

(Dit artikel is een Engelse versie van de uitgangspunten van het CPC, zoals beschreven in: W. Barrett en J. De Vriese, *Helpen met de Bijbel*, Gideon, 1986.)

THE INTEGRATION OF SECULAR AND CHRISTIAN COUNSELING

The approach of the Center for Pastoral Counseling

© Center for Pastoral Counseling

By Jef De Vriese, M.A. clinical psychology, director of the CPC.

Published in English in: M. Pretorius (Ed.), *The Secret of Faith. In your Heart and in your Mouth*, Evangelische Theologische Faculteit, Heverlee, Belgium.

The original version of this article in Dutch was published in *Bijbel en Wetenschap, Seculaire en Christelijke Counseling: Bondgenoten of Vijanden?* 1984, 9, nr 65, 42-45.

1. Introduction.

Often the problem posed is "are the Bible and Psychology enemies or allies?". Practically, this is the point in this article: as Christian counselors, may we or may we not use the theories or techniques of secular psychotherapy?

There have been many attempts to answer the question whether Christian counseling can make use of theories and techniques that come from secular psychotherapy. It strikes me that especially Christian counselors invest their time solving the integration issue between their approach and the approach of others. If Freud were still alive he would refuse to use Rogerian strategies. He would realize that the techniques of Rogers don't fit with his own view of man and goals in psychotherapy. In the same way Rogers would not applaud for the Freudian Greek tragedy (Oedipus). Neither Freud nor Rogers would opt for behavioral techniques. Why then do Christians think about using the recipes of others? For me the reason is obvious: they don't believe in what they have in the Bible and they are not able to use efficiently what they have.

During the last decennia more and more therapists have begun to disbelieve the theoretical foundations of their therapy. They continue using it, not because they are interested in truth, but because they are interested in what works (pragmatism). Therapists who put question marks behind their theories start using approaches based on presuppositions which are not compatible with their own. Depending on the problem and the counselee they use Freud, Rogers, or any other approach that seems appropriate. The matter of 'integration' becomes also important for secular psychologists. The main reason for this development? They lost their 'faith' in their theories.

2. Methods of researching integration.

Several methods are used to debate the relationship between psychology and theology. First of all there is the comparison of the theoretical foundations. Different therapeutic systems arise from different theories. Freud stresses the idea that man is influenced by unconscious motives and desires (determinism). Rogers promotes the vision that man is free, and able to be the architect of his own life. The belief system of behavioral therapists differs from Rogerian and Freudian beliefs. Differences are so deep that on the level of the theories one might speak of a war. This 'war' between secular theories surely is there between secular and Christian approaches (Vitz, 1977; Cosgrove, 1979, Hinman, 1980). On the level of theoretical presuppositions, the difference between secular and Christian counseling is immense. Fighting this war, and drawing the conclusion that on the level of the presuppositions there is no agreement does not necessarily give the answer to the question whether Christian counseling can use secular techniques and how these techniques can be integrated into a Christian model.

To answer this question several models for integration were developed, some pleading for a complete integration, others advocating a strict separation between secular and Christian models, and many variations in between (Crabb, 1977; Carter, 1977; Kruisman, 1980; Barrett 1983). Although all these models are defended by evangelical Christians, they differ a lot. It doesn't seem simple to determine whether a specific secular technique can be "baptized". The discussion about the validity of this baptism

centers around a debate concerning the status of psychology as a science and the sufficiency of the Bible in counseling.

This brings us to the third way to evaluate the relationship between theology and psychology. Does psychology try to understand the nature and the essence of things (like philosophy), or is it studying facts which it tries to explain (like chemistry, natural sciences, etc.)? Who stands on the viewpoint that psychology is a natural science, could argue that the Bible is not to be considered as a scientific book. Scientific information about man and his problems can be found in psychology. Anyone defending the Bible as the only book that enables man to understand himself and his problems could argue that modern psychology is not the way to help people in need, because the Bible reveals the essence of and the solution for this need.

But it's not that simple. On the one hand psychology uses presuppositions closely related to philosophy, and on the other hand it uses scientific experimental methods. Psychology is a mixture. It does not belong in one category or the other. It is impossible to solve the integration debate on the basis of the status of psychology as a science.

