THE AMERICAN ACADEMY OF CLINICAL SEXOLOGISTS

THE CLINICIAN’S GUIDE: A PRACTICAL BIBLICAL APPROACH FOR HELPING EVANGELICAL CHRISTIAN WOMEN DEVELOP A POSITIVE SEX SELF CONCEPT USING A BIBLICAL WORLDVIEW

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BY

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ABSTRACT
Sacred texts from the Bible are used to provide a conceptual and contextual framework for the non-Christian therapist working with Evangelical Christian women to promote a healthy Sexual Self Concept. Centuries of male dominated, cultural and political interpretation of the sacred texts have created a misconception of the role of women and their management of the gift of sexuality. The theology of sex that has been perpetuated throughout the centuries has resulted in classical Descartes duality of body and spirit resulting in a disembodied theology that has negatively impacted the sexual self concept of both men and women. The focus of this research is the impact on Evangelical Christian women and the various approaches that can be used to help reclaim and develop a healthy sexual theology that is based on embodiment, integration of spirit, body, and soul. The clinician is introduced to tenants of the Evangelical Christian faith and the most noted Scriptures that have been used to purport the misconceptions that have kept women strangers from their bodies and their rightful gift of a positive self sex concept. The non-Christian clinician will be able to better understand the framework that supports the client’s faulty private logic. The insight gained from the material will enable the non-Christian clinician the ability to challenge the private logic of the female Evangelical Christian client in order to facilitate cognitive restructuring using both Scripture and slightly modified therapeutic modalities. Therapeutic Tools in the form of take home exercises are included for use as therapeutic aides that help facilitate client self reflection, self awareness and self sex concept rebuilding.

Keywords: Sex, Christian, women, sex self concept, theology, embodiment, Scripture, therapy
Statement of the Problem

Evangelical Christian women live with the ambiguity and tension of sexual repression and sexual liberation which nurtures poor self sex concepts. Biblical sex therapy is efficacious for helping to building positive self sex concepts.
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**Introduction**

As a Clinician’s Guide, the information contained herein is for the sole purpose of assisting the non-Christian clinician by providing a biblical framework from which to understand and conceptualize the female Evangelical Christian client. As the most published book the world over, the Bible has been a document of connection and contention for centuries and as such, there have been and continue to exist several interpretations of this sacred text. The author’s interpretation of the Scriptures aligns with the orthodox faith of the mainline denominations of what is known as Christianity. As such this guide helps the non-Christian clinician to join with the client in attempts of being of one mind as issues that the female Evangelical Christian client presents in therapy may appear as being foreign or unjustly pathologized by the client from the viewpoint of the non-Christian clinician.

The American Counseling Association (ACA) stipulates that counselors practice within their scope of competence and place emphasis on gaining cultural competencies to accommodate the burgeoning diversity (ACA, 2005). Spiritual competence may be viewed as a subculture by some clinicians or as a separate competence all together. The integration of Christianity and sexuality in counseling has been limited and as such, until the number of Christian Sex Therapists increase, gaining spiritual competency in Christian beliefs and tenets is both a benefit to the non-Christian clinician, the field and the client population that can be served.

The purpose of this Dissertation is to offer the non-Christian Clinician a biblical framework for working with Evangelical female clients in the area of developing a healthy self-sex concept from a Biblical Worldview. The term “Biblical Worldview” consists of two concepts. The term Biblical refers to being in accord with the Bible. The word “Worldview” originates from the German word Weltanschauung which signifies a comprehensive conception
or image of the universe and of humanity’s relation to it. Together, the terms Biblical and Worldview communicate the reality of viewing the world and man’s relation to the world in accordance with or through the lens of the Bible. A more simple definition is that of viewing and relating to the World from the perspective of the Bible. Although the phrase Biblical Worldview is being singled out for the purpose of this Dissertation, it must be noted that every person has a worldview. Each person’s worldview is Entwistle (2010), is fraught with presuppositions, assumptions, and beliefs – whether wrong or right, true or false – that we hold near and dear to make sense of the world and our role in the world. Some of the presuppositions, assumptions and beliefs are conscious and directly guide individual choices. The manner in which the World is viewed is often times hidden from the observer until he or she encounters ideas, mind-sets or core values of another individual that are contrary to his or her ideas, mind-sets and core values.

