Implications of Peacemaking Procedure in the Beatitude for a Christian Counseling Process

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In this article, the structure of Beatitude and Christian counseling process will be reviewed with an emphasis on peacemaking. First, the author will compare the goal of secular counseling and Christian counseling. Second, the author will explore the spiritual meaning of peace-making in the broader structure of the Beatitudes. Thirdly, the author will formulate the process of Christian counseling by comparing a secular counseling process and psychological change in the Beatitudes. Anger control process proposed by Yong-Tae Kim will also be introduced as a test case. In the concluding part, the author will emphasize the difference between secular counseling and Christian counseling in terms of counseling goals and processes.

Scholars in Christian counseling have been studying about what makes Christian counseling meaningful and productive from various perspectives in Korea. By reviewing the most recent Christian counseling-related academic journals, the author found at least four categories of approaching Christian counseling: 1) criticizing secular counseling theories with a sound biblical understanding: transactional analysis (Kim, 2010), object relations theory (Oh, 2010), PCIT (Parent-Child Interaction Play (Rhee, 2011), attachment theory (Ha, 2011), Kohut's self-psychology (Ahn, Lee, Yoo, & Choi, 2012); 2) illustrating Christian counseling intervention for specific problems: PTSD (Post Trauma Stress Disorder) group (Hhu, 2010), panic disorder (Lee, 2011), ACoA (Adult Children of Alcoholics) group (Lee & Sin, 2011), Hwa-Byung group (Lee, 2012); 3) explanation of specific concepts in a biblical context: shame (Kim, 2010), guilt (Kim, 2010), death (Ahn, 2010), conversion (Jang & Choi, 2010; Kim, 2012); 4) interpretation or application of biblical texts: families in the Book of Genesis (Cho, Song, Han, Choi, 2010), and the Book of Job (Kim, 2011). This study is aiming to reinterpret and apply the biblical text, the Beatitude in the Book of Matthew, in counseling process, so it can go along with the last category. In terms of the Beatitude, the author searched two related articles. Park has

investigated the relationship between human maturity in developmental psychology and faith development in the Beatitude (Park, 1994). In this article, the author will compare the goal of Christian counseling to secular counseling, and clarify how the principle of the Beatitude can serve as the contents and procedure of Christian counseling.

Comparing the Goals of Secular and Christian Counseling

According to ACA (American Counseling Association), the term counseling can be defined as "the application of mental health, psychological or human development principles, through cognitive, affective, behavioral or systemic interventions, strategies that address wellness, personal growth, or career development, as well as pathology (Gladding, 2004, p. 6)."

This definition of counseling includes the goals of counseling such as wellness, personal growth and career development of humans. The common goal or purpose for counseling in a secular field is to change people to become better and maturing ones. However, Christian philosophers, Jones and Butman (1991) argue about what the explicit and implicit notions of maturity, wellness, and development are. In contrast to a definition in secular counseling, Don Browning (Browning, 1985) defines the purpose of Christian counseling from a moral and ethical perspective. Jones and Butman also agree with Don Browning's suggestion that the designation "moral fault" describes instances where both moral evil and "weakness" are involved (Jones & Butman, 1991). In other words, unlike secular counseling scholars, some Christian psychologists have great interest in figuring out the nature of psychopathology relating to "good and evil" written in the Bible. Thus, in contrast to such psychological ideal state as minimizing conflict, full emotional awareness and expression, maximizing life satisfaction and pleasure, and living up to our innate potential, according to Jones and Butman (Jones & Butman, 1991), the Apostle Paul prescribed the goals of becoming conformed to Christ's suffering, death and resurrection.

