

## THE MODEL OF REBUILDING PSYCHOLOGY IN CHRISTIAN COUNSELING

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Some Christian scholars do not feel that current psychology is enough for understanding the human. Psychology per se has many different assumptions that are mainly philosophical values. Contemporary psychologists declare that they have the scientific position to deal with human issues. The scientific position means value free activities. But realistically psychology is not value free but value laden. When psychologists do researches and activities, they have many choices to select data and many decisions in relation to activities. Therefore, the values or philosophical assumptions of psychologists should be checked and understood.

There is another reason why psychology is not enough for understanding the human. Although psychology is a value-laden enterprise, it does not include religious values. The included values are mainly secular values that represent the ungodly world. However, Christian counselors believe that religious values are true and real and believe that psychology should include Christian values.

Gary Collins is the leading figure for rebuilding psychology from the Christian point of view. He criticizes contemporary secular psychology suggesting that its foundation is weak and inappropriate. He boldly insists that psychology should be rebuilt based on different philosophical foundations. He believes that the Bible provides the truth for human life. Thus, the biblical truth should be the foundation for rebuilding psychology.

Integration between psychology and Christianity comes not from just juxtaposing the two but from merging them together. A way of merging together is to examine the assumptions of psychology and to change them. Christianity provides true assumptions about the essence of the human through special revelation, the Bible. Christian counselors

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should study the biblical principles on the human. Integration means rebuilding contemporary psychology according to biblical truth.

In order to understand the model of rebuilding psychology in Christian counseling, this paper will present five different sections. The first section presents the historical origin of the proposed model and its main contributors. The second section discusses psychology and Christian theology and their potential integration. The third section focuses on the theory of personality. The issue of how the model of rebuilding psychology presents the ontology of the human and the formation of human personality will be addressed. The fourth section emphasizes the major pathological symptoms and functions. The last section, then, deals with the issue of how to help pathological persons and what counseling is.

#### ORIGINS AND MAIN CONTRIBUTORS

Gary Collins is the main person who first developed the model of rebuilding psychology in Christian counseling. He starts the model with the awareness that the current psychology is not appropriate for Christian counseling. The basic assumptions of Christian counseling are different from those of current psychology. The term "rebuilding" implies that Christian counseling requires different psychological foundations. Therefore, the current psychology should be examined through the eyes of Christian psychologists and rebuilt to integrate with Christianity.

Christians believe that God is the ultimate truth. He revealed Himself in general and special revelations. Psychologists can study and research the nature and humans because God reveals Himself generally. The results of psychological research include partial truths, not absolute truth. The special revelation, the Bible, shows the principles of the human life. The special revelation is the absolute truth. Christian psychologists can build a new psychology because the Bible provides the truth. Fundamentally, Gary Collins believes that Christian counseling needs both psychology and Christianity. However, the psychology should be rebuilt according to the biblical truth. This is the model of rebuilding psychology in Christian counseling.

Gary Collins was born and reared in Canada. He graduated from McMaster University in Hamilton, Ontario, and received the M.A. degree in psychology at the University of Toronto in 1958. He received

the Ph.D. degree in clinical psychology from Purdue University in 1963 after taking a year of study at the University of London. He took clinical internship at the University of Oregon Medical School Hospitals in Portland, and also studied a year of theology at Western Baptist Seminary.

Collins taught courses for the University of Maryland in Germany and England during the year at the University of London. This is the first teaching experience for him. He taught psychology at Bethel College in Minnesota. After that, he spent a year on the faculty of Conwell School of Theology in Philadelphia. Collins moved to Illinois where he served as professor of pastoral psychology for twenty years and department chairman for much of that time at Trinity Evangelical Divinity School in Deerfield.

Collins is author of more than 170 articles and about 45 books, including *Search for Reality*, *Overcoming Anxiety*, *Effective Counseling*, *Christian Psychology of Paul Tournier*, *Christian Counseling: A Comprehensive Guide*, *The Biblical Bases of Christian Counseling*, and *The Rebuilding of Psychology: An Integration of Psychology and Christianity*. He was general editor of the thirty-volume books for Christian counseling, mostly in the 1980s. His most recent book is *Christian Coaching: Helping Others Turn Potential Into Reality*, published in 2001.