The quintessential foundational building blocks of the Christian faith - which adheres to a Judaistic Monotheistic Worldview, are Creation, The Fall, Redemption and Consummation. Gaining an understanding of these foundational building blocks are essential for understanding the client’s Worldview as well as being able to join with the client from a place of appreciation and information.

The account of Creation, The Fall, Redemption and Consummation are recorded in the Bible. The Bible consists of sixty-six books divided into two volumes, the Old Testament (OT) and the New Testament (NT). The OT provides an ancient near eastern framework for understanding the creation of the world and chronicles the history of ancient Israel through the eyes of their patriarchs and prophets. The NT chronicles primarily the continuation and fulfillment of the promises made to ancient Israel in the life of Jesus Christ. Those that came to believe in Him, made Him known throughout the ancient world up to present day by way of
proclaiming and writing the events surrounding His life, death, and resurrection under the
unction and revelation of the Holy Spirit. The first five books of the OT are known to Judaism as
the Pentateuch. Christianity and Judaism differ on two essentials. Christians believe that Jesus
Christ of Nazareth is the promised Messiah of Israel, while the Jews believe that Jesus Christ of
Nazareth was merely a prophet or Rabbi well versed in Judaism. For the Jewish people, they
believe that the Messiah is yet to come. There are a growing number of Jewish people that
consider themselves to be Messianic Jews often referred to as “Jews for Jesus” and or
“completed Jews”. The other point of departure between the two very intertwined faiths rests
upon the discrepancy of the Messiah. Because Jewish individuals are still awaiting the promised
Messiah, they place more authorial credence on the Tanakh which consists of Pentateuch and the
books of the Psalms and the Prophets.

Christians from all denominations believe that although, the Bible was written by fallible
men, the content is infallible as it was relayed to men through the guidance of the Holy Spirit.
The Holy Spirit is the third person of the Trinity. The Trinity is the orthodox belief God is three
persons sharing the same divine essence and nature. God the Father, God the Son and God the
Holy Spirit.

* The female Evangelical Christian client will be referred to as client throughout the remainder
of the text.
Chapter 1: Construction of a Biblical Worldview

In The Beginning: Creation

Genesis is the first book of the Christian Bible. Genesis gives an account of the creation of the world, origin of man, and the original sin of man within an ancient near eastern framework. The account of The Fall is the reason for Jesus Christ’s death on the cross. Jesus died for the sake of a fallen mankind, giving His life for man’s sins, and reconciling mankind to Himself. Genesis chapter one verse one states, “In the beginning God created the heavens and the earth” (NLT). The first book of Genesis proceeds to declare the unfolding of all life on earth, including the first man and woman. The book of John, chapter one verses one through five speak of both the origin of God and the ‘godman’ Jesus Christ, who was fully God and fully man, divinity and humanity in perfect harmony; “In the beginning the Word already existed. He was with God, and he was God. He was in the beginning with God. He created everything there is. Nothing exists that he didn’t make. Life itself was in him, and this life gives light to everyone” (John 1:1-5). God is referred to as the Word, as is Jesus Christ. Jesus is the Word of God that became flesh. He became flesh to live and dwell among mankind to fulfill the prophecies of the ancient days that declared that the Messiah – the Son of God – would come to earth, dwell among men, teach the truths of God, live a perfect and sinless life in a sin laden world, take on the sins of all mankind for all ages, die on a cross for the sins of man, resurrect on the third day, ascend to Heaven and return again to redeem God’s children – Believers/Christians- unto Himself to reign and rule forever in the new Heaven and the new Earth. For Christian Evangelicals, this is the “Good News”. The Good News is the Gospel which purports that mankind has been redeemed by grace through faith and is no longer damned to an eternal place of misery but whose life has been bought by the blood of Jesus Christ who sacrificed Himself so that mankind can be reconciled back to perfect relationship with God as it was in the beginning.
when the first man – Adam – and the first woman – Eve- were created and lived in the Garden of Eden in perfect unity with each other and God Himself.

The Fall

The Fall refers to the original sin of mankind. The Bible’s account of the original sin of mankind was not so much that of eating the fruit from the forbidden tree (the tree of knowledge of good and evil), but the act of willful disobedience and rebellion to the command of God. The eating of the forbidden fruit by both Adam and Eve was the outward manifestation of an inward condition of both of their hearts. The tree of knowledge of good and evil was forbidden.