The goal of counseling generally goes with the understanding of human beings. Correct understanding of humans can provide the solution for recovery and healing for people. For example, according to the Bible, humans are created in God's image so they have the responsibility and freedom to actualize God's hidden image. However, in reality, humans adulterated their potent ability by using tricky defense mechanisms and self-protecting strategies. So, sin can be defined as psychological pride of putting humans in the position of God, the Creator. As a result, humans have a cut-off relationship with God. Therefore, the pur-

pose of Christian counseling should be to facilitate a closer and deeper encounter with God, so that humans can give up their defenses of a false self and experience true encounter with God as a true self (Finch, J. & Ban Dragt, 1985; Malony, 1980). Charles Allen (in Anderson, Zuihlke, and Zuihlke, 2000) emphasizes that psychology is a study of the mind, so there can be no better place to begin this study than studying what the Creator has revealed about how body, soul, and spirit were intended to function in harmony with God. He also proclaims all psychological problems which are not organic malfunctions arising from humanity's basic sinful nature, so instead of putting humans at the center of the universe or making society responsible or viewing personhood as mechanical, humans must "think after God and will after God." Larry Crabb insists that the goal of the biblical counselor is to assist a person to change in the direction of Christlikeness (Crabb, L., 1975). Garry Collins (2007) states that the primary goal of counseling is making disciples of Jesus Christ and later lists up seven counseling goals: symptom relief, self-understanding, learning new skills and changing behavior, conflict resolution, support, spiritual growth and wholeness and self-development. He also gives caution not to depend on the concept of self-actualization in humanistic understanding, but to put values on each person and their development to fulfill God's purpose for their lives.

In sum, secular counseling and Christian counseling share common point in explaining the goal of counseling such as growing and maturing. But the way of actualizing the goal of counseling must be very different: secular counselors try to change people to be happier and better. Recent popular counseling theories such as positive psychology and narrative therapy based on social constructivism in post-modern philosophy clearly reveal such positivism in counseling goals. However, the goal or direction of Christian counseling should be different from secular counseling: self-denying and self-emptying for fulfilling God's purpose of creation and redemption. Vaught (2001) said that divine happiness as Jesus suggests, is a result, not from the unfolding of our nature, but from the transformation of it through a gift that comes from God. In addition, Vaught also notes that "Happiness that Jesus mentions is not something that people grow into; it is not the expression of our own self-development; it is a matter of reaching for the heights or of finding happiness because people have accomplished the end for which people were intended" (Vaught, 2001, p. 13).

Background of the Beatitudes and Christian Counseling

Roberts defines Christian psychology as "the Christian understanding of many of the topics that the psychologies of the ancient and

modern worlds have addressed" (Roberts, 2012). For him, psychology is about the understanding of self and in a broader sense, it is about the understanding of life. Therefore, he claims that Christian counselors should include various concepts in the Bible such as faith, hope, love, patience, humility, and gratitude, in New Testament. Among these concepts, the most interesting topic in counseling might be happiness or the wellbeing of humans. In order to understand the background of the Beatitude, it is necessary to look into the meaning of happiness in the Gospel of Matthew.

Before examining the meaning of happiness, however, it would be helpful to figure out the context that the Beatitude is given. Cousar (2006) said the Gospel of Matthew serves as a bridge connecting the two major divisions of the canon. By nature of the position of the Gospel of Matthew, according to Cousar, the author, Matthew proclaims that the Messiah in the Old Testament who is the Christ (fourteen times), Lord (thirty times), the son of God (seventeen times), Son of man (thirty-one time), and Son of David (eight times) is now appearing (Matthew chapter one to four). Cousar also say, "Matthew delivered a story in which the promises of a redemptive God are fulfilled" (Cousar, 2006, p. 123).

Another important concept in Matthew's Gospel is the kingdom of heaven. In the teaching of Jesus in the Beatitude, Christians should demonstrate the righteousness or divinely willed behavior (Marshall, 2004, p. 121). Marshall also says that Matthew thinks of a future kingdom that is entered by those people who are qualified to do so, and a present kingdom which is powerfully at work in the present time: people can be "people of the kingdom" here and now.