Collins is one of the leaders for forming and developing the American Association of Christian Counselors in 1991. Several years later, he became AACC Executive Director and later President. He also founded and edited for several years *Christian Counseling Today*, the official magazine of American Association of Christian Counselors. He resigned from the leadership of AACC in 1998. Now, he devotes himself to developing Christian counseling and Christian coaching worldwide. He holds a position as Distinguished Professor of Coaching and Leadership at Psychological Studies Institute in Atlanta where he teaches modular courses several times every year.

#### PSYCHOLOGY AND CHRISTIAN THEOLOGY

Collins starts his integration with the question of why Christian counselors need integration. There are several reasons for the question. First of all, Scripture does not address every human problem. The Bible is not a manual of counseling (Collins, 2001, p. 31). It gives specific

guideline for many human problems of extramarital affairs, anger, revenge, and expression of anger with harsh words. However, God does not say anything about other problems such as schizophrenia, manic disorder, conduct disorder, and others. The Bible is not the only source of helping human problems (Collins, 1988, p. 22). God allowed scientists and scholars to study human problems. Therefore, human problems can be helped from psychology and other disciplines.

Secondly, psychology is not enough for doing Christian counseling. The discipline of psychology has been developed from secular scholars who do not believe in God. Psychology does not contain Christian values and virtues. It has been built upon secular beliefs of naturalism, determinism, and others. Therefore, it is contradictory with the biblical truth. Collins (1989) says, "Faith in God has been replaced by faith in human potential. The authority of the Bible or church has given way to a belief in the trustworthiness of empirical data alone" (p. 95). The psychological findings and knowledge must be examined from the biblical truth. Therefore, it is very obvious that integration between psychology and Christianity is needed for Christian counselors.

The position of integration for Gary Collins is related to two different ways of theological and counseling perspectives. From the theological perspective, integration should be based on both general revelation and special revelation (Collins, 2001, pp. 25-40; 1989, pp. 115-132; 1981, pp. 125-140). God reveals himself through the special way and the general way. Special revelation includes God's self-disclosure in the Bible, in which humans can find who God is, why the purpose of divine revelation, how to live as a human being, how God created the world, and so forth. Theology is the discipline which discusses the subject matter of truth from the Bible and human wisdom. General revelation speaks of how God reveals Himself through the natural world, human history and human nature (Collins, 2001, pp. 27-29). Through the natural world, a human can know God and His glory. Through human history, God is ruling and ministering the world. Through human nature, God is in human mind through His image. Christian counseling should be based upon both general and special revelation. From the counseling perspective, the integration comes from a theoretical and practical way. Integration for Christian counseling comes from the sound theoretical background and practical helpfulness (Collins, 1981, pp. 39-59). Christian counselors should be

able to build a unique theory and its application to praxis. Therefore, integration is a comprehensive work including a theoretical framework and practical application.

The Bible as special revelation contains the truth of God. It provides the theological foundations for Christian counseling as follows: God, human nature, sin, Christ, guilt and forgiveness, the Holy Spirit, supernatural agents, and the church (Collins, 2001). Knowledge comes from God who is the only source of truth. The Bible has the authority to examine knowledge from secular disciplines. Therefore, psychological knowledge should be under the biblical truth. Psychological knowledge should be examined and rebuilt according to the biblical truth.

In order to rebuild psychology, the philosophical assumptions of psychology should be uncovered. Psychology has been built upon the psychological assumptions of empiricism, determinism, relativism, reductionism, and naturalism (Collins, 1989, p. 77; 1973a, pp. 19-27). Through empiricism, psychologists threw out the truth because it cannot be empirically proved. They have considered only observable data and empirically verifiable phenomena. Determinism presents a view that a certain behavior is determined by a prior cause. In other words, behaviors are ruled by regularity that makes them predictable. This is the basis for scientific research in psychology. Relativism says that there is no absolute truth. Hence, humans can choose whatever behaviors according to their will.

