

Sigtuna 2005 Programme

European Council for Pastoral Care and Counselling

The 10th Conference of ECPCC, Sigtuna, Sweden, 19. – 23.8.2005

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Welcome to Sigtuna!

We welcome you to the tenth European Conference for Pastoral Care and Counselling. We hope this experience will enrich you spiritually and professionally as together we explore the interface between the Secular and the Sacred.

This theme seems to us to be a logical development from the theme of the 2001 Conference in Janské Lázně *Cura animarum – possibilities for the cure of souls in Europe today*. Today we are faced with the reality which is entirely secular in its understanding of life. This is the context in which we live. It is also the context we must confront as we try to see where the Secular meets the Sacred and where the Secular might be understood as Sacred. We need a new language.

As participants at the Conference, we come from different nationalities, cultures and religious backgrounds. This diversity will show itself during the days ahead. What unites us is our professional and religious commitment to our work in Pastoral Care and Counselling.

Sigtuna seemed to us to be the ideal place to explore and experience the spiritual roots of our calling. All the elements of this Conference strive to address the search for understanding, wisdom and hope.

Thank you for coming. We would also like to thank especially those organisations and churches in Sweden, Norway and Finland who helped us financially.

Enjoy the Conference!

Kirsti Aalto
ECPCC President

Pádraig Coleman
ECPCC Vice President

Åsa Jonsson
ECPCC Secretary

Anders Höglund
Member of the Local Working Group

The 10th European Conference for Pastoral Care and Counselling
19. – 23.8.2005 Sigtuna, Sweden

THE SECULAR AND THE SACRED - EXPLORING A SPIRITUALITY FOR OUR TIME

Friday, August 19, 2005 Moderator Rev. Anders Höglund, Sweden

12.00 – 15.00	Arrival, registration
12.30	Lunch
13.30	ECPCC Council Meeting
15.00	<i>Opening session</i> Bishop Ragnar Persenius, Uppsala diocese ECPCC President, Rev. Kirsti Aalto Director Alf Linderman, Sigtunastiftelsen Music
16.00 – 17.30	<i>The Journey of Man</i> <i>Blessing and Curse in the Chain of Generations</i> Professor, PhD Leif Gunnar Engedal, Norway
18.00 – 19.00	Small groups, introduction
19.00	Dinner Social Evening



Saturday, August 20, 2005 Moderator Hospital Chaplain Åsa Jonsson, Sweden

8.00	Breakfast
9.00	Morning Prayer, Kathleen O'Connor
9.30	<i>Finding a Language of Hope in a Time of Despair</i> Poet, writer Ylva Eggehorn, Sweden
11.00	Small groups
12.30	Lunch

14.00 – 16.00	Workshops
	Rev. CPE supervisor Kirsti Mosvold, Norway Clinical Pastoral Education (CPE) as a unique model for continuing education and professional development in pastoral care and counselling
	Rev., supervisor Auli van 't Spijker-Niemi, the Netherlands, Assessing spiritual and existential themes in counselling
	Director of pastoral care Kathleen O'Connor, Ireland Pastoral Care of the dying person
	Rev., theol.lic. Matti-Pekka Virtaniemi, Finland The existential process of the severely ill
16.00	Coffee
16.30	Guided sightseeing, walking in Sigtuna
19.00	Dinner
20.30	Music from all Europe, led by Anne Holmes



Sunday, August 21, 2005 Moderator Rev. Lars Björklund, Sweden

8.00	Breakfast
9.00	Instruction to the silence of a Retreat Chaplain Lars Björklund
9.30 – 10.30	Retreat Worship Service Church of Mary
11.00	a) Retreat silence continues until noon b) Professional Market Place
12.00	Lunch
13.15	Small groups
15.00	Coffee, meeting in national groups
16.30 – 18.00	ECPCC Assembly
19.00	Swedish Evening & Dinner



Monday, August 22, 2005 Moderator Rev. Kirsti Aalto, Finland

- 8.00 Breakfast
- 9.00 Morning Prayer, Rev. Anders Höglund
- 9.30 *Images of God - found in Pastoral Care and Psychotherapy*
Dr. theol., psychoanalyst Matti Hyrck, Finland
- 11.00 Small groups, evaluation
- 12.30 Lunch
- 14.00 – 16.00 Workshops

Chaplain, CPE Supervisor Marina Riemslagh, Belgium
The ethical and religious dimension in the pastoral counselling process

Chaplain Anne Vandenhoeck, Belgium
Outcome oriented chaplaincy in the tension between the secular and the sacred