A fourth way to investigate the matter of integration was developed based upon studies about curative factors in psychotherapy (De Vriese, 1984). Which are the factors that work in psychotherapy? What is needed to stimulate a healing process? Do these factors occur in the Bible? This article is an attempt to summarize the findings of the Center for Pastoral Counseling in English, based upon a Dutch publication of 1986 (Barrett & De Vriese).

3. An ecumenical movement in psychotherapy.

Recently there is a growing interest in factors binding the different psychotherapeutic movements. More than discussing their differences about view of man, theories of personality, etc., there is a common interest in the therapeutic process and in the factors facilitating that process. The time of separation and opposition is over and replaced by the understanding that what psychotherapists do, though belonging to different approaches, is not that different.

The famous article of Eysenck (1952) proved, at first sight, that the result of psychotherapy is as high as spontaneous recovery without therapy. The only exception to this conclusion was for behavioral therapy, Eysenck's favorite! Behavioral therapy scored better than spontaneous recovery. In all other cases the changes caused by psychotherapy were not different from changes caused by everyday life. About two thirds of the people with or without psychotherapy improved after a period of time. Eysenck's conclusion was that psychotherapy does not have any significant effect. Eysenck (1966, 1978) repeated his conviction, but other authors (e.g. Bergin, 1971) have emphasized the complexity of researching the outcome of psychotherapy and estimate spontaneous recovery somewhere between 30 and 40 percent. Although this controversy will remain an interesting subject for research the conclusion can be drawn that there are factors present in every day life, influencing a positive development of personal problems. Psychotherapy is not that different from what happens in daily life. A second result of research comes from the comparison between professional and non professional therapists. They differ in their methods (non-professionals are more directive and give less attention to feelings), but not in effectiveness. The contribution of professionals and their training is of lesser importance than they thought (Gurman & Razin, 1977).

The sense of unity among the psychotherapeutic movements also became stronger because there is no difference in outcome between the different movements. Nobody is the best. Everybody wins (e.g. Luborsky, Singer & Luborsky, 1975; Smith & Glass, 1977; Smith, Glass & Miller, 1980).

The last conclusion from research to be mentioned is the lack of validity in the explanations given concerning why a certain approach works. Sometimes processes that were assumed to be crucial for the effectiveness of a technique did not even play a role. Example 1. Two important factors in systematic desensitization are relaxation and a systematic confrontation with the fear-provoking situation. Research found out that

changes occur when these "indispensable" factors are not present (e.g. in flooding). The factors thought to be responsible do not play a role in the result of the therapy.

Example 2. There is also a difference between the experience of counselees and of therapists concerning the reasons why a method works. There is no correspondence between counselees and therapists. Therapists usually refer to factors which fit in their own theoretical framework. Counselees refer to factors which are similar for different therapeutic movements (Lietaer, 1979).

Psychotherapy is more and more viewed as a social process that influences people's lives, just like other social processes (E.g. education). The difference lays in the fact that in psychotherapy the influence is systematic and concentrated. This leads to a feeling of oneness: "We all do the same": an ecumenical movement in psychotherapy.

All this results in evaluating and questioning the value of psychotherapy. The statement of P. Meehl: "Psychotherapy is the art of applying a non-existing science". is an expression of the skepticism that exists among some therapists about their science. A journal like Time brings this skepticism even among a broader public (Leo, 1983).

4. Basic ingredients of psychotherapy.

Starting from the finding that specific theories and therapeutic techniques are of lesser value than assumed so far, research is done for factors common to all movements of psychotherapy. These factors can be found in all approaches, although the emphasis a factor gets can differ from one approach to another and from phase to phase in the therapeutic process. Theories and techniques should be seen as an angle of incidence to stimulate the curative process.

Already in 1936 Rosenzweig was conscious about the existence of implicit common factors in different methods of psychotherapy. Literature about these basis ingredients in counseling is growing immensely (e.g. Yalom, 1970; Frank, 1971; Murray & Jacobson, 1971; Strupp, 1976; Wilson, 1980). Lietaer (1981) gave a schematic overview of these factors.

The following schema tries on the one hand to show the importance of these curative factors in Christian counseling and on the other hand shows the fundamental difference between secular and Christian counseling.

