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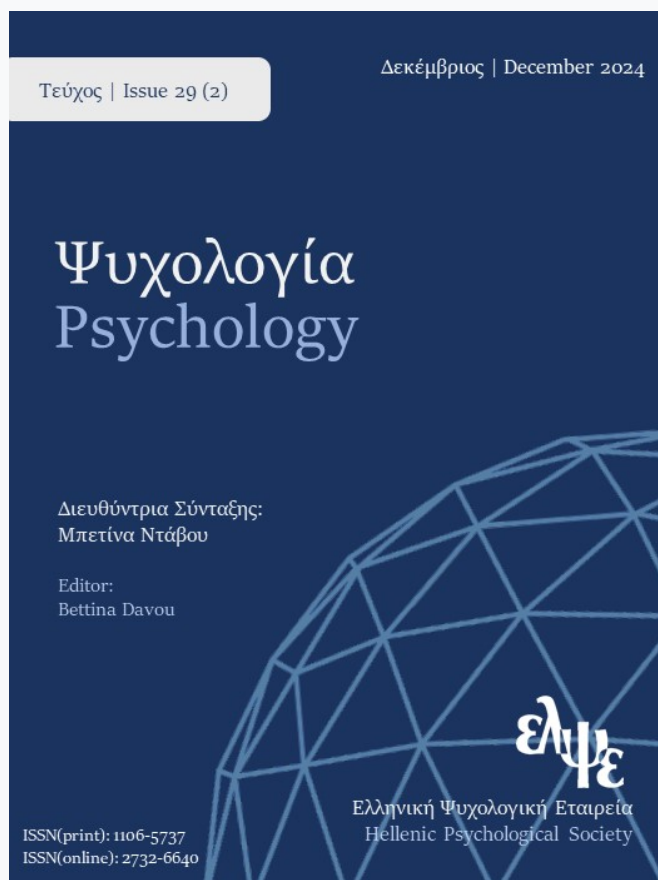
A preliminary exploration of the development of integrated psychotherapy and pastoral counseling among the American Christian psychologists and pastoral psycho-therapists: A qualitative systematic literature review

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A preliminary exploration of the development of integrated psychotherapy and pastoral counseling among the American Christian psychologists and pastoral psycho-therapists: A qualitative systematic literature review

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KEYWORDS	ABSTRACT
Integrated counseling Pastoral counseling Psychotherapy Psychology Theology CORRESPONDENCE Chai Foong Lee Faculty of Cognitive Sciences and Human Development, Universiti Malaysia Sarawak 94300 Kota Samarahan, Sarawak, Malaysia. chaifongj@hotmail.com	This systematic literature review paper aims to broadly trace the development of integrated psychotherapy and pastoral counseling from the advent of Freudian psychoanalytic theory in 1900 to the present day. Following the PRISMA (Preferred Reporting Items for Systematic Reviews) guidelines, an electronic search of journals in congruence with the research objectives was conducted from Sage, Scopus and Google Scholar. This search resulted in 2408 related reviewed papers being considered (Scopus: 534; Sage: 719; Google Scholar: 1155). Through the process of eliminating duplicates, screening relevant titles, abstracts, full text and stringent inclusive and exclusive criteria, 31 reviewed papers were selected. A thematic synthesis of extracted data resulted in identifying three broad categories of: When (Time/Stage of the integrative effort); What (Definition/Defining Moment of the integrative stage); and How & Why (The Influences of the Time and the Pace setters of the Hour). This paper covers an era of integrative work spanning over almost one and a quarter centuries. As the integrative progress evolves with time, this paper also endeavors to identify the underlying reasons sustaining this century-long quest and research.

Introduction

Research studies on the integration of psycho-therapeutic techniques in pastoral counseling and religious intervention in psychotherapy have been of significant interest among mental health practitioners since the 1900s (Tan, 2003). Even though the prevailing and dominant trend in the early twentieth century was to establish and distinguish psychological studies as a field of science separated from religious or spiritual concepts (Burke et al., 2005), integration efforts began to attract some stirring before the 1950s and faced much rivalry in the 60s and 70s. The anti- religious comments and anti-secular sentiments by heavy weights in both disciplines certainly added fuel to this rivalry (Quackenbos et al., 1986). However, this obstacle did not thwart the continuing interest in searching for common ground and shared values for integration. Its progress and evolution were evidently researched right into the second millennium and continue to the present date. In the 1980s, integrated psychotherapy and pastoral counseling recorded gradual acceptance and in the 1990s, there was a progressive bridging of theoretical differences. Two other factors significantly added impetus to the progress of integration at the dawn of the second millennium. Firstly, the increasing realization that effective counseling must address the client as a

whole person with a full personality (Piedmont et al., 2005) acknowledging the person's spiritual significant part and not compartmentalizing him/her into a mere secular entity. Secondly, the advent of global culture led to the emergence and greater appreciation of multi- cultural counseling. Religion has become an essential component of therapy (Adams et al., 2015). Since then, there has been a progressive leap toward integrative research orchestrated by the fact that single-school psychotherapy approaches and the purely spiritual emphasis were deemed deficient in addressing the complexity and multiplicity of human problems. After over a century of sustained interest, and with numerous empirical attempts to bridge theoretical and theological differences, there has been an encouraging embrace of both psychotherapy and pastoral/religious counseling into the second millennium (Maximo, 2019).