Combining Christology and kingdom of heaven in the Gospel of Matthew, the Sermon on the Mount is introduced as a sign of the Kingdom of God which is fulfilled in Christ—who is the Messiah, Lord, the son of God, as well as the son of David. In this context, it is interesting to look at Vaught's delineation of the scenery of the mountain where the Beatitude was delivered (Vaught, 2001). He mentioned four kinds of striking facts about the scenery: "Jesus leaves the multitudes behind, goes up a hillside, and generates a space between himself and the multitudes, and the Sermon does not commence until his disciples cross the space that Jesus opens up to listen to his teaching." Perhaps, the congregation who were gathering on the mountain to hear the sermon are poor and tired Jews. They definitely wanted to be happier, blessed and free. The same as the modern counseling clients do. Usually counseling clients visit a counseling room to be better and happier than before. According to the scenery of the mountain, not every Christian client can experience the Blessings from God. Even though they desperately wanted to be changed by hearing Jesus' sermon, just as Jesus left the

multitudes behind, and only His disciples crossed the space, only those who confess that Jesus is the Messiah and are willing to enjoy the kingdom of God in the future and now may be allowed to be blessed.

Joy is a central theme in the Beatitudes and the word blessed actually speaks of a deep, abiding happiness (MacArthur, 1998). So, if the meaning of happiness is correctly understood by people, they may have a clear direction for achieving that joy. A state of the goal or direction of Christian counseling might be presented very well in the Beatitude in the Sermon on the Mount in Matthew chapter five. By nature, humans hunger for joy in this life. Basically, secular psychologists are searching for cheap happiness rather than true joy in life.

Structure of the Beatitudes and Christian Counseling

The Beatitudes in Matthew is as follows:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they will be comforted.
Blessed are the meek, for they will inherit the earth.
Blessed are those who hunger and thirst for righteousness,
   for they will be filled.
Blessed are the merciful, for they will be shown mercy.
Blessed are the pure in heart, for they will see God.
Blessed are the peacemakers, for they will be called sons of God.
Blessed are those who are persecuted because of righteousness,
   for theirs is the kingdom of heaven.
Matthew 5:3-10 (New International Version)

Lloyd-Jones (1976) mentions that in verses 3-10, Jesus describes the character of the Christian in general. According to MacArthur (1998), the structure of the Beatitude is analyzed in a typical symmetric way. The first four states are explained as inner psychological conditions of the blessed: spiritual poverty, ability to mourn, meek character, and spiritual hunger. The other four states are explained as consequents outer behaviors which can be performed by only those who own the former four psychological characteristics. Furthermore, the first four inner conditions and the other four outer behaviors can be matched one by one according to the order in these verses. Those who are poor in spirit can be merciful to others. Those who mourn can be the pure in heart. Those who are the meek can be the peacemakers. Those who have hunger and thirst can be persecuted for righteousness' sake. The author agrees with MacArthur and Lloyd-Jones because the ordinal illustration of the Beatitude of both scholars can show in details the psychological aspects and logical sequences in order to experience joy in life.

Now, brief exposition of some verses will be presented to understand the spiritual meaning of peace-making.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven"

What is poverty of spirit? Arthur Pink (1991) illustrates that poverty of spirit is the opposite of that haughty, self-assertive and self-sufficient disposition which the world so much admires and praises. MacArthur (1998) notes that those who are poor in spirit must be absolutely incapable, totally dependent on grace, and Christ says "happy are the destitute, cowering, wringing beggars." He also mentioned the concept "self-emptying." Lloyd-Jones says the meaning of poor in spirit represents a spiritual poverty, which is for humans to confess a spiritual collapse before God, because humans are all sinners who should face up God's divine rage and judgment. Lloyd-Jones also emphasizes that this verse shows a clear-cut division between these two kingdoms – the kingdom of God and the kingdom of this world. This division can be found in MacArthur's writing as well. MacArthur laments that perhaps no one would buy a book titled as "The way to be nothing" in this world to emphasize the meaning of "self-emptying." Vaught (2001) said the Greek word for "the poor" is *ptochos*, which implies that the person in question is aware of his condition and that he makes a self-conscious appraisal and acknowledgment of it. The result of their assessment of self can be the first step in becoming a member of God's kingdom. Then what is the result of it? It is the state of spiritual poverty and bankruptcy self-consciously.