1. The therapeutic climate

A good relationship, cohesion of the group.

Secular counseling:

The client finds help in the framework of a personal relationship with a therapist. This relationship should be characterized by mutual respect, openness, unconditional positive regard and confidence, in order for the counselee to be able to fully develop and cooperate in the therapeutic process. All involved in the therapeutic process should pursue unanimously the same goal: the well being of the client.

The equivalent in Christian counseling: love and unity.

In developing a good relationship the Holy Spirit plays a central role. He gives both the counselor and the counselee the possibilities to engage in a relationship beyond human love (Rom. 5:5). The Bible speaks about Gods agape-love. This demands from the counselor an unconditional choice (2 Cor. 2:8), exertion (1 Thess. 1:3) and self-sacrifice (Rom. 5:8) to the benefit of the counselee. His tutor in this love is God himself (1 Thess. 4:9). The unity in the Spirit expresses itself in the oneness in achieving a common goal: Gods "well being", of which the well being of the counselee is a by-product.

A Theoretic framework

Secular counseling:

The theory behind the therapeutic approach gives an explanation for the difficulties of the client. Essential in this explanation is not whether it reflects the truth, but that the therapist and the client can trust that the theory will work towards a solution.

Equivalent in Christian counseling: the Scriptures and biblical principles.

The Bible is given by God in order for the Christian to be completely equipped for his task in this world (2 Tim. 3:16). The Bible reveals causes and cures for personal difficulties and claims to contain absolute truth. The counselor and the counselee can rely on it.

To stimulate hope.

Secular counseling:

The expectation that one will be helped and trusting the professionalism of the therapist provoke the motivation the client needs to work on his problems. Hope initiates healing in itself (placebo effect).

Equivalent in Christian counseling: hope.

Hope functions like a motor, to keep the counseling going. The biblical hope is a certainty, not depending on the counselor and his techniques, but on the fact that God wants to accomplish something through his Word and his Spirit, despite the limited human insight of the counselor. This hope provokes engagement and perseverance (1 Thess. 1:3).

2. Specific therapeutic processes.

Catharsis

Secular counseling:

Ventilate or revive emotions, gives a certain release. There is a lot of discussion concerning the lasting effects of this process. Early psychoanalysis emphasized this factor, but later developments stressed the importance of gaining insight because the value of catharsis turned out to be questionable. Also the psychology of learning disputes the issue. One can assume that if catharsis brings relief, the client will learn that he is rewarded and he will more easily use this method when tensions occur in the future. The result is a temporarily relief without a fundamental solution and a repetition of the ventilation.

Equivalent in Christian counseling: none.

The Bible doesn't give examples of catharsis as a curative process on its own. It gives many examples of people expressing their emotional state, but ventilating emotions in itself does not bring relief. Scriptures warn against the danger of uncontrolled expressions of sinful feelings (e.g. Eph. 4:16, 29, 31). The human heart is an inexhaustible well of negative feelings and thoughts (Matth. 15:18-20; Marc 7:20-23). Emotions can be considered as an alarm bell asking for a fundamental solution of the problem at its base.

To suggest, to advise

Secular counseling:

To advise, to persuade and to give suggestions are clearly present in directive counseling methods. They want to guide the client in a certain direction. Also in non-directive methods, that start from the viewpoint that suggestions or advice should not be given, this factor plays a role. By his interventions the therapist stimulates a certain behavior of the client (e.g. a Rogerian therapist will stimulate talking about feelings; a Freudian therapist stimulates talking about the past).

Equivalent in Christian counseling: to suggest and to advise.

Give advice is important in Christian counseling. The counselor should pay attention not to force his own human insights upon the counselee, but should give advice corresponding with the Word of God (Ps. 1; Ps. 32:8; Prov. 19:20; Prov. 21:30) The ultimate authority is not the counselor, but the Lord. The goal is that the counselee starts thinking and behaving according Scriptures. This does not mean that he accepts anything from the counselor without thinking, but that he is open to accept advice and investigates its biblical character (Acts 17:11)

Learning by insight

a. To give information

Secular counseling:

The therapist informs the client about the diagnose, the strategy of the psychotherapy, etc. He tries to replace the wrong ideas of the client with correct information.