Method

PRISMA (Preferred Reporting Items for Systematic Review) guidelines and CASP (Critical Appraisal Skill Program) check points were used to select, analyze and assess journal papers. Through stringent adherence to eligible criteria selection, a traceable search strategy and information source, data extraction with quality assessment, and thematic analysis of data obtained from selected studies, this paper endeavored not only to achieve the desired outcome but also to ensure reproducibility and transparency (Page et al., 2021).

Eligibility Criteria

The following inclusion and exclusion criteria serve as guidelines and boundaries for searching relevant journal articles for the systematic literature review.

- Inclusion Criteria: Relevant studies on the development of integrated psychotherapy and pastoral counselling must include elements pertaining to the year, the stage, the need, the challenge, and the enhancer of integration; a brief history of integrative efforts with various psycho-therapeutic approaches; synonyms of pastoral counselling as in biblical or theological counselling; synonyms of psychotherapy as in psychology counselling; and applicable models of integration.
- Exclusion criteria: Irrelevant articles on integration with general spirituality or other faiths; review articles focused purely on pastoral or singularly psycho-therapeutic approach; and articles on integration with psychiatry will not be included.

Data Extraction and Quality Assessment

Based on the checklists provided by CASP (Critical Appraisal Skill Program) and tailored to the aims of this systematic literature research, a table was drawn to extract data from the selected papers using the qualifying check points (Hill, 2001). A summary review and initial coding of each selected journal were included in this preliminary search table (Table 1).

Data Analysis and Synthesis

The thematic approach of data analysis was used to identify, code, and analyze the extracted data (Braun & Clarke, 2006). Manual data analysis involved a six-step process ensuring keen observation, detailed coding, organizing, interpreting, and summarizing. Keen observation of data was of primary importance as it helped to provide the summary of findings from which solid overarching themes emerged, leading to thematic discussion (Larkin et al., 2006; Smith, 2007).

Through initial coding and categorizing, three broad themes were derived: when, what, and why & how of the development of the integration progress. With repeated observation, three sub- themes were developed. The sub-themes were specification of time slots, definition of integrative stage, and elaboration of the influences that define the integrative stage. The summary is broadly outlined in the following table (Table 1) and further described in the subsequent paragraphs.

Information Sources and Search Strategy as Seen in the PRISMA Flow Chart

The search began on 20th Jan 2023. The result of the search is illustrated below:

Figure 1. *Search Strategy*

Grey literature (books & websites)	Identifying studies & database	Identifying studies

| Scopus search record: n =534 | Sage search records: n =719 | Google Scholar: n =1155 |

Records removed by narrowed search & duplicates
Scopus: n (534 - 206) = 328   Sage: n (719 -15) =704   Google Scholar: n (1155- 30) =1125

Scopus

Records screened: n = 328

Records excluded: n = 293

Records included: n = 35

Reasons: Irrelevant titles

Sage

Records screened: n = 704

Records excluded: n = 684

Records included: n = 32

Reasons: Irrelevant titles

Google Scholar

Records screened: n = 1125

Records excluded: n = 1071

Records included: n = 54

Reasons: Irrelevant titles

Eligibility (1) Number of journals after abstracts screening

Scopus: (35-25) = 10   (B) Sage: (32 – 6) = 26   (C) Google Scholar: (54- 44) = 10