Partaking of the forbidden fruit meant that they were seeking knowledge apart from God. It is quite plausible that out of His love for them, He never wanted them to have knowledge of evil. So “why create the tree?” one might ask. The answer is not simple, nor is there a definitive answer. What is known is that God is love and love does not seek to rule but allow the beloved to make choices. The choice to love and the maintenance of the relationship between God and His creation – mankind – would be one based on the choice of the created. When Adam and Eve ate of the tree of Knowledge of good and evil, sin entered the human race. The result of sin is death.

God created Adam and Eve to live forever. Because of the impact of sin on the earth and the death and decay that it brought, God in His mercy banished Adam and Eve from the Garden of Eden that they may avoid eating from the Tree of Life. Eating from the tree of life would have ensured eternal life on earth; however, the quality of life would have been like hell on earth. Imagine living in a decaying body for eternity? God’s mercy and grace toward His creation warranted a resolution that required an ultimate sacrifice to atone for the sin of the first man, first woman and all descendants thereafter. The ultimate sacrifice was His Son Jesus Christ, who God Himself gave as a sacrificial lamb for the sins of the world that mankind would be reconciled to
Him and have a personal relationship with Him both here on earth and in the next life for all eternity.

**Redemption**

The phrase Redemption conjures the idea of purchasing someone back from a slave market. When someone is being redeemed they are being purchased from something or someone. The account of Exodus, the story of Ruth and Boaz, and the sacrifice that Jesus Christ made when he willingly laid down His life so that mankind would be reconciled to perfect relationship with God are examples of redemption. As in the story of Exodus, the Israelites understood redemption as being bought out and brought out from the chains of bondage and slavery in Egypt. They were freed. The NT view of redemption encompasses the same concept but also incorporates the understanding, Entwistle (2010) of no longer being enemies or at enmity with God but fully reconciled to Him made righteous and totally forgiven for all sins both now and future sins that may be committed.

**Consummation**

Consummation is the concluding act of God’s redemptive plan for humanity. The consummation of all things encompasses the restoration renewal, and consuming of all things into God Himself (I Corinthians 15:28). Consummation is the completion of God’s purpose for redeeming and restoring mankind in Jesus Christ. For Christians, life exists in the tension of “the now and not yet” (Entwistle, 2010. p. 67). The now refers to the life lived here on earth and the not yet refers to the life of promise, the next life, life in the new earth and new heaven. The tension of living in between “what is and what is to come” often creates discomfort and struggle; the struggle to live according to the principles, ethics and culture outlined in the Bible while living in a world that is counter-cultural to the biblical principles, ethics and culture. The act of consummation will culminate when Jesus Christ returns for His Bride – the global church of
Believers – and takes them unto Himself in eternal life. The gift of Salvation that is given as the result of Jesus Christ’s death and resurrection is accepted freely and given freely. The hope of all Christians is the day of consummation, which will result in leaving this existence and entering into a new one where there is no weeping, moaning, gnashing of teeth, sickness, disease or pestilence but pure harmony and love that is literally out of this world.

**Gospel-Centric Life**

The Christian lives with the understanding that by confessing their sins and accepting by faith that Jesus Christ is Lord of All, who died for their sins, they will live in eternity with Him. Until Jesus Christ returns, the Christian is charged with spreading this good news, doing God’s business here on earth and occupying the land until He returns for a mature bride – the global church. The one-two-three of Christianity is this: God always existed, He is uncreated. God the Son came to earth to dwell with men and to lay down His life for their sin so that they would be reconciled back to Him in full relationship as it was in the Garden of Eden with the first man Adam and the first woman Eve. His gift of eternal life is free, accepting His Son Jesus Christ as one’s personal Savior is an act of faith. Accepting His Son Jesus Christ as Savior results in being “born-again” created new in spirit. The new man, new creation goes through spiritual developmental stages as with physical life span development and in the spiritual development a bonded relationship is established with God the Father, God the Son and God the Holy Spirit. The Holy Spirit, the third person of the Trinity leads the Believer into ALL truth as He hears what God the Father says and only repeats what God the Father says. Christians engage in spiritual practices and disciples such as prayer, fasting, meditation, reading the Word (studying the Scriptures), fellowshipping with other Believers in corporate worship of God the Father, God the Son and God the Holy Spirit.
Prayer is communication with God and can take many forms. Prayer can be verbal and or it can be meditative. The Christian prays to commune with God in relationship, building intimacy, seek guidance or ask questions for personal issues, and intercession – praying for and on behalf of others. Each Believer’s relationship with God is unique. No two are the same and as such Believer’s can often times tell when they have received an answer to their prayer, and/or when queried, may state that they hear God and/or God speaks to them through His Word (the Bible), other believers, unction, dreams and a myriad of other ways that are specified to their personal relationship with God. The heart of the faith is having a personal relationship with God in which a person is able to lay requests before God and trust that His answer, regardless of the outcome, is in the Believer’s best interest.