Reductionism is “the assumption that all behavior, human and otherwise, can be reduced to or divided into smaller units that are easier to investigate scientifically” (Collins, 1989, p. 85). Psychologists believe that they can build a big truth through the scientific investigation of the smaller units of human. Naturalism is that there is no God. The human has the final authority to decide their fate. Human behaviors can be regulated by natural force. The human is a part of the natural world and exist accidentally. The philosophical foundations for psychology are not appropriate for Christian counseling.

Collins (1973a) presents three different points for the task of Christians in psychology (pp. 25-27). The first one is both psychology and Christianity have their own worldviews about human behaviors. “Psychology, as a science which studies behavior, is built on a set of beliefs or assumptions, most of which are unstated, unrecognized, and uncritically accepted by faith” (Collins, 1973a, p. 25). The values of

psychology as a science are contradictory with those of Christianity (Collins, 1973b, pp. 166-170).

Christian theology is also built on a set of presuppositions and beliefs concerning human behaviors. Philosophical assumptions both of psychology and Christianity should be examined and cleared. Both psychology and Christianity must follow the biblical truth. The second point is that Christian counselors should set up the new biblical foundations for psychology that can lead to the practice of counseling. This means that psychology has been built on wrong assumptions and beliefs. The third point is that Christian counselors make the theistic and biblical psychology be able to change the current psychological research and theory. How the assumption of the existence of God makes sense to the secular psychologists is the biggest task for Christian counselors.

Collins suggests the new psychological foundations as follows: the basic premise, corollary, and working assumptions (1989, p. 152; 1981, p. 34). The basic premise is that God exists and is the source of all truth. Corollary is that man, who exists, can know the truth. The working assumptions are expanded empiricism, determinism and free will, biblical absolutism, modified reductionism, Christian supernaturalism, and biblical anthropology. Expanded empiricism means that truth comes not only through in experimental way but also through intuition, biblical revelation, and logical deduction. Determinism and free will means that humans are determined and free. It is a paradox for understanding human existence, but it is true. Biblical absolutism means that the Bible provides the principles for human behaviors. Modified reductionism means that the human is more than the summation of the parts. Humans can be studied through the analytical way of science, but humans are more than the analyzed parts. Christian supernaturalism means that a human exists not by him/herself but by the supernatural beings of God, angels, and demons. The human world has order. Therefore, psychologists can do research about the world. However, Christian supernaturalism accepts more than just the order of the world. Biblical anthropology says that humans are created by God, are fallen creatures, are saved by God, and are able to be restored to the original image. The romantic view of human goodness is against the view of Christian anthropology.

Collins (1980a) analyzed articles on integration as follows: level, theory, variety, personal approach, issues, and practical emphasis.

Through his analysis of the articles of integration, he sees that integration between psychology and Christianity is very weak and insufficient for practical application. Until recently, Collins (2004) has shown interests on practical matters on integration. This is one of the important directions of integration for Collins. He further suggests the direction of integration in several different ways (1991, pp. 457-467; 1983, pp.2-7).

The first one is to clarify the goals of integration as follows: to discover the truth of God through the Bible and the scientific way, to systematize the findings, to reduce the discrepancies of findings, and to apply the findings to the practice. The second one is to retain theology. Christian counselors should develop the theory of integration based on the evangelical theology that is based on the Bible as the authoritative Word of God. The third one is to sharpen the assumptions. There are many different issues about the assumptions as follows: the nature of a human, free will or determinism, and theoretical way or practical way. The fourth one is to focus on the practical. Integration should be related to how to do in the clinical settings. The fifth one is to evaluate the trends. Integrationists have to be aware of the trend of psychology in a theoretical and practical way. The sixth one is to sharpen the focus. Integration has to be with a well-planned and well-organized way of publication. The last one is to admit the personal. Integration begins with the life of the integrator. Integration should be done in a person's life.