"Blessed are those who mourn, for they will be comforted"

Lloyd-Jones (1973) says that recognition of sin in those who are poor in spirit is clearly different from a mourning and weeping for their sin. Only those who mourn their sinful state can experience a declaration of forgiving sin from God. So, according to Lloyd-Jones, those who are sorrowful but not morose. They are sorrowful but not miserable. They are serious but not solemn. They are sober-minded, but not sullen-minded. Pink (1991) also presents a very similar exposition on this verse. He refers to that initial mourning which ever precedes a genuine conversion, for there must be a real sense of sinfulness before the remedy for it will even be desired. He continues that this "mourning" springs from a sense of sinfulness, from a tender conscience from a broken heart. MacArthur divides sorrow into three kinds: general sorrow, improper sorrow and Godly sorrow. General sorrow is an acceptable sorrow which is very natural for humans when they lose their spouses or children. Second,

improper sorrow comes from despair and hopelessness of humans who cannot satisfy their lust in life. The concept of the improper sorrow is much similar to self-pity. In others words, people would be sorrowful for their current life situation or position and pitiful for them because they have not achieved as much as they are satisfied. Third, the Godly sorrow leads to repentance of sin before God. He also mentions how to notice this sorrow by asking the question such as "Do we know real peace, real happiness, real comfort that comes to a forgiven cleansed, purified life?"

"Blessed are the meek, for they will inherit the earth"

Lloyd-Jones (1976) says that meekness is not a natural quality, but all Christians are meant to be like this. He also says that meekness does not mean indolence and weakness. Meekness is rather strong awareness of inward spirit, and true view of oneself, expressing itself in attitude and conduct with respect to others. So, meekness can be shown to oneself and other people around him/her. For Lloyd-Jones, only those who are poor in spirit and mourning because of their sinfulness, are led on to see that there must be the absence of pride. John Stott (1983) introduces the word meek, '*praus*' in Greek, a word which means humble, under-standing and polite. However, he agrees with Lloyd-Jones by saying that meekness only comes from an exact evaluation of self, a sinner. Pink adds another meaning to meekness by citing Matthew Henry (cited in Pink, 1998), which is the opposite of self-will toward God, and of ill-will toward men. Jesus Christ Himself, in concern for God's glory, made a whip of cords and drove the desecrations out of the temple. So the meek will inherit the earth, God's land. John MacAuthur says it refers to those who are poor in spirit because they are sinners, and those who are meek because God is so holy in comparison. So, for him, broken in spirit is negative and results in mourning of their sins, but meekness is positive and the result is seeking for the righteousness of God, the core value of God's Kingdom (Macarthur, 1998).

"Blessed are the peacemakers, for they will be called sons of God."

According to Lloyd Jones and MacArthur, the third blessing of the Beatitude, "Blessed are the meek, for they will inherit the earth", is related to the theme of this article, peace-making. The author introduced that the meaning of meek is closely related to confessing sin, self-awareness, and correct self-evaluation before God. Only those who confess that they are fully sinners and experience God's divine redemption can make peace with oneself, other people and the world. MacArthur says that "The idea of peace dominates the Bible. The Scripture opens with peace

in the Garden of Eden and closes with peace in eternity"(Macarthur, 1998). He also says, "We have not made peace between two people unless we have seen the sin, the error, and the wrongness of the bitterness and hatred and have resolved to bring it before God and make it right. Then peace comes through purity" (MacArthur, 1998, p. 170). Lloyd Jones asks, "Why is there so much trouble and difficulty in maintaining peace in the world?" and answers that the trouble, according to the Scripture, is in the heart of man, and until the heart of man is changed, we will never solve the problem by trying to make manipulations on the surface" (Lloyd Johns, 1976, p. 117). Lloyd Jones says two things about peace-making: passively avoiding the trouble and quarrels and actively making and desiring peace between man and man, group and group, and nation and nation. He also points out that peace-making implies the necessity of an entirely new outlook, a new heart and a pure heart. So, the peacemaker is that he has an entirely new view of himself. For him, the new view of himself is a miserable and wretched self. John Stott views peace-making is a divine work (Stott, 1973). God is the creator of peace and reconciliation through His Son's death on Cross. In this sense, making peace costs extremely as much as the life and blood of His Son. It means that people should cost very much to make peace in their lives avoiding cheap peace and grace. MacArthur also has the same opinion with John Stott and says, "Be a peacemaker, maybe it will cost you and maybe you will have suffer some, but that is what a peacemaker does" (MacArthur, 1998, p. 179). He also mentions that "we bring the gospel to bear, and it ruffles feathers; it convicts, and it brings contention and strife. But when the conflict is resolved by faith in Jesus Christ, there is real peace" (MacArthur, 1998, p. 179).