**Why a Sexologist?**

With all of this power and belief in the God of the universe why would an Evangelical Christian woman seek therapy for sexual issues? That is a good question and the answer is not simple. All Evangelical Christians regardless of denomination or sect are ‘born-again”. The ‘born-again’ experience can be likened unto the developmental stages such as physical development and as such there is a maturation that takes place spiritually likened to physical maturation. As development takes place, no one ever reaches the point of perfection or Self Actualization as purported by Abraham Maslow. To help with the spiritual maturation process, Christians have been given the wisdom of God in the Bible and the person of the Holy Spirit who leads, guides and counsels. There are practical realities of daily living that dictate the need for assistance particularly in the area of sex and sexuality. Sex and sexuality are gifts from God. Through the ages of church history the topic of sex has undergone and continues its development path. Sex had gone from being a gift enjoyed within the confines of marriage to being sinful and
dirty apart from its use for procreation to modern discussion within the global church on what constitutes healthy sexuality and sexual expression.

The global church may be in the infancy stage in the area of sexuality as it struggles to develop a comprehensive theology of sexology, much less a Nosology to begin meaningful discussion. Women like men are caught in “the what is and what is not okay”, whether married or single. Very few clinicians that identify themselves as Christians have been clinically trained in the field of Sexology and as such the probability of non-Christian clinicians encountering Christian clients needing Sex Therapy is relatively high. Scott Bush (2011) surveyed more than three hundred Christians regarding attitudes towards non-Christian therapist and he found a large majority of the sample reported that they would not seek a non-Christian clinician. This finding may be positive for Christian clinicians; however the findings are not as positive for Christians in need of qualified Clinical Sexological help.

Definition of an Evangelical

There are several denominations in the Christian faith. The main streams of Christianity in the West are Catholicism and Protestantism. Within the stream of Protestantism, there are Charismatic, Evangelicals, Lutherans, Pentecostals, Baptists, Episcopalians, and Methodist etc. Words are powerful and shape reality as well as form constructs. Neither of the classification of Christians listed above are specified as such in the Bible. The different sects are manmade constructs based on differing ideologies regarding interpretation of the Bible, tenants and spiritual disciplines. The root of the term Evangelical can be traced to both Latin and Greek; the Greek (euangelion) and Latin (evangelium) both mean good news (Encyclopedia Britannica, 2012). The Protestant expression of Christianity was born out of the 16th century Reformation which was led by Martin Luther (Hurlbut, 1970).
As the different sects are not defined in the Bible, the ideologies that separate the Christians are what are traditionally used to classify one sect from another. With regards to the Evangelical Christian, the tenants that express their ideology are based on a few distinguished beliefs. Evangelical Christians, Wang (2009) believe:

“a) the inerrancy of the Bible, b) personal Salvation by accepting Christ as their Savior, c) the return of Christ, d) an evangelical desire to reach out to save and Convert others, e) acceptance of traditional Protestant believes such as the Trinity, the Virgin birth and the existence of angels and devils” (p.230).

Barna Research Group (www.barna.org.2007) is a leading research organization that focuses on faith and culture. In defining an Evangelical, the Barna Group (2007) uses a nine point scale that was extracted from the tenants of faith of the National Evangelical Association (NEA). According to research conducted by the Barna Group, Evangelicals are not only “born again” but also identify as:

“…saying their faith is very important in their life today; believing they have a personal responsibility to share their religious beliefs about Christ with non-Christians; believing that Satan exists; believing that eternal salvation is possible only through grace, not works; believing that Jesus Christ lived a sinless life on earth; asserting that the Bible is accurate in all that it teaches; and describing God as the all-knowing, all-powerful, perfect deity who created the universe and still rules it today. Being classified as an evangelical is not dependent upon church attendance or the denominational affiliation of the church attended” (www.barna.org. Retrieved from the web, March, 5, 2012).