Eligibility (2) Number of journals included for full-text screening

(A) Scopus: 10–6 =4   (B) Sage: 26-5=21   (C) Google Scholar: 10-4= 6

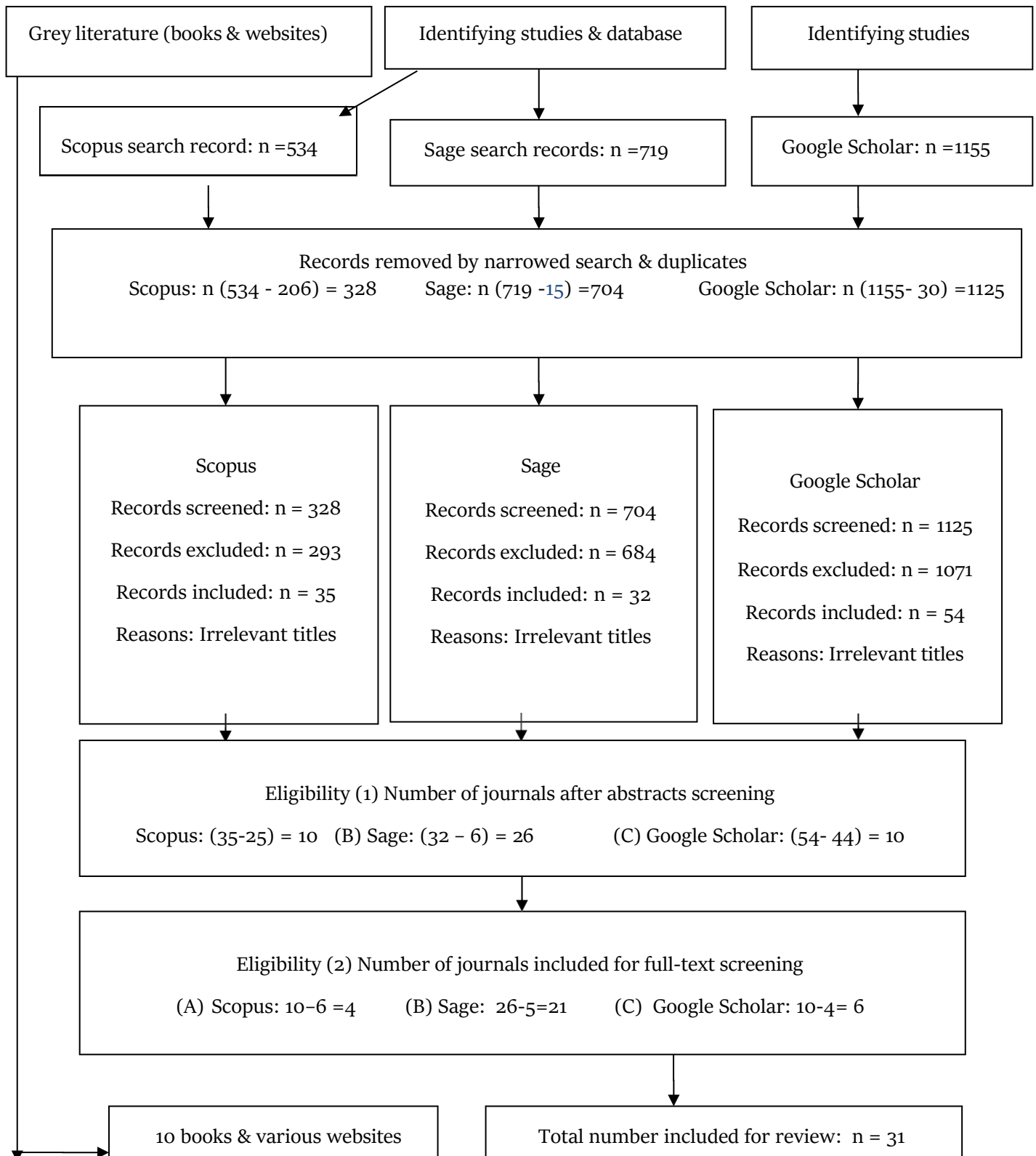| 10 books & various websites	Total number included for review: n = 31

Table 1. *Summary of Result: Seven defining stages of integration of psychotherapy and pastoral counselling since 1900s to 2020s*

When?	What?	Why & how?
Time of the integrative stage	Definition of the integrative stage	Influences of time & pace setter on the integrative stage
1900-1950	The seed of integration sown: on stony soil	Anti-religious comments & anti-secular sentiments by experts in the respective fields of authority.
1960s	The tender seedling of integration sprouted: weathered through much storm	Behaviorism was deemed more scientific and acceptable compared to subjective and transcendental religious feelings. The threat of liberalism with subsequent fear of compromising in integration among the Protestant and Catholic theologians.
1970s	The trees of integration grew: on an adjacent plot of plough-ed soil	The 'plough-ed soil' of Common Grace (Protestant theological concept) refers to the idea that men and women, irrespective of their religious allegiances, are capable of being inspired and are recipients of the universal and undeserved goodness of God.
1980s	Bearing mutually benefitting fruits	Excluding clients' religious values while striving to tackle life's issues seemed incoherent and dissociative. Religious clients are as concerned about challenges to their faith as they are about achieving the shared goal with their therapist of getting better.
1990s	Deeply rooted in fertile soil	Each orientation had its domain of expertise. To integrate means to minimize deficit.
2000-2010	Growing strong in the new millennium	Emergence of globalization added much urgency to multi-cultural counseling.
2010-2020s	Clarity, connection, and application	Maintaining the connection requires giving much attention not only to theoretical clarity but also to the distinctive identities of both disciplines. This ensures that, while crossing the border, useful resources would not compromise the basic theoretical foundational elements of psychotherapy and pastoral counseling.

