be brought to conscious attention. In his work, *Spirituality*, Cees Waaijman (2002:526) explains: “Both ‘phronesis’ [practical wisdom] and ‘diakrisis’ [discernment] are aimed at discerning the path (life form) which most

purely mediates the final end of human beings and how one must walk this path with one's eyes fixed on the final end".

Understanding humanist spirituality is difficult due to the fact that it is an individual matter which is not openly discussed at social gatherings. There is no formal place of interaction with others who are like-minded because of the personalised nature of humanist spirituality and no one authority on the subject. Yet, humanist spirituality is linked to humankind as being a fundamental capacity of all human beings. For one person this fundamental capacity may be expressed through involvement in the creative arts, music and/or a search for the meaning of life. On the other hand, it is suggested that spirituality goes beyond these aspects to include the recognition that reality supersedes that which is tangible. This intangible aspect may or may not include the belief in a higher being or force (cf. Perrin 2007:18). Nevertheless, spirituality is considered to involve the bigger picture of humanity and heightens concerns affecting others. This concern not only involves thought, but also the day to day living out of behaviour and attitudes which are consistent with these thoughts. Humanist spirituality is therefore often recognised as expressing itself in compassion, dedication, emotion and knowledge. According to Norman Perrin (2007:22), "spirituality stands at the junction where the deepest concerns of humanity, and the belief in transcendental values, come together in the movement toward ultimate fulfilment in life".

Another form of humanist spirituality is that of feminist spirituality. Mantin (2001:102) investigates the spirituality of Carol Christ who is known for the 'Goddess Movement' and suggests that the central tenet of Christ's work is the connection between experience, story and spirituality. According to Christ (2003:11) tarot cards, goddess amulets and other forms of divination "are an essential part of Goddess religion". Humanist feminist spirituality is not accepted by all feminists, as there is a broad range of expression of spirituality amongst feminists. Some feminist spiritual belief systems are discussed later in this chapter.

While there is a wide spectrum of humanist spiritual expression, the majority of the South African population align themselves with institutionalised religion (82.9%), while 17.1% are recognised as belonging to "Other beliefs", "No religion" or "Undetermined" (Statistics South Africa 2006:14). This situation seems to be much the same in the United States of America. Lynch (2007:3; see Fuller 2001) describes it as follows: "The notion that there is a "new spirituality" replacing institutional

religion in America to any significant degree thus lacks any real supporting evidence". For this reason, the focus of this chapter is on Christian spirituality which is, according to statistics, still the dominant form of spirituality in South Africa (78.8%) (cf. Statistics South Africa 2006:14).

Just as there are a number of strains of Christianity, so too are there various spirituality types in Christianity. Not only do these means and modes of spirituality differ, but so do their philosophical underpinnings. This study will consider the broader picture of Christian spirituality and then focus particularly on the particular context of this study, namely Evangelical Spirituality.

Christian spirituality, just like humanist spirituality, is difficult to define. In order to better understand Christian spirituality, a brief understanding of the term "Christian" is necessary. The understanding of the nature of truth will correspondingly influence the category of "Christian". For example, Conservative Evangelicals will find their "truth" solely in the Bible, while other Christians do not hold to "absolute truth" but rather consider the search for truth to be an on-going quest. The term "Christian" is therefore extremely broad. Nevertheless, for the purpose of this study, a Christian is seen as "any individual or group who devoutly, thoughtfully, seriously, and prayerfully regard themselves to be Christian. That is, they honestly believe themselves to be attempting to follow the teachings of Yeshua of Nazareth (a.k.a. Jesus Christ) as they interpret those teachings to be" (Robertson 2011:1).

Christian spirituality is also a broad subject. After having discussed a number of definitions of Christian spirituality, Norman Perrin (2007:32) draws the main tenets as the following:

Christian spirituality is the experience of transformation in the Divine–human relationship as modelled by Jesus Christ and inspired by the Holy Spirit. Christian spirituality is appropriated as a lifestyle within all relationships in the broader Christian community as well as in society in general.

In essence, Christian spirituality describes a way of life for the believer, from the experience of transformation which is on-going, to the manner in which the believer interacts with God, the believing community, the broader community and

him- or herself. This way of life is modelled on Jesus and His teachings, behaviour and interactions. Perrin (2007:23) identifies a commonality within the various forms of spirituality as being the fact that “the goal of spiritualities is to construct hope and meaning in the midst of daily life”.

Christian spirituality has much in common with the spirituality practiced in other religions such as Judaism and Islam. Christian spirituality is not merely a set of doctrinal beliefs. Rather, it primarily involves living out the experience of the Christian faith. This “living out” experience goes beyond the boundaries of religion and theology and is open to new and unexpected experiences, as the Holy Spirit breaks into the history of individuals. However, such experience is subjective and ambiguous. Unless it is articulated, it cannot be engaged with by others. Only when the experience is expressed, can it be probed by oneself and others. As part of the expression, the probing and the consequent understanding of these experiences, references to theology, Scripture and even past events and future hopes are useful. Such interaction, when combined with experience, could lead to spiritual growth. According to Perrin (2007:39), it is through the disciplines of Scripture and Christian tradition, “along with those of the human sciences, [that] today’s expressions of Christian spirituality can be evaluated in the context of the key events recorded in scripture, as well as the unfolding history of Christianity”.

Christian spirituality negates the concept that the body is considered to be inferior to the spirit. The believer therefore takes care of his/her body by means of healthy behaviour and as an aspect of Christian spirituality. As beings who have been created in the image of God, humankind has amongst other qualities, the quality of self-transcendence. This means that individuals have the capacity to show genuine interest in the world of others. A concern for the well-being of others, social justice and the care of the environment are all aspects of Christian spirituality. This spirituality also influences the way believers conduct their relationships with others, namely with an attitude of respect, acceptance and dignity.

Prior to the twentieth century, the terms “spiritual” and “religious” were used interchangeably. With the introduction of Christian spirituality as a recognised discipline, this is no longer the case. According to Fuller (2001:5), spirituality has become associated with the private realm while religion is connected with the membership of a religious institution. The believer not only believes, but also lives out his/her religious teachings, theology and beliefs. Religiosity is not the sole

indicator of spirituality; however the church does have a role to play in Christian spirituality. Lonsdale (2011:252) believes the church to be a collective, in which the learning of Christian spirituality is achieved through means of reflecting on narratives, celebration and sharing with others “the abundance of the self-gift to the world”. In the same manner, the Scriptures and Christian tradition are essential for Christian spirituality.

The aim of Christian spirituality is to imitate Jesus. The outcome of this imitation is that the believer is not self-seeking, but is rather aware of the needs of others and works to meet such needs - even to the point of personal sacrifice. The concept of imitating Jesus is further discussed in chapter 7.

5.2 Evangelical spirituality

5.2.1 Introduction

The focus of this study is on spirituality as expressed by Conservative Evangelical Christians, which is my context and the context in which I do counselling with traumatised people. The Evangelical movement is one of the largest within all Christian groups. The Evangelical Alliance has a network of churches in 129 countries, reportedly represent more than 600 million Evangelical Christians (cf. World Evangelical Alliance 2011). While there is some commonality within the movement, there are also very distinct differences between the groups that call themselves Evangelicals. In order to adequately address the matter of Evangelical spirituality, it is necessary to distinguish between the various groups.

Conservative Evangelicalism has not placed a strong emphasis on spirituality. From a Christian religious point of view, the Roman Catholic Church with its strong emphasis on liturgy, church community and the sacraments has generally been perceived as the one promoting spirituality.

Conservative Evangelicalism aligns itself with the Reformed and Puritan traditions. However, it seems to have lost touch with the spiritual practices of these traditions. Due to the strong focus of Evangelicalism on the Bible, a distinctive Evangelical spirituality would be based on the Bible. Secondly, spiritual practices and premises will be Christocentric. Systematic theologian, Alistair McGrath (1999:9) describes the relationship between theology and spirituality as follows: “Spirituality is

not something that is deduced totally from theological presuppositions, nor is it something which is inferred totally from our experience. It arises from a creative and dynamic synthesis of faith and life”. Also from a Conservative Evangelical perspective a correlation between spirituality and theology is necessary. The purpose of the spiritual disciplines is not necessarily understood to be a means of achieving and maintaining salvation, but rather as an expression of growth through salvation and towards the likeness of Christ. From a Conservative Evangelical point of view the spiritual disciplines will also cooperate with the Holy Spirit’s work in a believer’s life. The spiritual disciplines are seen as the outward expression of the inward working of the Holy Spirit. It is expressed through believers’ interaction with those around them. This is a means of evangelism and service as a result of concern for the other.

According to McGrath, (1999:12) differences in individual temperaments and social contexts would lead to a “multiplicity of spiritualities”. It could reasonably be argued that there are as many different forms of spirituality as there are believers, as individual believers respond to the Christian faith within their respective personal contexts and cultures. Commonality does however exist with regard to some beliefs and practices, for example, the practice of prayer and the recognition of Jesus as the Son of God.

The emphasis on the *individual* response to the gospel is problematic for evangelical spirituality today, as it lacks the value of on-going interaction within the *faith community* as a means of fostering growth and the expression of faith in everyday life.

In light of the previously mentioned weaknesses of conservative evangelical spirituality, a group called the post-Conservative Evangelicals (also known as the emergent or emerging church movement) suggests an alternative spirituality. According to Grenz (1993:17), to be [post-Conservative] “Evangelical” means to participate in a community characterized by a shared narrative concerning a personal encounter with God told in terms of shared theological categories derived from the Bible”. This definition highlights a number of problematic issues raised by post-Conservative Evangelicals with regard to the Conservative Evangelical Movement. For the purposes of this study the focus will be solely on issues relating to spirituality.

The post-Conservative Evangelicals believe that Conservative Evangelicalism is modernist and is therefore outdated. For evangelicalism to survive, it should adopt the postmodern model of post-conservative evangelicalism. Post-conservative evangelicalism is not a structured movement and there are clear reasons for this being so. Jones (2008:40) explains it as follows: “The emergent church [post-conservative evangelicalism] defies simple explanation and categorization. It is pluriform and multivocal”. In order to better understand the tenets of post-conservative evangelicalism is therefore necessary to investigate some works of its proponents.

Postconservative evangelicalism is not an official name, but rather describes the movement’s ethos of “being born subsequent to” conservative evangelicalism and not merely being opposed to it. Grenz (1993:11) is of the opinion that it is necessary to re-articulate “the biblical, evangelical vision in a manner that both upholds the [evangelical] heritage we embrace and speaks to the setting in which we seek to live as God’s people and share the good news of the salvation available in Jesus Christ our Lord”.

Because post-conservative evangelicalism is a reaction to conservative evangelicalism, it is characterised by protest against what is seen as “the old order”. Other terms that are associated with post-conservative evangelicalism are “the emerging or emergent church” and “young evangelicals”. This study uses the term post-conservative evangelicalism when referring to this movement. This study will consider a number of aspects of spirituality that are found in post-conservative evangelicalism. However, before doing so, the following key aspects that influence post-conservative evangelical thought are highlighted:

- **Postmodern influence**

Contemporary Christianity is influenced by both postmodernity and post-conservative evangelicalism and seeks to be relevant by re-examining the methodology of conservative evangelicalism in the light of the postmodern society. Postmodernity is difficult to describe. According to Smith (2002), “there is no such thing as a definition of the postmodern. It is a mood rather than a strict discipline”. Nevertheless, Fajardo-Acosta (2010) suggests the following description:

A cultural and intellectual trend of the twentieth and twenty-first centuries characterized by emphasis on the ideas of the decenteredness of meaning, the value and autonomy of the local and the particular, the infinite possibilities of the human existence, and the coexistence, in a kind of collage or pastiche, of different cultures, perspectives, time periods, and ways of thinking. Postmodernism claims to address the sense of despair and fragmentation of modernism through its efforts at reconfiguring the broken pieces of the modern world into a multiplicity of new social, political, and cultural arrangements.

Another way of understanding postmodernity is to consider some of its features. Johnson (2001:26) identifies the following ten distinctive features:

- a reaction to modernity and all its tenets;
- a rejection of objective truth;
- a scepticism and suspicion of authority;
- a constant search for self and identity;
- a blurred morality
- doing whatever seems expedient at the time;
- a constant search for the transcendent;
- living in a media world;
- engaging in the knowing smirk;
- being on a quest for community;
- living in a very material world.

The influence of postmodernity has touched every aspect of life and thought (cf. Sim 2001) including theology. One of the types of theology that has come out of postmodernity is deconstructive theology. Michener (2007:11) explains deconstructive theology as a theology that “attempts, through subversion, to bring about the self-destruction of the modern worldview into a non-worldview through its denial of objectivity”. In other words, deconstructive theology denies objectivity and radically questions the nature of truth. It shows all expressions of objective meaning

to be unstable constructs. Three main proponents of this school of thought are philosophers Foucault (1990), Lyotard (1993), and Derrida (1998), whose influence has resulted in the deconstruction of traditional doctrines concerning God (see Erickson 1998:167).

- **Deconstructionist influence**

Some see deconstruction as negative, due to its agenda of “demolition” and “disconnection”. However, for Derrida (1998) it is not negative. He is concerned with the instability of language and systems in general (see Sim 2001:3). In other words, the meanings of spoken or written words are temporary and are but approximations. The “full meaning” is only present in the originator’s mind. Therefore, the full meaning of words cannot be seen as something permanent, especially not by different audiences. This does not mean that the words become meaningless; rather their meaning can be undone. According to Kallenberg (2001:234), “Language does not represent reality, it constitutes reality”.

In order to make sense of the meaning of words, the process of deconstruction requires the careful analysis of words in order for their meaning to reveal something that was previously unseen. Michener (2007:65) explains that “deconstruction analyzes a text so thoroughly as to discover the many ways the text itself did not communicate upon initial reading”. To apply these insights to Christian faith and spirituality, one could say that the careful reading, consideration and analysis of Scripture is required. In this sense, theology and Christian spirituality are in agreement with postmodern deconstructionism.

The word “deconstructionism” is used in a range of contexts, such as philosophy (cf. Zack 2010), social sciences (cf. Lockyer 2004), and theology (cf. Boeve & Brabant 2010). Liechty (2010:131) describes deconstructionism as follows: “Deconstructionism refers to the academic style of reading and interpreting texts, associated especially with Parisian postmodern philosophy and general suspicion of authority”. Deconstructionism makes a distinction between the spoken word and the written word. The written word is problematic as it continues unchanged as written, while the spoken word occurs in the moment. Further, the use of language is sometimes a barrier that cannot be overcome. In order to deal with the written word, deconstructionism therefore desires to open a dialogue, thereby avoiding any closure on a matter.

The deconstructionist view of religion does not aim to destroy but rather, to encourage on-going and open dialogue. This leaves any concluding questions as open-ended or hypothetical rather than doctrinal. Religion has been criticised for confusing knowledge with faith. Michener (2007:71) goes on to clarify, “religion becomes dangerous and ultimately violent when it sees itself as the supreme knowledge only granted to a chosen few”. Foundationalism is regarded as undesirable by postmodernists. Foundationalism suggests that some truths serve as a basis for other truths. In other words, foundationalism is the grounding that constitutes the justification of belief. Postmodernity rejects the belief that there is an absolute truth on which to base a set of beliefs. Theology and creeds are therefore not recognised as ‘absolute truth’ based on the ‘absolute truth’ of a Biblical foundation.

The concept of deconstructionism is also found in the literature of post-conservative evangelism. According to Jones (2008) deconstructionism is a key aspect to understanding post-conservative evangelicalism. He puts it as follows: “We were following the lead of Derrida and other post-modern deconstructors in questioning the very premises of Christianity that we had inherited” (Jones 2008:47). McLaren (2010:55) pursues this same quest for deconstruction. Deconstructionism is the idea that the intention of an author cannot be fully known. There is therefore no fixed meaning to any writings. Deconstructionism promotes questioning of the text in order to search for what is “behind the scenes”.

- **Problems with foundationalism**

Foundationalism is the understanding that absolute truth exists. Post-Conservative Evangelicalism considers this to be impossible. Grenz and Franke (2001:49) state that “the specifically Christian-experience facilitating interpretative framework, arising as it does out of the Biblical narrative is ‘basic’ for Christian theology”. In other words they replace a *propositional* view of Scripture with a *functional* view that centres on experience rather than on doctrine. Jones (2001:63) describes it as follows: “Propositional truth is out and mysticism is in”. The subject of mysticism is dealt with later in this chapter.

The way in which post-conservative evangelicalism understands beliefs, is by means of a number of different anchor points, similar to that of a spider’s web. Murphy (1990) elucidates that the beliefs which are given up are those on the edge

of the web while those towards the centre are less subject to revision, “because they are interconnected with more elements in the rest of the system” (Murphy 1990:8).

- **The influence of pluralism**

Postmodernity acknowledges pluralism in today’s world. In a pluralistic society, people are exposed to various influences, including religious teachings. This often results in an eclectic collection of ideas and beliefs. Spirituality therefore takes on many forms some of which are unrelated to the belief in a Higher Being. There is also a high level of tolerance between various religions, as all faiths are considered to contain elements of truth. Any religion or belief therefore becomes an acceptable way in which to express one’s spirituality. Christianity is not viewed as having exclusive access to God and is not the sole valid means through which spirituality and the worship of God are practiced. Selmanovic (2007:194) explains it as follows: “If non-Christians can know our God, then we want to benefit from their contribution to our faith”.

Given these postmodern influences on post-conservative evangelical Christianity, the question now is how these influences have shaped its spirituality. The main focal points of evangelical spirituality will now be briefly discussed, comparing post-conservative with conservative evangelical spirituality. The key aspects are the Bible, worship, mysticism, evangelism, spiritual discipline and community:

- **The Bible**

The Bible plays an important role in the life and community of post-Conservative Evangelicals. It is recognised as the normative standard for the Christian life. Believers’ lives should imitate the life of Jesus and his teachings. The difference between the post-conservative evangelical approach to the Bible and that of Conservative Evangelicals is described Selmanovic as follows: The former “want nothing less than to reinterpret the Bible, reconstruct the theology, and re-imagine the church to match the character of God that we [the Conservative Evangelicals] as followers of Christ have come to know” (Selmanovic 2007:191). This view is consistent with post-conservative evangelicalism’s understanding of deconstruction and foundationalism. According to Grenz (1993:17) post-conservative evangelical

spirituality significantly influences its theology and requires thorough theological reflection. This is a different view to that of conservative evangelicalism, where spirituality is seen as being under the influence of theology and not the other way around.

- **Worship**

Post-conservative evangelicalism has a creative approach to worship and spiritual reflection. It often makes use of various forms of art in its worship, including film and drama. Its worship also includes more ancient customs, for example the prayer labyrinth. There is no set structure to its corporate worship and a variety of worship activities and styles are used from one gathering to the next. Believers may sometimes break into small groups for interactive worship and at other times, the worship may be more collective (cf. Kimball 2004). The aim is that all the senses are engaged in worship. Worship therefore involves lighting, music, various postures, (such as kneeling) and even smells (such as incense.) According to Jones, (2001:97) the Roman Catholic Church is attracting a number of the younger generation due to the provocation of the senses, in addition to the perception that “they offer transcendence in worship”. The decision as to the role of music and the people’s participation in it is taken by the whole faith community. According to Viola and Barna (2008:201), the idea is “to allow Jesus Christ to direct the singing of His church rather than have it led by a human facilitator”.

Preaching plays a major role in the spirituality of conservative evangelicalism due to its teaching aspect. Post-conservative evangelicalism on the other hand, emphasises experience above teaching. The role of the preacher is therefore one of facilitator who leads the discussions and answering questions. The task of the preacher is not to prescribe any fixed concepts or conclusions, but to rather provoke thoughts and questions from the audience.