Equivalent in Christian counseling: to give information.

The diagnose and a strategy based upon biblical principles learn the counselee to think about his problems and their solutions Gods way. Cognitive restructuring, the renewal of the thinking (Rom. 12:2; Eph. 4:24), leads towards changes in behavior and in emotions.

b. Self-exploration

Secular counseling

Through self-investigation the client gains insight in himself, his motivations, his feelings, etc. This insight should lead to an adjusted functioning. The point of attention to gain this insight is inside the client.

Equivalent in Christian counseling: self exploration.

In Christian counseling the point of attention is not only inside, but also outside. Insight is gained through the Word of God that functions as a mirror (James 1:23-25). The counselee compares himself with Gods expectations. He lets evaluate himself by Gods Word and pays attention to Gods desires. It is the Lord who knows and sees through him, who tests and gives insight when human insight fails (Ps. 139:23-24). By placing the counselee in Gods light it becomes obvious what's going on.

c. Feedback

Secular counseling:

The counselor gives the counselee his view about how he behaves, etc. This helps the counselee to understand how other people react to him and to change in the desired direction.

Equivalent in Christian counseling: feedback.

Feedback is also important in a Christian context. It is always done in the framework of a biblical evaluation. Together with the question how a person comes across the matter of Gods appreciation of the thinking, behaving and feeling of the person is addressed.

Modeling

Secular counseling:

The therapist is an example of a good functioning person who is living life in an adult and mature way.

Equivalent in Christian counseling: being an example.

The counselee is an example of how to live in Gods way in Gods world. He points to people in the Bible who are an example and of course to Jesus Christ, the example (1 Cor. 11:1).

Selective reinforcement

Secular counseling:

The desired behavior is rewarded. Undesired behavior is not rewarded or punished. Even a simple reaction of the therapist, such as "hm...", rewards the client and stimulates him to continue talking about a subject the therapist considers to be important.

Equivalent in Christian counseling: to encourage, to exhort.

The counselor exhorts the counselee to continue to work in a biblical direction. On the basis of Scriptures he disapproves certain behaviors, thoughts or attitudes; he encourages, exhorts, warns, stimulates, etc.

Existential factors

Secular counseling:

The counselee should give meaning to life. He must have a conviction to live for and a philosophy about live that makes the therapy worth while. This belief, religious or not, helps him on the one hand to accept the limitations of life and on the other hand to engage himself in the therapy and take on his responsibilities.

Equivalent in Christian counseling: faith.

A Christian doesn't give meaning to life himself, but knows life has meaning because God gives meaning and reveals it in his Word. He is prepared to take on life and invest in it.

Corrective experiences.

Secular counseling:

Former relationships might have been damaging and hurting. The new relationship with the therapist gives the client the feeling of being loved and accepted. This experience helps to overcome the old feelings (bitterness, fear, etc.) because they are replaced with positive attitudes and emotions.

Equivalent in Christian counseling:

Being loved by God gives the believer the feeling of being accepted. God's love brings a correction in the emotions and in the self-perception. Especially in the local church, the believer not only knows God loves him, but he also experiences the love of other people. The fact that he is a part of a close Christian community helps him to develop personally. The local church functions as a therapeutic community.

Initial conclusion from the schema:

The overview of the curative factors in psychotherapy makes clear that these factors are also present in a Christian perspective. At first sight this seems to indicate that secular counseling and Christian counseling are allies. Deeper inspection nevertheless shows also differences. Secular counseling works from and for man and through human resources. In this sense secular counseling is humanistic, or more correctly: anthropocentric. Christian counseling is directed towards God and puts Him in the center. It is theocentric. Although secular counseling and Christian counseling use the same words (love, hope, modeling, etc.) they fill these concepts with a different perspective. Hope based upon a living God in the Bible is something else than hope upon a therapist and his techniques; a Christian counselor will not work from any philosophy of life, but from the absolute truth in God's Word; etc.

Some factors not only show a difference in perspective (anthropocentric or theocentric), but also have a different content: self exploration in a Christian context is not merely searching in oneself, but has first of all an external point of attention: God and his Word; Christian counseling does not allow emotions to ventilate freely, but channels them by restructuring the thoughts behind them; etc.