Results

Summary of Thematic Synthesis

The seed of integration sown: on stony soil (1900-1950). The early attempt to integrate pastoral counseling and psychoanalysis could be likened to sowing seeds on stony soil. Anti-religious comments

and anti-secular sentiments by experts in their respective fields of authority contributed significantly to the initial hostility. The integration seed was sown and championed by Oskar Pfister (1873-1956), a Swiss Protestant clergyman who was a contemporary of Sigmund Freud (1856-1939), the founder and father of psychoanalysis. Pfister made notable efforts to try to adopt Freud's psychoanalytic model in pastoral therapy but was dismayed not only by the anti- secular mindsets of his clergy counterparts but also by Freud's anti-religious views (Walters, 1971). From 1909 to 1938, spanning over 29 years, exchange of news and views via correspondence between Freud and Pfister included discussion on the theory and technique of psychoanalysis. During this period, Pfister (1928) responded with his publication of 'The Illusion of a Future' following Freud's 'The Future of an Illusion' in 1927, and it served as a respectful counter disagreement to Sigmund Freud's idea of religions: that religions ought to be understood as illusions (Rieff, 1987). However, Gorden Allport (1897-1967), one of the pioneers in personality psychology, was convinced that individual religious value influenced personality structure. Allport taught Psychology at Harvard from 1924 to 1966. Alongside his contemporary, Richard Gorsuch (1937-2016), senior professor of psychology at the Fuller Theological Seminary, they became ardent proponents of integrating psychotherapy and religion as an effective intervention tool to counseling. Allport advocated an eclectic approach to counseling (Vande Kemp, 2000). Allport's writings were among the top ten sources cited most frequently by researchers from 1984-2010 (Grimm et al., 2012).

The tender seedling of integration sprouted: weathered through much storm (1960s). The overcasting storm arose from two fronts. Among theologians, the storm came from within: in the form of theological reactions and assertions towards the perceived liberalism among the Protestant and Catholic theology in the mid-twentieth century (Fergusson, 2013). Among the psychotherapists, the emergence of Behaviorism was seen as more scientific and acceptable compared to subjective and transcendental religious feelings. B. F. Skinner (1904-1990), an atheist, was a well-known American psychologist and a prominent figure in Behaviorism. He regarded religion as having only one agenda, i.e., for the church's own aggrandizement, and that the church rituals and ceremonies were designed to reinforce obedience and allegiance to the institution. Skinner's contemporary, Orval Hobart Mowrer, professor of psychology at the University of Illinois (1907 - 1982), made an extensive research on Behavior Therapy from 1948 to 1975. He also pursued an intense search on religious beliefs, he was convinced eventually that sins and guilt were responsible for most emotional problems and advocated that interventions with confession of wrongdoing could help in treatment. Mowrer even criticized Christian churches for trading their birth right for the confusing and incomplete theoretical assumptions of psychotherapy. Mowrer's religious view, as criticized by some, was overly simplistic and too conservative with distrust. Such a research mood was not conducive to integrative work in the 60s (Page, 2017).

In 1961, Albert Ellis (founder of RET – Rational Emotive Therapy) was known to hold the view that the religious concept of sin was the root cause of all neurotic and emotional disturbance (Aten & Hernandez, 2004; Quackenbos et al., 1986). Later in his career, Ellis was convinced undoubtedly that a client's religious value was an important resource within him to challenge irrational beliefs. As highlighted by DiGiuseppe (1990), irrational beliefs related to religion were often not the fault of the faith itself but a misunderstanding that was taken out of context or was misrepresented or misinterpreted. Despite concerns about diluting theological doctrines from within the religious discipline and the fear of compromising aesthetic views from outside, various attempts have been made to correct the theologian perspectives, leading to positive outcome and enduring gains.

The trees of integration grew: on adjacent plot of plough-ed soil (1970s). Figuratively speaking, the inter-disciplinary integration tree, by the 1970s, had endeavored to grow into the 'plough-ed soil' of common grace where men, irrespective of their religious allegiances, were recipients of the universal and

undeserved goodness of God. Even in their ability to research what was good and what was beneficial to mankind, imperfect men and women could be inspired or given wisdom and insight from on high (Daalen, 2012). Hence, the two separate trees drew their nutrients from two adjacent fields of 'plough-ed soil' or common grace to produce and share beneficial yields. In this context, it is fitting to mention Dr. Clyde M. Narromore (1916-2015) who received his PhD in psychology from Columbia University in 1949. He was known for addressing the prevailing Christian skeptical view of secular psychology and counseling. In 1970, he founded the Rosemead School of Psychology intending to teach psychology, through a Christian worldview (Narramore, 2009). He authored over 100 books and articles with 'The Psychology of Counseling' being one of his bestsellers. This book underwent 20 printings and was featured as Petersen's 100 Christian books that 'Changed the Century'.