- **Mysticism**

Many post-Conservative Evangelicals are involved in mystic spiritual practices, where believers seek to come into union with God. Harkness (1973:32) describes this as “the mystical ecstasy in which, for a brief indescribable moment, all barriers seemed to be swept away and new insight supernaturally imparted as one gave

himself over fully to the Infinite One”. Imagination plays an important part for mystics, because it is through the imagination (as opposed to rational thought) that contact is made with God. Jones (2001:63) puts it as follows: “People are not necessarily put off by a religion that does not ‘make sense’ they are more concerned with whether a religion can bring them into contact with God”.

- **Evangelism**

For post-Conservative Evangelicals evangelism is a part of their spirituality. However, there is a different emphasis than on the evangelism of conservative evangelicalism. From a post-conservative evangelical perspective, the influence of modernity has resulted in an approach of “conquer and control” (cf. McLaren 2002). The conservative evangelical approach of “winning people” is perceived to be coercive and its belief system rigid. Post-Conservative Evangelicals’ approach to evangelism is rather to be accepting, loving and serving. The desired outcome of the two groups also differs. The desired outcome of post-conservative evangelicalism is explained by McLaren (2004:260) as follows: “I don’t believe making disciples must equal making adherents to the Christian religion. It may be advisable in many (not all!) circumstances to help people become followers of Jesus and remain within their Buddhist, Hindu, or Jewish contexts”. The method is about believers demonstrating the truthfulness of the gospel story by the manner in which they live out their Christian lives within the community. This is known as “embodied apologetics” (cf. Morey 2010:39) and implies that faith permeates every aspect of believers’ lives. Such evangelism requires the believer to live a life of authenticity and integrity.

The role of evangelism is also an aspect of spirituality within conservative evangelicalism, however post-evangelicalism views conversion somewhat differently to the manner in which conservative evangelicalism does. According to Morey (2010: 117), evangelism involves listening to people’s stories and ideas, asking good questions and assisting individuals to discover the truth, as opposed to simply informing them of the truth and then asking them to believe it. The conservative evangelical view of evangelism is considered later in this chapter.

- **Life style**

Postmodern people seek authenticity. Therefore the lifestyle of believers should be authentic in order for their faith and discipleship of Jesus to have credibility. While post-Conservative Evangelicals may sometimes be considered to be materialistic consumers (cf. Ward 2002:60), they are nevertheless seen as altruistic and they show concern for and are involved in environmental, social and other community issues (cf. Poloma & Hood 2008).

- **Experience**

Experience is fundamental for the post-conservative evangelical. Olson (2008:25) notes that it is through experience that the post-conservative evangelical get their identity. “Being evangelical is not so much a matter of adherence to a set of doctrines, although evangelicals are generally respectful of the basic doctrines of Christianity, as it is of a matter of an experience and a spirituality centered around the Bible, Jesus Christ and his cross, and conversion, devotion, and evangelism”. The knowledge of God occurs through religious experience. According to Grenz, (1994:47) theology is the reflection of religious encounters and not a scientific means through which God is made known. “The theologian articulates what must be true on the basis of such experiences”. In order to know God and understand Christianity, the source must therefore not exclusively the Bible, but also Christian tradition, culture and experiences within God’s community.

- **Community**

Community is important for the spirituality of post-Conservative Evangelicals, for a number of reasons. The issue of the use of language is frequently problematic. Kallenberg (2001:234) puts it as follows: “Language does not represent reality, it constitutes reality”. It is through the local community that this truth is understood. The only way in which the Bible can therefore be understood is within the context of the Christian community. Due to the limitations of language and the inability to know objective truth, Christian theology then finds its expression within local Christian communities. Through the revelation of the Holy Spirit, objective truth can be known within the local believing community; however this objective truth cannot be made known to others due to the restriction of language. Post-Conservative Evangelicals

believe that the Holy Spirit makes objective truth known to the local Christian communities within their cultural context. Secondly, a “local Christian language” is learnt and understanding is derived through believers’ interaction and relationships within their respective local Christian communities. This in turn enables them to live out their Christian lives with the understanding of what it means for their particular Christian community.

5.2.2 Feminist evangelicalism

Another distinct group of evangelicals is the evangelical feminists. In the light of the contribution that feminism has made to the research and psychological treatment for rape (cf. Herman 1997) and the focus of this study being on raped women, it is necessary to consider feminist evangelical spirituality. In order to do so a brief history of the feminist movement will now be discussed in terms of the different “waves”:

- **The first wave**

The first-wave of feminism refers to periods of feminist activity during the nineteenth and early twentieth century in the United Kingdom and the United States (see Shukla 2006). Originally this activity focused on the promotion of equal contractual and property rights for women and the opposition to chattel marriage (which meant that the husband owned his wife and any children born from their union). By the end of the nineteenth century however, feminism focused primarily on the acquisition of political power for women, particularly that of the right to women's suffrage (or right to vote). Mary Wollstonecraft wrote the *Vindication of the Rights of Woman* in 1792. Penguin Books republished this book in 1984 (see Wollstonecraft:1984). According to Sanders (2006:15), modern feminism was birthed by this publication. She describes Wollstonecraft’s contribution as follows: “Far from portraying women as superior to men, Wollstonecraft wanted to raise their overall moral and intellectual stature to make them into more rational citizens” (Sanders 2006:15). Margaret Fuller's (1845) work, *Woman in the Nineteenth Century*, is considered by some to be the first major feminist work in the United States.

The end of the first wave is linked to the passing of the law in 1920 which granted women the right to vote. This was a major victory for the feminist movement and included reforms in higher education, in the workplace, in professional bodies and in health care.

- **The second wave**

Though it is widely accepted that the second wave of the feminist movement lasted from the 1960s to the late 1970s, the exact years of the movement are more difficult to pinpoint and often disputed. The central focus of the second wave was however on total gender equality in order that women as a group could have the same social, political, legal, and economic rights as men.

During this period, feminism helped to educate women and encourage them to view their personal lives as politicized and reflective of the sexist power structures of society. The second wave struggled to obtain the right for women to have access and equal opportunity in the workforce, in addition to seeking the end of legal sexual discrimination. Within the second-wave radical feminists claimed that women were “living in a state of denial” if a woman claimed that all the men in her life treated her well (cf. Sterba 2001:181). This led to acknowledgement that in this form, feminism was not fully representative of all women, and according to Sterba (2001:181), this signalled the end of second-wave feminism.

- **The third wave**

The third wave of feminism commenced in the early 1990's. Third wave feminists recognise (but do not always appreciate) that they have reaped the benefits of the previous waves. However they believe that women are still facing marginalization. Seely (2007:46), a self-confessed “third waver”, states that the third wave is “working to build a stronger movement by diversifying its approach to activism and social change”. This goal appears somewhat vague however. Third wave feminists, according to Henry (2004:14), reject the “victim mentality” feminism of the second wave with regard to the gender of rape and instead celebrate “a woman's right to pleasure”.

The time frame allotted to the third-wave movement lacks a consistent goal that might unite the movement. This “wave” has been considered as having hardly any influence except within feminist circles and academia. Feminist, belle hooks (2000:25), puts it as follows: “Currently, feminism seems to be a term without any clear significance. The ‘anything goes’ approach to the definition of the word has rendered it practically meaningless”.

The term “Christian feminism” can be traced back to 1915 when Flecher’s work, *Christian feminism: A charter of rights and duties* appeared. The term was also used by Reformed feminist Rosemary Radford Ruether (1998). Christian feminism may have its origins as early as the Reformation. Kostenberger (2006:21) puts it as follows: “The Reformation, with its emphasis on individual believers’ right and obligation to study the Scriptures for themselves, may have embodied the seeds of a greater consciousness of value of women”.

Towards to end of the nineteenth century, Elizabeth Cady Stanton promoted a more critical approach than ever before in history. Her book, *Woman’s Bible: A classic feminist perspective* the first volume of which was published in 1895 and the second in 1898, (see Kern 2001) propagated the view that the Biblical texts were sexist. This started the feminist hermeneutics movement. Over time, three groups of feminists emerged within Christianity: the radical, the reformed and evangelical feminism.

Radical feminism is characterised by the rejection of Christianity and the Bible as being inherently patriarchal and authoritative. One of the prominent names in radical feminism is Mary Daly (1985). As a Roman Catholic, Daly was perceived as the hope for the liberation of women in the Second Vatican Council. Reform was slow however, and Daly became more radical and moved outside of the boundaries of the church. Daly and her followers considered themselves to be post-Christian feminists. They believed that Christianity and feminism were incompatible and deemed the “Christian 'myth' to be untrue” (Kostenberger 2006:26). One of the chief aims of radical feminists is to form a religion that supersedes Christianity. Such a religion is not based on the authority of the Bible, but rather on women’s experience.

Reformed feminists opt to remain within the Christian tradition and seek to use the Bible in order to reconstruct an alternative theology for women. Rosemary Radford Ruether (1993) and Elisabeth Schussler Fiorenza (1993) are such women. They do not reject the Bible outright, but rather aim to reinterpret the Bible and liberate it from the restrictions of patriarchy, thereby creating a positive theology for women. Fiorenza (1984) proposes a fourfold hermeneutic:

- a hermeneutic of suspicion toward traditional interpretations of Biblical texts owing to patriarchal bias and assumptions;

- a hermeneutic of remembrance which seeks out stories of women in the Bible that are often ignored because of the focus on male characters;
- a hermeneutic of proclamation that relates stories of subjugation of people because of gender and other reasons;
- a hermeneutic of imagination that reads between the lines of the Bible.

The third group of Christian feminists is evangelical feminism. This group differs from the other groups of Christian feminists as they hold the inspiration of Scripture in high regard. For evangelical feminists Scripture is “inspired, reliable, and the final authority for faith and practice” (Talbert-Wettler 2001:449). Nevertheless, these feminists were asking similar questions to those of the other feminists. Gallagher (2004:227) puts it as follows: “Paralleling developments in feminist theory, evangelical feminists began to question the usefulness of theorizing gender along a “difference equals hierarchy’ and ‘androgyny equals equality’ continuum”.

Evangelical feminists have decided to stay within the evangelical camp because of their view of the authority of Scripture. This group find that they have more in common with the post-Conservative Evangelicals than the Conservative Evangelicals (cf. Olson 2008; Caputo 2008). Evangelical feminists are proponents of the concept of egalitarianism. Egalitarianism refers to the shared spousal authority within marriage, which amounts to mutual submission. Evangelical feminism recognises that men and women are equally made in the image of God, that God equally calls both genders into God’s family and equally gifts them for service. According to Grootuis (2005:304) it is impossible for a person to be spiritually and ontologically equal and yet be required to be subordinate to another person, “The logical connection between woman’s being and woman’s subordinate “role” is attested not only by common sense but also by common experience - an experience all too common for countless women who have followed God’s call into Christian ministry” (Grootuis 2005:325). The following aspects characterise evangelical feminism:

- **Spirituality and the Bible**

The Bible is an important aspect in the spirituality of evangelical feminists.

Evangelical feminism recognises that the Bible is the final authority in matters of faith

and practice, as Conservative Evangelicals do. Gallagher (2004:226) describes the approach of evangelical feminism as follows: “Seeing feminism as a logical extension of their faith rather than its compromise, egalitarian evangelicals insisted that they were motivated by Biblical themes of justice and the creation of a new kind of community rather than simply adopting the issues of the women’s movement as their own”. While recognising that the Bible is the inspired Word of God, evangelical feminists believe that the Bible was written in a patriarchal culture and writers were prejudiced because of this culture, ignoring women’s rights. Therefore a hermeneutic of deculturation should be applied in order to gauge the true meaning (cf. Miller 2007). Evangelical feminists therefore believe that the hierarchical model taught in Scripture is culturally based and therefore no longer binding on Christians today.

The key passage for evangelical feminism’s theological underpinning, is Galatians 3:28: “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus”. This passage is used in the principle of the analogy of faith (cf. Ramm 1970:107). This principle basically states that Scripture interprets Scripture. This method is also used by Conservative Evangelicals. The Evangelical feminists apply the principle in a different fashion to that of the Conservative Evangelicals. The Evangelical feminists assume Galatians 3:28 as a clear text, used to understand the “obscure” passages such as 1Tim 2:11-12. The difficulty is that the Galatians passage is a filter, through which the other passages are reviewed, and considered incorrect because of reasons such as patriarchal bias due to the culture of the day. Passages of Scripture that support a woman’s experience are considered prescriptive, while passages that are contrary to the experience are “labelled cultural or descriptive or incidental or whatever, and are set aside from the beginning” (Cottrell 1994:59). There are a number of other hermeneutical tools that evangelical feminists use (see Thomas 2002:393). However, some theologians have expressed their concern as to how evangelical feminists are using these tools (see Kostenberger 1994; Felix 1994; Kassian 2005). Grudem (2006:261) suggests that Evangelical feminism is on a slippery path to liberalism.

- **Spirituality and the home**

Evangelical feminists believe that the Bible does not teach a universal principle of female subordination to male spiritual authority within the church and the home. For

Evangelical feminists, the correct manner in which the genders should relate within the Christian faith is through mutual submission and complete equality between the sexes. This is the basic tenet of Evangelical feminism: mutual partnership in the home and no role-distinction between men and women in the home or within the church.

Evangelical feminists believe that gender equality is a consequence of salvation through Christ, as indicated in Galatians 3:26-28. Therefore there are no role-distinctions in the home. Roles and functions depend on the giftedness of the spouse and the time available. Therefore, the roles of provider and decision maker designated exclusively to the husband whereas the role of nurturing children is the exclusively designated to the wife, no longer apply.

In the same way as feminism has influenced society, so has evangelical feminism has influenced the evangelical church. Gallagher (2004:215) notes that although the majority of evangelical spouses are pragmatically egalitarian, “the ideals of ‘biblical’ or evangelical feminism remain relatively marginalized within evangelical subculture”.

5.2.3 Conservative evangelicalism

5.2.3.1 Introduction

Barr (1981) raises a question in his book *Fundamentalism* regarding the term “Conservative Evangelicals”. According to Barr (1981:2), it is unnecessary to use the term “conservative” to describe the word evangelical, for to be an evangelical implies that one is conservative. This study will use the term Conservative Evangelical/ism however, in order to differentiate from post-conservative evangelical/ism as discussed above. Secondly, Barr (1981:2) suggests that the term “Conservative Evangelical” equates the term “Fundamentalist”. However, this study draws a distinction between Conservative Evangelicalism and Fundamentalism. During an interview with the Public Broadcasting Service in America in 2003, John Green, author of *Religion and the Culture Wars* stated, “the differences between fundamentalism and evangelicalism are a bit subtle, and oftentimes difficult to understand from the outside” (Public Broadcasting Service 2004). There are distinct differences between these two groups however. On the surface, Fundamentalists generally seem to have a narrower belief system than do Conservative Evangelicals.

They also appear to hold to a literal view of the Bible, while Evangelicals understand that there are liturgical genres that require careful interpretation. Thirdly, Fundamentalists are considered to be less tolerant, (even of other Christian groups) critical and legalistic. Fourthly, Fundamentalists are frequently perceived as being separatists, not only do they separate themselves from people of different religions, but they also separate themselves from Christians who do not hold to the same value system as themselves. Kyle (2006:11) notes that some of the characteristics of fundamentalism are, “rigid separation from the world, militancy toward liberalism and a lack of social concern”.

Conservative Evangelicals may see the need to separate church and state, however they are willing to tolerate and even cooperate with people of other religious faiths should the need arise. Green states “In style, belief, and practice, fundamentalists really are different from evangelicals” (Public Broadcast Service 2004).

5.2.3.2 Principles

Conservative Evangelical spirituality could seem “underdeveloped” when compared to that of, for example, Roman Catholicism. In order to fully appreciate the spirituality as expressed by Conservative Evangelicalism, it is necessary to understand its priorities and the role of the Bible as the basis for its belief and practice. Bebbington & Bebbington (1989: 2-3) coined the phrase “quadrilateral of priorities”, for the four characteristics he deems pertinent to evangelicalism. These principles are: conversionism, activism, biblicism and crucicentrism. This classification is still used today and will now be explained briefly:

- **Conversionism**

Conversion refers to the spiritual birth of a believer and is central to Evangelicalism. It is only through the event of conversion that a person is considered a believer in the Christian faith. A Christian spiritual conversion is necessary before someone can be regarded as a “spiritual person”.

- **Activism**

Conversion results in changed lives and the believers are therefore expected to be active in a number of ways, for example, changing their moral lifestyle and promoting their faith. This activism is also manifested in spirituality for it alters believers' behaviour with regard to spiritual activities such as prayer and Bible reading.

5.2.3.3 Conservative evangelical spirituality

5.2.3.3.1 Introduction

Evangelicalism has a distinct devotion to the content of the Bible and this is foundational to the believer's faith and practice. The Bible has a direct bearing on the believer's spirituality.

The centrality of the cross of Christ is essential for Evangelicals. It is in the death of Jesus that reconciliation and forgiveness are possible therefore teaching concerning this event greatly influences the spirituality of Conservative Evangelicals.

Apart from the above-mentioned distinctives, other Conservative Evangelical characteristics are the centrality of preaching and the importance of fellowship. The influence of deconstructionism and pluralism, and the rejection of foundationalism do not find any place within Conservative Evangelicalism as is the case with Post-conservative Evangelicalism. These two therefore also differ with regard to the nature of their spirituality.

In Conservative Evangelicalism, the Bible is understood as the final authority on all matters of faith, belief and practice. This authority rests on seven elements: inspiration, canonicity, Scriptural authenticity, sufficiency, clarity, mystery, and conscious submission.

Scripture is interpreted by means of a hermeneutical method known as the "grammatico-historical method", where the Bible is understood as being transparent and easy to understand – the "plain sense of Scripture". Its message is therefore capable of being discerned by the ordinary reader. This does not, however, imply a rigid literalism that fails to take account of the various genres of biblical material. For the Conservative Evangelical, the Bible is seen as sufficient and the final authority for human lives.

Conservative Evangelicalism places a strong emphasis on doctrine and more especially, doctrines in relation to the cross. Doctrines such as sin, the

substitutionary atonement, and justification by faith are therefore all important. Turnbull (2007:66) puts it as follows: “Any theory which evacuates the cross of the substitutionary nature of the atonement and the consequences, positive and negative, of the penalty that is borne, also evacuates the Christian faith of central purpose and meaning”. Other doctrines that are of importance are, for example: assurance, individual forgiveness, and redemption. Without the cross, there is no Christianity (cf. Balogun 2011).

Conservative Evangelicalism believes that life changes for the individual from the time of conversion. This change is on-going and impacts the believer’s attitudes, thoughts and behaviour. This has implications for society, as the believer both individually and corporately, reaches out to those in need. Transformation is regarded as the direct result of the working of the Holy Spirit who illuminates the truth of the Scriptures. Transformation is not self-induced, nor is it as a result of any efforts of the individual.

Conservative Evangelicalism is foundationalist. The theology of the early theologians such as Augustine of Hippo and the theologians of the Reformation, Calvin and Luther, had a great influence on the theology of current Conservative Evangelicalism.

The Puritan movement of the seventeenth century influenced the Conservative Evangelicals especially with regard to their emphasis on preaching, the prominence of the Bible, and the necessity of conversion. Conservative Evangelicals today differ from the earlier Puritans with regard to the Puritan’s desire for a “purified state-church establishment” (Noll 2004:426). The Pietist and Holiness Movements have influenced Conservative Evangelicalism with regard to personal devotion and holiness. The Conservative Evangelicals are however, sceptical of the personalised “ecstatic expressions of intimacy with God” of the Pietist movements (Zahl 2010:82).