Collins (1980b) suggests the direction of Christian counseling as follows: the clarification of presuppositional foundations and values, recognition of the influence of the culture, training of Christian counselors, non-professional activities, the influence of religious experience, preventive way, emphasizes the family, the outreach orientation, and community orientation (pp. 338-350). Collins (2000) also recently suggested the direction of integration in eight different ways (pp. 102-129). First, integration is worthwhile because of care for the world, understanding of the world, and penetration of Christ to the world. Second, integration is indefinable because of no integration of integration, and the change of psychology and theology. Third, integration is personal because the work of integration reflects the personal life of integrator. Fourth, integration is hermeneutically based because interpretation of the Bible and psychological data is important. Fifth, integration must be eschatological because Christian counselors

have to deal with the future. Sixth, integration must be culturally sensitive because the thoughts of the integrator are embedded in his/her culture. Seventh, integration must be outreach oriented because of the Christian community. Eight, integration must be spirit led because the Holy Spirit dwells, guides, sustains, teaches, and confronts the work of integration. Christian counseling must be distinctive from other secular counseling in many ways of presuppositions, goals, theory, method, the person of the theorist, and any other problems (Collins, 1980b, pp. 317-336).

#### THEORY OF PERSONALITY

The nature of the human begins with the fact of being a created being by God. Humans are created in the image of God. Human beings in the image of God have four different components (Collins, 2001, pp. 84-87). First, human is a relational being. The human exists in the relationship with God and with one another. Second, a human exists in the form of gender. God created both man and woman. The third point is that humans exist in the moral context. Through moral choices, the human can rule over the world. The fourth point is that a human is responsible for the world. When a human dominates the world, he/she has to take care of it. The responsibility for the world belongs to the ability of the human. The purpose of existence of the human being is to glorify God. The free will of a human exists to do God's will. Humans should keep the standard of God that is manifested in the Bible.

A human is a being of unity (Collins, 2001, p. 92). A human cannot be divided into different parts. Psychoanalytic scholars have the philosophy of elements about human. This means reductionism about a human. The personality of a human can be understood as several different parts of ego, id, and superego. This is the summation principle of the personality. The personality can be summed up by the different parts. The biblical view of a human is different from the analytic view on human. A human cannot be divided into different parts. The personality cannot be summed up. A human is a holistic being (Collins, 1985, p. 37). A human is a unified being. Therefore, psychological problems should be dealt with as physical and spiritual problems.

A human is a corrupted being. Because of the corruption, humans became sinners: "Sin is not just a wrong behavior but also an inner force, an inherent condition, a controlling power that lies in the core of



our being” (Collins, 2001, p.97). Sin is located in the core of human nature and controls thoughts, feelings, behaviors, and attitudes. Sin affects all the areas of a human. The sinful nature of a human is located in the genes of the human. The genes are transmitted to other generations. The deficiency in human nature is not a minor matter but a fatal matter. If the deficiency is fatal, then the view of a human is totally different from that of minor of deficiency. If the deficiency is minor, then a human is fundamentally good, but if the deficiency is fatal, then a human is fundamentally bad. It does not mean that a human cannot do good behaviors and thoughts. A human can do good things, but he/she is also influenced by the sinful nature.

Moreover, human behaviors must be controlled because of the fatal sinful nature. What is good in human come from the image of God. A human created in the image of God is affected by sin. The image of God and sin come together in the nature of the human. A human is a restorable being. The restoration from sin comes from Christ Jesus who is God. God opened the way to be restored from the results of sin. The restoration comes from reconciliation, justification, and redemption (Collins, 2001, pp. 119-125). God initiated reconciliation through Jesus as a sacrificial being. A human can restore the relationship with God through Jesus. A human can also restore the relationship with him/herself, other people, and nature through Jesus. Jesus can make a human free from the power of sin. The second one is justification. Humans committed sin in the Garden of Eden. They were sentenced to death as sinners. Without Jesus Christ, the human has a status of sinner. A human can restore his/her status of righteousness through Jesus Christ. God called the human as a righteous being. This is the concept of called righteousness. The human is restored to his/her status of righteousness. The final one is redemption. A human is redeemed from death through Jesus Christ. Jesus paid His life for the redemption of human. Therefore, human owes his/her life to Jesus. The human as a debtor must do God’s will through the lifespan.