For the practice of peacemaking, Lloyd Jones suggests four practical advices (Lloyd-Jones, 1976). First, to be a peacemaker, people should learn not to speak. After the image and patterns of Jesus Christ, people should be 'swift to hear, slow to speak, slow to wrath'. Second, people should view any and every situation in the light of the gospel asking 'What are the implications for the sake of spreading the Gospel?' Thirdly, people should go out of their ways to look for means and methods of making peace. Lastly, people should be endeavoring to diffuse peace wherever they are by being selfless, by being lovable, by being approachable and by not standing on their dignity. Lee, Jun Ho (2011) also suggests three practical ways to actualize peace in life: 1) to accept people as they are, 2) not to see people but to see Jesus Christ who dwells in them, and 3) to set up a goal of Christian life to change oneself, not to change other people. John Wesley (1999) even emphasizes the meaning of peacemakers in general such as 'people who do goods to everyone'. According to Wesley, peacemakers are expressing their love

not only to families, friends and whom they have good feelings, but also to strangers and even to enemies. Peacemakers also do good deeds with their best efforts by feeding and clothing others.

What is the result of being a peacemaker? It is to be called as a son of God, the most precious identity for a miserable human. It means that peacemakers are like His Father, who gave every precious thing including His life to humans. It is very meaningful to understand how peacemaking can be a way to help relieve anger. It is generally known that angry people could suffer from tremendous loss, extreme shame, unbearable unfairness and unrighteousness, and lack of love. In the process of peace making, God offered the life of Jesus Christ, His son for the eternal reconciliation between people and Him. He showed his unfailing and unconditioned love for humans. Therefore peacemakers have already tasted the divine love and grace from God. Furthermore the reward for peace making is to be called children of God. For the angry people who never reconciled with anyone can have enough compensation for their loss, shame, and unfair and unrighteous experiences.

Christian Counseling Process
in the Structure of the Beatitudes

In general, counseling process can be divided into three stages; initial, middle and final stage, and specific tasks should be accomplished in each stage for a positive counseling effect (Park & Kho, 2006). In the initial stage of counseling, counseling relationship and counseling goal should be set. In the middle stage, a counselor and a client can work fully in the relationship and counseling goal which they already make. In the final stage, usually counselors reflect a whole counseling process with clients, evaluate their accomplishments and plan for the better change in clients' life. Then, how should Christian counseling process be? How much do these two share a common procedure? How should these two be distinguished?

As the author previously mentioned, the counseling process comes together with the counseling goal or purpose and the main difference between secular counseling goal and Christian counseling is already cleared out - for the former, self-fulfilling and actualizing; the latter, self-emptying and self-denying.

The author proposes six stages of Christian counseling process with a consideration of a general counseling procedure in a secular counseling (Choi, 2012).

Stage 1: Express sympathy for a hardship and pain
Stage 2: Allow the client to express repressed feelings such as sor-

           row, anger and despair

Stage 3: Lead the client to acquire an objective self-understanding of himself as a sinner

Stage 4: Lead the client to confess sins

Stage 5: Help the client to experience God's redemptive grace

Stage 6: Help the client to form a renewed relationship with God

When the author compares the Christian counseling procedure to Park & Kho, the first two stages can be included in the early stage of counseling because Christian counselors should make a good and trustful relationship with clients by sympathizing with the pain and hardship that the clients went through and by allowing and listening to their repressed feelings fully. The counselor and client can work fully on the relationship and accomplish the counseling goal that was already set in the early stage of counseling. Here, it is very important and critical for Christian counselors to obtain consensus from the client to make a goal that includes the spiritually proper and desirable changes. The goal may be stated as follows, "May we discuss about the wrong relationship with God and how to correct it, is it all right with you?" Usually, the counseling goal set with the consent of the client can direct the whole counseling procedure and function as a map in a counseling procedure, and thus it is strongly recommended to make a spiritual counseling goal from the beginning of the counseling session.