5.2.3.3.2 The role of the Bible

For the Conservative Evangelical, spirituality is focused on the person and work of Jesus Christ as revealed in the Scriptures. He is the exclusive means by which humankind may be reconciled to God. Conservative Evangelicals believe in a personal God who is revealed in the Scriptures and who is to be loved and worshipped through faith in God, fearing God and repentance. It is because of Christ and for Christ that the believer is converted. The believer’s relationship with Christ is

consequently a personal relationship which is characterised by love, obedience and worship.

The study and application of the Bible has for the most part been left to biblical and systematic theologians. Practical theologian Paul Ballard (2012:171) cautions: “The use of scripture is an area that has not received sufficient attention in practical theology”. This is also true for spirituality. According to Conservative Evangelicalism, it is through the Bible that the message of Jesus, and therefore God, is made known. The Bible instructs the believer on how to live a life that is pleasing to God. For Conservative Evangelicalism spirituality without the Bible is unthinkable. Carson (1994:391) puts it as follows: “If spirituality becomes an end in itself, detached from the core and largely without Biblical or theological norms to define it and anchor it in the objective gospel, then pursuit of spirituality, however nebulously defined, will degenerate into nothing more than the pursuit of certain kinds of experience”. Spirituality is therefore inextricably linked with the gospel as portrayed in the Scriptures and it is from this point that Conservative Evangelical spirituality originates and operates. Carson (1994) believes that if every aspect of human existence is under the authority of the Scriptures, and life is lived in the understanding of God’s presence and for God’s glory, that is a truly spiritual life.

5.2.3.3.3 Spiritual gifts

Conservative Evangelicals believe that God, by God’s divine providence, has directly intervened in the personal lives of believers - firstly through conversion and secondly, through calling. They believe that God has bestowed upon each believer spiritual gifts that they are expected to use for the worship of God and the “edification of the saints”. These gifts are not primarily for the enrichment of the individual believer, but rather for the benefit of the collective. God is glorified through the exercising of these gifts. This is the sole aim of spirituality for the Conservative Evangelical.

5.2.3.3.4 Worship and preaching

Worship is a goal in itself. Carson (1994: 388) puts it as follows: “We worship God, the God and Father of our Lord Jesus Christ, and all other worship is in some measure idolatrous, however much the gifts of common grace have preserved within such alien worship some insight into spiritual realities. In short, not all spirituality is

spiritual”. Worship requires the object of worship to be valid and for the Conservative Evangelical, this “object” of worship is God (cf. Webber 1987). It therefore follows that it is essential for worship to be prescribed by the “object” of worship, who is God. For Boice (1986:592), there are necessary principles which will ensure the appropriate worship of God. These include: approaching God with honesty and Christocentric worship based on biblical revelation. Should these criteria be met, then the style of music and activities in the service will be acts of authentic worship.

Preaching also plays a major role within Conservative Evangelical spirituality. The role of the preaching is to guide believers in their spiritual growth, to teach and instruct believers in the way of holy living and to encourage believers who are in a place of spiritual struggle. While the preacher plays a key role in the spirituality of the believers, Conservative Evangelicals hold strongly to the principle of the “priesthood of all believers” (cf. 1Peter 2:9). Waaijman (2002:22), who himself is not a Conservative Evangelical, points out that “the reformers brought lay-spirituality back to its central core: all Christians are priests”. This is also the legacy of Conservative Evangelicalism.

5.2.3.3.5 Holy living

For Conservative Evangelicals a key component of spirituality is an emphasis on holy living. This passion and desire for holy living involves a focus on repentance, sin, a mind conformed to God's will, fear of God, obedience, a life of struggle against sin and demonstrating the fruits of the Spirit and faithfulness. This passion for holiness extends beyond the individual to the family, Christian interaction, the community at large, and the organisation of the church and worship. Holiness is in essence Christ-likeness, and believers seek to imitate Christ. The concept of imitating Christ is discussed in Chapter 7.

5.2.3.3.6 Evangelism

Conservative Evangelicals believe in the reality of heaven and hell. There is therefore a natural passion and urgency to reach others and prevent them from experiencing eternal separation from God. This urgency is viewed as an act of obedience to the demands of the gospel as set out in the Bible. The task of evangelism is applicable to every believer, however it is recognised that some have particular giftedness to fulfil this role.

Missionary enterprise is inextricably linked to the evangelistic mandate and is therefore ultimately aimed at conversion. This conversion is not linked to a desire for the spread of a particular subculture or a church denomination, but rather to a concern for the present and eternal right standing of people before God.

5.2.3.3.7 Family and society

The family – spouses/parents and children – is an important conduit through which the conservative Evangelical expresses their spirituality. Children are recognised as a gift of God therefore careful nurture, love and protection of them are expected by God. In the same way children are required to honour and respect their parents (Eph 6:2). In most Conservative Evangelical homes, the use of corporal punishment is considered an appropriate means of correction for children. Although this may be frowned upon by others, the Conservative Evangelical parent believes this is a Biblical requirement (Prov 13:24).

The interaction between the spouses in a Conservative Evangelical home is generally different to the other Evangelical groups mentioned above. Conservative Evangelicals hold to the system called “complementarianism”. Kostenberger (2008:180) defines complementarianism as “a non-feminist evangelical approach, [which] contends that male-female equality in personhood and value must be placed within the larger framework of male-female distinctions in role”. The term implies difference. Conservative Evangelicals recognise this difference between husband and wife to be not only in the gender, but also in the roles of each. Complementarianism is further worked out later in this chapter.

Conservative Evangelicalism has been criticised with regard to its limited social involvement. While it may be true that Conservative Evangelicals view spirituality in terms of personal piety, devotion and spiritual formation, the apostle James (1:27, 2:15) elaborates on the component of spirituality involving what is today called “social concern”. Conservative Evangelicals are aware of their responsibilities with regard to social concern even though at times their involvement is lacking, especially when compared to other communities.

Conservative Evangelical spirituality is based upon love – love for God and love for humankind. The challenge for the Conservative Evangelical is to place more emphasis on love for others. This love for others is not in contrast or opposition to love for God, but rather an out flowing of love for God. Love for others should take

into consideration the fact that both those within, and without the Christian community, possess ontological value.

5.3 Spirituality and spousal rape

5.3.1 Practical theology, pastoral counselling and biblical theology

In light of the above view of spirituality from the perspective of Conservative Evangelicalism, it is clear the Bible influences every aspect of life, belief, attitude and behaviour. This implies that the use of Scripture in the care and counselling of believers plays a pivotal role. Conservative Evangelicalism considers the Bible to be the final authority and the inspired Word of God. Packer (1975:4) explains it as follows: “The theological basis of biblical inspiration is the gracious condescension of God, who, having made men capable of receiving, and responding to, communications from other rational beings, now deigns to send him verbal messages, and to address and instruct him in human language”. The Bible as the final authority cannot therefore be subject to the judgment of human experiences or reason. Boice (1986:39) puts it as follows: “Whatever God speaks, either directly or through one of his prophets, there is not only perfect accuracy but absolute authority as well”. Michener (2007: xi) articulates the Conservative Evangelical point of departure in the form of a personal confession, “I would affirm the authority of Scripture and its expression of doctrinal truths through narrative, poetry, and other literary genres. I believe in a real personal God, who can modestly and partially be described by, but not fully contained in propositions of Scripture”.

The Bible plays a prominent role not only in the lives and work of preachers and pastors but also in the lives and work of psychologists and counsellors who are Christian believers (cf. Collins 2007; Crabb 1977). They accept the authority and value of Scripture in their work. McMinn and Campbell (2007:207) note that for Christians, the Bible is the “greatest resource for determining the validity of our thoughts, beliefs, values and assumptions”.

In the development of practical theology as a field, the relationship between theology and praxis has always been central. Tidball (1995:42) puts it as follows: “Theology rises from practice, moves into theory, and then put into practice again”. The aim of much of what practical theology investigates, is the transformation of practice. In this regard practical theology and spirituality share common ground. Both

address the transformation of individuals and communities. Clare Wolftich (2012:335) describes it as follows: “Like practical theology, then, spirituality is deeply concerned with practices, contexts and communities; critical appraisal of traditions in light of the demand of faith and justice; and the teaching of spiritual wisdom”.

Poling et al (2002:19-20) describe pastoral theology as a set of beliefs, attitudes and behaviours motivated by the Christian gospel, and practiced by Christian communities, in order to provide care for all people in terms of offering resources for survival and healing, a trustworthy community, and empowerment for justice-work on behalf of others.

Pastoral counsellors, who work in the disciplines of practical and/or pastoral theology, include the aspect of spirituality when guiding women who have been raped by their spouses to healing and wholeness. These disciplines are closely related.

The Bible should be regarded as a reliable resource to which pastoral counsellors can turn when working with victims of spousal rape. However, Batholomew (2006:135) regrets that this is not always the case and gives two reasons: Firstly, pastoral counselling has been strongly influenced by psychotherapy and this has resulted in Scripture being marginalised and often considered irrelevant. Secondly, it is often difficult to relate the results of historical-critical readings to pastoral care. A third reason for the lack of an adequate and effective use of Scripture in counselling can be that it is deemed inappropriate. This can be the case either when the counselee is of a different faith, or when the pastoral counsellor is uncomfortable with using a direct biblical approach. Some pastoral counsellors, however, do still choose to make use of the Scriptures during counselling sessions, though even when this is the case their methods vary from counsellor to counsellor, depending upon their particular theological and/or philosophical view regarding theology and psychology.

According to Donald Capps (1995:62), Scripture need not be read as a unitary whole and neither should it be treated with undue reverence. Rather, he develops his method “by referring to form criticism” (Hurding 1995:192). Capps employs a thematic approach during counselling. He makes use of the various literary genres (such as wisdom and lament) within the Bible in order to address different issues in counselling.

Some pastoral counsellors focus prominently on the inspiration and authority of the Bible. Even in such instances, Scriptural usage differs from one pastoral counsellor to another. The nouthetic counselling approach (Adams 1970) views the Bible as the sole authority on all behaviours, morals, values and standards in life. The Bible is therefore all that is needed in order to resolve any life issues. On the other hand, the integrational approach brings psychological and theological insights into pastoral counselling methodologies. Pastoral counsellors such as Collins (1988) and Crabb (1977) are exponents of this approach and both have a high regard for Scripture.

From the perspective of a Conservative Evangelical the use of Scripture is essential to the counselling process. It is not necessary to present it from a nouthetic perspective which could run the risk of being seen as too unloving and judgemental. Benner (2003:58) cautions: “The Bible's use in counseling must be disciplined and selective, and particular care must be taken to ensure that it is never employed in a mechanical or impersonal manner”. Chapter 6 develops an integrational approach with regard to the counselling of spousal rape victims.

A woman who has been raped by her husband is not only affected physically, emotionally, psychologically and cognitively, but also spiritually. Gilbert (1994:67) points out that the damage caused by sexual assault involves the person's physical, emotional, cognitive, relational, sexual as well as spiritual functioning. This section therefore considers the impact of spousal rape on the spirituality of the victim.

According to Perrin (2007:17) some spiritualities are authentic whereas others are non-authentic. The latter is considered to be pathological. Louw (2005:37) notes that when the human soul is operating within the zones of dysfunctional relationships, spiritual pathology is a reality. In light of the incident(s) that the spousal rape victim has endured, and the dysfunctionality of the spousal relationship, pathological or inauthentic spirituality is a real possibility. Louw (2005:140) explains it as follows: “Pathology develops when god- images become inappropriate, when religion becomes spiritual obsession (perfectionism) and soulfulness becomes separated (dualism) from “worldliness” (enfleshment and embodiment)”. These are possible struggles that a spousal rape victim may encounter as she attempts to adjust her life, beliefs and identity to her circumstances. This pathology is worsened if the perpetrator, that is, her spouse, considers himself a believer. Issues of trust,

belief in self and God, and questions regarding the purpose and meaning of life are evoked at such times.

Non-authentic spirituality robs the spousal rape victim of being able to critically examine herself, her relationships and her life. She therefore struggles with significant values in her life and is unable to distinguish between authentic and pathological relationships. Further, she may turn her back on friends, family and her community which will isolate her from her support systems.

In order for the spousal rape victim to regain – or possibly experience for the first time – an authentic spirituality, the following characteristics of authentic spirituality should to be kept in mind. Authentic spirituality is about more than a “spiritual issue”. It involves the whole person as a unit. Perrin (2007:17) puts it as follows: “The psychological, bodily, historical, social, political, aesthetic, intellectual, and other dimensions of the human subject of spiritual experience are integral to the understanding of spirituality”. Authentic spirituality requires authentic relationships. These relationships are numerous and include family, friends and community. The concern for meaning and purpose in the midst of daily life are found through authentic spirituality. Authentic spirituality promotes hope in addition to developing values. Authentic spirituality is demonstrated through compassion and care for others. According to Perrin (2007:39), the Christian Scriptures are the privileged text for discerning the manner in which authentic Christian spiritualities are lived out today. These points are further discussed in Chapter 7.

5.3.2 Rape in Scripture

5.3.2.1 Introduction

The Bible is essential to the life of Conservative Evangelicals due to its instruction regarding the believer’s faith and life. This section investigates how the subject of rape is dealt with in the Scriptures, and how insights from Scripture can be applied when counselling a woman who has been raped.

There are a number of instances in the Bible where incidents of rape are recorded (Gen 34:1-31; 2 Sam 13) and commandments regarding incidents of rape are given by God (Ex 22:16; Deut 22:25-29). The Bible does not however record any specific instances of spousal rape. Some Scriptural passages relate how women are given to men as the spoils of war (Jud 21:10-24; Num 31:7-18). These passages are

difficult to understand today and have drawn much criticism even in Christianity (cf. Cooper-White 1995, Scholtz 2004). These accounts as recorded in the Scripture do not seem to offer any comfort to victims of rape today. Baker (2006:2) puts it as follows: “While scholars note that the violence, connotation and subsequent meaning is the result of examination through modern interpretation and may have little to do with God’s actually intention towards women, for the woman who is working towards recovery, the Hebrew Bible provides several texts of terror” (see Tribble 1984).

However, a number of scholars from different backgrounds do offer some assistance with these passages of Scripture. Norman Perrin (2007:129) emphasises that, pre-modern personhood cannot be understood from the perspective of a postmodern understanding of self. He puts it as follows: “The problem is this: when people from the past are studied, their stories need to be appreciated from within their own self-understanding and their own cultural definition of selfhood” (Perrin 2007:129).

In order to understand these difficult passages of Scripture, sound hermeneutical principles should be applied. Different types of hermeneutics are applied in order to solve this problem. For example, Reformed feminists make use of, amongst others, the hermeneutic of suspicion, (cf. Fiorenza 1984) while Evangelical feminists use, among others, culture conditioning and higher criticism (cf. Cochran 2005:63). Post-conservative Evangelicals make use of, among others, the hermeneutic of humility (cf. Bohannon 2010:234). Conservative Evangelicals make use of the grammatical-historical hermeneutic (cf. Thomas 2002:63). This study uses the Conservative Evangelical hermeneutic method to further understand the above Biblical passage that pertains to this study of spousal rape. Although spousal rape is not addressed directly in the Scriptures, using the grammatical-historical hermeneutical, approach Biblical insight and principles may be gleaned from various Biblical passages.

5.3.2.2 The Old Testament

It is generally understood that the cultural system of family relations in the Old Testament times, was patriarchy. In contemporary scholarship this cultural system has been criticised as being male hegemony and therefore detrimental to women.

Hermeneutical principles suggest that marriage in the Old Testament should be understood within a broader sociological context. Individuals should not impose their

own notions of modern marriage onto the Bible. Block (2003) argues that the husband in an Old Testament marriage, was neither an oppressor nor an autocrat. Rather than being perceived as a totalitarian despot, the husband's role of headship engendered confidence, trust and security in the family through the fulfilment of his responsibilities. Block (2003:44) puts it as follows: "This emphasis on the responsibilities associated with headship over the household (as opposed to its privileges and power) is consistent with the overall tenor of the Old Testament". Feminists (amongst others) have warned against the dark side of patriarchy in Old Testament times. It should be noted that the biblical passages to which they refer should rather demonstrate the degeneracy than be understood as the healthy and positive expressions of patriarchy.

With regard to the interpretation that women in Old Testament times were the property of men, Block (2003:64) notes, "to view women in Ancient Israel as chattel of their husbands and fathers is to commit a fundamental fallacy: the failure to distinguish between authority and ownership, legal dependence and servitude, functional subordination and possession". Sin unfortunately had distorted this ideal as many of the stories in the Scriptures depict.

In Old Testament cultures it was possible for the wife to have significant influence in marriage. One of these areas was that of lovemaking and sexual relations, where husbands and wives were told to treat each other as equals. This is borne out in the message of Song of Songs where the couple interacted on equal terms. Exum (2000:24) confirms this fact when she clarifies, "Feminist critics are virtually unanimous in their praise of the Song of Songs for its non-sexism, gender equality and gynocentrism". On closer examination of Proverbs 31:10-31 too, the understanding of a wife's role is "a far cry from the image of oppression and suppression that modern feminists associate with patriarchy" (Block 2003:74).

The Old Testament records the way a husband is to treat his wife in their sexual relationship. In Malachi 2:16 is often quoted to support the notion that a domestically abused wife is not to divorce her husband (see Powell 2008:36). However, Malachi 2:16 continues and states "I [God] hate a man covering himself (or his wife according the footnote) with violence as well as with his garment". According to Talyor (2004:369) covering with a garment refers to the marriage. Therefore, should the husband act in a manner that is of a violent nature towards his marriage partner, he is in violation of the covenant between the two parties. Malachi 2:14

reminds the husband that God himself stands as witness of the betrayal of the husband towards his wife and he, God, will judge the husband for his action. (see Mal 2:2,3)

One of the foundational cornerstones of Scripture is the concept of “covenant”. Scripture records covenants made between God and man, and man and man. Conservative Evangelicals hold to the view that marriage is understood in Scripture as being a covenant. As with all covenants, God demands absolute compliance. Numbers 30:2 reminds believers: “When a man makes a vow to the Lord or takes an oath to obligate him by a pledge, he must not break his word but must do everything he said”. This passage can cause confusion and be used to manipulate women to stay with abusive husbands. Many women in abusive domestic situations have been reminded of this verse in one form or another. This frequently prevents them from leaving their abusive husbands for fear of breaking the covenant of marriage made before God.

It must be understood, however, that a covenant is made between two parties and if one party fails to uphold the covenant, then the other party is freed from their obligation. Eilts (1988: 210) emphasises this as follows: “God, the one who has been faithful, is the one who says the covenant is broken; the covenant no longer stands. It is the one who is faithful to the covenant who calls attention to the fact it has been broken, and that makes sense, does it not?” In other words, should a husband fail to uphold the covenant vows that he made to his wife and treats her in a manner that is demeaning, then the covenant is broken and the wife has grounds to divorce her abusive husband. In addition, he is accountable before God for the fact that he broke the covenant.

5.3.2.3 The New Testament

In the New Testament, there is no mention of domestic violence or spousal rape. It does however, have much to say concerning marriage and interaction between spouses (1Cor 7:4, 11; Eph 5:22-28; Col 3:18; 1 Pet 3:1). The relevant passages emphasize the safe, loving and respectful environment in which both spouses are to find true fulfilment. Other passages in the Bible demonstrate that God does not look kindly upon spousal rape. Hebrews 13:4 states, “The marriage bed must be kept pure for God will judge the adulterer and the sexually immoral”. Alsdurf (1989: 119) explains this passage as follows: “If we understand fidelity to imply much more than

sexual faithfulness and to encompass the honoring of the one's partner in a life-giving way, marital violence becomes a manifestation of infidelity".