A human is a sanctifiable being. Sanctification comes from the Holy Spirit who is God. The work of the Holy Spirit is related to change and empowerment. Sanctification is a gradual change of character through the work of the Holy Spirit. The gradual change means the maturity or growth of Christians. The Holy Spirit facilitates the gradual change of Christians. The facilitation comes from the encounter of characters of the Holy Spirit and Christians. The

Christians inspired by the Holy Spirit see themselves and try to change their characters according to Jesus Christ. They overcome their anxieties and fears and can maintain more peace than before. Secondly, the Holy Spirit enables Christians to have more power. Christians can build their convictions to do God's works. This is confidence for Christians. Because of the empowerment of the Holy Spirit, Christians can feel that they can do everything in God. When Christians do something for God, the Holy Spirit enables them to do continuously and confidently. If Christians are mature, i.e., more sanctified, then they can do God's work more effectively and successfully. Christians can build the community and do services to others.

A human is a glorifiable being. When Jesus comes to the world the second time, then the final judgment will be in the world. In this time, Christians will be changed totally. Christians will have a changed body and the restored image of God fully. The relationship between God and human, human and human, and human and nature will be fully restored. The human will live in a totally different world. A Human can share the glory with God and other fellow humans. A Human can dominate and take care of the world. The community of Christians will have the full cooperation and harmony. There will be no sinful behaviors and thoughts in the community and human nature.

#### MAJOR PATHOLOGIES

The pathology of a human cannot be separated from sin. Sin is a force in human nature. It influences all of the parts of human nature and functions. It locates in the center of gene and transmits from generation to generation. Collins (2001) defines sin as a personal act of deviation or rebellion, an attitude, a force, and a state (pp. 99-101). Firstly, sin as a personal act of deviation or rebellion means to break God's law and to allow the human to go away from the standard of God. Sin means to do things that one supposes not to do. Rebellion means willful action against God. Secondly, sin as an attitude means that sin comes from the inside mind. One can have thoughts and emotions to kill others. One can breed the hatred feelings and thoughts toward others and God. This is the sin of attitude.

Thirdly, sin as a force has two different sources of genetic way and satanic way. In the genetic way, the human is derived by the genetic force and to do evil things. In the satanic way, the human is controlled

and influenced by demons. Demon possession is a way of satanic force. Demon influence is another way of satanic force. Fourthly, sin as a state means a human has a sinful nature. It influences all of the parts of a human. A Human is under the state of sin. Sin has two different natures of unbelief and rebellion (Collins, 2001, pp. 104-105). Sin makes people not believe what God speaks to them and not do God's commandments.

Sin makes the human separate from God, self, others, and nature (Collins, 2001, pp. 106-110). First, the human came to be separated from God. When Adam and Eve ate the fruit of knowledge of good and evil, they hid themselves from God. Due to Adam's sin, the human came not to know God and not to have intimate relationship with God. Second, the human came to be separate from other fellow humans. A human experiences conflicts and hatred feeling with one another whenever they cannot get along. A human revenges easily and plots together to destroy others according to their own interests. Thirdly, the human came to be separated from himself or herself. A Human has distorted thoughts and unrealistic understanding about himself or herself. A human often misjudges and makes mistakes. He/she cannot see him/herself due to the inflated and deflated images. Finally, the human came to be separated from nature. God created Adam to be responsible for nature, but sin makes human abuse his/her power to destroy nature. Recently, human society experienced air pollution, flood, and strange weather. These phenomena come from the separation between the human and nature.

Collins (1988) deals with many different kinds of human problems through the book *Christian Counseling: A Comprehensive Guide*. He classifies the problems in six different categories of personal, developmental, interpersonal, identity, family, and other issues. The first issue is related to personal problems of anxiety, loneliness, depression, anger, and guilt. The second issue is related to developmental problems of child rearing and parental guidance, adolescence, young adult, middle age, and the late year. The third issue is related to interpersonal problems of interpersonal relationships, sexual issue, and violence and abuse. The fourth issue is related to the identity problem of inferiority and self-esteem, physical illness, grief, singleness, and mate selection. The fifth issue is related to family problems of premarital, marital, pregnancy, divorce and remarriage

concerns. The final issue is related to the problem of mental disorders, alcoholism, addiction, finance, and vocation.