5. Assumptions

Thesis 1:

The Bible is completely sufficient as a basis for a valuable model of counseling.

The non-specific curative factors are exactly specific for the Bible. It speaks explicitly about all basic ingredients secular counseling claims to be important. A valuable model of counseling on the basis of Scriptures can be developed.

Thesis 2:

Any model of counseling that is not theocentric, is wrong from a biblical viewpoint.

This thesis is related to the difference between an anthropocentric and a theocentric model of counseling. Anyone excepting the biblical viewpoint that what a man tries to accomplish in his own strength, without finding its origin in faith, can not be acceptable for God (Rom. 14:23; 1 Cor. 10:31) and can not produce results of value for the Lord (Rom. 7:5), must conclude that secular counseling does not contribute to accomplish God's plan for this world. It leaves God aside in its theoretical presuppositions and its curative basic ingredients. Based upon the words: "He who is not with me is against me, and he who does not gather with me scatters", evidently that at a deeper level secular counseling and Christian counseling are enemies.

Thesis 3:

Christian counseling may only use or develop techniques that stimulate curative factors with a biblical and therefor theocentric content.

This thesis addresses the issue of integrating secular psychotherapeutic techniques in a Christian model of counseling. The presuppositions and the view of men behind and at the basis of a technique influence the perspective (anthropocentric or theocentric) of the technique. Secular strategies of counseling that are anthropocentric are insufficient, wrong and inadequate for the practice of Christian counseling.

This thesis does not mean that Christian counseling should consider secular psychotherapy as worthless. Christian counseling can use results of secular research. The overview of curative factors, for instance, opens perspectives to detect the biblical equivalents. It learns a Christian something about his own model. Nevertheless he should, doing research within his own model, to make a list of these factors. He should have been able to develop a complete model of counseling based upon his own presuppositions, based upon the Bible.

If Christian counseling uses secular techniques, it should not merely integrate these techniques in a Christian model, but he should rethink en reconstruct them from a biblical viewpoint. The result should be a technique with a new biblical content.

Christian counseling is not standing apart from secular counseling, it is not subdued to it, it is not separated from it, nor integrated with it. It considers and evaluates secular counseling in an active way.

Thesis 4:

Insights from secular psychotherapy can be useful for Christian counseling. This usefulness is rather of an incidental nature and not fundamental.

Christian counseling can find in Scriptures all principles (WHAT) it needs to develop its own model. Secular counseling can not and may not add to that. It can only be an eye opener to detect factors that were already in the Scriptures.

The value of a clinical psychological training is, besides the eye-opening effect, the information it gives concerning the HOW TO of a counseling process. Christian counseling can use clinical psychological techniques on the premise that they are made loose from their secular roots and are totally consistent with a biblical, theocentric perspective.

Example 1: Cognitive restructuring.

Cognitive psychotherapy emphasizes the importance of the changing of thinking patterns of people with personal problems. The Bible has a similar emphasis. Christian counseling could learn a lot from research in psychology in the area of how changes in thinking occur. The kind of thinking Christian counseling would want to achieve will surely be different from the goal of secular counseling. Knowing that the Bible stresses the importance of the renewal of the thinking Christian counseling should have been able to investigate how this renewal comes about. Why leave the research and the development of strategies to unbelievers?

Example 2: Projection.

To use concepts (E.g. projection) from secular theories is dangerous. Some Christian counselors would want to use the concept of projection in a biblical theory. They consider the blame Adam is giving to Eve after the fall is a good example of projection. What does Freud mean by 'projection' (defense mechanism, unconscious, no responsibility, etc.)? Is this the problem Adam had? Wasn't he avoiding to take responsibility (consciously, responsible, etc.)? If the content we would give from a Christian viewpoint to the concept projection, differs from the original content by Freud, so why then use the word? Why don't we use our own concepts? Maybe Math. 7:3-4 makes us think about 'projection'. Is that really projection, in the Freudian view? There is a danger we take a nice-looking flower out of someone else's garden, and plant it in our own garden. The flower could dangerously spread its roots in our garden, and ruin the good plants we already had. Why don't we use our own biblical terminology?

6. The purification and reformation model.

The model describing the relationship between secular and Christian counseling coming out of the thesis's could be named a "purification model" or a "reformation model".