Other Scriptural references indicate God's attitude to marriage (Matt 19:6, Mark 10:6). These references serve to protect the wife against unfair marital practices as they are primarily addressed to the husband. According to Jesus (Matt 19:9), the only grounds for divorce is marital unfaithfulness. Thayer's *Greek-English Lexicon of the New Testament* (1889: 533) defines the word used by Jesus in this passage as "porneia" or "illicit sexual intercourse". The word "porneia" is frequently translated as "adultery". However this translation does not cover the spectrum of the meanings of the word. Bonhoeffer (1969:121) broadens the meaning of "porneia" to "any sexual irregularity inside and outside of married life". Spousal rape can be seen as illicit sexual intercourse and can therefore be permitted as grounds for divorce. Eilts (1988:213) puts it as follows: "While marriage is a covenant that is meant to be everlasting, there is nothing in Scripture that can be construed to justify a lifetime of meaningless suffering and there is substantial evidence calling with God to be ended when their purpose has been forgotten, ignored, or transgressed".

5.3.2.4 Interaction with others

The Bible guides believers as to how to treat fellow believers. This has direct bearing on how a husband should treat his wife. It would be hypocritical for a husband to treat other believers as demanded in Scripture, but to then treat his wife in an unloving, controlling and violent manner.

When one becomes a Christian he or she becomes a "new creation" (2 Cor 5:17) and a member of a body, family and community. There are communal responsibilities in terms of how believers are to interact with one another. These responsibilities include encouraging the well-being of other members in every way (Rom 12:10; Eph 4:32; Col 3:12, 13; 1Pet 3:8). Banks (1980:140) puts it as follows: "Both nurture and discipline with the congregation should then arise spontaneously from the concern of every member for the duality of its life and the involvement of every member in decisions affecting the whole". Jesus himself called Christian believers to follow his example of serving one another, even to the point of laying down one's life for his or her fellow believer. In Mark 10:42-43, Jesus explains the attitude in which this is to be done: "Whoever wants to be great among you shall be your servant and whoever wishes to be first among you shall be slave to all". If this is

how the believer is to love, protect and care for others in the Christian community, how much more so for his spouse who is part of his own “body” (1Cor 7:4)?

This means that Christians should not turn a blind eye to incidents of wrongdoing within the Christian community. Rather, the church has a responsibility to hold the wrongdoer accountable, to admonish him, to judge (or investigate and discern right from wrong) and to encourage the abuser to change his or her ways (cf. Rom 15:14; 1Cor 6:1-3; 1Thess 5:14; Jam 5:19, 20) The Christian community has an added responsibility towards the victim in terms of care, comfort, support (Is 1:17; Gal 6:2; Heb 12:12, 13:3).

The Christian community is an open one and has the responsibility of caring for and supporting the wider community. In Matthew 25:31-46, Jesus identifies the Christians’ responsibility to the poor, oppressed and voiceless in the broader community. In this passage, Jesus warns that the threat of eternal condemnation awaits those who fail to care for this broader community. On another occasion (Lk 10:29), in the parable of the Good Samaritan, Jesus taught that anybody who is in need, is the neighbour (whether Christian or non-Christian). It follows logically that if Christians are to love, respect and care for those they do not even know, they should show even more love, respect and care for their spouses.

5.3.3 Theologians’ perspectives on rape – past and present

Conservative Evangelicals are foundationalists who build on the foundations of the teachings and doctrine of the early church fathers and theologians throughout history. It is therefore necessary to briefly consider the perspectives theologians, both in history and contemporary, regarding rape. Pellauer (1998: 228) observes that “rape was often ignored by theologians in our time as well as in those early centuries”.

While Augustine (*De Civitate Dei* in Dods 2009:20) did in fact briefly address the issue of rape, he seemed more concerned about the spiritual well-being of the women about the victimisation they had experienced. Augustine did not deny that physical suffering resulted from rape, but was more concerned about it causing a possible flaw in the victim’s spiritual condition. Pellauer (1998:228) explains it as follows: “To introduce any notes of fear, trembling, terror into the discussion might cast doubt upon the steadfastness of will so necessary to his account of the rape victim’s innocence”. Any words of comfort or advice that Augustine (2003:28) did

have to offer a rape victim were merely to encourage her not to punish herself or to commit suicide in order to escape disgrace. Scholtz (2004:209) takes a dim view of Augustine's approach which she interprets as follows: "In his work *The City of God*, Augustine prohibited suicide after rape because in his view rape was ultimately for a woman's own good. It helped her to deepen her faith and to purify her soul".

Further, Augustine (*De Civitate Dei* in Dods 2009:30) seems to imply that incidents of rape fall within the 'permissive will of God' for the victim. "If you should ask why this permission was granted, indeed it is a deep providence of the Creator and Governor of the world; and 'unsearchable are His judgements, and His ways past finding out'". According to Livezey (1987:938) Augustine's doctrine of divine providence "lead him into speculations that are unhinged from the experience of rape and invidious to the women violated". Pellauer (1998:321) points to the problems with regard to Augustine's approach to rape. "We need to grieve for the mistakes Augustine and the church around him made about rape". However Stark (2007:88) warns that, "while feminist scholars should directly confront the troublesome aspects of Augustine's theology, we should not be tempted to dismiss the whole of Augustine as a result".

Another influential theologian was the reformer, John Calvin (1509-1564). Calvin too did not escape the critics with regard to his approach to the subject of rape. Witte and Kingdon (2005:137) put it as follows: "Calvin was particularly zealous to protect the consent of women to engagement and marriage, though he dealt with the issue rather clumsily in interpreting various biblical passages on rape". According to Calvin's interpretation Dinah was responsible for her own rape, "Dinah is ravished, because, having left her father's house, she wandered about more freely than was proper" (*In primum Mosis librum, qui Genesis vulgo dicitur*. in King 1998:581).

Reformer Martin Luther (1483-1586) came to a similar conclusion concerning Dinah. Nevertheless, Luther seems to be more sensitive to the distress experienced by Dinah and does not think that she consented or enjoyed it. However, the victim is still blamed. Schroeder (1997:791) refers to the Works of Luther (LW, 6:193; WA, 44:143) and points out that Luther interpreted the rape of Dinah as a result of her sin of curiosity. The rape was her punishment.

Closer to our time, theologian John MacArthur preached a sermon in 1979 on the dialogue of divorce. While MacArthur does not specifically mention spousal rape, but suggests that, in an abusive situation, the wife should get away for the sake of

her safety. However, from a biblical perspective he does not regard abuse as sufficient grounds for divorce.

In general, the subject of rape and especially spousal rape is rarely raised from the pulpit. Rape narratives in Scripture are seldom read in churches. According to Cooper-White (1995:5), stories of rape “should be heard and this hearing should be in a critical and questioning frame of mind”. Crisp (2001:33) concurs as follows: “Selectivity around the texts used in worship, particularly those which are preached on, has tended to keep the topic of rape out of the pulpit”. Jeanne Stevenson-Moessner (1996:222) explains the detrimental effect of this void as follows: “Most congregations believe that only bad women are raped, while most pastors believe that no one in their congregation has ever been subjected to that kind of violence”. This attitude perpetuates a pattern of silence in the church and Christian homes. This silence is damaging, not only theologically (because the whole counsel of God is not preached) but also socially, while women are disadvantaged by the silence from the pulpit. For some women who have been raped, certain religious attitudes and teachings with regard to biblical stories about sexuality cause feelings of shame and self-blame. Some of these teachings could further complicate the healing process especially with regard to matters such as the religious expectation to forgive and the perpetrator and a wife’s obedience to her husband. Crisp (2001:25) notes that these attitudes and teachings have complicated the experience of rape victims. These victims feel that they cannot openly discuss it in the church environment. In additions, victims are confronted with profound theological concerns arising from it.

Overall, many rape victims see the church as being of little use and irrelevant. This could cause these individuals to leave the church and to cut all ties with Christianity. Visser and Dreyer (2007:807) describe the consequences for those who do want to hold on to their faith as follows: “Others go to another church carrying their unresolved pain and anguish (emotional baggage) with them”. For those who choose to stay, the challenge of integrating their experience with the church's traditions (which may be seemingly indifferent or even antithetical to the experience of rape) is be crucial, if faith is to be sustained. One such challenge is the manner in which the victim reads and interprets biblical passages.

The Christian church has often been accused of being judgmental. Delaphane & Delaphane (2004:159) capture the essence of the challenge to the church as it tries to deal with the issue of rape as follows: “The business of faith communities is

to deal with right or wrong, the strong temptation to judge is always present. But the business of the people of God is also to love, care for, support and comfort those who have been hurt. In the case of rape, to indulge the former is to preclude the latter”.

South African theologian, Isabel Phiri (2003), carried out a study concerning domestic violence and sexual assault within the family in the Kwa-Zulu Natal area. The study indicates that domestic violence also occurs in Christian homes. Many women in Kwa-Zulu Natal are religious for they “find consolation and meaning in life through a relationship with Jesus whose message is in the Bible” (Phiri 2003:85). This explains why the majority of women in Phiri’s study sought assistance from their pastors, even though this help was not always forthcoming. The situation was further complicated as “the women who experienced violence did not feel free to use intervention facilities that were not church-based” (Phiri 2003:95). The already limited resources available to women as victims of spousal rape and domestic violence, were therefore restricted even further. According to Smith (1998:240), sexual and domestic violence was not the exception, but rather a common occurrence within the evangelical community.

The church commonly remains silent regarding the issue of spousal rape. Marie Fortune, in the foreword to Heggen’s book (1993:9) *Sexual abuse in the Christian home* calls the church’s attitude towards this issue one of denial and stigmatization: “The history of our churches is rife with denial of the common experience of sexual abuse. And when churches have acknowledged abuse at all, they have stigmatized the survivor who dares to disclose the abuse”. Even when church leaders and members are aware that spousal rape has taken place within church families, they lack understanding of the dynamics of the abuse and are unable to relate to and minister to the victims effectively. Few know how to engage with families where sexual abuse is an on-going issue. Still fewer know how to encourage the prevention of sexual abuse, or how to assist congregants develop healthy sexual attitudes and behaviours (cf. Heggen 1993:14).

5.3.4 A doctrinal perspective

5.3.4.1 Introduction

Doctrine has been criticized as a vehicle for the further restriction and disempowerment of women. It is accused of adding to the plight of women trapped in abusive marriages. Doctrine may well be applied to such situations in a distorted way. An adequate understanding of doctrine, as it has been developed through close scrutiny of Scripture, can however be useful and comforting to such women. This study has elected to focus on specific aspects of Christian doctrine as it pertains to the issue of spousal rape.

5.3.4.2 Image of God

Erickson (1985) distinguishes between the “substantive”, “relational” and “functional” aspects of the image of God. While criticised by some, this categorisation is widely accepted and offers significant insight into the concept of the image of God. The implications of these doctrines will be elaborated on in Chapter 6. First a brief overview is given.

The substantive aspect of the image of God suggests that human nature has definite characteristics (such as justice, mercy, compassion, love) which reflect something of the nature of God. While not all humankind reflects these characteristics, they are inseparably connected to humanity as universally evidenced.

The relational aspect of the image of God highlights the vertical relationship between God and humankind, and also with each other. God created humans to not only “do” and “be”, but to also connect with Him and others.

The functional aspect of the image of God demonstrates that God created humans with a definite purpose to work, and be stewards of God’s creation. His creation includes more than nature. It includes the creation of social and financial structures in order to ensure the well-being of all God’s creation. These structures require further functioning in terms of the areas of thinking and learning.

In summary, it is seen that the image of God “refers to something that a human is rather than something a human does” (Erickson 1985:532). The relational and functional aspects are applications of the image of God, rather than the image itself.

However, all three aspects together reflect the essence of God's nature and image (cf. Ashbaucher 2011:137).

According to Harper & Metzger (2009:23) the image of God in humankind has been marred as a result of original sin. Therefore, although, the existence of the image of God is in each person, it is distorted. It is only in the person of Jesus Christ that the perfect reflection of the image of God is found. The work of Christ enables the image of God in the believer to be restored. (cf. Berkouwer 1962:52; Faber 2008:91)

This doctrine of God has huge implications for the well-being of the victims of spousal rape. It indicates that humankind has intrinsic worth, value and dignity. This means that victims (and even perpetrators) are to be treated with respect and care. According to Schonborn (2011:42) humanity has meaning only as the image of God. Erickson (1985:536) highlights an important principle: "Because all are created in the image of God, nothing should be done that would encroach upon another's legitimate exercise of dominion, depriving someone of freedom through illegal means, manipulation, or intimidation is improper". The second implication is the significant that role spirituality plays in the wellness of the spousal rape victim for this doctrine highlights the possibility of the restoration of the image of God through the redemptive work of Jesus Christ (cf. McGrath (2011:349).

5.3.4.3 Sin and forgiveness

The concept of sin is central to the Christian faith and has implications to the well-being of the spousal rape victim. It also influences the approach to therapy that pastoral counsellors may undertake as they have their own understanding with regard to what is sin and how it should be dealt with. McMinn and Campbell (2007:37) points out that sin as a concept has "fallen out of favor in contemporary mental health professions, so many psychotherapists function with an 'I'm okay, you're okay' assumption". (*I'm ok you're ok* is a title of a book by Harris [1973] which is a practical guide to Transactional Analysis)

Total depravity is the first point of the Calvinist's five core points using the familiar acrostic TULIP. The term "total depravity" does not refer to utter depravity but rather refers to "the effect of sin and corruption on the whole person" (Sproul 2005:118). In other words, sin affects every aspect of a person's life: the body, mind, emotions, spiritual, psychological, relational, and so forth. Therefore, sin is not

just bad behaviour, but rather a state that influences every part of creation and every aspect of human existence. One of the primary outcomes of the living in a state of sin means that proper relationship between God and humanity is broken. Sin is a means of declaring a “unilateral declaration of independence” against God. Dunn (2003:97) points out, “When humankind declared its independence from God, it abandoned the only power which can overcome the sin which uses the weakness of the flesh, the only power which can overcome death”.

Sin also encompasses wrongful acts. Humans are biased toward rebellion against God, and are more frequently concerned with meeting their own desires than meeting the needs of others. Sin is a universal reality. Scripture points out that “all have sinned; all fall short of God’s glorious standard” (Rom 3:23). There is therefore no one who may declare themselves faultless. This assists with the understanding that all humankind are under condemnation (see Cottrell 2005:202). Conservative Evangelicals believe that it is only through the redemptive work of Jesus that condemnation of sin is removed (see Wiersbe 2007:429; Thompson 2007:120). According to Cloud (1994:156), “it is only through ‘no condemnation’ that sin loses its power”. At times spousal rape victims have a sense of condemnation. The task of the pastoral counsellor is to work through this particular schema and bring to the fore inappropriate beliefs. Sin not only relates to wrongful behaviour, but individuals may also be sinned against as a result of the wrongful behaviour of others. This can and does have devastating consequences for the overall wellbeing of the victim of spousal rape.

An accurate understanding of sin is important for a number of reasons. Firstly, it assists with the understanding of the distortions and shortcomings of humanity in general. This is a fact that many secular health professionals fail to recognise. These individuals frequently operate under the premise that humans are intrinsically good. Secondly, it demonstrates that sin contaminates more than mere human functioning. It also impacts on the quality of human relationships. According to McMinn and Campbell (2007:42), “Augustinianism holds that sin changes everything: relationships, biological factors, emotions, cognitions, rationality, the capacity for wilful change, and so much more”. This means that effective change is difficult and the task of therapy is complicated. Thirdly, sin negatively affects everyone in terms of its consequences. These negative consequences affect the innocent and those “sinned against” more often than not. McMinn and Campbell (2007:42-43) put it as

follows: “Without the sinfulness of our world, without the realities of war, abuse, divorce, oppression, defiance of God, bad parenting, physical illness, rebellious choices and all other forms of brokenness, then shalom would never have been shattered” .

From the perspective of Conservative Evangelicalism, pastoral counsellors ought to acknowledge that all problems originate due to sin (cf. Bobgan & Bobgan 1985:51). This detracts from the complexity of dealing with brokenness, but rather assists with cultivating understanding, compassion and hope. The doctrine of sin paves the way for the doctrine of redemption, which is effected by the grace of God. The redemptive work of God in restoring the relationship between humankind and God-self brings great hope for the pastoral counsellor who is carrying out the task of restoration together with God. Romans 3:23 emphasises that “all have sinned and fallen short of the glory of God”. Victims of spousal rape are “sinners in the hands of a loving God who is present in our wounds and in our healing and provides us hope” (McMinn and Campbell 2007:51).

Forgiveness is an important doctrine in Conservative Evangelicalism due to its connection with the doctrine of Atonement. Smeaton (2001:11) suggests that there is an inseparable link between forgiveness and atonement. The doctrine of forgiveness has additional aspects that are also pertinent to the victim of spousal rape and her healing.

The doctrine of forgiveness is complex because the usage of the word in Scripture conveys different meanings. In fact, there are occasions in Scripture where the different ways in which the word is used may seem to be contradictory (Matt 18:15-20; Matt 18:21-35). In order to obtain a biblical understanding of forgiveness as it relates to spousal rape, Tracy (2005:184) suggests that there are different forms of forgiveness. Firstly, that of judicial forgiveness, which refers to the pardoning of sin. This forgiveness is exclusively the work of God and relates to the salvation of the believer. Secondly, that of psychological forgiveness, which refers to the willingness to extend goodness to the perpetrator. This means that the victim is willing to let go of the natural responses of anger and hatred and the desire for revenge. Thirdly, that of relational forgiveness, which according to Fortune (2002:3) refers to the fact that harm inflicted occurred within the context of a relationship. The ideal situation therefore requires that principles of forgiveness also operate within a relationship. This may not always be possible. However, the relational aspect of the forgiveness

process is best addressed when the victim is involved in other supportive relationships with God, family, friends and/or a pastoral counsellor.

Forgiveness is not without problems. Poling (2003:191) points out that in a study undertaken in the Netherlands, forgiveness to be one of the most dangerous concepts for survivors. Engel (2008:201) concurs with this sentiment and believes that forgiveness is not a prerequisite for healing and does not always promote an improvement in the victim's health. There are valid reasons for some to be suspicious of forgiveness as a process of healing for the spousal rape victim. Poling (2003:192) warns of the dangers of pastors urging premature forgiveness and believes that forgiveness can be used as a weapon against the victim. Nevertheless, a number of therapists and theologians (see Fortune 2002; Poling 2003; Tracy 2005) believe that forgiveness is part of the healing process. According to Allender (2008:216), forgiveness plays a vital, but extremely difficult role in the healing of the victim.

Forgiveness is no quick fix but rather a process that is painful. In fact the deeper the hurt, the slower is the healing and forgiveness process. Fortune (2002:2) notes that forgiveness is should not be an immediate and inconsequential act that diminishes or negates the intensity and nature of the wrong. Forgiveness can only occur when the victim is ready. In order to assist with this process, there should be conditions of acceptance, protection from further harm, justice and healing. The purpose of forgiveness is not to necessarily remove negative consequences, nor automatically grant trust and reconciliation (cf. Tracy 2005:171). It is also not concerned with the release of all negative emotions, including fear, anger, suspicion, alienation, and mistrust (cf. Norris-Bern 2011:60). Forgiveness is not about forgetting. It is doubtful that a spousal rape victim will ever be able to forget what has happened to her. Allender (2008:242) puts it as follows: "To forgive another is always an on-going, deepening, quickening process, rather than a once-for-all event". Lastly, forgiveness is not appeasement or submission (cf. Berez 1998:132).