The qualifiers for meeting the definition of an Evangelical are consistent with the tenants of the NEA. While all Evangelicals are “born again” not all “born again” Christians are Evangelicals.
Basic Tenets of the Evangelicalism

The National Association of Evangelicals holds to the following tenets as outlined in their Statement of Belief listed below:

1. *The National Association of Evangelicals holds to following as their statement of belief:*
2. *We believe the Bible to be the inspired, the only infallible, authoritative Word of God.*
3. *We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.*
4. *We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.*
5. *We believe that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely essential.*
6. *We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.*
7. *We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.*
8. *We believe in the spiritual unity of believers in our Lord Jesus Christ.*

*Retrieved from the web, March 5, 2012.*

Snapshot: Biblical Perspectives on Womanhood

The Scriptures listed below provide a snapshot of the Biblical perspective of womanhood. While there are several other Scriptures that could have been included, the four that have been selected offer the clinician a more comprehensive foundation from which to understand the client. The Proverbs 31 Woman is both symbolic and idealistic. This passage of Scripture is also symbolic of the church and her role in society. For the purpose of working with women, this passage provides a framework to conceptualize the stages of development and issues that the client may be working through or have not successfully resolved in light of her deficient sex self concept.
As with Proverbs 31, the additional Scriptures address character as well as daily living. 1 Peter 3:3-5 was selected to highlight the biblical definition of beauty, which is quite antithetical in comparison to the current cultural definition of beauty. 1 Peter 3:3-5 can be used to help deconstruct the client’s concept of ideal beauty and identity and therefore reconstruct her identity through spiritual formation via spiritual disciplines such as prayer and fasting as she seeks God’s input regarding her identity in Him as opposed to finding her identity in the fleeting images and messages that bombard women on a daily basis.

The Proverbs Verses 10 -31

V10 Who can find a virtuous and capable wife? She is worth more than precious rubies. V11 Her husband can trust her, and she will greatly enrich his life. V13 She will not hinder him but help him all her life. She finds wool and flax and busily spins it. V14 She is like a merchant’s ship; she brings her food from afar. V15 She gets up before dawn to prepare breakfast her household and plan the day’s work for her servant girls. V16 She goes out to inspect a field and buys it; with her earnings she plants a vineyard. V17 She is energetic and strong a hard worker. V18 She watches for bargains; her lights burn late into the night. V19 Her hands are busy spinning thread, her fingers twisting fiber. V20 She extends a helping hand to the needy. V21 She has no fear of winter for her household because all of them have warm clothes. V22 She quilts her own bed spreads. She dresses like royalty in gowns of finest cloth. V23 Her husband is well known, for he sits in the council meeting with the other civic leaders. V24 She makes belted linen garments and sashes to sell to merchants. V25 She is clothed with strength and dignity, and she laughs with no fear of the future. V26 When she speaks, her words are wise, and kindness is the rule when she gives instruction. V27 She carefully watches all that goes on in her household and does not have to bear the consequences of laziness. V28 Her children stand and bless her. Her husband praises her; V29 “There are many virtuous and capable
women in the world, but you surpass them all!” **V30** Charm is deceptive, and beauty does not last.; but a woman who fears the Lord will be greatly praised. **V31** Reward her for all she has done. Let her deeds publicly declare her praise.

*The Message of Proverbs Verses 10 -31*

The Proverbs 31 woman is symbolic of the Bible’s dynamic multidimensional construct of true womanhood. The scripture does not indicate if she accomplished all of her tasks simultaneously or if they occurred in different seasons of her life. It does portray the ideal woman. She is intellectual, analytical, organized, industrious, creative, hospitable, entrepreneurial, caring, elegant, fashionable, fearless, loving, nurturing, and most importantly a woman of great character. She has the trust factor. Her husband trusts her and her children honor and adore her.

**Proverbs 14:1**
A wise woman builds her house; a foolish woman tears hers down with her own hands.

*The Message of Proverbs 14:1*

A woman after God’s own heart and character is wise. There is personal responsibility in the choices that a woman makes. She must be willing to deal with the consequences of her actions. Her god-given power can be constructive or destructive.