Among the many different problems, guilt is important to consider for Christian counselors because it is directly related to personal sin. Guilt is divided into two different categories of subjective and objective (Collins, 2001, pp. 131-132). Objective guilt is related to the legal status. This objective guilt violates the legal standard. For example, the violation of a traffic signal is an objective guilt. The factual way of understanding the guilt is objective guilt. However, subjective guilt is one's feeling for violating the legal standard. The violation of a traffic signal comes to be internalized by one person. Then he/she has some feelings of regret or remorse. This is the subjective guilt. In other words, the subjective guilt is the sense of guilt. If the subjective and objective guilt are combined together, then there are four different types of people. The first type of people is that they admit and feel guilty. The second type of people is that they admit and do not feel guilty. The third type of people is that they do not admit and feel guilty. The final type of people is that they do not admit and do not feel guilty.

The objective guilt can also be categorized into four different ways of theological, legal, social, and psychological guilt (Collins, 2001, pp. 132-135). Theological guilt means to violate the standard of God. It means not to obey God, to disregard the authority of God, to reject God's will, and to defy God's wisdom and truth. Legal guilt is the violation of legal standard of the society. It is to kill and kidnap people, to hit other people, not to pay taxes, to reject the authority of judges, etc. Social guilt is to violate the social standard. It is to do social injustice, ethical violation, and not to do cultural customs. Social injustice is the same with the legal guilt such as murder, sexual violation, and robbery. Ethical violation means to spread out scandal against other people, to mock the weak, not to take care of the needy people. A form of the violation of cultural customs is not to respond the invitation letter for a party. Psychological guilt is to violate the internal personal standard. It is not to wear a suit when people go to church. It has nothing to do with the violation of worship standards. To go to church with a suit is the inner psychological standard.

## COUNSELING

Christian counseling is concerned with the client's "relationship with Jesus Christ and the acceptance of Christian values" (Collins, 1980b, p. 326). Christian counseling is an activity to help people be new creations through the help of the Holy Spirit. Clients are people who are influenced by their sinful nature and behaviors. They have to be forgiven and to be cured by God through the help of Christian counselors. For this job, Collins (2001) defines a Christian counselor as "a deeply committed, Spirit guided servant of Jesus Christ who applies his or her God-given abilities, skills, training, knowledge, and insights to the task of helping others move to personal wholeness, interpersonal competence, mental stability, and spiritual maturity" (p. 21). Therefore, Christian counselors are "believers who come from different theological perspectives, use different approaches to counseling, and have different levels of training and experience" (Collins, 2001, p. 21). Christian counseling is characterized with various theologies, different psychological theories, and deep clinical experiences.

Christian counseling has to do with God, Christ, Holy Spirit, church, and future (Collins, 2001). Christian counselors should help clients know God and have right relationship with God through Jesus Christ who is the person of reconciliation. The Holy Spirit enables clients to solve their problems and empowers them to change their daily lives and personalities. Christian counselors help clients belong to the community of the church and solve their problems through the church. The church also needs Christian counselors to help pastors and spiritual leaders (Collins, 1999). About the future, Christian counselors help clients have hope for the future and understand that their lives are in the process of going to heaven.

Christian counselors need several special characteristics for doing counseling as follows: self-understanding, psychological qualities, and spiritual quality (Collins, 1972, pp. 17-20). The first one is self-understanding that means self-knowledge. Christian counselors should know their needs, problems, and issues of life due to the relationship with clients. Christian counselors also need to know their values and worldviews because they influence the direction of counseling. The second one is psychological qualities of understanding others, acceptance, distance, ability to get along with people, and experience. Christian counselors need to understand the psychological and

interpersonal characteristics of clients, to accept a client as a being of character, to make appropriate psychological distance with clients, and to equip diverse social skills. Christian counselors need to know God, Jesus Christ, the Bible, the Holy Spirit, church, and other necessary theological themes. These spiritual qualities help Christian counselors guide and counsel their clients in a spiritual way.