Dipl. Rel. Ped. , Mrs Heike Komma, Germany
Psychic development and spirituality of elderly people

Rev. Dr. Stavros Kofinas, Ecumenical Patriarchate
The Difficulties in Dealing with Guilt in Psychotherapy and in Pastoral Care

Hon. Canon John Foskett, UK
Spiritual self-assessment in the context of mental health and wellbeing

- 16.00 Coffee
- 16.30 – 17.30 ECPCC Council Meeting
- 19.00 Closing Worship Service
- 19.30 Festival Evening



Tuesday, August 23, 2005 Breakfast, departure



Organiser	<p>ECPCC European Council for Pastoral Care and Counselling</p> <p>President of ECPCC Director for Hospital Chaplaincy, Rev. Kirsti Aalto kirsti.aalto@evl.fi</p> <p>Secretary of ECPCC Hospital Chaplain, Rev. Åsa Jonsson asa.jonsson@sjhkyrka.externa.lul.se</p>
Conference place	<p>Sigtunastiftelsen, Sigtuna, Sweden Manfred Björkquists allé 2-4, 193 22 Sigtuna www.sigtunastiftelsen.se reception@sigtunastiftelsen.se</p> <p>Sigtunastiftelsen is located close to Arlanda Airport (20 min.)</p>
Conference fee	700 euro, including accommodation and meals
Registration	minna.latsa@evl.fi by 31 of March 2005
Workshops	If you would like to conduct a workshop related to the Conference theme, please contact Kirsti Aalto or Åsa Jonsson by 31 of January 2005
For more information	www.ecpcc.net
Picture and logo	Yrjö Tavaila, hospital chaplain, Finland



The 10th European Conference for Pastoral Care and Counselling

Main lecturers

Professor Dr. philos. **Leif Gunnar Engedal**, born in 1947

Academic education and qualifications

MA in Theology from The Norwegian Lutheran School of Theology (NLST), Oslo.

MA in Educational Science and Psychology, University of Oslo.

Doctor of Philosophy (PhD), Faculty of Arts, Institute for Cultural Studies, University of Oslo.

Employment

Research Fellow, Systematic theology, NLST

Pastoral Counsellor and Director, Institute for Pastoral Care and Counselling, Modum Bad, Norway.

Professor, Practical theology, NLST. Main field of research and publications Pastoral care and counselling, psychology of religion.

leif.g.engedal@mf.no



Poet, writer **Ylva Eggehorn**, born in 1950

Ylva Eggehorn has written poetry, books and meditations. The Hymn Book of the Church of Sweden (1986) includes three of her hymns.

Ylva Eggehorn's poems deal with Christian faith in a way and with words which are familiar to secularised and seeking readers. She makes the gospel alive. In her new books the reflecting theme has increased and the tone has deepened. Her book "Language for mature faith" is a guide to Christian faith for people of our time and has become popular in study groups.



Psychoanalyst, Doctor of Theology **Matti Hyreck**, born in 1942

Pastor in the Lutheran Church of Finland in 1968. Family counsellor at the Counselling Centre of Helsinki 1972 - 1987. Psychoanalyst (Therapeia Institute) 1985. Private practise as a psychoanalyst since 1987. Dissertation *Images of God and the Unconscious* 1995. Training analyst 1998.

Publications: a book (2003) and several articles in the field of pastoral psychology (in English: *Inner Objects and the Christian images of God*. Int. Forum of Psychoanalysis 6: 1997).

matti.hyreck@kolumbus.fi

Introduction to small groups

Anne Holmes

You will see from your programme that small groups will meet four times during the conference. In our experience, it can be very helpful to have a place in which to meet a few participants regularly and get to know them a little. Each group will have a facilitator who will hold the boundaries of time and content. The first group will be focussing on introductions and first impressions. The last group will allow space for informal evaluation of the conference. In between, the agenda will be open and undirected. The aim is that the group will form a safe base and be an agent of continuity. We shall allocate each participant to a group with careful thought to the distribution of language, country of origin and gender. The group provides an opportunity to relate to a few people at a deeper level than is possible in the large conference setting. If you have any questions about the role of the group, please feel free to ask me at the conference.

Workshops

Saturday, August 20, at 14.00–16.00

Rev. Kirsti Mosvold, Norway

Workshop room: Karaktären

Clinical Pastoral Education (CPE) as a unique model for continuing education and professional development in pastoral care and counseling

How is pastoral care and counseling an issue of education and learning programs? How do ministers and lay people learn the skills, develop the art and integrate the various dimensions of knowledge, insight and awareness that characterize the profession?

