

Theses

1. The clinical pastoral psychologist, the couple-therapist having received the call from God is doing therapeutic work in the presence of the Holy Spirit based on the living traditions of Christian psychotherapy (*cura pastoralis*) and using integrative methods; he is healing the crises of couples, and is thus doing pastoral psychotherapeutic service. Based on the above, the writer of this dissertation tries to introduce and elaborate the new interpretation of pastoral psychotherapy. (See: Chapter 6). Beyond this approach the author also presents the development of pastoral psychotherapy in himself (enclosing the relevant documents on the history of pastoral care from the 19th and 20th centuries) and the possibility of integrating pastoral psychotherapy in the system of the missionary and special missionary work. These realizations are the consequence and the fruit of the treatment of pastor-couples in crisis. Ten years ago the writer of this dissertation thought that he would 'only' be treating pastor-couples in crisis, but during his work he has acquired some surplus recognitions.
2. The pastoral psychotherapist working within the church can experience the increasing number of crises and divorces among pastor-couples. Thus he felt the urge to offer them help in the form of consulting couple therapy. This is a vital issue due to the pastor-couples' role in the micro- and macro-society carrying and transferring values. As the relationship within the pastor couple, especially if both of them are pastors, is extremely important due to their role in the micro- and macro-society, the writer has applied the systemic approach to discover the psychodynamics of their relationship. Applying the systemic approach also means using this attitude in the psychotherapeutic thinking and practice. (See: Chapter 2) This is also relevant for the simple reason that the Bible also regards man and family within a system. The writer of this dissertation did his best to include the reasons and the treatment of this process with psycho-epidemic character into a system. It was not the therapist looking for his patients, but the carriers of these crises came to him to the Family Help Centre of the Reformed Church and asked him for help.
3. The basic helping attitude of the pastoral psychotherapist treating pastor couples in relationship crisis is a preventive one – just as God in the Holy Trinity is also the God of prevention. (See: Chapter 3) The intention of this dissertation is just as preventive, so that – if possible - in case of a crisis not the church discipline but pastoral help should have priority.
The basic attitude of prevention can be applied in three different fields of crisis prevention. The first involves the prevention of the crisis itself (primary prevention). The second means the solution of the already existing crisis and the prevention of its getting more serious. (secondary prevention). The third is an attempt to rescue the partners from under the 'ruins' of a broken up relationship. All this depends on how much the two partners are able to co-operate. The process takes place among the helping therapist, the pastor in crisis and the re-creating Holy Spirit – in a three pole field of force.
4. The diagnostic aim of the above pastoral psychotherapy lies in discovering the multifactor reasons of these relationships and its therapeutic aim involves the finding of the special cause of the given crisis. 'Causa finalis' – the specific final cause of the

crisis – has a double meaning in this dissertation. It is used as in philosophy for the ultimate cause and in theology it has a more specific meaning denoting final cause. To be more precise, when the Lord allows a ‘cause’ to happen, He also includes its ‘final aim’ in this ‘cause’. The cause has a twofold aim; on the one hand the restoration of the couple’s relationship via immanence and on the other hand it can mean the two people’s reconciliation with God, the renewal of their relationship with God via immanence and transcendence as well. Thus the double meaning of ‘causa finalis’ includes the revival of the relationship between each other and with God, with the intention to get reconciled with God and with each other. (See: Chapter 9)

5. The writer of this dissertation tries to present the multi- and interdisciplinary aspects of pastoral psychotherapy in treating the pastor-couples’ crises. (See: Chapter 6). Pastoral psychology is a multidisciplinary activity, as pastoral care it is a theological discipline but as psychological activity it is related to hermeneutic, dynamic, psycho-historic and conflict psychological processes and thus it may become a healing process. This is extremely relevant in the couple and family therapy if the therapist has a religious identity. The multidisciplinary character of the therapy is extended by the fact, that the therapist also uses the discoveries of sociology besides his biblical, systematic knowledge. He applies all the above methods and approaches while treating the pastor couples in crises. These auxiliary sciences are no longer the servants of theology (*ancilla theologiae*). The therapist draws strength from the risen Christ and not from his ‘surplus knowledge’ due to the interdisciplinary character of the therapy.
6. Finally, the writer of this dissertation tries to look into the future. He partly reveals the efficiency and the aims of the couple therapist with pastoral psychotherapeutic approach and he also outlines the possibilities of using pastoral psychotherapy in practice. At the same time he attempts to describe the concept of a Protestant or Reformed family help network. The regional ‘cells’ (in the dioceses) of this family help service could cover the whole country. One of the profiles of this helping network could be the prevention and the treatment of pastor-couples’ crises. Here he is looking for an answer to the question “Men and brethren, what shall we do?” (See: Chapters 11, 12, 13)
The therapist tries to do all this according to the ethical norms of pastoral psychotherapy so that the responsible teachers of the church should not only be involved in calling and educating their pastors in theology but they should also be taking pastoral care of them.