Purification refers to the way unuseful or unpure material is reformed into useful precious metal. Saying it with proverbs 25:4: remove the dross from the silver, and out comes material for the silversmith".

Because secular psychotherapy leaves God out of its world view and its theoretical foundations, the whole system is deformed and twisted, starting from its roots. The fact that God is left out also contaminates the methods and the fruits of secular psychotherapy. Theories, findings and techniques can not and may not be taken over because they are polluted by a wrong theoretical framework.

Nevertheless it is possible that elements in secular psychotherapy look like elements in the Scriptures. In that case they can be evaluated, not just taken over and integrated in a Christian model, but first purified and reformed. Only after that process can they become useful. If Christian counseling thinks to discover gold in secular counseling it should first be subject of a reformation process. The result of this process is that the element comes out in a different form in which God stands in the center. The Bible should not be used as a passive filter but as an active reformer. Again: Christian counseling is not standing apart from secular counseling, it is not subdued to it, it is not separated from it, nor integrated with it. It considers and evaluates secular counseling in an active way.

The following convictions underlay this view:

1. All truth is God's truth, but man by nature twists God's truth (Rom. 1:18).

Man is effected by sin at all levels of his being. His nature is to go his own way and to not take into account God and his truth. He suppresses the truth by his wickedness (Rom. 1:18). If God is not seen as the center of reality, man gets a twisted view of God, himself, his environment and of truth. The Bible is the only standard that can help to discern truth from non-truth.

2. The active role of the Bible in the renewal.

The Bible teaches and corrects (2 Tim. 3:16-17). It is 'living and active' (Heb. 4:13), correcting the thoughts and intentions of our hearts. The role of the Bible is not passive, but active and reforming.

3. The role of the Bible is primarily pastoral.

God gave his word not to help fixing computers, build houses, or perform a medical operation. The Word is given exactly to help an individual to be "thoroughly equipped for every good work". "His divine power has given us everything we need for life and godliness" (2 Peter 1:3a). A Christian has all the resources to live life Gods way. This also means: learn to be able to solve personal and relational problem that stand in the way of serving God effectively. God gave his Word ... for pastoral counseling. Christian counseling is helping people in the process of sanctification. An aspect of this process is solving personal and relational problems.

7. The Bible as a handbook?

The Bible contains all the principles needed for the building of a Christian model of counseling. This does not mean that the Bible is a "how to handbook", containing specific strategies and methods of counseling. It is the task of the Christian counselor to work out methods that help people to live with the biblical principles in their lives.

The sufficiency of the Bible is not a simple answer to complex problems. It is true: God is there, He cares, He is to be trusted. People should learn to follow, to obey, to hope, to believe, to love, to forgive, not to be anxious, to change their thinking, etc. These seem to be simple answers, but in reality they are complex. Knowing WHAT Gods solution is, is not a guarantee to know HOW to apply it. Christian counseling has to often used simple slogans as an answer to complex problems. Christian counseling has neglected to develop adequate techniques on the basis of biblical presuppositions.

8. The challenge.

Can this article be a challenge to Christians who desire to develop a Christian counseling model to do their own research, based upon their own presuppositions? Can they pay attention not to take over secular strategies without reforming them in such a way that what seems to be useful at first sight is also purified and rooted in biblical presuppositions? Can they estimate the value of the Bible so high that they refuse to use theories and strategies that not emerge from biblical principles or that can not be brought in connection with the Bible? Can they promote this basic fundament: SOLA SCRIPTURA?!