From stage three of Choi's counseling process model, Christian counselors can apply the changing structure of the Beatitude, because the first Beatitude begins to encounter clients who are absolutely incapable and totally dependent being on God's grace (MacArthur, 1998). In Lloyd-Jones' understanding, stage three in Choi's procedure is a time for humans to be aware of a spiritual collapse before God, because humans are all sinners who should face God's divine rage and judgment. The important thing to remember is that Christian counselors should give enough time to lead clients to stage three, expressing sympathy with and allowing them to express their painful feelings. If clients would pass stage three successfully, they can move to the next stage, the stage of confessing of sin. Christian clients would have different kinds of feeling or emotion of sorrow because initial mourning ever precedes a genuine conversion, for there must be a real sense of sin before the remedy for it will even be desired. It follows that this "mourning" should spring from a sense of sinfulness, from a tender conscience from a broken heart (Pink, 1991). In other words, up to this point, if Christian clients would weep for despair and anger realizing that they have never satisfied themselves by putting themselves in God's position and trying to fill their spiritual hunger with their own efforts, from this moment on, they start weeping

and mourning for their wrong pride and the empty place of God in their lives. From stage three and four in Choi's Christian counseling process model, the middle stage of counseling process may be started.

With the experience of emptying themselves by confessing their sin and mourning for their wrong direction in life, finally people can start a new life journey of peacemaking, both in inner-mind and with other people and the world. As the author early presented, John Stott says that peace-making implies the necessity of an entirely new outlook, a new heart and a pure heart. So, the peacemaker is that he has an entirely new view of himself which is a miserable and wretched self. Therefore, John Stott views peace-making as a divine work (Stott, 1973). Divine work implies two important things: one is the work which is done only by God and the other is the work with extremely high cost. Choi (2012) also presents the fifth stage of Christian counseling as the stage of experiencing God's redemptive grace. The seventh Beatitude teaches that the peacemakers will be called sons of God.

As the author mentions above, the structure of the Beatitudes in MacAuthur and Lloyd-Jones is symmetrically related: the first inner characters are connected with the second outward conducts. In this structure, peace-making results in the productive conduct of the meek. The meek are those who are humble before God, seeking for God's will, giving up their private revenge, and setting fidelity to God (Stott, 1983; Pink, 1991). Clinically, describing these characteristics in peoples' story, the precondition or pre-requisite for becoming peacemakers include the clients' confessions like, how much to make their pride bigger (typically in workaholics, or parentified children), how much seeking for their own glory and will (typically in narcissistic personality people), and how badly looking for the way to revenge (typically in antisocial personality people).

Another aspect of the structure of the Beatitudes is the connection between each blessing in order. The seventh Beatitude is closely connected to the last Beatitude, to be persecuted because of righteousness. The authors who are cited above emphasize that the meek are not weak, yielding and humble in human sense, but strong, not giving up and confident in Godly sense (Stott, 1975; Lloyd Jones, 1976; Pink, 1991; MacArthur, 1998). So the peacemakers who already pass through becoming the meek can be strong enough to be persecuted because of righteousness. In the first part of this article, the author clarifies that the goal of Christian counseling is to change people to become self-denying and self-emptying for fulfilling God's purpose of Creation and Redemption. Christian counselors are not simply interested and concerned in relief of symptoms and life skill development. As other Christian psychologists emphasize, the goal of Christian counseling is to help people

to have a closer relationship with God by confessing their sins and by experiencing His redemptive power (Malony, 1980; Finch & Ban Dragt, 1985). It is for helping people to 'think after God and will after God' (Anderson, Zuehlke & Zuehlke, 2000), to change towards the direction of Christ-likeness (Crabb, 1975) and to give values on each person as they fulfill God's purpose for their lives (Collin, 2007). So, to change people to become self-denying and self-emptying is the final stage of Choi's counseling process model which is forming a newer relationship with God, as children of God, as image-bearers of the Creator, as heirs of the Kingdom of God who dare to be persecuted because of righteousness.