**Proverbs 11:22**
A Woman who is beautiful but lacks discretion is like a gold ring in a pig’s snout.

*The Message of Proverbs 11:22*

A woman after God’s hear and character is discrete; beauty alone is not sufficient to express true femininity and womanhood.
Scripture: 1 Peter 3:3-5
   V3 Don’t be concerned about the outward beauty that depends on fancy hairstyles, expensive jewelry, or beautiful clothes. V 4 You should be known for the beauty that comes from within, the unfading beauty of a gentle and quiet spirit, which is so precious to God. V5 That is the way that holy women of old made themselves beautiful. 1 Peter 3:3-5

The Message of 1 Peter 3:3-5
   This scripture in no way indicates that a biblical woman is to be unkempt or unfashionable. The message is one that appreciates outer and inner beauty with the caution that outer physical beauty will eventually fade and it does not please God as He looks at the heart. Also, women are admonished to develop their character, which is what creates beauty.

   The self-sex concept of the Christian woman is grounded in the wisdom, ethics and characteristics of the composite personified woman in the scriptural texts listed above.
Chapter 2: Christian Philosophical Assumptions of the Nature of Man

Righteousness
Per the Christian Worldview, which encompasses the fallen and sinful nature of man, the philosophical assumptions are that all of mankind is sinful and in need of a Savior; if left to their own devices, mankind’s future destruction is certain. According to the Bible, because of the original sin of Adam and Eve, each person born thereafter is sinful. Righteousness is being made right, righteous, and holy before God. Righteousness cannot be accomplished through good deeds but only through faith in Jesus Christ, who alone justifies and makes the individual righteous. Nothing else. Christians also believe that Mankind was created in the image of God as a reflection of His being with the freedom to operate as His representatives on the earth. Adam and Eve chose to exercise their freedom and chose to rebel against God through disobedience and fell victim to sin, which is an act and a condition. Consequently, all of mans thoughts, behaviors and actions are affected by sin.

Image Bearers
What exactly does it mean to be an image bearer of God? This very question has been consistently debated. One school of thought, Butman (1991) is that mankind are image bearers because “we image God in being personal beings” while another school of thought holds to the ideal that “we have an immaterial, spiritual soul and thus are at our core spiritual beings like God” (pp. 43-44). Butman (1991) continues on the topic of being an image bearer noting activities such as having dominion over the earth as a mirror of God’s dominion, manifesting virtues that are attributes of God’s character and being living Epistles exemplifying the Gospel in the manner in which we live our lives.
Philosophical Assumptions of Mankind

Unlike philosophical assumptions of mankind based on the theory of Evolution, modern or postmodernism thinking, Christian philosophical assumption of mankind and his nature is conceptualized from a Biblical Worldview. Even with denominational and doctrinal differences in the global church, there are assumptions about the nature and motivation of mankind that can be agreed upon. Richards and Bergin (2005) provide a nine point theistic framework for understanding human nature, which is listed as:

1. God exists; is humankind's creator; embodies love, goodness, and truth; and acts on people's behalf and for their sakes.
2. Humans are beings of body and spirit, both temporal and spiritual. They are the offspring of God, created in the image of God, and they carry within them the germ or seed of divinity.
3. Human existence is sustained through the power of God.
4. Human beings are able to communicate with God by spiritual means, such as prayer and prophetic revelation, and this inspired communication can positively influence their lives.
5. There is spiritual evil that opposes God and human welfare. Humans also can communicate with and be influenced by evil to their detriment and destruction.
6. Good and evil can be spiritually discerned through the Spirit of Truth.
7. Humans have agency and are responsible to both God and humanity for the choices they make and the consequences of those choices.
8. Because theistic, spiritual influences exist, their application in people's lives should be beneficial to their well-being.
9. God's plan for people is to use the experiences of this life to choose good—no matter how painful life may be—to learn wisdom and develop their potential to become more in harmony with or like God” (p. 117).