Bearing mutually benefitting fruits (1980s). Exclusion of clients' religious values while addressing life's issues seems incoherent and dissociative. Religious clients would be more concerned about challenges to their faith as much as they share the same goal with the therapist to get better (Worthington, 1986). Two notable psychologists contributed significantly to these perspectives in the 1980s. A.E. Bergin, among others, spent a decade synthesizing the positive relationship between the role of psychotherapy and religious value in mental health (Bergin, 1980). It was noteworthy to also mention that in 1988, Paul C. Vitz, the author of 'Psychology as Religion' and Professor Emeritus of Psychology at New York University, published a bold but thoroughly researched analysis of Sigmund Freud's Jewish and Christian background titled 'Sigmund Freud's Christian Unconscious'. From the author's keen observation of Freud's background and his own training in psychoanalysis, he examined Freud's unconscious and deeply seated psychological motives in rejecting religion. Vitz (1988) felt that Freud had an enduring and affirmative interaction with practicing Christians. Through his thorough research, he opined that Freud, despite being an atheist, was known to respect his Professor, Franz Brentano, and was known to call him an ideal man, a believer in God. Was this father of psychoanalysis truly an atheist in his innermost unconscious mind, after all? Were his religious values made unconscious by traumatic childhood experiences? Such was the underlying quest being researched upon by Vitz (1988). Mutual beneficial fruits could have remained hidden or lain dormant for decades if not for the continuing and persistent quest through keen observation and research.

Deeply rooted in fertile soil (1990s). Since the 1990s, integrationists have increasingly recognized and emphasized that each orientation had its domain of expertise, and it did well to integrate to minimize deficits given the fact that human beings are complex, and no single approach can universally fit all. Many influential writers have contributed to the strengthening of the evolving integrated pastoral counseling and psychotherapy. For instance, 'Exploring Sacred Landscapes: Religious and Spiritual Experiences in Psychotherapy' by Randour (1993) offered practical insights and rationals on how clients' religious impact and significance could contribute to enhancing the treatment process. Edward P. Shafranske served twice as president of APA Division 36 and Chair of CPA Division II: Education and Training, edited 'Religion and the Clinical Practice of Psychology' (Shafranske, 1996). This book includes essays from expert authorities detailing and focusing on how religious perspectives overlap with psychotherapy since the inception of Freudian therapy. Eric Johnson's 'Christ, the Lord of Psychology' (1997), Monroe's 'Building Bridges with Biblical Counselors' (1997), and Clouse's 'Can Two Walk Together, Except They Be Agree' (1997) focused on addressing fundamental questions. Central issues such as anti-Christian assumptions, distrust of psycho-therapeutic presuppositions, the meaning of life, human nature, truth and epistemology were discussed in the context of effective integration. Insights from these think tanks and scholarly research studies clarified and led to the adoption of pathways for integration and integrated intervention strategies.

Growing strong in the new Millennium (2000 – 2010). The religious and counseling fields were now bridged by commonalities, as seen in their capacities to effect change in people; develop maturity and

human functioning at a higher level, and facilitate - but could also hinder human potential (Miller, 2013). It is generally concluded that, with the increasing use of religious intervention in psychotherapy, there has been a corresponding effectiveness in treating psychological distress and depression (Van Ness & Larson, 2002), as religion had a powerful impact on the human psyche (Entwistle, 2015). The level of explanation view in 'Psychology and Christianity: four views' argued that both fields were useful and valuable to integrative practitioners. Aiming to adapt to the client's needs, the designed Integrative Model combined biblical principles with psychological theories and techniques in intervention and treatment. Though wholesome and holistic in its' approach, integrative therapists were cautioned about potential theological compromises (Johnson & Jones 2000).

An article reporting meta-analytic research of 31 outcomes studies of using spiritually- oriented psychotherapies (Smith et al., 2007) provided empirical evidence that an integrative approach respecting clients' religious values is beneficial for treating psychological problems. Pamela Cooper-White's 'Many Voices: Pastoral Psychotherapy in Relational and Theological Perspective' highlighted that the multiplicity of human nature justifies the hybrid approach that accepts the many voices while being selective in adopting an orientation that did not loosen the distinctive features of one's perspective of theoretical understanding (Cooper-White, 2007).