Overall, the fifth and sixth stage of Choi's counseling process model can be matched with the middle stage of secular counseling procedure, which is encouraging clients to make necessary changes. Finally, counselors and clients can reach to the final stage of counseling in general to reflect a whole counseling process, to evaluate the accomplishments, and to plan for the better change after counseling. For Christian counselors, it is good to follow the "to do" list in the final stage in counseling emphasizing the new identity – the sinner before God, the child of God and the heirs of God's Kingdom, and to conform the actions they should practice with helps from other Christian community, churches, and the Counselor, Holy Spirit.

A Case Example: Anger Control Process in Yong-Tae Kim and Peace-Making

The antonym of a peace maker is a trouble maker. Usually, most trouble makers have conflicts between people and society, and the conflict can be expressed with anger or violence. So, it is helpful to introduce a real counseling case. Client Lee (pseudo name) comes from a divorced alcoholic family and has been playing the hero's role in her family. She came to counseling office to manage her anger. She also mentioned that she is a Christian and has a deep anger toward God who sent her to this miserable family. Her parents divorced when she was eight years old, and she had to take care of the alcoholic father as the oldest daughter. She entered one of the best universities in Korea, but quitted because of a financial difficulty. Now she is running a small company. She also mentioned that her dream was to become a noticeable scholar in order to contribute to build a better world.

In order to illustrate her case, it is helpful to introduce a popular anger management model created by Kim, Yong Tae (2012). He divides the whole anger control process into seven:

Stage 1: Expressing the anger with warm support
Stage 2: Weeping by encountering the unmet hope and desire
Stage 3: Understanding the outer and inner personality structure
Stage 4: Understanding the past and family
Stage 5: Confronting the discrepancy and restructuring the reality
Stage 6: Teaching how to adapt to the reality and new life developmental task
Stage 7: Confirming the change and asking consultation

Kim's first two stages of anger control process have much similarity with Choi's first and second stages. In these stages, the client, Lee needs to express her repressed anger toward her divorced parent. She has been struggling with the feeling of abandonment from the age of eight. In addition to this, she may be allowed to express her deep anger to her alcoholic father who has been financially incapable and not responsible at all. She might cry for her unmet desires to be a successful student at school and become one of the leading figures in Korean society because of her poor family background and lack of educational opportunity. The author can include Kim's forth step, understanding the past and family, in the second stage of Choi's counseling process model. The reason is that she might cry and express her deep emotion and feeling better and more when she encounters her concrete and specific loss in her past history in the family. For example, when she describes the moment that she should quit the university because of lack of money and spend that money for the father's recovery from alcoholism, she must weep and cry with a very loud voice.

Until the next stage, the third stage of Kim and Choi, Christian counselors should keep giving a full sympathetic understanding to her and helping her express the repressed emotions fully. However, after her anger and sorrow are expressed and she can think logically and objectively, the Christian counseling task for the third stage can be started, leading objective self-understanding as a sinner. Kim mentions this stage as 'understanding the outer and inner structure of personality'. According to him, the outer structure represents a persona in Carl Jung's idea, which includes both the furious state and the repressive state caused from anger (Kim, 2012). The inner structure implies the life direction or life theme that the clients are seeking for in their whole life. For example, for the client in the case, she might pursue a very successful life for helping people who are in need just like her. In this sense, she might dream to become a good mentor of the society. In my view, this stage is the time to notice her sin before God because she has been trying to help people with her own efforts by putting herself on God' position as a noticeable scholar. She never yields her place to God who can make all things pos-

sible for everyone. She has been trying to make herself successful by her own efforts, not depending on God who bears poor fathers' image in her understanding, so to whom she never asks. So the reason why she cries should be changed by recognizing her sin and fault before God. She might realize her unhealthy narcissistic personality. This is the state of the first step of the Beatitude which is to experience spiritual poverty, and her spiritual journey toward inner joy is finally started.

Choi's fourth stage, confessing of sin, goes along with Kim's fifth stage, confronting the discrepancy and restructuring the reality. Kim tries to confront client's discrepancy and unrealistic, illogical response in life. For instance, client Lee in a counseling case, she might have some experiences in taking advantage of people for her own success. She might discover her lacking of sympathetic understanding toward people whom she really wants to help out. The more she finds out her short-comings and faults before God, the more she mourns and is cleansed.