In no way do these assumptions negate traditional theories of personality. The primary purpose is to provide a framework for conceptualization of personality and how these beliefs influence how the client constructs her life and ascribes meaning to the role of spirituality in her life.
Spiritual Identity Formation

As presented earlier, at the moment of the “born again” experience, Christians begin their journey of spiritual development which has a process likened unto physical development. Poll & Smith (2003) posits a Spiritual Development theory that consists of the following four stages:

1. Preawareness: The time before individuals consciously regard themselves in spiritual terms.
2. Awakening: A period of learning, crisis, or conflict that prompts an awareness of the self in relation to God.
3. Recognition: Development of a consistent spiritual identity as individuals have more spiritual experiences and reflect on similar experiences from the past.
4. Integration: The stage at which individuals recognize their own spiritual nature and accordingly perceive and interact with the world, God, and other human beings. (Poll & Smith, 2003, pp. 133-134; Richards, 2005. P. 118).

Scriptural support for spiritual development is found in the book of Hebrews chapter five verses eleven through fourteen where the Apostle Paul is calling for spiritual growth. In these selection of Scriptures Paul makes reference to the Christians as being babies that are still on bottled milk as opposed to a diet of meat that is indicative of an adult. Using Poll & Smith’s (2003) model, one can infer that the Christians being addressed by Paul had not successfully negotiated through the spiritual stages of development to that of Integration. Richards (2005) support the efficacy of Poll & Smith’s (2003) Spiritual Development theory as it has received empirical support and in his own work, Richards has experienced success of integrating spiritual and secular which he aptly stated “the potency of professional, secular techniques is often enhanced by the unusual energy and illumination of spiritual experiences” (p. 119).

Working with the whole client suggests that the clinician assess the client’s spiritual developmental stage just as he or she would in working with a client classified as a minority that is processing through identity development. Using Hays (2010) Cross’ theory of identity
development, the clinician’s effectiveness and choice of intervention and treatment would be implicated by the client’s development stage.
CHAPTER 3: Sexually Disenfranchised

The development of female identity is difficult to conceptualize as much as the developmental theories were created by men, who undoubtedly were influenced by the male perspective. Nelson (1978) “The way we think and feel about ourselves as bodies will always find expression in the way we think and feel about the world and about God” (p. 20). Nelson also goes on to state that “Sexual theology is body theology” (Nelson, 1978. p. 20). In denying ones embodiedness, the activities that are conducted by the body are minimized. Images in varying forms of media consistently malign the sacredness of women by perpetuating the disembodiment of women as a sacred person apart from their actual body, presenting them as objects or women with bodies as opposed to a complete woman. In response to the less than defined concept of female identity presented by popular culture and the often misinterpreted female identity ascribed by God, women have a challenging time understanding who they are and how they fit into society. Rather than adopting maladaptive identities which tend to take on a male model, which focuses “primarily on achieving in school and the workplace”, (Kopala, 2003. p. 193) a truly healthy female identity involves integrating care for both self and others (Gillian, 2982; Kopala, 2003. p. 193).

Women continually receive mixed messages in that “there is pressure on girls to be sexy and attract male interest. There is also a negative view of sexual activity” (Kopala, 2003. p. 191). Furthermore, “girls are told to be attractive but not vain, to be sexy but not sexual, to be an individual but to please others, and to develop abilities but not to be achievement oriented” (Basow & Rubin, 1999; Kopala, 2003. P. 191). These findings suggest that girls are socialized into being women that become everything to everyone else, allowing others to define not only
what it means to be a woman but also to define female sexuality. The socialization process places women at a disadvantage making them “someone” to others while simultaneously being and “other” or “no one” to themselves, ultimately rendering them intimate strangers to themselves. Women are socialized to be with themselves, with others and yet are unknown to their own selves. As sexuality is intricately woven into identity, it is not surprising to find that many women are not in touch with their sexuality and have poor self-sex concepts. Without a strong sense of self, one can never know or properly express one’s sexuality.

Helping the client experience her body, her emotions in her body and the fullness of the connection is the goal, while also helping her to gain full ownership of her body so that she can present her body as a living sacrifice to the Lord as is required whether married or single according to the Bible. This is especially important for the married woman as she is reminded that her body is not her own but that of her husband’s and vice versa;

“The husband should not deprive his wife of sexual intimacy, which is her right as a married woman, nor should the wife deprive her husband. The wife gives authority over her body to her husband, and the husband also gives authority over his body to his wife. So do not deprive each other of sexual relations. The only exception to this rule would be the agreement of both husband and wife to refrain from sexual intimacy for a limited time, so they can give themselves more completely to prayer. Afterward they should come together again so that satan won’t be able to tempt them because of their lack of self control” (I Corinthians 7:3-5, NLT).