Bibliography

- BARRETT W., *Bijbel en Psychologie: Bondgenoten of Vijanden?* Non published lecture held at a study day of the Belgian Bible Institute, March 5, 1983.
- BARRETT W. & J.O.C. DE VRIESE, *Helpen met de Bijbel*, Gideon, 1986.
- BERGIN A.E., The Evaluation of Therapeutic Outcomes In: A.E. Bergin & S.L. Garfield (Eds.) *Handbook of Psychotherapy and Behavioral Change. An Empirical Analysis*. New York: Wiley, 1971, 1978.
- CARTER J.D., *Secular and Sacred Models of Psychology*. Rosemead - La Mirada, 1977.
- COSGROVE M.P., *Psychology Gone Awry*. Grand Rapids: Zondervan Corporation, 1979.
- CRABB L., *Effective Biblical Counseling*. Grand Rapids: Zondervan Publishing House, 1977.
- DE VRIESE J.O.C., *Seculaire en Christelijke Counseling: Bondgenoten of Vijanden? Bijbel en Wetenschap*, 1984, 9e jaargang nr 65, 42-45.
- EYSENCK H.J., The Effects of Psychotherapy: an evaluation. *Journal of Consulting Psychology*, 1952, 16, 319-324.
- EYSENCK H.J., *The Effects of Psychotherapy*. New York: International Science Press, 1966.
- EYSENCK H.J., An Exercise in Mega-Silliness. *American Psychologist*, 1978, 33, 514.
- FRANK J.D., Therapeutic Factors in Psychotherapy. *American Journal of Psychotherapy*, 1971, 25, 350-361. Also in: *Psychotherapy 1971. An Aldine Annual*, 3-14.
- GURMAN A.S. & A.M. RAZIN, *Effective Psychotherapy: a Handbook of Research*. New York: Pergamon Press, 1977.
- HINMAN N., *An Answer to Humanistic Psychology*. Irvin, Calif., Harvest House Publishers, 1980.
- KORCHIN S.J., *Nonspecific Factors in Psychotherapy*. Presented as an invited address to the First European Conference on Psychotherapy Research. University of Trier, September 18, 1981.
- KRUISMAN T., Op weg naar integratie tussen geloof en psychologie. In: *Een Breed Perspectief over Evangelische Hulpverlening*. Driebergen: Stichting Ontwikkeling Evangelische Hulpverlening, 1980, 76-79.
- LEO J., Lemons from a shady dealer. A psychologist questions the value of all therapy. *Time*, May 23, 1983, 31.
- LIETAER G., De Beleving van de Relatie door Client en Therapeut in Client Centered en Psychoanalytisch-georiënteerde Therapie. Een Empirische Bijdrage. *Tijdschrift voor Psychotherapie*, 1979, 5 141-160.
- LIETAER G., *Curatieve Factoren doorheen Diverse Vormen van Psychotherapie*. Een Schematisch Overzicht bij de Cursus Vraagstukken uit de psychotherapie, Faculteit van Psychologie en Pedagogische Wetenschappen, Katholieke Universiteit Leuven, 1981.
- LIETAER G., *Vraagstukken uit de Psychotherapie. Thema: Vergelijkend Procesonderzoek in de psychotherapie: theoretisch en empirisch*. Collegenota's bij de cursus, 1981, Faculteit van Psychologie en Pedagogische Wetenschappen, Katholieke Universiteit Leuven.
- LUBORSKY L., B. SKINNER & L. LUBORSKY, Comparative Studies of Psychotherapies. Is it True that Everyone has Won and that All must Have Prizes? *Archives of General Psychiatry*, 1975, 32, 995-1008.

MURRAY E.J. & L.I. Jacobson. The Nature of teaming in Traditional and Behavioral Psychotherapy. Conclusions and Implications. In: A.E. BERGIN & S.L. Garfield (Eds.). *Handbook of Psychotherapy and Behavior Change*. New York: J. Wiley, 1971, 734-741.

ROSENZWEIG S., Some Implicit Common Factors in Divers Methods of Psychotherapy. *American Journal of Orthopsychiatry*, 1936, 6, 414-415.

SMITH M.L., G.V GLASS & TI. MILLER, *The Benefits of Psychotherapy*. Baltimore: Hopkins, 1980.

STRUPP H.H., On the Basic Ingredients of Psychotherapy. *Journal of Consulting Psychology*, 1973, 41, 1-8.

VITZ P., *Psychology as Religion*. Grand Rapids: Eerdmans Publishing Company, 1977.

WILSON TG., Towards Specifying the 'Non-Specific Factors' in Behavior Therapy. A Social teaming Analysis. In: M.J. MAHONEY (Ed.), *Psychotherapy Process*, New York: Plenum Press, 1980, 283-307.

YALOM I.D., *The Theory and Practice of Group Psychotherapy*, New York, London: Basic Books, 1970.