Forgiveness is often linked with reconciliation between transgressor and victim. Colijn (2010:169) calls this "conjunctive forgiveness". The ideal situation happens when the offender is truly repentant and the forgiveness of the victim results in the couple being reunited. An additional form of forgiveness is known as "disjunctive forgiveness" (Colijn 2010:169). In this instance the forgiveness process ends with the transgressor and victim moving apart emotionally or geographically, but without

chronic bitterness. The purpose of forgiveness is for the victim to be released and to develop opportunities for healthy relationships and improved spiritual, psychological and physical health.

5.3.5 Patriarchy

The social system of patriarchy is generally considered to be the root of all oppression (Berlowe 2011:313). Patriarchy is believed by some to be the prime causal factor for abuse against women. Dutton (1996:127) puts it as follows: “Patriarchy and patriarchal institutions are accused as the main contributor to wife assault”.

Patriarchy has been defined in a number of different ways and one’s response to the system is influenced by one’s definition of the system. Adrienne Rich (1986:57) in her book *Of women born*, defines patriarchy as “ the power of the fathers: a familial social, ideological, political system in which men by force, direct pressure, or through ritual, tradition, law, and language, customs, etiquette, education, and the division of labor, determine what part women shall or shall not play”. Many others have subsequently built on this definition (cf. Miller 1999:146; Whitehead 2002; Johnson 2006).

Practical theologian, James Poling (1991:29), also makes a close connection between patriarchy and unethical and abusive power relationships. He understands patriarchy as “the unjust power relationships of men and women perpetuated by ideologies and institutions [and] is another structure of domination that creates the conditions for abuse of power”. Though sociologist Hunnicutt (2009:557) also defines patriarchy in terms of male privilege and domination, she finds that there is little supporting evidence for the radical feminist belief that men are violent towards women in order to perpetuate patriarchy. She notes that this is simplistic and negates the fact that violence is a prerequisite for the continuance of patriarchal systems. Not all men are power hungry tyrants (Hunnicutt 2009:561).

According to Dutton (1994:125ff.) there is no direct causal relationship between patriarchy and woman-abuse. According to him, patriarchy does not provoke violence against women in an explicit fashion. Rather, it is used as a tool by “personality-disordered men” to justify their abuse of women (Dutton 1996:142). In other words, the principles of patriarchy are misused by some, but this does not

mean that all men are violent towards women. The opposite is in fact true as the majority of men remain non-violent, especially towards women (cf. Dutton 2006:111).

This study contends that, while patriarchy cannot be held responsible for all abuse and social ills, the abuse of patriarchy is often the cause of some of these problems. Similarly it is possible that patriarchy contributes to the problem of spousal rape. There are however a number of additional contributing factors that should be taken into consideration. Patriarchy cannot be deemed a universal constant. Rather, issues such as men who are dysfunctional due to a range of factors and conditions, as well as the variations in patriarchy should be taken into account. Hunnicutt (2009:568) suggests the following: “Mapping varieties of patriarchy and the victimization of women would focus on overlapping hierarchies such as race, class, and age, noting how these interlocking hierarchies work together”.

There are several variations of patriarchy. This study makes a distinction between humanist patriarchy and patriarchy in the Bible. The purpose of including this discussion stems from the Conservative Evangelicals’ high view of Scripture.

The model of patriarchy in Biblical is a family structure that is recognised in the Bible, both by example and instruction. In this view of patriarchy the father is the head of the home and responsible for the conduct of his family. However, patriarchs in the Bible are in danger of falling into the two streams of patriarchy, namely *legalistic* and *hegemonic* that are counter to the positive view of patriarchy which is to be found in the Bible.

Legalistic patriarchy occurs when spirituality is judged by how strict the home made rules are kept (see Elshtain 1993:116). This is a dangerous mind-set, as a father or husband can become a law unto himself and accept no other authority as being higher than his own. Such a man is critical of those who live according to different ideals. Home schooling is deemed important in this mind-set.

Hegemonic patriarchy occurs when males lead or guide with an attitude of dominance (cf. Thatcher 2011:146). An example of this form of patriarchy is when husbands and fathers control and dominate every aspect of the household and all members therein.

According to the patriarchal view reflected in the Bible, gender roles are accepted as having been ordained by God for man and woman prior to sin entering the world. Conservative Evangelicals are of the opinion that these roles are relevant for marriages today (cf. Packer 1986:298-299). Sin has however, has distorted and

marred the relationships between men and women. The role of husband and father is primarily to be head of the home and to provide for and protect his family. The role of the wife and mother is primarily to be a helper to her husband, the bearer of children and the keeper of the home. Thatcher (2011:146) points out that anyone who is a follower of Jesus and therefore a member of His body “cannot entail relations of control, for all are conformed instead by roles of service and self-giving”. According to Moore (2006:576), Conservative Evangelicals, who hold to this view of patriarchy, should speak out against spousal abuse because studies show that positive patriarchal gender roles assist in protection against spousal and child abuse. Kostenberger (2008:40) adds that “it is necessary to elaborate on the difference between patriarchy and what may be called *patricentrism*, between harsh male dominance on the one hand and loving, caring leadership on the other” (emphasis is the author’s). Albert Mohler (2009), the president of The Southern Baptist Theological Seminary, interviewed Wilcox about the latter’s book, *Soft patriarchs new men: How Christianity shapes fathers and husbands*. Wilcox explains that appropriate patriarchy should lend itself to faithfulness in marriage, family cohesion, and the continuation of the faith from one generation to another.

The word ‘patriarchy’ generally has negative connotations, even in Christian circles. This is not because the concept is unbiblical, but rather because men in society, and even Christian men, have abused their position. When it comes to an understanding of patriarchy from a biblical, conservative perspective it must be understood that no matter what terminology is used, caring leadership is vital to the benefit of the family.

A thorough study of complementarianism is beyond the scope of this study. Nevertheless, a brief understanding is critical. Complementarianism goes against the basic tenets of the feminist movement and is also at odds with Evangelical feminism. Both complementarianism and Evangelical feminism lay claim to an inerrant and authoritative understanding of Scripture and both are committed to its application in the lives of Christians. While Evangelical feminism holds to equality in all things (including roles), complementarianism contends that gender equality exists *ontologically* but that there are distinct God-ordained primary male and female *roles*. This does not preclude both sexes from fulfilling other secondary roles. Essentially, complementarians promote Biblical male headship and female submission as designed by God in the created order. This means that male leadership is not based

on isolated verses in the Bible but is, according to Kostenberger (2006:48), “grounded in the created order and the subsequent sweep of Biblical history and teaching”. For complementarians, the Bible promotes gender equality in worth and dignity, whilst preserving distinct gender roles. While these roles are different in content and nature, they are equal in value.

As unlikely as it may seem, feminism, egalitarianism and complementarianism agree on a number of important issues. The value of this conviction is that all three movements are able to stand together in condemnation of all forms of abuse and domination. A proponent of this view is Kostenberger (2006:261) who propogates “a total rejection of male domination in the family, the church and the state”.

Broadly described, complementarianism consists of three aspects. According to the Conservative Evangelical view, when God created humankind, God created male and female to be equal in dignity, value, essence and human nature but with distinct individual roles. The husband was given the primary responsibility of loving authority over his wife and the wife was primarily responsible for offering submissive assistance to her husband. This male-female relationship was designed by God to be complementary. However, the relationship was disrupted by the introduction of sin into the world. A consequence of sin is the female desire to undermine male authority and male wanting to reclaim his authority, sometimes achieving this inappropriately and sinfully by ruling over the female in an abusive manner. The redemptive work of Christ later restored God’s created intention of a complementary relationship between the genders, when he negated ontological worth discrepancies between sexes, cultures and social class structures.

The concept of God's design for male and female equality is in essence accepted by complementarians. The Scriptures are clear that both male and female are made in God's image and both are given the commission to rule over the earth and that gender is irrelevant to the issue of who may or may not be saved. Further, Scripture confirms that wives are to be treated with honour because they are fellow-heirs of the grace of life in Christ (1Pet. 3:7b). Biblical references that can be interpreted as though God’s design was for male and female role-differentiation further support the practice of complementarianism. God has given the male role authority over the female within the order of creation (cf. 1Cor 11:8; 1Tim 2:13). Furthermore, Scripture can be interpreted as that wives are to be subject to their husbands in response to their submission to the Lordship of Christ (Eph 5:23). God’s

design remains consistent and God instructs males to be leaders in their homes (cf. Col. 3:18-20; 1Pet. 3:1-7).

Complementarianism is concerned with more than solely gender roles. The attitude and the manner in which these roles are carried out is of paramount importance. Firstly, headship of the male has nothing to do with superiority or privilege. Rather, it is based on equality. Males and females were created by God to be equal in all respect with regard to being made in God's image. Both have equal ontological equality and functional equality. According to complementarians, a wife submitting to their husbands does not make her any less equal. Rather, the wife's roles are of equal value to that of the leadership roles of the husband (see Shaw 2008:186). Driscoll & Driscoll (2011:83) use the following Trinitarian analogy: "Although the Father, Son and Spirit are different persons, they are also equal and one while practicing submission. Similarly, a husband and wife are equal and one while practicing submission" (Winston & Winston 2003:51, Schreiner 2003:151). Other theologians (see Bacon 2009:80-86) have a different theological understanding with regard to the concept of the submission of God the Son to God the Father.

Secondly, complementarianism is grounded in love. Complementarians liken the means of headship of the male over the female by referring to the sacrificial love Christ has for His church (cf. Thomas 2006:80). Therefore, authentic Biblical headship is expressed by sacrificial and loving intimacy. Furthermore, husbands are to treat their wives in the same caring manner in which they care for their own bodies (Eph 5:28). Sumner (2003:161) refers to a couplet of the wife as the body and the husband as the head. Together they form one flesh. As one flesh the husband is to love his wife as his own body for that is what she is.

Thirdly, complementarians believe that male authority is delegated by God (see James 2010:154). In other words, males are fully accountable to God for the way in which they carry out this task and apply their delegated authority. This position of delegated authority is not a position of lordship, rather a position of servanthood with a high responsibility. Scriptural references to God who is partial to the disadvantaged and voiceless are important to consider in this regard (cf. Poe 2002:319). With respect to delegated authority, the wife has been given delegated power from God to fulfil her tasks. These tasks range from prophesy, managing a household, and serving as co-workers with men in ministry and more.

Fourthly, husbands are called to honour their wives. This is necessary for a number of reasons: husbands and wives are equal in the sight of God; husbands and wives obtain salvation by means of their personal faith; both are indwelt by the Holy Spirit; both enjoy the privileges and responsibilities of being members of the priesthood of believers and both have received spiritual gifts for ministry. 1Peter 3:7 warns that, should a husband fail to honour, respect and love, his prayers will remain unanswered.

Fifthly, husbands are instructed to protect their wives even to the point of death (Eggerichs 2004: 205). This goes to not only physical, but also emotional, psychological, social, sexual and spiritual protection. This protection is not meant to be restrictive, but rather should include the liberty of personal and intellectual growth and stimulation. The husband is to be sensitive to the stresses that his wife is exposed to on a daily basis and protect her from burnout and fatigue. Tracy (2003:21) captures the heart of the matter as follows: “The most instructive model for male leadership is the headship of the Father over the Son”.

5.3.6 Summary

This chapter has considered the impact which spousal rape has on the spirituality of the victim. It developed the concept of spirituality as it pertains to spousal rape victims by considering spirituality in broad terms, that is, humanist spirituality and then narrowing it down to the specific Conservative Evangelical spirituality. Various aspects of Conservative Spirituality were then considered. Chapter 6 now considers the role of the pastoral counsellor and proposes an integrative model for pastoral care with spousal rape victims.

CHAPTER 6

A COUNSELLING MODEL

6.1 Introduction

Any aid to the well-being of spousal rape victims is multifaceted and involves aspects such as individual care and therapy, community involvement, mentorship programmes, gender-related issues and theological perspectives. This chapter considers all these aspects as a means of assisting spousal rape victims. The chapter is divided into a number of sections: understanding the role of the pastoral counsellor with regard to the assistance given to the victim; individual care of the spousal rape victim; suggestions regarding the prevention of spousal rape.

At the outset of this study, a number of hypotheses were proposed as a means of effectively addressing of the problem of spousal rape. These hypotheses and questions are tested and evaluated in this chapter. The hypotheses of this study and preliminary findings at this point are the following:

- **The majority of pastoral counsellors are male**

The responses to the questionnaires in Chapter 4 suggest that not to be the case. Because the questionnaire was sent specifically to pastoral counsellors, the same conclusion cannot be arrived at regarding pastors themselves.

- **The clergy as judgmental and blaming the victim**

All three of the participants interviewed in this study indicated they did not trust the pastoral counsellor/church leader/pastor when they approached them for assistance and the experience was of little use to them. Therefore, the finding is that there are times when clergy are judgmental of the spousal rape victims. This means that pastoral caregivers are not necessarily a useful resource when it comes to matters of sexual abuse.

- **The church and Christian faith are patriarchal**

The majority of the pastoral counsellors (see Chapter 4) who responded to the questionnaire indicated they held to a patriarchal belief system as portrayed in the Bible. While there are differences between this perception of patriarchy and complementarianism (see Chapter 5), there are sufficient similarities to conclude

these pastoral counsellors view the Christian society and biblical teaching as patriarchal in nature.

- **Patriarchy is not female friendly**

Patriarchy can indeed be problematic and abusive, even from a Christian perspective, when this social construct is manipulated to suit male dominance, control and manipulation. In the framework of Conservative Evangelicalism however, patriarchy is considered as the Biblical design of a loving and just God and would therefore accordingly be implemented in a non-abusive, loving, kind, fair and accepting manner. This negates self-seeking or impure motives. Even so, Conservative Evangelicals, recognise that the term “patriarchy” has negative connotations and therefore prefer to use the concept of “complementarianism”. Patriarchy and complementarianism are discussed in Chapter 5. In conclusion, patriarchy has the potential to be female friendly but in general it is perceived as a means of abuse towards women.

- **The church is inadequate and irrelevant concerning psychological issues**

The health care professionals who responded to the questionnaire in Chapter 4 indicated they did not see any role for pastoral counsellors other than that of spiritual support. The church frequently assists spousal rape victims on a short-term basis and does not have the capacity for the long term counselling required for rape victims. The pastoral counsellors indicated in their interviews and questionnaires that they do not conduct long term counselling with spousal rape victims. The majority of pastoral counsellors, in fact, prefer to refer rape victims to members of the psychological fraternity.

- **The clergy are generally silent on the issue of rape**

This is generally true as was shown by the literature and the interviews with spousal rape victims. There are obvious exceptions though. Some church communities are involved in addressing the issue of rape and gender abuse. Reverend Marie Fortune (cf. 2003; 2008) has, for instance, written a number of books in order to address this issue.

- **Pastoral counsellors are not adequately trained to deal with rape and posttraumatic stress**

This has been found to be true not only from a psychological perspective but also from the perspective of pastoral counsellors themselves. The pastoral counsellors who responded to the questionnaire in Chapter 4 indicated they do not conduct long-term counselling with spousal rape victims and would rather refer victims to psychologists. Their answers reflect there are, in fact, a number of highly qualified pastoral counsellors.

- **Pastoral counsellors fail to engage in ongoing professional development**

Though this hypothesis was not explicitly tested in the course of this study, pastoral counsellors are not obliged to attend any ongoing training, as are their counterparts in the field of psychology, who are required to obtain a set number of Continued Professional Development, or CPD, points in order to continue to practice. This suggests that the training of pastoral counsellors is not adequate.

- **Pastoral counselling does make a meaningful contribution to a spouse who has rape-related posttraumatic stress**

The literature review in the study seems to indicate that, in general, pastoral counselling does not make a significant contribution to wellbeing of spousal rape victims. The interviews with the spousal rape victims that were conducted in the study confirm the literature review. This study proposes that the reasons for the lack of contribution are multifaceted.

6.2 The pastoral counsellor

One of the greatest assets of pastoral counselling is the person of the pastoral counsellor. The concept of the pastoral counsellor as a “healing tool” is crucial to effective counselling. Tan (2011:16) characterises four distinctives of Christian counsellors:

- they have unique assumptions which are based on Biblical principles and teaching;

- they have unique goals, namely not only to alleviate psychological suffering but also to facilitate spiritual growth;
- they have unique methods which may differ from standard counselling methods and techniques and which add the use of Scripture and prayer;
- they have a unique giftedness, are called by God and equipped by God's Spirit.

When it comes to spousal rape, the pastoral counsellor ought to acknowledge that this is an extremely difficult matter. Pastoral counsellors should have a thorough knowledge of the dynamics of rape in general and spousal rape in particular. They should not be biased, either personally or theologically and should have an understanding of the biopsychosocial (biological, psychological and social) impact of spousal rape, such as rape-related posttraumatic stress, other related illnesses such as depression, victimisation, stigmatisation. The pastoral counsellors should be aware of the legal and medical ramifications of spousal rape and have knowledge of the correct referral resources and procedures (trusted professionals, shelters and support structures). They should be self-aware and understand the effect that gender or previous traumatic personal experiences may have on their reactions. In other words, pastoral counsellors should be aware that counter-transference is possible. Cohen (2011:456) defines counter-transference as follows: "A psychoanalytic term referring to intense and inappropriate feelings therapists develop toward their patients, which may reflect either the therapist's own emotional conflicts or the patient's unconscious emotions". This could negatively affect the victim's healing. Female counsellors should be aware of experiencing feelings of fear, anger, mistrust and revenge. Male counsellors should be aware of feeling overprotective and overstepping boundaries. They should also be aware of guilt that may arise because of their maleness, or of a wish to rescue to the victim. The theological and spiritual implications of spousal rape are important for pastoral counsellors to address, in order to prevent the ripple effect that spousal rape has on the spouse's children, extended family, church members, and the wider community.

An easier option may seem to be for pastoral counsellors to completely withdraw from counselling spousal rape cases; however they have a vital role to play in the victim's healing, even should the victim be referred for concurrent or subsequent psychological care. An attitude of concern and interest in the victim and

the affirmation of the victim and belief in the victim's story are necessary. In addition, pastoral counsellors should educate the congregation concerning rape in general, spousal rape, domestic violence and ensure that the church develops policies with regard to dealing with the abuse of women in its congregation. Pastoral counsellors should break the silence on rape. Kowalski (1988:202) believes that church members who have experienced spousal rape are wary of asking for pastoral counselling if they have not explicitly invited to do so.

One would expect that though fellow congregants are not be able to care adequately for spousal rape victims, trained pastoral counsellors should be better able to assist these hurting and traumatized members of the congregation. However, Dalphane (2004:157) points out that marital rape is still not receiving sufficient attention. This may be due to a number of reasons. Most theological seminaries offer little or no training on the subject of pastoral care for the victims of violent crime in general and even less in the area of women studies (see Baker 2006:14). Another reason could be the attitude of pastoral counsellors in general. According to West (2004:42), pastoral counsellors sometimes perpetuate cultural attitudes that encourage shame and silence regarding rape. Smith (1998:341) applies this specifically to evangelicals: "Because evangelicals often see themselves as more righteous than non-Christians, they often discourage victims from seeking help in secular agencies should the church prove incapable of handling the assault". While clergy often think that only they should help, they tend to experience a degree of anxiety when doing so (see Nason-Clark 1997:64). When victims experience criticism from pastoral counsellors because they seek help outside of the church, even if this has been beneficial to them, they feel guilty and anxious with regard to clergy. Such a situation exacerbates their distress and reluctance to seek help from the church.