Finally, she reaches to the point of confessing her total powerless-ness and wickedness and becomes meek, depending on God's mighty and benevolent power. Once she accepts that she is nothing, she can make peace in her mind and with other people. With awareness of her sin, she can forgive her parents in the same way that she is forgiven by God. According to Choi's counseling process model, now she is pass-ing through the fifth stage, experiencing God's redemptive grace. Then, perhaps she moves to Kim's next stage, learning to adapt to the reality and new life developmental task. Even Kim does not mention a spiritual change in the fifth stage, she can learn how to experience her new reality with her new identity as a sinner as well as God's child. She may go to her past time and re-experience how God has been faithfully with her and helped her in various ways. She also should learn to be God's child who already tossed her burden of life onto God. Then, she can feel peace in her mind and can be a peacemaker for other people with a humble and meek mind. She is to be called as a daughter of God, who is like her Father, who gave His only son's life to redeem her life.

This new identity leads her to the point of being persecuted because of righteousness, which might be a new life's task for her. So, she may reach the final stage of Choi's Christian counseling process, forming a new relationship with God, and in Kim's final stage, confirming the change and asking consultation. Kim points out the importance of rehearsal of the new habit and learning the new life's task within the limitation of reality. He also mentions the necessity of expectation of God's leading in life within this limitation. Through her counseling case, she would do her best to actualize the value of the Kingdom of God, realizing her shortcomings and depending on the ultimate life mentor and counselor, the almighty God.

Conclusion: The Beatitudes
and Christian Counseling Process

In this article, the author tries to compare the goal of Christian counseling to secular counseling. Although both of them seek true peace and happiness, the way of actualizing them is very much different: secular counseling tries to edify humans' resource and power, but Christian counseling tries to incapacitate humans' self-depending strength and to encourage self-denying and self-emptying. The process of becoming a strong Christian with true joy and peace may be well represented in the Beatitudes of the Sermon of Mount. The author compares a secular counseling procedure to Choi's Christian counseling process model and Kim's Anger control process stage by stage. The whole compared procedure can be summarized in the following table.

Secular counseling procedure	Choi's Christian counseling process	Kim's Anger control process	Structure of the Beatitude
The initial stage	The first & second stages	The first, second and fourth stages	None
The middle stage	The third stage	The third stage	The first Beatitude
	The fourth & fifth stage	The fifth & sixth stages	The second to fourth Beatitude
The final stage	The sixth stage	The seventh stage	The fifth to eighth Beatitude Peace-making: the seventh Beatitude

From this finding, the author makes some suggestions to Christian counseling practice. First, with Christian clients Christian counselors should consent together with clear biblical counseling goals from the beginning of the counseling stages because the counseling goal can direct the whole counseling procedure. The goal is related to owning a true joy even when people are persecuted for righteousness.

Second, even the spiritual counseling goal is set between a counselor and a client, enough time should be given to expressing the pain and agony that a client has passed through for developing a good relationship and experiencing the past and the family as concrete and specific as possible in the beginning stage of counseling. Thirdly, when a

Christian client comes to the point to confront their discrepancy and unrealistic response in life, and start to realize the personality which can be a defensive trial to overcome the pain, a Christian counselor should confront the sin of a client very keenly and sharply with a clear evidence in concrete life story, so that a Christian client may have an opportunity to repent from sin, mourn the shortcoming and faults in life and become meek. Fourthly, a Christian counselor can invite a client to the place of making peace in inner mind and within the relationship with other people only after a client goes through the previous stages in the Beatitudes.

Finally, Christian counselors should keep in mind that the Christian counseling goal is to change people to be Christlike, and to put values each person has to develop to fulfill God's purpose for their lives to the point of being persecuted because of righteousness. Relieving the symptoms and making people happier in humanistic way can never be the goal of Christian counseling. The division of counseling process and comparison of each stage of counseling may seem to be too artificial and illogical in some points. However, this article has some practical meanings to clarify the goal of Christian counseling and present the model of Christian counseling process relating to the essential joy in the Beatitudes.

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