Based on the CPE model, we will highlight the fundamental elements of a standardized CPE program. The role of the “living human documents” as well as the integrative focus on core values (reflection/formation/competence) will be discussed along with the needs to utilize our theological training and pastoral perspective as a vital source in supervision and learning.

We will invite participants to share their experiences, concerns, and questions in the teaching/learning field and hopefully provide creative ideas and encouragement to bring home to our own settings.

Depending on the needs of participants, we might also discuss what it takes to establish CPE in a new context and / or what it takes to maintain and develop CPE in a traditional setting.

Kirsti Mosvold is a Norwegian certified CPE supervisor, trained in USA and Norway. She has served as the chair person of the Norwegian CPE Steering Committee, and is currently Director of Chaplaincy at Lovisenberg Diaconal Hospital in Oslo.



Rev., supervisor Auli van't Spijker-Niemi, the Netherlands **Workshop room: Framtiden**

Assessing spiritual and existential themes in counselling

Pastors often miss in their counselling a way of structuring the progress of the conversation and a way of organizing their own notes. In the contact as well with the client as with the other professionals they feel the necessity to communicate clearly in a language which also non-Christians understand, in order to make clear what happens in the counselling process and the aims they want to achieve. Therefore I will present a model, for assessing spiritual and existential themes in counselling.

In this model I combine the existential life-themes, comprehensible for people of other non-theological disciplines, with the theological or faith-themes. It is not a therapeutic, but a spiritual or a pastoral model. My presupposition is that pastors or pastoral counsellors have their own

professionalism, different from the psychologists or psychotherapists. Therefore they must use their own language. Of course the pastoral counselling may have also therapeutic consequences.

The model I will present is based on theory of Erik H. Erikson about the psycho-social and existential development, and the work of Paul Pruyser about pastoral diagnosis. I also make use of the work of several theologians who have further developed their reflections.



Director of pastoral care Kathleen O'Connor, Ireland Workshop room: Tacksamheten

Pastoral Care of the Dying Person

Accompanying a person in the final stages of life is a privileged ministry. It can also be a very demanding ministry. This workshop traces aspects of this journey and how a chaplain can be a helpful companion at each stage. What can the World religions tell us that may help us in our ministry to the dying person and the grieving family? We hope to explore rituals, medication, visualisation that may be of help to the minister in the process of accompanying the dying person.

The workshop will include an opportunity for the participants to share their own experience of ministry to the dying person.



Rev., theol.lic. Matti-Pekka Virtaniemi, Finland Workshop room: Forum

The existential process of the severely ill

A severely ill person is “the wounded storyteller” (Arthur W. Frank) who is telling basically three types of stories: restitution narratives, chaos narratives, and quest narratives. The first two are the most usual. A severely ill person usually loses his or her own voice and repeats what other people are telling. Anyone who is sick wants to be healthy again, and after treatment the emphasis of the story is on life: “I am fine!” But the limit of the restitution story is death and dying. A chaos narrative tells about the abyss of loneliness and despair; it is not easy for anyone to listen. In fact, the story is often mute. Suffering is reflected in the ill person’s eyes, and you can see it if you dare to look. In fact, it is only in the quest narrative that a storyteller has his or her own story to tell. Quest stories face suffering and accept illness and death shortly ahead. The storyteller understands that illness is the occasion of the journey even though he or she may never fully know what is to be quested, but the belief of the storyteller is clear: I am going to gain something valuable through my experience.

I would like to have a deeper understanding of how so many severely ill people find a new story, meaning in life, purpose of life, and integrity after they have learnt that they have only a few months left to live. I aim to do narrative analysis of 40 interviews. Six ALS- and six cancer patients who are probably living their last years are willing to be interviewed at least three times within a year. I will share some pieces of their stories and what I understand about them at the moment.

Monday, August 22, at 14.00–16.00

Chaplain, CPE Supervisor Marina Riemslagh, Belgium Workshop room: Karaktären

The ethical and religious dimension in the pastoral counselling process

In this workshop we will discuss a scheme to evaluate the ethical and religious dimension in the pastoral counselling process. Starting from the ethical and religious awareness of the participants of the workshop, we will present the scheme and use it to examine a verbatim.

In our view the pastoral encounter relays on three assumptions: the other is a unique person, present here and now (child of God), I am a pastor (I have the education and the mandate), and between You and I we fulfil the (professional) pastoral relationship.