Further it would seem that not all assistance offered by pastoral counsellors is useful. Delaphane (2004:158) puts it as follows: "Probably the most damaging pastoral response to a victim of rape is that of judgementalism or questioning as to what she did to invite the act". Scholtz (2004:209) concurs and points out that raped victim-survivors rarely have the support of religious leaders and thinkers. It is an indictment against pastoral counsellors that they are sometimes perceived as being judgmental and perpetuating abuse as a result of affirming age-old myths regarding sexual abuse. An example of this is that pastoral counsellors sometimes suggest

that spousal rape victims should love, submissive and subservient to their abusers because the Bible expects this of them. Anderson (2007:65) captures the tenets of this approach as follows: “The passive approach centers almost completely around the unbiblical strategy, and uncertain outcome, of changing her spouse through reacting to his abuse in a manner prescribed by the church”. Anderson’s (2007:71) assessment of this approach is that it perpetuates the problem “amounting to nothing less than church-sanctioned oppression”.

Psychotherapy has become an integral part of today's society. Many people (including Christians) make use of the services of mental health practitioners for a myriad of reasons. There appears to be a growing need for supportive counselling services and a number of Christian churches have therefore opened counselling houses that operate from their premises. Tertiary institutions have also recently begun offering qualifications in therapy from a Christian perspective. Many of these centres and institutions promote a psychotherapy method.

Psychotherapy has been criticised however, even by members of its own fraternity. In his book, *The myth of psychotherapy: Mental healing as religion, rhetoric, and repression*. Psychiatrist Szasz (1988:158) expresses concern that psychotherapy may in fact be harmful. Dineen (1998, 2007), a psychologist, also has reservations concerning what she calls the “psychology industry”. According to her (Dineen 2007:1; cf. Epstein 1995:133), psychology is all about making money and in order to make money the industry must make victims.

There are those in the church who are also critical of psychology (cf. Bobgan & Bobgan 1996; Almy 2000). Jay Adams (1974), who is known for his model of nouthetic counselling, is critical of psychological and psychiatric interventions and argues against the client-centred approach of Rogers, the exploring of childhood memories of Freud and the behaviourist techniques of Skinner. While I believe some of Adam’s criticisms are valid, I disagree with his model of nouthetic counselling. I also do not agree with his idea that God always seeks to confront and change something wrong or sinful in the counselee (Adams 1974:133). This would lay blame on the victim of spousal rape. Where Adams finds pastoral counselling the only viable option, Bulkley (1993:24) on the other hand argues that churches and pastors are unable to adequately and appropriately address the “deepest hurts of modern man” without the use of secular psychology techniques. I also do not agree with this other extreme. Prior to the inception of modern psychology, clergy were the ones

who carried out their God-given task of caring for the overall well-being of individuals within their congregations.

I align myself with the approach of Crabb (1977:40), who is of the opinion that Christ is sufficient for every need of humankind. By this I do not deny Christ's sufficiency when I acknowledge the useful input of psychology "which in no way contradicts the revelation of Christ in His Word" (Crabb 1977:40). Nevertheless, the insights of psychology should be integrated into Christian thought with caution. According to Conservative Evangelicalism, the Scriptures should be the lens through which psychology is evaluated and not the other way around.

In Chapter 3 of this study, I have motivated why I regard Cognitive Behavioural Therapy (CBT) as an adequate therapeutic model for treating victims of spousal rape who are suffering from post-traumatic stress. In light of the above, concerning the role of psychology in the Christian faith, a short evaluation of the relationship between CBT and pastoral counselling is now necessary.

The basic theoretical rationale behind CBT is that individuals' emotions and behaviour are largely determined by the way in which they perceive their world. Beliefs, worldviews and schemas therefore have a large influence on an people's interaction with their world. Should these perceptions become distorted, dysfunctional behaviour and emotions could result. This would in turn negatively affect an individual's relationships, functioning and behaviour. A particular problem is addressed by means of cognition. Another pillar of CBT is the fact that it focuses on the present and deals with the here and now.

According to Conservative Evangelicalism, Scripture points out that right behaviour comes from correct core beliefs. It is therefore necessary for believers to challenge their own thoughts, beliefs and presuppositions. The Scriptures provide the means to understand the truth of who people are. They should then conform their thinking to Scripture and then act out that reality. This means that believers do not subjectively develop beliefs that suit them, but rather place themselves under the authority of the principles of Scripture through which objective truth is to be found. The standard by which the believer is to assess faulty behaviour, emotions, attitudes, worldviews and cognition is therefore found in Scripture. Some of the principles in Scripture are compatible with the therapeutic objectives of CBT. Tan (2011:274), for instance, is of the opinion that CBT has potential to be positively integrated into Christian models for counselling. While there may be synergy

between CBT and pastoral counselling, there are also, however, distinctive differences. From a Conservative Evangelical perspective the idea of “thinking towards renewal”, is not valid. Rather, “for the believer is by faith” and minds are to be transformed “by truth which is beyond us” (2Cor 5:17). The apostle Paul, in 2 Corinthians 5:17, adds that the past is over and the focus should be on the present. Scrivener (2007) sets out the parameters for the pastoral usage of CBT and emphasises that believers should be encouraged to explore the Biblical passages/texts that guide their beliefs and thinking, rather than to develop relationships with therapists in the fields of psychology and psychiatry. Scriptural passages originated with God, whereas therapists have merely developed techniques. Therefore CBT techniques used should be applied within the Bible in mind.

Though there are some dangers in incorporating the insights of psychology into pastoral counselling, I agree with Hall (1995:237) who points out that the significance of cognitive treatment methods has not been fully absorbed by the pastoral community. Pastoral counselling aims to renew, transform, change and heal individuals on all levels of their life, by means of “Christ’s salvific work” (Louw 1999:112). Christ’s death on the cross was sufficient, once for all. Any counselling offered is secondary to this fact and should be undertaken through means of talk therapy, with an emphasis on Scripture readings, prayer, spiritual rituals and the church community.

This study reflects on the appropriateness, impact and affectivity of male persons counselling victims of spousal rape. Their maleness could have an impact on the outcome of the counselling. The results of the questionnaire sent to pastoral counsellors indicate the majority of people who were raped and were seeking help, were women. In the case of spousal rape, of course all were women. The results of the questionnaire also indicate a majority of the male pastoral counsellors have never been requested to counsel victims of spousal rape. The interviews with spousal rape victims revealed none of the victims had sought the assistance of pastoral counsellors (male or female) for the rape. Two participants referred to previous negative experiences with male pastoral counsellors.

Being counselled by a woman could offer the victim the gentle support and empathy men are sometimes perceived to be lacking. Women could be considered better able to identify with and understand the victim’s experience. Further, spousal

rape is perpetuated by men against women. Women can therefore project negative emotions onto male counsellors. It can also be easier for a woman to explain the sensitive details of the traumatic event to a woman counsellor. Chaplin (2000:47) also points out that having a male counsellor can remind the victim of a time when another man was in charge, telling her what she thinks. Some pastoral counsellors are of the opinion that, whenever possible, men are to be counselled by men and women are to be counselled by women. Nason-Clark (1997:107) points out that a male pastoral counsellor could misinterpret the deeper issues of women who are suffering under an abuse spouse. Some are strongly against male pastoral counsellors counselling women who are in an unhappy marriage (see Blackburn 1997:76; Bryant & Brunson 2007:160) on account of ethical and practical considerations.

While it generally seems preferable for female pastoral counsellors to counsel spousal rape victims, I believe there is definite therapeutic value in male pastoral counsellors counselling these individuals. Having a caring, empathic male counsellor, could assist the victim to realize that some of her core beliefs about men (e.g. all men are dangerous and untrustworthy) are generalizations and possibly unfounded. Secondly, male counsellors may be better able to understand and explain certain male behavioural traits and perceptions. Thirdly, male counsellors may be able to role-model positive, Biblical gender interaction with female spousal rape victims. This would facilitate the development of positive interaction styles between the victim and other males in her environment. The victim may therefore be assisted to develop a more realistic understanding of males and challenge the stereotype that they are 'all bad'. This may ultimately encourage the development of her relationship with God, the Father.

In spite of these possible therapeutic benefits of male counsellors, there are also distinct disadvantages. While female counsellors could experience counter-transference and experience emotions of anger and disdain towards men (even their own spouses), there could be an even more significant counter-transference between male counsellors and their female counselees. These male counsellors could develop a need to protect female victims. This could result in inappropriate or unethical behaviour on the part of the male counsellor, who could cross counselling boundaries and become overly personal. There is also the danger of transference taking place during the counselling session, as the victim can perceive the person or

the care of the pastoral counsellor as being attractive. The pastoral counsellor may then be given the role of 'saviour' or 'knight on a white horse'. Such perceptions are dangerous, as they could result in inappropriate counsellor-counsee interaction and can cause further confusion and distress to the victim.

In summary, there are benefits to male pastoral counsellors counselling spousal rape victims, but there are definite risks involved. Male pastoral counsellors should therefore need to take every precaution to prevent irrelevant or damaging interaction with victims of spousal rape. The best solution seems to be for spousal rape victims to receive counselling from female pastoral counsellors. Maybe male pastoral counsellors could be the counselling session when female colleagues deem it necessary. Ideally, marital rape victims should be given the option of selecting the gender of their counsellors where possible.

The interviews conducted for this study demonstrate that spousal rape victims are critical of how pastoral counsellors deal with the issue of spousal rape. Andersen (2007:110) records her own experience as follows "*None* of the pastors I approached (and only one of the licensed counselors) were qualified to deal with the problems in my marriage" (emphasis is the author's). The problem appears to begin with the training of pastoral counsellors. Mary, one of the participants, indicates that she believes pastoral counsellors need further training if they are to deal with abused women. In seminary pastors are primarily trained in areas of preaching, theology and missions. Counselling is only a small part of this training. Social workers, for example, are trained for the same period with a strong focus on counselling. Once pastors graduate they are required to do a broad spectrum of counselling, ranging from premarital and marital counselling, to grief counselling, spiritual growth counselling, family counselling and trauma counselling. Counselling in any of these areas requires specialised training due to their sensitive and intense nature. The issue is further complicated as pastoral counsellors are not required to belong to any regulatory counselling body. This could result in poor or unethical counselling practices. While associations for pastoral counsellors do exist, pastoral counsellors do not make full use of the opportunities to attend conferences and discussions concerning counselling ethics, practices and policies. The Southern Africa Association of Pastoral Work as well as the Association of Christian Counsellors in South Africa has a membership of over a thousand, however their conferences and workshops are poorly attended. Furthermore, pastoral counsellors are not obligated

to attend on-going training programmes or supportive supervision sessions, as people in the mental health professions do. Mental health practitioners are obliged to obtain a set number of Continued Professional Development (CPD) points each year in order to continue to practice.

A second issue concerning the training of pastoral counsellors is that they can feel inadequate when having to deal with complicated counselling cases, and therefore refer counselees to mental health practitioners. This is borne out by the responses to the questionnaire sent to pastoral counsellors in Chapter 4. According to Backus (1985:19), seminaries have taught pastors to have an inferiority complex because psychologists and psychiatrists are considered the experts on human behaviour. That is why they should rather refer people to them. Backus (1985:19), himself a psychologist, is of the opinion that pastors should do counselling without the need to get permission from a professional body. According to him, counselling belongs in the church and other professionals should assist the Body of Christ as required. If this is the case, pastoral counsellors ought to ensure they are knowledgeable and properly skilled in the area of counselling – in this study it means specifically in the area of posttraumatic stress. They should also continue to develop their skills with on-going training, interaction with other pastoral counsellors, and investing in their own spiritual growth. From a Conservative Evangelical perspective, pastoral counsellors should also know how to offer biblical advice. The danger of this is that pastoral counsellors could use the Christian faith for their own ends, especially when it comes to seeking support for a particular theological perspective or counselling theory or technique. McMinn and Campbell (2007:209) emphasises that while Scripture is the best resource on truth, self-serving interpretation could distort views of Scripture.

A problem that this study demonstrates in Chapter 4 is that, while pastoral counsellors are generally well educated, they are not necessarily scholars. Ellens (2007: 257) points out that there is “a constant temptation to look for neatly packaged epigrams for the sake of pastoral utility”. This could lead to mediocrity. He suggests that those involved in pastoral studies should continue to contribute to disciplines such as psychology, sociology and social work.

A number of pastoral counsellors and Christian psychologists are in favour of lay counsellors and even encourage their involvement in the counselling ministry. Donald Capps (1998:204) advocates the “empowerment” of lay counsellors. Clinical

psychiatrist Almy (2000:214) puts it as follows: “[God] does not use members of an elite corps who claim secret knowledge. He needs neither bearers of training certificates nor those with worldly seals of approval”. Rather, God makes use of the priesthood of believers because of what they believe their trust in the truths of Scripture, their unique God-given gifts and the supernatural power that works through them. Other Christian psychologists have encouraged lay persons to participate in Christian counselling (cf. Crabb 1977; Backus 1985; Collins 2007). While this study has not specifically considered the involvement of lay persons in counselling, I believe there is much value in involving such persons. This will assist pastors and pastoral counsellors to deal with the huge number of counselling needs within the church and wider community as these individuals may have more time available and are generally more accessible. Another value is that specific traits are sometimes required to counsel in different situations and it a lay person can be especially gifted in a particular area. Counselees could also find it easier to relate to a lay counsellor with whom they perceive themselves to have more in common, than with pastors and pastoral counsellors. If lay persons are to participate in counselling, pastoral counsellors should ensure they are well trained, correctly supervised and well cared for.

Effective pastoral counselling is reliant upon the work of the Holy Spirit as Counsellor, Comforter, Guide, Empowerer and Wisdom-giver. Pastoral counselling is also reliant upon a biblical understanding of human beings in order to speak meaningfully to the problems of human beings. Capps (1981:10) observes there is consensus among the clergy that the Bible has a role to play in pastoral counselling. This is not to say that humanist theories and techniques have no place in pastoral counselling, but especially in Conservative Evangelicalism ultimate authority is given to Scripture and any other techniques used should be consistent with Scripture. Thirdly, because of the emphasis on Scripture, Conservative Evangelicalism is positive about directive counselling. Humanist psychology, especially since the influence of Carl Rogers with his client-centred therapy, emphasises non-directive counselling (see Steere 2003:372). However this non-directive method has come under criticism for various directions (see Bunting 2000:389). One of the criticisms is that “pastoral counselling had become too no-directive and lacked a moral cutting edge” (Bunting 2000:389). According to Cronin (2004:184) one of the distinctives of pastoral counselling is the use of directive counselling. The pastoral counsellor’s

function is to promote the application Christian principles with regard to the issue at hand. Therefore, there are instances where the pastoral counsellor is actively involved in the decision-making of the counsellee by offering advice, guidance, and recommendations. There are times when pastoral counsellors could even be required to challenge the believing counsellee with Christian principles. This does not mean that the pastoral counsellor cannot also adopt a non-directive counselling approach at times, for there is also need for encouragement, support and comfort.

Psychology does not take God into consideration when it comes to issues of psychological well-being. The core of pastoral counselling from a conservative evangelical perspective is “the Truth shall set you free” (John 8:32). This in no way excludes any understanding gained from psychological research. The contribution of Albert Ellis, for example, is a case in point. He was an atheist who developed what is known as Rational Emotive Behavioural Therapy (REBT), which is widely recognised as a precursor to Cognitive Behavioural Therapy (cf. Robertson 2010). Chapter 5 of this study indicates how Cognitive Behavioural Therapy can be utilized as an effective treatment modality and is compatible with biblical pastoral counselling.

Health professionals who work with traumatised people are at risk of experiencing negative reactions (Collins and Long 2003). This is also applicable to pastoral counsellors in some sense even more so, considering their frequent lack of ‘professional distance’ that is instilled into health care professionals. There are however both positive and negative consequences to working with trauma victims.

Some of the negative outcomes of working with trauma victims are the following:

- **Burnout**

Burnout not only occurs while working with trauma related incidents but can also be evident in any work situation involving many stressors. Pastoral counsellors are already exposed to many work and family stressors and working with trauma victims merely exacerbates the situation and it can lead to burnout. This causes them to be less effective in counselling.

One of the symptoms of burnout is emotional exhaustion. This causes the pastoral counsellor to have a decreased ability to provide appropriate care and intervention to the counsellee. A second symptom of burnout is depersonalisation of

the pastoral counsellor. According to Simeon and Abugel (2006:13), “detachment or estrangement from oneself, coupled with an awareness of this detachment, is the essence of depersonalization”. The victim could experience a sense of distancing and cynicism from the pastoral counsellor. The worst case scenario is that the pastoral counsellor could behave in a way that is dehumanising and objectifying, that is treating her like a “case” instead of a person. A third symptom of burnout is a sense of decreased personal accomplishment. Pastoral counsellors experience feelings of futility and concludes that they are failing to make a difference to the victim or to the system. Pastoral counsellors perceive all their efforts as worthless and they feel helpless to assist the victim or to change the evils of society.

- **Vicarious traumatisation**

Vicarious traumatisation takes place when pastoral counsellors over-identify with the victim and her traumatic incidents to the point that pastoral counsellors experience a posttraumatic stress reaction. Larsen and Stamm (2008:279) explain it as follows: “Vicarious traumatization transformations include lasting and pervasive schema changes about the self and one’s world”. The outcome of vicarious traumatisation is similar to traumatic reactions experienced by the trauma/spousal rape victim. This situation is worsened if pastoral counsellors experience counter-transference or when the pastoral counsellor reflects on how such a traumatic event could affect themselves or their families. Vicarious traumatisation causes pastoral counsellor to struggle with their place of reference, worldview and even their own spirituality. Some pastoral counsellors have themselves experienced a traumatic event and this could result in re-traumatisation being triggered by the counsellee’s story.

- **Compassion fatigue**

Compassion fatigue is the reduced capacity for empathic engagement. Weaver et al. (2004:154) explain compassion fatigue as the emotional cost of exposure to working with those who have been traumatised. There are a number of reasons for pastoral counsellors to be susceptible to compassion fatigue. Firstly, empathy is recognised as an essential to helping of those who have been traumatized (Figley 1995:15). Pastoral counsellors generally consider their work to be more of a calling than a vocation. They could possibly be even more empathic than health practitioners. Pastoral counsellors are required to not only display empathy but also compassion,

which implies “to bear alongside” the person suffering (Scalise 2011:419). In the mental health professions a professional distance between the therapist and the client is emphasised. An emotional distance is required between the counsellor and the counsellee. Compassion fatigue is therefore a greater occupational hazard for pastoral counsellors than for other mental health professionals.

There are also positive outcomes for pastoral counsellors who work with those who have been traumatised:

- **Compassion satisfaction**

Compassion satisfaction is a term used to describe the sense of fulfilment and satisfaction that therapists derive from doing their work well (Collins and Long 2003). They feel that their work is meaningful and makes a difference. According to Larsen and Stamm (2008:283), compassion satisfaction “may be the most potent force in motivating continued work even in the presence of the negative ‘costs’ of caring”.

Compassion satisfaction is not impervious to the negative costs however, as the negative outcomes of working with trauma over prolonged periods will erode compassion satisfaction should necessary precautionary steps not be taken. The steps necessary include positive emotional support from friends and family, a positive supervisory/mentorship relationship, an accurate understanding of self and a balanced, healthy lifestyle, which incorporates sufficient recreational activity.

- **Posttraumatic growth**

It is possible for pastoral counsellors to experience posttraumatic personal growth because of direct or vicarious trauma exposure while working with trauma victims. This subject is covered in more detail later in this chapter.