From 2002-2005, Len Sperry and Edward P. Shafranske's 15th edition of 'Spiritually Oriented Psychotherapy' was reprinted, comprehensively and cohesively covering how the dimension of spirituality can be utilized and integrated into psychoanalytic, humanistic, cognitive-behavioral and various other approaches. Shafranske elaborated at length, in a revolutionary sense, about the spiritual undertone of psychoanalysis, though in contrast to the irreligious inclination of Freud. He further argued that postmodern thinkers should adopt a hermeneutic approach to psychoanalysis in which religious experiences should not be misunderstood as unscientific and religiously dogmatic. Rather, it should be seen as a psychological phenomenon of individual significance, and should not be ignored in therapy and by the therapist. He went on to emphasize that a therapist's religious views and inclinations should not be a hindrance. As in the case of Freud, though irreligious in confession, it could not be denied that Freud's theories and research of the unconscious might have many hidden religious influences. Psychoanalysis touches on the human self to fully live up to its potential and whose ability to reach the heights of heaven and the depth of hell is the essence of striving and actualizing. Therefore, could human ability to reach the transcendental be undermined by one's limited, misinterpreted and immature spiritual experience (Shafranske, 2009)? Freud included, it seemed to imply.

The emergence of a global culture at the turn of the millennium has added an even greater impetus and urgency to multi-cultural counseling in which the inclusion of spiritual component became necessary as clients' worldviews were largely influenced and shaped by their religious or spiritual beliefs and convictions (Abu-Raiya et al., 2015). This journal article "Ethical challenges and opportunities at the edge: Incorporating spirituality and religion into psychotherapy" (Hill & Pargament, 2003) addresses the competence and bias significantly. The authors argue that competence and impartiality should be integral to accepting religious inclinations and spirituality as important aspects of human diversity and existence. These aspects should not simply be dismissed in the name of science but in the essence of scientific research both theologians and psychologists should instead acknowledge and respect the methodological, epistemological, philosophical and theoretical differences while seeking common grounds to integrate. In 2003, discussions on ethical guidelines and elaboration on spiritual direction and functions resulted in a Christian-based-forgiveness counseling model for divorced couples with scriptural interventions such as meditation and prayer (Sperry, 2003; Tan, 2003).

Clarity, connection and application (2010-2020s). The last decade has witnessed various integrative models being revisited, studied, researched, published and applied. Much attention was given not only to

theoretical clarity to maintain the distinctive identities of both the disciplines (Woldemichael et al., 2013), but also to maintain their connection. Thus, in crossing disciplinary boundaries, useful resources would not compromise the basic foundational elements of psychotherapy and pastoral counseling (Fergusson, 2013; Miller, 2013).

A Systems Approach has been suggested as an enabler to facilitate discussions of religion in therapeutic session (Brown et al. 2013). This approach emphasizes adopting a holistic view and moving away from reductionism in counseling. Human problems are recognized as complex and could not be viewed from a reduced or narrowed perspective. Each individual client ought to be seen as a whole person (a system) and that his/her religious dimension forms a part of their whole person-hood. Hence, a client's spiritual values can significantly impact them and and therefore, could not be ignored (Lo, 2002). The Spiritual Awareness Guide (SAG) was proposed to assist counselors in exploring and assessing individual clients' concepts of God and how this knowledge could affect the client as a person. Appropriate spiritual intervention could then be administered to achieve mutually agreed goals between counselor and client. In-session prayer, scriptural memorization, spiritual meditation, support groups and encouraging forgiveness were among the suggested spiritual interventions to provide a cognitive psycho-spiritual framework to assist faith-oriented clients (Matise et al., 2017).

Cheston's 'The Way Paradigm" (2000) was revisited and reviewed as a heuristic and broad model aimed at equipping counselors not only 'in understanding' and 'in being' but also 'in developing' intervention skills to translate theory of integration into practice. Cheston's (2000) 'The Way Paradigm' includes three major perspectives: The Way of Understanding (in gaining insight into a client's world view); The Way of Being (in the counseling room with and for the client); and, The Way of Intervening (to effect change in the client's life). These perspectives are suggested as educational tools to help integrate counseling theories into an eclectic approach in which appropriate techniques will be selected to suit the needs of a client during counseling sessions. Therefore, these three perspectives are proposed and highlighted to cater to the needs of contemporary, culturally sensitive and multi-faith-oriented clients (Stewart-Sicking et al., 2017). Echoing Cheston's three perspectives required of the therapists was 'The Skillful Soul of the Psychotherapist: The Link Between Spirituality and Clinical Excellence'. This book focused on the importance of the therapists' continuing cultivation of spiritual depth and how it could help in creating effective and insightful integrative counseling approaches catering to the needs of the clients (Stavros & Sandage, 2014). Mahoney's (2010) Relational Spiritual Framework was revisited and presented as a Relational Spirituality Model (RSM) of psychotherapy (Sandage et al., 2020), in which engaging existential themes and discovery of developing spiritual relation with the sacred could be used as coping resources to make sense and to promote healing of profound suffering or trauma. This model proposed that continuing spiritual awareness could occur and unfold across clients' life stages and that with due consideration and assessment of such dynamics, strategic religious intervention and treatment could be ascribed.