Christian counselors need appropriate skills for executing counseling as follows: building rapport, active listening, careful observation, the use of silence, wise question, how to respond, utilization of spiritual resources, and positive termination (Collins, 1972, pp. 22-34). To build rapport is crucial for clients to open themselves and to make counseling effective. Christian counselors can understand clients through active listening. If counselors keep talking and give advice to early, then clients cannot open themselves. Behavior observation gives many clues to Christian counselors to understand clients. The silence of clients gives important meaning to Christian counselors. When clients are silent, Christian counselors encourage them to feel free not to talk and help them talk when they are ready. There are different ways of using wise questions, such as to ask open questions, not to ask closed questions, to ask indirect questions, not to ask questions repeatedly, and to avoid why questions. There are many different ways to respond to clients as follows: probing, understanding, supportive, interpretive, evaluative, and active responses. In order to use spiritual resources, Christian counselors can use biblical passages, prayer, giving specific biblical passages to clients, and feeling the Holy Spirit together. Positive termination is related to seeing the future positively, to finishing the counseling sessions with short prayers, to summarizing the contents of counseling, and to evaluating the effectiveness of counseling.

There are ethical issues in counseling such as confidentiality, physical contact, psychological exploitation and misuse of counseling, informed consent of Christian values, enforcement of continuation of counseling, and recognition of limitation of counselor (Collins, 1972, p. 38). There are also dangers in counseling of over-reliance upon one-sided information, jumping to premature conclusions, over-involvement, information slips, failure to refer, over- or under-emphasis on the spiritual, and a lopsided ministry (Collins, 1972, pp. 39-42). A lopsided ministry means the negligence of other responsibilities of preaching, visitation, and interviews as ministers.

The counseling process can be divided into making contact, the introductory phase, problem delineation, working toward solutions, and termination (Collins, 1972, pp. 46-49). To contact with clients is the first phase of counseling. In many cases, the contact with clients occurs indirectly and unofficially. The introductory phase includes building rapport and probing the problems of clients. The problem delineation phase includes assessing clients, taking complaints, and setting up the goals of counseling. The phase of working toward solutions is the stage of solving the problems of clients with the clients. In this stage, Christian counselors should be active in solving the presenting problems in cooperation with the clients. The termination includes the assessment and discussion of goals, the process, effectiveness, and future after counseling.

There are many different types of counseling as follows: supportive, confrontational, educative, preventive, spiritual, referral, and depth counseling (Collins, 1972, pp. 50-54). The goal of supportive counseling is “to undergird, hold up, and stabilize the troubled person and to help the person gain strength and stability so he can cope with his problems” (Collins, 1972, p. 50). The goal of confrontational counseling is to make clients face their problems, sins, wrongdoing, contradictions, and build moral standard for the given problems. The goal of educative counseling is to provide information, to teach some skills, and to discover certain facts and issues. The goal of preventive counseling is to anticipate problems before they come up, and to prevent worsening of existing problems. The goal of spiritual counseling is to find out what the theological problems are, to help clients find out the meaning and purpose of life, and to teach how to grow spiritually. The goal of referral counseling is to help the client have another counselor and to support the client to continue counseling.

### CONCLUSION

Christian counselors who are trained in both psychology and theology are the best people to do the work of rebuilding psychology. With psychological training, Christian counselors can know the psychological assumptions and ways of looking at clients. With the training of theology, Christian counselors can know the theological positions and lines of Christianity. Collins is the person who has trained in both psychology and theology. His criticisms of psychology are very

sharp and correct. His suggestions on theology are very necessary for building a new psychology based on Christianity.

The approach of Collins on Christian counseling seems to be somewhat eclectic. Even though he provides information of how to integrate psychology with Christianity, he failed to give a full blue print for the new counseling. When the book of *Christian Counseling: A Comprehensive Guide* is reviewed, he gives brief guideline for counseling based on psychology and Christianity. He further gives psychological problems with biblical passages. He does not give any more organized framework for the new counseling. He gives psychological problems and biblical passages side by side. Christian counselors can choose whatever they like when they do actual counseling.

It is very much worthwhile for integrationists to understand the model of rebuilding psychology. This is an inspirational work for Christian counselors to stimulate their thoughts on integration. At least, Collins gives direction of integration. Based on the direction, other Christian counselors can make progress for integrating psychology with Christianity in the future.

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