Pastoral counsellors could prefer to avoid working with victims of spousal rape due to negative personal experiences, a lack of formal training or the fear of making the matter worse, some. Whatever the reason, should this be necessary pastoral counsellors should refer people to a trusted resource in this instance. More harm will be done to victims by failing to acknowledge this fact or deal with it appropriately. There is no place for individualism in the Christian community. It is vital for pastoral counsellors to develop a trusted, extensive and familiar resource base of relevant counsellors who have similar therapeutic approaches and religious beliefs. This will enable the spousal rape victim to obtain the best possible assistance for her unique

personality, and situation and will optimise the effectiveness of the counselling process. Pastoral counsellors should obtain the relevant feedback from the referee and to continue to offer other necessary assistance if and where necessary. The spousal rape victim approaches the pastoral counsellor out of a sense of trust and it is important for her not to feel abandoned. Aspects of on-going care might involve referral to other service providers and agencies, such as law enforcement agencies, medical professionals, and shelters. Pastoral counsellors should avoid interfering with any counselling process once a referral is made, as this could confuse the victim and sabotage the helping process.

6.3 An integrative counselling model

6.3.1 Introduction

I concur with McMinn and Campbell (2007:385) who propose an integrative Christian approach to psychotherapy. This involves the bringing together of various psychology theories and integrating a Christian anthropology with psychological insights. However, McMinn and Campbell (2007:388) caution: "Psychotherapy may be an important part of the church's caring ministry, but it is a peripheral ministry and should not be perceived as central".

An integrative model is useful because it focuses on what Conservative Evangelicalism regards as the centre of the Christian faith, namely that people have been created in the image of God. Systematic theologian, Jürgen Moltmann (1990:44), makes the following connection between therapy and Christian salvation:

Therapeutic Christology is soteriological Christology. It confronts the misery of the present with the salvation Christ brings, presenting it as a salvation that heals. Healing power belongs to salvation; otherwise, it could not save. These two kinds of relevance are not mutually exclusive. They complement one another.

McMinn and Campbell (2007) use this concept throughout their book. The image of God is explained in terms of functional, structural and rational aspects. These aspects are understood as symptoms-focused, schema-focused, and

relationship-focused interventions. The other useful aspect of the integrative model is that Scriptural truth is utilised to test psychological assumptions and methods and not the other way round. This study builds on the model of McMinn and Campbell (2007:137) and modifies it for the purposes of counselling with women who have been raped by their spouses as is now shown in Figure 6.1

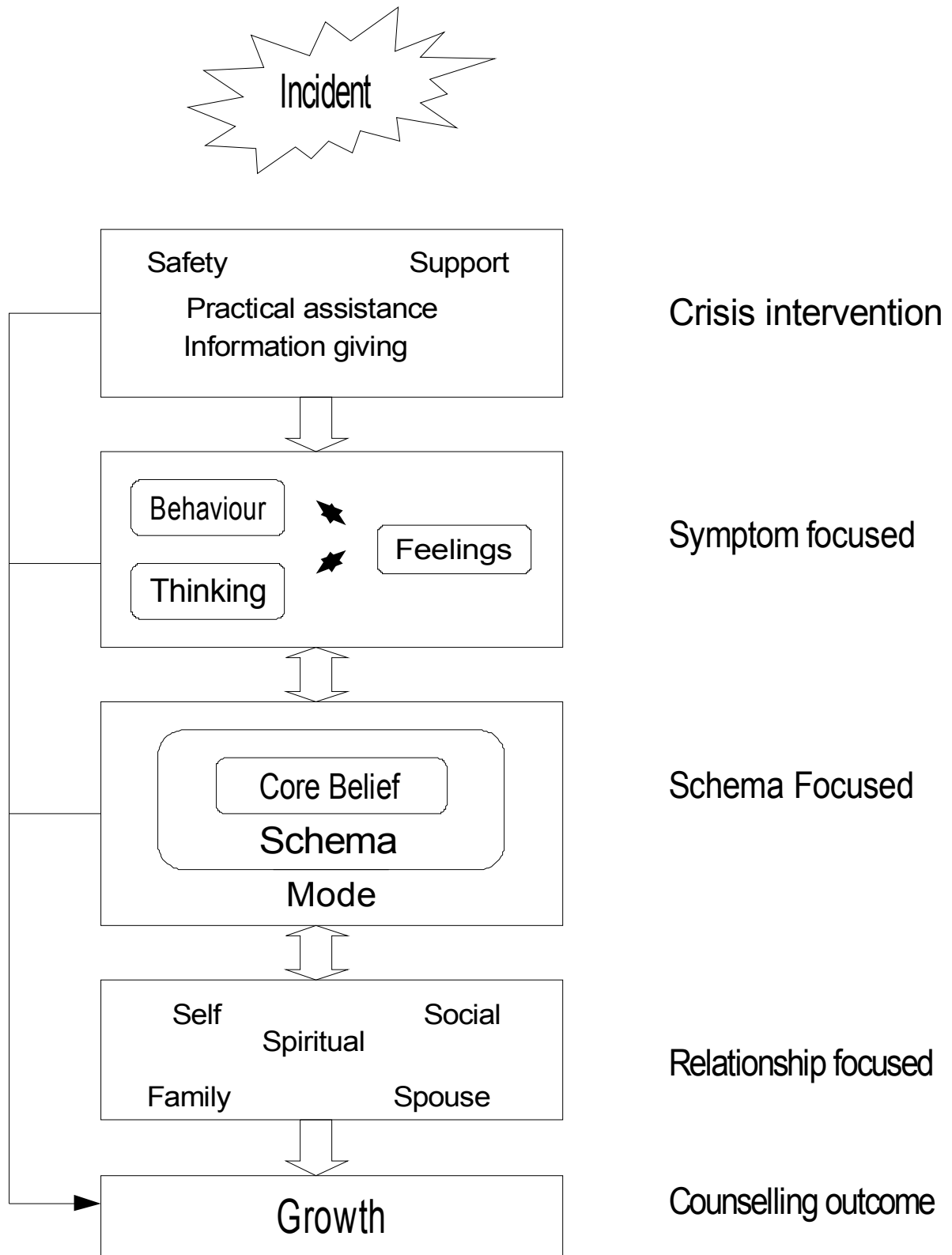


Figure 6.1

6.3.2 Crisis Intervention

Crisis intervention is the stage directly after a traumatic event has taken place. For a spousal rape victim this could be when she approaches a pastoral counsellor or anyone else for help.

Pastoral counsellors should know how to deal with spousal rape victims even before police and medical involvement. They should be familiar with the medical and legal processes in order to assist the woman to make an informed decision. The role of the pastoral counsellor at this time is to support her and not insist on a plan of action. During this initial phase psychological care revolves around safety, acceptance, believing her story, information and containment. This is not the time for “counselling” whether it is psychological or biblical. The victim at this time needs support and information as to how to proceed. The presence and calm demeanour of the pastoral counsellor is of great importance. The pastoral counsellor’s role is to stand in the gap and assist the woman practically both in the hospital and police station, as well as with the children. A safe place should be provided for her for the following days. The pastoral counsellors should know the rights of the victim as set out in the *Service charter for victims of crime in South Africa* and ensure her rights are protected.

With regard to the psychological level pastoral counsellors should be knowledgeable of trauma reactions that could be present. Pastoral counsellors should know which local resources are available to victims of spousal rape. These could include shelters, hospitals, police, emergency food, clothing, transport, support groups, lawyers. The most dangerous time in the life of an abused woman is when she is attempting to leave her husband or have made others aware of the abusive situation existing in the home. The extreme danger of this time cannot be overly stressed or underestimated.

If the pastoral counsellor is a male, the spousal rape victim could transfer feelings of anger, fear, and mistrust onto the counsellor. Therefore, the pastoral counsellor should be aware of any signs that his presence is not appreciated, in which case he should refer the woman to a female counsellor. Pastoral counsellors should be careful that their religious affiliation or convictions do not become the cause of further distress for the victim. In townships and rural areas of South Africa,

pastors are often the only helper available even though they may not be adequately prepared to respond to issues such as spousal rape.

One of the criticisms made of pastoral counsellors in this early phase of care of spousal rape victims is the avoidable mistakes they often make. These mistakes could be costly and even dangerous to the spousal victim. Firstly, confidentiality is critical because a victim and her children are at risk. Information about her or her whereabouts must not be discussed with the church leadership as they could inadvertently pass information on to the perpetrator. The possible danger to the woman (and children) should never be underestimated. Secondly, bad practical and theological advices are often offered to these women, even pastoral counsellors. When it comes to spousal rape the traditional “stay and pray” advice is dangerous and damaging. Advice that suggests that the victim should bring the perpetrator to church or for her to be a better Christian wife is harmful. Victims are often advised to remain in the situation in order to change the perpetrator. This is dangerous advice. Thirdly, counselling the couple together is not advisable when spousal rape has taken place. It could be appropriate at a later stage but not at the beginning. The perpetrator should work on his personal issues together with someone who will hold him accountable for wrong action. The problem is that most perpetrators resist any form of counselling especially when held accountable for his actions. Fifthly, pastoral counsellors should not make false promises on behalf of God or themselves.

Pastoral counsellor should believe the woman’s story and reassure her that approaching the pastoral counsellor for help was necessary and wise. Active listening to the story without criticism and curiosity, and supporting the woman in the choices she makes, are important. The pastoral counsellor’s highest priority is the safety and welfare of the woman and not the status of the perpetrator in business, society, or even the church.

One of the first questions asked of a pastoral counsellor by a spousal rape victim has to do with theodicy: ‘why has God allowed this to happen to me?’. There are two problems. Firstly, a pastoral counsellor could be tempted to delve into this theological theme or feel compelled to defend God. Any attempt to explain the inexplicable workings of God will be inadequate and could cause further issues to be raised. An example that Brueggemann (1984:169) gives is that the insistence to hold on to God’s love may be at the risk of God’s sovereign power. Secondly, even if an answer to the cause behind the cause could be given, it is unlikely that the answer

will be of any comfort to the woman. Rambo (2010:5) notes that theodicies provide logic for thinking about God's nature and human suffering; they do not address and respond to suffering. While explanations are provided, it is unclear to what degree they are useful to the healing process. Therefore, if attempting to answer the 'why' question is not useful, it may be prudent of pastoral counsellors to temper their attempt to answer with authority.

Carson (1990:20) proposes that the subject of theodicy should be addressed in Christian communities in order to build a stable set of beliefs *before* a personal tragedy happens. Then this knowledge and understanding could be a comfort and of help to believers in times of suffering and struggle. The teaching and preaching in the church concerning this matter should be dealt with adequately. Nevertheless, it can never be assumed that human beings could ever understand why individuals experience hardships. Therefore, the pastoral counsellors could remind the woman that God grasps her situation, but counsellors cannot explain God's plan concerning the situation. In Chapter 7 the issue of the theodicy question in pastoral counselling will be worked out further. Here the question "what now" is the focus.

A relationship between the pastoral counsellor and the spousal rape victim could have existed prior to the rape being made known by the victim. On the other hand, this could be the first time they meet. Nevertheless, counselling brings about a special relationship. There is no short-term approach to healing for the spousal rape victim; therefore, the pastoral counsellor should be prepared to be involved with the victim long-term.

Training and Supervising Analyst, Stern (2009), has developed a therapeutic description that is compatible with a biblical understanding, namely to see the pastoral counsellor as a "witness". A witness is essential for someone to be able to narrate their experience (Stern 2009:110). A witness is someone who interacts with the suffering. The pastoral counsellor as witness helps the spousal rape victim to gain clarity of the events that had taken place, not only factually but also emotionally and psychologically. The word "witness" comes from the Greek word "martyreō". From a biblical perspective a witness is required to be willing to suffer. This is the challenge of the pastoral counsellor. There is unavoidable cost for the pastoral counsellor who "witnesses" for victims. The risks of working with victims of spousal rape were covered earlier in this chapter. Cooper-White (2012:30) puts it as follows: "We too are called to be witnesses, martyrs, in the sense of not shrinking from one

another's cries of pain, but entering into the costly but godly vocation of being-with". This level of commitment from pastoral counsellors requires not only that they are present but also that they have a working knowledge of recognised psychological methods to treat posttraumatic stress as this is a predominantly psychological condition. The study has demonstrated that spousal rape victims are likely to suffer from Posttraumatic Stress Disorder.

The domain of most psychologists and other health practitioners is symptom-focused intervention. People generally also approach pastoral counsellors because they experience symptoms of distress such as emotional, physical, cognitive, social and psychological problems. There are a number of approaches to symptom-focused interventions. I will now consider some of these approaches briefly as they relate to posttraumatic stress especially with regard to women who have been raped by their husbands:

- **Cognitive Behaviour Therapy (CBT)**

With regard to spousal rape victims, this study argues in Chapter 4 that cognitive behaviour therapy (CBT) is a recognised and useful therapeutic approach to posttraumatic stress. It also shows that CBT is compatible with the Christian paradigm. Backus (1985), a Christian psychologist, uses what he calls "misbelief therapy", which strongly resembles CBT. CBT is an action-orientated form of therapy that works on the premise of faulty thought patterns that result in maladjusted behaviours and emotions. CBT focuses on the three aspects of behaviour, cognition and emotions.

Behaviour interventions are linked to classical conditioning. According to McMinn and Campbell (2007:182) classical conditioning focuses on emotional responses where a biologically determined and a neutral stimulus are paired. A woman could, for instance, experience sexual difficulties even with a safe and caring spouse. Behaviour interventions help to minimise these conditioned reactions. Various techniques are used to help clients with their problematic behaviour outcomes: relaxation training, breathing trainings, exposure techniques and assertiveness training. The goal of cognition therapy is to help the client identify and change dysfunctional thinking (see Herman 1997). According to Tan (2007:108) cognitive restructuring can be even more deeply conducted with the appropriate use of Scripture than when restricted to a rational or empirical analysis and disputation.

Another effective approach to the treatment of posttraumatic stress is Eye Movement Desensitization and Reprocessing. EMDR is carried out while the woman is thinking of, or talking about, her memories. She focuses on other stimuli, like eye movements, hand taps, and sounds. Even though it may be an effective means of posttraumatic therapy, for the pastoral counsellor, the personhood of the spousal rape victim cannot be set aside.

Posttraumatic stress can also be treated with medication. While psychotherapy is be a major part of treatment, there are times the distress and discomfort from the hyperarousal of the sympathetic nervous system could inhibit or impede this approach (see Mashapata 2003:37-38). Medication can be useful in controlling the trauma-related symptoms. During a traumatic event, chemicals are excreted in the body. These chemicals continue to affect the brain and that in turn influences the way the victim feels and behaves. Medication could be necessary in order to adjust this chemical balance. This form of treatment has been shown to be useful, but it would be more effective if combined with one of the therapies mentioned above. Medication is not only useful for treating posttraumatic stress, but also for morbid conditions that could accompany posttraumatic stress, such as depression and ulcers.

Psychopharmacology is outside the scope of the work of pastoral counsellors. Should the pastoral counsellor consider the spousal rape victim to be in need of medication, she should be referred to a medical doctor or psychiatrist. The pastoral counsellor could write a referral letter to the doctor or psychiatrist indicating the reason for the suggestion the pharmaceutical therapy is needed.

There are a number of other possible therapeutic approaches. These include hypnosis, Transactional Analysis (TA) and Emotional Freedom Techniques (EFT). It is important that pastoral counsellors familiarise themselves with these forms of psychological therapies in order to make an informed decision.

Traumatic incidents affect every aspect of the person. Mental health practitioners are concerned with the 'psychological element' while medical doctors focus mainly on the physical element. Little attention is given to the 'spiritual element'. Pastoral counsellors have much to contribute in this regard. They have the resource of Scripture that provides an effective means of determining the thoughts, values and beliefs of believers. It would be useful to the victim to gain further understanding of pertinent Scriptural passages. Betrayal is a symptom spousal rape

victim's experience. There are a number of Scriptures that deal with this matter. In Jeremiah 12:6 God says to the prophet, "Your brothers, your own family, even they have betrayed you; they have raised a loud cry against you. Do not trust them, though they speak well of you". This passage can help the victim to understand that she is not alone in experiencing betrayal. She can identify with others, even people of long ago and others can identify with her in her time of hurt. As the pastoral counsellor expounds this passage, the victim could gain understanding and comfort. In other passages, such as Genesis 50:19-21, the victim may gain confidence in the workings of God through the example given in the life of Joseph. Other passages that speak of the faithfulness of God (see 2Tim 2:13) could assist the victim with faith in God, trust and hope. Most posttraumatic symptoms can be addressed by means of Scriptural passages that give comfort, hope, understanding, wisdom and instruction at such times. It is incumbent upon the pastoral counsellor to handle wisely the Scriptures to ensure they are not used to silence the spousal victim with blanket statements, but to sensitively and timorously work through relevant passages.

Pastoral counsellors, ministers, and theologians have used the Book of Psalms since the early church to comfort and encourage believers in times of difficulties and hardships (Capps 2003). John Calvin's commentary of the Psalms written in 1557 was translated from Latin to English by King in 1998). This commentary expounds the experiences of the psalmists, especially David, in times of hardship and struggle. Calvin (translated in 1998:152-153), in his expounding on Psalms 10:1, draws the principle that when individuals are in trouble they should "seek comfort and solace in the providence of God: for amidst our agitations, vexations, and cares, we ought to be fully persuaded that it is his peculiar office to give relief to the wretched and afflicted".

The death of Jesus is a powerful story which can bring healing to victims. Jones (2009:81), in her work with battered women, explains to them that, that in the moment of crucifixion, Christ is the one who shows his followers that in the depths of traumatic violence, God stands with them. The life story of Paul, the author of much of the New Testament, can provide motivation for those who have suffered traumatic experiences. Although Paul has been accused of being misogynist (cf. Polaski 2005:54) spousal rape victims can benefit from his teachings. Sumner (2003), for instance, sees Paul as giving women a prominent place in society. In addition, Paul

himself endured many hardships, disappointments and sadness. Yet, in the midst of these situations, he was never without hope or faith.

Theologians are often criticized for not applying Scripture to the 'real' world (see Sokolowski 1995:121-122). Their writings, although of theological value, do not seem to have a place in addressing the difficulties and hardships in the world today. However, this study is in agreement with Jones (2009:49-50), a feminist theologian, who suggests that "when we read [John] Calvin's writings with the Bible in the one hand and the work of trauma theorists in the other, we are able to identify certain resonant patterns of meaning that might otherwise not come to the foreground of our theological reflections".

Schema- focused interventions have similarities to Jeffrey Young's Schema therapy, which is used for disorders such as personality disorders (see Young 1999). Both approaches consist of beliefs and assumptions that influence a person's interpretation and meaning of life. However, Schema Therapy is designed to help the person identify negative patterns of thinking, feeling and behaving, and then replace them with healthier alternatives. McMinn and Campbell (2007:292) describe schema-focused interventions "as ways to facilitate recursive schema activation with the goal of promoting decentering". The Merriam-Webster Online Dictionary (2011) defines decentering as "the shift from an established center or focus". In schema focused interventions, schemas are not changed by simple logical argument (as suggested in Schema Therapy), but by insight and practice of new life perspectives. Schemas operate in the unconscious, they are more difficult to change and require recursive activation in therapy. The person should understand the nature, power and origins of the negative schemas and although they cannot be fully eliminated, the person understands himself or herself, becoming healthier by distancing their identity from their maladaptive core beliefs (cf. McMinn and Campbell 2007:272).

Spousal rape victims struggle with a shattered worldview and shattered personal schemas. Their experience of spousal rape has to be assimilated into and accommodated in their world. They have to learn to live with their history. McMinn and Campbell (2007:247) explain that if a schema contains excessively negative beliefs and assumptions, a person could develop an inaccurate view of self and misunderstand social cues in unhealthy ways that can have serious emotional and interpersonal consequences.