The development of integrated psychotherapy and pastoral counseling has undergone various stages spanning over one and a half centuries. The mutual benefits of scholarly research for the betterment of integrated counseling have enriched the helping professions. A step further into the future would generate more insights as researchers continue to passionately embark on exploring new frontiers and rediscovering embedded gems in the integration of psychotherapy and pastoral counseling across cultures and continents.

Discussion

The thematic synthesis resulted in seven defining stages of integration of psychotherapy and pastoral counseling from the 1900s to the 2020s. Table 2 summarizes the underlying factors weaving through the

voluminous data and eventually creating a thematic pattern. The triggering barrier (A) may seemingly appear to result in an anti-thesis (B). However, it provides the basis for four persistent underlying quests (C & C1-C4) to search for rapprochement between pastoral counseling and psychotherapy. It is evident that the resulting outcomes (D & D1-D4) have significant bearing and congruence in answering the overarching objective-oriented questions researched from the selected reviewed journals, as seen in Table 2.

Table 2. *Summary of the emerging thematic pattern*

Emerging themes		
(A) Triggering barriers	(B) Initial hostility: assumed incompatibility	(C) Persistent objectives-orientated quests

(C) Persistent objectives-orientated quests			
(C1) Why should the applied scientific psycho-therapeutic tools not be employed and utilized in pastoral counseling?	(C2) Why should the autonomous right of religious clients be denied religious intervention during psychotherapy sessions?	(C3) Is man just a secular entity without spiritual faculties or vice versa?	(C4) Aren't there shared values to connect and enhance the integration of both counseling approaches? After all, man is the primary focus and concern of the shared subject matter.

(D) Integrated outcomes of persistent objectives-oriented quests			
(D1) Spiritually integrated psychotherapy versus making the unconscious conscious	(D2) Embedded spiritual values in psychotherapy theory	(D3) Total person-hood of man: Fully human, fully alive	(D4) Clarity, connection and application

Integration outcome of C1: Spiritually integrated psychotherapy versus making the unconscious conscious (D1). In fact, persistent research studies have affirmed that applied scientific psycho- therapeutic tools and techniques can be employed and utilized in pastoral counseling. Among many integrative authors, Sperry and Shafranskes (2004) focuses mainly on how the spiritual dimension can be integrated into psychoanalytic, humanistic, cognitive-behavioral, and various other approaches.

Shafranske (2009) opined that Freud's theories and research on the unconscious could have significant hidden religious influences. He argued that psychoanalysis touches on the individual's self to fully live up to its potential and to strive for self-actualization. Hence, can the human ability to reach the transcendental be undermined by one's limited, misinterpreted, and immature spiritual experience (Shafranske, 2009)? Sigmund Freud seemed to think so. In fact, both of them echoed what was written in Paul C. Vitz's book, titled 'Sigmund Freud's Christian Unconscious'. Though Freud was an avowed atheist, he respected and called his professor, Franz Brentano 'an ideal man, a believer in God'. The pertinent question implies: 'Is Freud's religious value made unconscious by traumatic childhood experience?' (Vitz, 1988).

A bold attempt was even made to equate pastoral psychotherapy with a definitive practice of psycho-dynamic spirituality (Glandon, 1999). The author tried to draw parallels between pastoral counseling and psycho-dynamic activity highlighting the interplay of conscious and unconscious psychic life in the therapist's room,

enhanced by religious intervention such as meditation and deep searching of the soul. The goal of making the unconscious conscious in the therapist's room was further applied by Propst (1980). Propst's narrative created some ripples by advocating a radically spiritual intervention technique, inviting her religious client to visualize the eternal Christ being present at the origin of their depression, and was triggered to pray for divine healing. The triggering origin might be unconscious but brought to the surface through religious disciplines. She also adopted a worldview integration approach to reposition contemporary psychology within a coherent biblical worldview. She argued that this integrative effort involved using religious coping imagery as a subsequent step in CBT to help identify triggering negative automatic thoughts in clients and that the faith factor could be encouraged to enhance healing (Propst, 1980; Propst et al., 1992). Though this religious image intervention lacked empirical research, as claim of effectiveness varied, it highlights a significant empirical gap for future research.

Integration outcome of C2: Embedded spiritual values in psychotherapy theory (D2). The choice of religious conviction and free will to choose a coping mechanism within one's inner resources and value system are among many of the implicit autonomous rights of clients. Seeing through the lens of the client's worldview is the explicit intervention terms of reference for the therapists. Such prerequisites are the core of therapy, aptly expressed as: 'Should the autonomous right of religious clients be denied of religious intervention during the course of psychotherapy?'