To evaluate this pastoral encounter, we cut the process into seven parts:

- M** My involvement Here and Now
- E** I-Pastor recognise your self Expression
- T** I-Pastor am Touchable, I allow you to influence me
- H** Heartily I-Pastor digest and I discern what to do
- O** I-Pastor Opt for self expression up to your ability and desire
- D** I-Pastor Decide to influence you towards your destiny
- E** My Effect-consciousness guarantees our integrity

This framework facilitates an overview of the counselling process, so that the ethical and religious dimension of the contact appears for the pastor.



Chaplain Anne Vandenhoeck, Belgium Workshop room: Framtiden

Outcome oriented chaplaincy in the tension between the secular and the sacred

Aims of the workshop:

1. To touch upon some contemporary tensions in healthcare chaplaincy concerning the relationship between the sacred and the secular
2. To introduce an inclusive model for outcome oriented chaplaincy

Professional chaplaincy tries to communicate its value in

1. A secular, western society where Christianity is no longer the main provider of meaning. Many of the patients we encounter are searching for meaning but do not necessary find it in the major religions.

In the United States, the Journal of Pastoral Care and Counselling struggled in 2002 with the question whether to replace 'pastoral care' by 'spiritual care' in its title. The famous 'White Paper' (2001) consequently used the concept of 'spiritual care' and a language that is understood by health care management. The Association for Clinical Pastoral Education changed 'pastoral care' into 'spiritual care' in its mission statement. In the European Community some countries

make a clear choice for spiritual care, others hold on to pastoral care. Is ‘spiritual care’ a reduction, ‘pastoral care’ too Christian and ‘soul care’ a solution?

2. Institutions ruled by managed care and market values.

Health Care Institutions challenge chaplains to describe and communicate their contribution to the healing of patients. Without selling out, chaplains are invited to translate their theological language in a language understood by management. The Discipline is a model for outcome oriented chaplaincy that tries to communicate the outcomes of a chaplain’s visit with staff and management. Originated in Barnes Jewish Hospital, St. Louis, Missouri, it contributes to a new chapter in professional chaplaincy.

Anne Vandenhoeck, Chaplain, Research Assistant, CPE supervisor in training
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Dipl. Rel. Ped., Mrs Heike Komma, Germany

Workshop room: Petri

Psychic development and spirituality of elderly people

As someone who does pastoral care you are surely concerned with questions of old age. And perhaps you wonder, how you will be, when you are getting old.

Spirituality of elderly people in Germany is getting more and more individual. Often traditional forms of worship services seem to be not enough. There is a great longing for something that is greater, that answers the questions of the meaning in the life, of its beginning and its end. In this workshop I hope to explore an idea, how you can encourage elderly people to make first steps in the direction of an individual spirituality and learn how you can help them on their way to a rich and intensive life.



Rev. Dr. Stavros Kofinas

Workshop room: Tacksamheten

The Difficulties in Dealing with Guilt in Psychotherapy and in Pastoral Care

One of the main themes that appear in psychotherapy and pastoral care is that of guilt. This workshop will view how guilt is interpreted in theology and in various schools of psychology. Presenting a clinical case study, the many faces that guilt takes on will be discussed, particularly in relation to how they are intertwined with acceptance and anger. Special emphasis will be given to “persecutory guilt” and how it hinders a “healthy” ecclesiastical life-style. Examining the therapeutic possibilities in handling guilt, issue will be raised regarding the confusion in one’s understanding of “wrong doing”. Catharsis will be seen in relation to absolution. Finally, the limitations of psychotherapy in dealing with guilt will be posed as well as the sickness that is

fostered by an unorthodox theology. The presentation of this workshop will conclude that there is no such thing as “guilt” for one who is truly imbedded in a life which is founded on faith and love for the crucified and resurrected Christ. There is only a clear consciousness of one’s weakness and sinfulness within the light which comes from *metanoia* (repentance) and the hope in God’s merciful grace.

Rev. Dr. Stavros Kofinas, Representative of the Ecumenical Patriarchate and Coordinator of the European Network of Health Care Chaplaincy



Hon. Canon John Foskett, UK Workshop room: Forum

Spiritual self-assessment in the context of mental health and wellbeing

This workshop will include a description of work done in Somerset in the South West of England amongst mental health service users/survivors (patients), mental health professionals and religious leaders. All revealed their uncertainties and lack of confidence in exploring spirituality in the context of severe mental and emotional distress. To help address this we are planning a programme of spiritual self-assessment for all these groups in order to help them gain confidence and make the most of their spiritual resources in working together for better health and well-being. Our programme for self-assessment is in the planning stage and those who join this workshop will have the opportunity to try out a part of the programme for themselves. We in Somerset will be helped by your experience and evaluation of what we are planning.