Both adaptive and maladaptive schemas can develop at any time in life. This has implications for the spousal rape victim for not only does she have the schemas of her past to deal with, but also the schemas developing as she lives through the ordeal of spousal rape. Therefore, schemas have to be dealt with when counselling spousal rape victims. The schemas that develop have an impact only on her and the perception of herself, but on her view of men in general. Her Christian schema may also be affected.

Schemas cannot be altered by logic alone but also by practicing new ways to view her life. This approach requires long-term interaction with the spousal rape victim. Maladaptive schemas should be addressed. Engaging with them is about more than talking about life. It requires evoking emotions and thoughts in an experiential encounter.

A number of believers have inaccurate schemas concerning the Christian faith. Many of these erroneous schemas are derived from the believer's own experiences and assumptions as well as poor theological teaching. The spousal rape victim could struggle even more with such schemas because of her rape; therefore pastoral counsellors should address this issue no matter how long it takes. In the introduction to his book, *Radical grace*, Ellens (2007: xviii) contends that the quality or state of a people's health is definitively affected by their concept of God and actual ontological relationship with God, as well as their perceived relationship with God. For this reason, beliefs and schemas of women who have been raped by their husbands should be examined by the pastoral counsellors. These include the following:

- **Forgiveness**

In Chapter 5 the issue of forgiveness was explored. This section focuses on the therapeutic application which if done incorrectly, could further damage the woman. According to Berez (2001: 254), a clinical psychologist, forgiveness is close to the core of the healing process. The findings of a study by Helm et al (2005:32) suggest that trying to encourage victims of sexual abuse to adjust their emotional experiences to conform to a traditional reconciliation model of forgiveness, could be inappropriate and harmful to these women. Should the person choose to forgive her abuser a number of positive benefits could result (Helm et al. 2005:26).

From a theological perspective forgiveness should result in reconciliation. This is known as conjunctive forgiveness. Another form of forgiveness is disjunctive

forgiveness. Disjunctive forgiveness, according to Berez (2001), is when a victim consciously forgives the perpetrator and shows compassion, but prefers to remain emotionally and physically (if possible) distant from the offender. Further, disjunctive forgiveness is not dependent upon either remorse or denial on the part of the perpetrator. Berez (2001:264) emphasises that is crucial to understand the difference between conjunctive and disjunctive forgiveness. Disjunctive forgiveness is an authentic forgiveness. Pastoral counsellors should not rush into conciliatory forgiveness. This could cause further psychological harm. They should rather help the victim to achieve emotional and geographical separation without bitterness.

- **The goodness of God**

It is understandable for the spousal rape victim to develop a negative perception of God because of what has happened to her. Not only will the worldview and schema be of little use, but it also robs her of a valuable resource of comfort and healing. Although God is beyond comprehension, God can be encountered in the Scriptures. Even so, there may be confusion concerning the character of God. It would be useful if the pastoral counsellor explored the Scriptures with the spousal rape victim so she could recognise for herself the qualities of a God of goodness. These qualities of God include moral purity, integrity, faithfulness, persistence, mercy, grace and love.

The one thing a spousal rape victim needs is for someone to identify with her suffering. Moltmann (1993:22) argues that it is incorrect to equate the inability to suffer with perfection. God is perfect but that does not mean that God does not have the capacity to experience suffering. If God were unable to suffer during the passion of Jesus, God would be a “cold, silent and unloving heavenly power”. The Conservative Evangelical understanding is the suffering of Jesus also became the suffering of God the Father. Therefore, God did and does suffer. Erickson (1985:432) emphasises that God suffers together with people. This view was expressed as long ago as the thirteenth century. According to Eckhart (see Colledge & McGinn 1981:233), God is not only close to those who are suffering, but He also suffers with the sufferers. Further, Eckhart (see Colledge & McGinn 1981:234) believes that through, and because of, their suffering, the sufferer finds God. The implication of this is that the spousal rape victim has the potential and maybe the opportunity to connect with God in her time of suffering. The God with whom she connects not only

previously suffered, but also continues to suffer with her. God's suffering however does not disempower God. Rather, in God's identification with the victim, the Holy Spirit enables God to comfort, encourage and empower the victim along her journey towards healing.

Nothing can be said to the spousal rape victim that would make her believe she will never again experience evil. However, Christian teaching on the life hereafter does promise the absence of hardship and suffering (Rev. 21). Christian teaching also speaks of judgment to come in the life hereafter. This judgment will be thorough, and just, and punishment for evil will take place and none will escape. This is a comforting teaching for the spousal rape victim for it is possible she has not seen justice done for the crime(s) committed against her, but she can know justice will be done.

One of the chief aims of psychology is to promote the attainment of self-actualisation and the development of self-esteem (cf. Maslow 1999; Rogers 1995). In terms of clinical psychology, an individual's self-esteem increases when he or she experiences success and praise. The individual suffering from a low self-esteem has an inconsistent self-concept (Coon & Mitterer 2010:392). Spousal rape victims are prone to suffer from poor self-esteem which is related to their personal schemas. The purpose of this section of the study is to understand the idea of self-esteem from a Christian perspective. Pastoral counsellors understand the concept of self-esteem from two different ends of the spectrum. Some are of the opinion that the concept of self-esteem is problematic and unbiblical (see Adams 1986). Others consider self-esteem to be a necessity for the Christian (Schuller 1982). Self-esteem refers to the evaluation an individual places on his or her worth, competence and significance (Collins 1998:314). Other terms closely related to self-esteem are those of self-image and self-concept. These terms refer to self-description rather than self-evaluation however.

Self-esteem is strongly linked to a sense of self-worth and it is therefore necessary to consider the origin or source of a Christian's worth. Humankind is shown to be valuable to God throughout the Bible. As previously stated in this study, humankind is created in the image of God and is "crowned with glory and honour" (Ps. 8:4, 5). The ultimate demonstration of humankind's worth is evidenced in the death of Jesus, which has enabled them to escape eternal separation from God. Self-esteem also should be understood in terms of sin, pride and self-love. True self-

esteem is not pride, but rather an attitude of humility and gratitude to God for His goodness. Self-esteem is therefore not related to the self, but rather to who the Christian is because of Jesus.

Pastoral counsellors are in a privileged position to remind Christian spousal rape victims that they are chosen, have a place of belonging and acceptance, are justified by faith, are declared blameless, are not worthy of hell, and are adopted into God's family. God places great worth on them and will never leave or forsake them. The meaning of the word 'grace' refers to God generously blessing Humankind despite the fact that they do not deserve it (Hughes 1984:482). However, it includes more than this. It also refers to God's acceptance of believers just as they are. This implies that the believer's sense of alienation from God for any reason is unjustified (Rom 8:38-39). Ellens (2007: xviii) believes that the central healing dynamic to encourage maximum well-being, is the perception and experience of God as being a God of grace. This is especially applicable to the well-being of spousal rape victims. Pastoral counselling must therefore be grace-based.

Today's world commonly understands the concept of hope as being a positive attitude towards the future. This is a useful attitude for spousal rape victims to possess, however a Scriptural view of hope is even more beneficial. Christians understand hope as being a confident expectation in God. 1Peter 1:3 highlights the value of this Christian hope: "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead". This living hope is not only related to a new way of life which is grounded in the work of Jesus, but also to the confidence to make a stand against wrongdoing in the present.

Schemas are not only about beliefs, but are also about the actions that result from such beliefs. Therefore the following Christian rituals could also be useful for the healing process of the spousal rape victim:

- **Prayer**

Ellens (2007: 61) articulated the power of prayer in the healing process as follows: "Anyone who prays knows self-talk has a way of clarifying and cleaning our inner selves of grief, shame, fear, guilt, anger, or confusion". Prayer is an opportunity to painstakingly talk issues through with God. This is cathartic and of great assistance in terms of gaining clarity regarding a situation. Collins (1988:567) is of the opinion

that prayer increases psychological well-being and decreases anxiety. This is supported by evidence that demonstrates that prayer enhances spirituality and contributes to the effectiveness of psychotherapy (see Finney & Malony 1985; Gubi 2008). McMinn and Campbell (2007:300) caution against prayer being primarily motivated by the psychological benefits. Prayer is more than self-talk. It is communication with God. In Psalm 34:6 David articulates his experience of prayer: “This poor man called, and the LORD heard him; he saved him out of all his troubles”. Prayer has many benefits for spousal rape victims and it is useful for pastoral counsellors to encourage them to pray. Some pastoral counselling models have prayer as their basis. These include theophostics (see Smith 2004) and the inner healing movement (see Sandford and Sandford 2008).

- **Worship**

Worship is the acknowledgement of the worth of an individual by offering special honour to that individual. In a spiritual context, worship is about revering and loving God. This can be done corporately or personally. A spousal rape victim who holds to the Christian faith may struggle to worship God in the light of her experience(s). According to Wright (1993:297), worship presents an opportunity for grieving, cleansing, and restoration. Southard (1989:158) explains that worship is a means by which humankind can realistically assess its condition in the light of God’s intentions for it. Worship is a means by which the spousal rape victim too can view circumstances and herself in light of the bigger picture. Milaccio (2011:145) connects counselling and worship by pointing out that worship and counselling are both about positive personal change. A number of biblical characters experienced threats and overwhelming experiences, yet their world view and schemas were positively altered through worship (see Isaiah, Habakkuk, Job). Many of the psalms written by David indicate that the worship of God changes one’s outlook on life. Psalm 42 records the anguish David experienced, yet he could still say: “For I will yet praise him, my Savior and my God” (Ps 42:5). Ellens (2007:199) argues that when a Christian therapist or pastor views life as a celebration of God’s beneficence, then the crucial elements of celebration in the clinical spirit and the process of illness, healing, and the achievement of wholeness come to light for the patient.

Crabb (2005) connects worship and relationship. The concept of relationships is further developed in the following section.

6.3.3 Relational-focused interventions

Humankind is comprised of relational beings who interact with others, with self and with God. Spousal rape victims frequently experience relationship difficulties. These problematic relationships not only involve the abusive husband, but also other individuals with whom the spousal rape victim is involved (such as children, parents and friends) and individuals with whom they may interact in the future. Further, the spousal rape victim's relationship with herself may lead to other complex and problematic issues such as low self-esteem, emotional disorders (such as depression and anxiety), personality disorders and behavioural disorders. Cash and Weiner (2006:130) point out that repeated exposure to trauma could lead to negative long-term changes in personality development, structure and individual functioning. The victim's relationship with God could also be negatively impacted to such an extent that she turns her back on her faith.

Relationally focused intervention seeks to answer the question of how maladaptive thoughts, feelings and behaviours have resulted in problematic relationships. McMinn and Campbell (2007:317) note that relational healing often requires one to three years of therapy (and sometimes longer). This illustrates the severity of spousal rape on the victim and the approximate duration of pastoral counselling intervention.

A number of psychological approaches deal with the issue of personality disorders. Object-relation theory is useful for understanding how personality disorders develop. This theory suggests that in a healthy situation, a child, through integration and differentiation, takes on some of the characteristics of his or her caregiver while discarding other undesirable traits. According to Beit-Hallahmi (2010:634), "individual personality is formed through object relation patterns which are set up in early childhood, become stable in later childhood and adolescence, and then are fixed during adult life". Traumatic events in adult life (and more especially, spousal rape) can negatively affect individuals by the lack of trust, anxiety, and aggression.

Another interpersonal approach to counselling is that of family-systems theory. This theory promotes the idea that individuals are best understood in the context of their families. Family members' individual and communal communication,

boundaries, rules, roles and goals therefore influence their particular behaviours and reflect the dynamics and characteristics of the family system as a whole, rather than the individual family member. Family members are inter-related and any change in the system affects the individuals and every other member as well as those outside of the family with whom they interact. Family systems theory also explores the impact of the family on the psychological development of the child within the family system. One of the complications of spousal rape is that it occurs within the context of a family system. This therefore influences interpersonal relationships within the family system, in addition to negatively impacting the victim who is a member of that family system.

The above-mentioned theories show how early childhood development influences the behaviour and beliefs of individuals in adulthood and are useful resources when counselling a spousal rape victim. This influence is well entrenched in the individual and is very difficult to change. A severe traumatic event such as spousal rape is able to highlight many 'blemishes' of childhood and the victim may suffer further negative after-effects due to a pre-existing lack of resilience.

Christianity is a relationally based faith. It is therefore important to explore the healing value of faith with regard to the relational issues of spousal rape. Johnson (2007:583) believes the Christian faith to be a constructive resource, claiming that it "provides a rich metadisciplinary context for understanding human relational development and therapy". It is from this basis that pastoral counsellors are then well positioned to assist individuals who suffering from relational problems with themselves, others and God.

Pastoral counsellors therefore not only deal with problems and schemas, but also to engage more positively with the victim than did other negative and destructive people in her past. The purpose of this relationship is to give the victim an opportunity to become aware of how past variances affect both her present and future relationships. The therapeutic relationship therefore promotes positive behavioural, attitudinal and cognitive changes. When victims get stuck in their previous negative ways of relating to themselves, others and God, their outlook on life is stunted and bleak. The positive counselling relationship between the pastoral counsellor and victim is therefore critical to the positive relational growth of the victim.

Developing rapport and trust with the counsellee is without doubt a vital task of the counsellor. This should be the focus from the outset of the counselling relationship. Issues of boundary setting, empathy, confrontation and interpretation are most important at this level of counselling and possibly assume an even greater role than developing a safe and secure environment for the victim of spousal rape. The following aspects help to bring about relational transformation:

- **Empathy**

One of the six conditions that, according to Carl Rogers (1989:211), are basic to the process of personality change is that therapists should have an empathetic understanding of the client's internal frame of reference and should be able to communicate this to the client. Although pastoral counsellors (especially males) are unable to understand fully the victim's "internal frame of reference", it is necessary for pastoral counsellors to adopt an attitude of sympathy as they "communicate Christ-sympathy to people" (Louw 1999:111). In practical terms, pastoral counsellors engage with the spousal rape victim as a *person* and not a patient. There should be no psychological labelling. Ellens (2007:200) suggests that pastoral counsellors should place themselves inside the psychospiritual frame of reference of the patient or parishioner's pathology.

- **Confrontation**

Confrontation is required at times in pastoral counselling. There are times when inconsistencies and discrepancies come to the fore during the counselling process. It is then incumbent upon the pastoral counsellor, in the interest of relationship development, to confront and address these issues with the victim. The pastoral counsellor must be neither forceful nor judgmental in this instance. The motivation is to confront behaviour and its impact on others, rather than trying to ascertain the victim's intentions. This approach fits very well into the Cognitive Behavioural Therapy model, with regard to behaviour and dysfunctional thoughts.

- **Interpretation**

Interpretation is "connecting current behaviour, feelings and images to previous ones in the client's life" (McMinn & Campbell 2007:376). The role of the pastoral

counsellor is therefore to assist the victim to understand how her past and current behaviour is affecting her existing relationships.

Relational interaction is necessary for interpersonal transformation to occur. The pastoral counsellor assesses and responds differently to the victim than others have in her past. The counselling relationship is a catalyst for the development of positive relational expectations, roles and behaviours in current and future relationships. From a Christian perspective, the victim will function most adaptively when she and the pastoral counsellor treat each other in a manner that honours the God-image in each of them (McMinn & Campbell 2007:382).

Victims are often trapped in their predetermined relational roles. The pastoral counsellor should explore the fact that in family life, new roles and behaviours are required to develop in order to promote relational growth. This aspect of counselling requires sensitivity as well as patience on behalf of the pastoral counsellor and an understanding that family dynamics and characteristics are unique. Past hurts and possible regrets may therefore be brought into conversation. These all need to be investigated, because while not directly linked to spousal rape, they are linked the spousal rape victim's self-perception and sense of safety and trust.

The spousal victim is likely to be highly sensitive when the subject of the perpetrator is brought into conversation. Pastoral counsellors therefore cannot be perceived to be judgmental and should take their cues from the victim in this regard. Much open, honest and non-judgmental discussion is required regarding the future of the counselling relationship and the victim's relationship with the perpetrator. Further, pastoral counsellors cannot impose their belief system upon the victim and should engender a sense of trust, compassion and overall concern for the victim's well-being.

Spousal rape influences the manner in which a victim perceives herself. She may consider herself to be shameful and may therefore have no self-confidence or sense of self-worth. The spousal rape victim therefore has a relational need to recognise herself as being valuable and worthy. This will take a fair amount of time as it is not a matter of convincing, but rather of encouraging the development of real understanding, insight, self-awareness, belief and self-love. It will also require a much exploration in order for the victim to be satisfied that she is a person of substance. One of the most effective tools available to the pastoral counsellor in this regard is the use of the Scriptures, which reinforce God's unconditional love for

humankind and his concern for the downtrodden and disadvantaged (Mt 11:28-30). As the spousal rape victim comes to grips with this fact, she will begin to feel empowered. This will in turn influence the manner in which others engage with her.

The traumatic events which have taken place in the life of the spousal rape victim are life changing. The influence of these events can therefore be profound and on-going. Grief is frequently experienced due to the perceived, threatened or actual loss of personal security, family, friends, hope, self-esteem, self-confidence and innocence, amongst others. The grief process is therefore an appropriate response in this regard and is necessary as a means of encouraging the victim to regain control over her life. Protective factors such as strong social support prior to and subsequent to the trauma could diminish the severity of posttraumatic stress disorder symptoms. Foy et al. (2003:278) indicate that intrinsic religiosity, that is religion as a central focus of life, could serve as a protective factor in reducing the risk of developing PTSD and in moderating the severity of symptoms.

The New Testament church had the mandate to care for the hurting and protect the needy. It was a situation of mutual support. This is still the mandate of the church today and includes the care, support and protection of spousal rape victims. The church should be seen as a safe place in which a victim of spousal rape may develop relationships and where she can be accepted for the person she is. The church should also have support groups geared to women who are experiencing hardships and difficulties. These groups can provide a safe environment in which spousal rape victims can disclose the events of their trauma without fear of misunderstanding, judgment, ridicule or blame. The church should be a place where a victim is free to divulge as much information as she feels comfortable, without pressure. At the same time she will be able to listen to the stories of other women in similar situations. This interaction will enable the victim to find solace and support. There may be instances where spousal rape victims are unable to relate effectively to others. Encouragement from the church and pastoral counsellors is then beneficial. Care should be exercised in order to ensure that the victim does not feel forced into any situation or group. The pastoral counsellor also should ensure that all leaders are well trained and equipped to run a church-based support group, should such a group exist.

Humankind is social in nature and individuals gain much of their development and well-being within the context of community. Peck (1990), a clinical psychologist,

promotes the development of effective communities. He suggests one of the characteristics of community to be that of healing and converting. According to Peck (1990:68), when individuals are in a safe place, they no longer require fear defenses and can therefore dispense of them and move toward health. The early Christian church cared for the poor, the widows and those in need and shared what they possessed. This community approach greatly benefited the evangelistic effectiveness of the church, as new believers understood the imagery of 'body' and 'family' as used in Scripture. Today's church should rediscover the principles of community for the sake of both the church and society as a whole. Solid relationships should be forged between the victim of spousal rape and members of the community and church. This requires that pastoral counsellors initiate support groups which are able to increase opportunities for victims of spousal rape to form new and supportive relationships. Members of the church and community should accept the spousal rape victim in her own right, without having to be informed of the details of her traumatic experiences.

Every church should have stated policies and procedures for the operation of all ministries and projects which are run from the church. Church leaders are required to be pro-active in their efforts to protect women and children. They cannot wait until a situation arises before acting. Well thought out policies and procedures need to be written for the governance of the church. These policies and procedures need to include the issue of spousal rape as it relates to the victim, children, and perpetrator.