It is interesting to note that this research quest is not new. It is as old as it is embedded in ancient theological perspectives and has been evidently developed in recent psychotherapy theory (Bandura, 2006). Seligman (2006), an influential figure in psychology, though not of the Christian faith, has noted how ancient Christian perspectives have left a large footprint on the secular discipline of psychology. He specifically refers to Saint Augustine, the great philosopher, theologian, and Bishop of Hippo (354-430). Saint Augustine's conceptualization of free will and Albert Bandura's human agency models are closely linked to how human self-determination can affect behavioral change (Reynolds & Placido, 2020).

Integration outcome of C3: Total person-hood: Fully human, fully alive (D3). The review outcome also significantly indicates that man is not just a spiritual being but possesses faculties like the mind, will, and emotion. Therefore, the reasons behind a client's issue or problem are intertwined with who they are, and all that they are and should not be compartmentalized as purely spiritual or intellectual, or emotional entity only. John Joseph Powell (1925-2009), who was a Jesuit priest from Society of Jesus at Milford, Ohio, wrote in his book 'Fully Human, Fully Alive' with this primary theme: If a man wants to live his life fully, he needs to be fully human and be connected with who he is created to be. This thought is well resonated by integrative research touching on the whole person-hood of man, stating, "there are various layers of an individual's ecological contexts and identity development" which calls for further discovery towards the intersectional identity of the total person-hood and wholesome well-being of the clients (Clauss-Ehlers et al., 2019). Man is no less a spiritual being too. Jung's (1942) interest in transcendence is revisited by Gitz-Johansen (2020) in his research article 'Jung and the spirit: a review of Jung's discussions of the phenomenon of spirit'. The focal point of the discussion suggests that the spiritual aspect of religious intervention can be healing and redeeming to the suffering individual.

Integration outcome of C4: Clarity, connection, and application (D4). Workable models are formulated and applied to ensure that the distinctive and fundamental theological doctrines and theoretical orientations are not compromised during the course of an integrated approach to counseling. With these prior fundamental considerations in focus, the point of connection will have to be at the contact points of the shared concern and the subject of therapy, i.e., the man or the client himself. As the shared subject of concern, the client shall provide the essence and basis for common grounds to enhance the integration of counseling.

Human problems are complex and cannot be viewed from a reduced or narrowed perspective. An

individual client must be seen as a whole person (system) and his/her religious dimension makes up part of their whole person-hood. Therefore, spiritual values will have impacts on the client and cannot be ignored (Lo, 2002). Hence, there is a need to adopt a holistic view and move away from reductionism to counseling. As such, the System Approach can be used as an enabler to facilitate discussion of religion in therapeutic sessions (Brown et al., 2013). With this approach in mind, the Spiritual Awareness Guide (SAG) provides helpful steps for counselors to explore and assess individual clients' concepts of God. This knowledge will help in appropriate spiritual interventions (Matise et al., 2017).

This approach is closely linked to 'Technical Eclecticism' which is one of the popularly adopted pathways of integration. Essentially, this integrated model uses various intervention techniques tailored to the needs of the client but not compromising basic theoretical orientations (Beutler & Clarkin, 1990). Cheston's 'The Way Paradigm' provides further educational tools to integrate religious interventions in psychotherapy through the suggested perspectives of 'The Way of Understanding', 'The Way of Being', and 'The Way of Intervening'. The client, being the prime focus and shared concern in therapy, will ultimately provide the common grounds for connection in integrated pastoral counseling and psychotherapy. In academia's history of research, there are always decisive and notable influences from outstanding men and women of the time. These men and women are overarching representations or prime movers of the time, serving as barriers or enhancers in triggering a surge and search in academic pursuit towards a purposeful direction. This observation is consistent with the integrative effort of bridging pastoral counseling with psychotherapy discussed in this paper.

While the findings are consistent with the aim of the systematic literature review, it is not without limitations. These limitations are twofold: due to its extensive period as depicted in this research (1900s to 2020s) and the broad description of the subject matters, some details and specifics may be lost and replaced by general themes and classifications. Additionally, its strict adherence to inclusive and exclusive criteria and quantitative and statistical journal were not considered for review. As a result, the qualitative systematic literature review papers, thematic synthesis approach, interpretation, and findings may introduce some subjective elements. Nevertheless, the methodology used in this paper is no less rigorous, scientific, and objective (Smith & Osborn, 2015).

The awareness, acceptance, and applicability of integrated pastoral counselling and psychotherapy vary across different localities and contextual settings (Oxhandler & Giardina, 2017). Therefore, the factors, barriers, and enhancers contributing to these differences are likely specific to different social and cultural contexts and localities. The results generated from this systematic literature review can provide valuable background information for future researchers interested in localized settings where integrated counselling approach among church clergy may be little known or unknown and awaits exploration. In the light of increasing attention accorded to the effectiveness of integrated pastoral psychotherapy, this paper's embedded purpose may provide some help to ensure that attention is given to maintaining the clarity of psychotherapy theory, the authenticity of the Scripture, and the contextualization of local needs.

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