It is very important for the client to understand that importance of experiencing self in her body and emotions and not versus as an “other” in a cognitive experience. This can be a huge challenge for women particularly for the Christian client as noted by Kopala “if one is brought up to believe that subservience to others is of paramount importance, starting to behave in a manner contrary to this belief can be difficult” (Kopala, 2003. p. 194). The concept of ownership on the surface may seem to contradict Scripture but closer review reveals that it supports Scripture. Only an owner can determine what to do with property that belongs to him or
her. Only an owner can choose to share what is his or hers. To do otherwise would be theft and dishonesty. How can one present their body as a living sacrifice if they perceive it to not be their own? How is one able to give her body to her husband if she perceives it to be not her own but his first and hers second? While I Corinthians 7:3-5 speaks about mutuality and respect regarding the management of the body, sex and sexuality in marriage, it is often neglected by husbands that are literal in their translation of the text and or abusive and work through the power and control dynamic.

The Clinician should be familiar with the concept of fear and power as outlined in the Scripture. The Scripture declares “for God hath not given us the spirit of fear; but of power, and of love and of a sound mind” (2 Timothy 1:7). All Scripture is for the edification of man; even though it is written in the male gender, it applies to women as well. The word “power” in this Scripture refers to strength, inherent power, power residing in a thing by virtue of its nature or which a person or thing exerts and puts forth, moral power and excellence of soul among other things. Within the context of helping the client develop a positive sex self concept, inherent power, moral power and excellence of soul need to be cultivated and facilitated during therapy. Helping the client understand that there is inherent power for her to use and share as opposed to give away can be totally freeing and liberating for her. It is only when an individual has the ability to say no, can the individual say yes. Clients struggling with the issue of body management and submission in marriage as it relates to ownership of their body, need to know that there is no bondage in the love of God and there definitely is no bondage for His daughters; a message Evangelical Christian women desperately need to hear particularly in the safety of therapy. As a clinician it is important to educate on this concept so that the client understands it and does not fear it.
At the core of the issue of power and ownership is the attitude and condition of the heart. Chapter one and verse fifteen in the book of Titus helps explain the reality of the condition of the heart, “everything is pure to those whose hearts are pure. But nothing is pure to those who are corrupt and unbelieving” (Titus 1:15, NLT). For those that have issue with this truth, the condition of their heart is to be examined before God. This concept is not a “power over” or feminist gospel. It is one of the building blocks for the foundation of having a positive sex self concept. In ancient times women were likened to chattel or property of their husbands, fathers, and male kinsmen. Jesus Christ in His radical, confrontational yet gentle way flew in the face of culture and tradition to elevate women to their rightful place in humanity as being equal with men yet different in function. Closer examination of Jesus’ life reveals just how radical both He and His teaching were and are.

An argument held by many non-Christians is that Christianity is oppressive to women. The Christian Worldview properly places women in equal position as men, something that many Christian clients may find foreign based upon how they have taught. The order in Christian relationships does delegate leadership to the male; however, built into the relationship is submission one to another with God being the head of the male; therefore there is leadership for the male as well. Based on the Christian faith, the fact that God chose to manifest Himself on the earth in human flesh, through the womb of a woman speaks volumes to the equal value placed on women. He could have easily manifested in an infinite number of ways, yet He chose a human body and chose to use a woman as the vessel according to the propagative nature of humanity. This is radical considering how women were viewed. Jewish maidens the kingdom over would have wanted to be the vessel for the Messiah. The desire would have been two-fold, a) to have the honor of being found worthy of being the vessel for the Messiah and b) the
elevation of social and historical status it would bring to that one, individual woman, not necessarily all women. Secondly, Jesus was counter-cultural in his dealings with women; from having private conversations with women during daylight hours while alone, to having women disciples, to allowing women to call him friend. In the Biblical account of the crucifixion of Jesus, His female disciples watched until He took His last breath and they also took the initiative to seek out His body to prepare it for burial. When He resurrected, angels told the women who had visited His tomb of the Good News which was that Jesus Christ had resurrected from the dead. Additionally, Jesus Himself appeared to women before He made an appearance to his other disciples. All of this is being included to help provide the proper context for understanding how important women are to God. Reading the ancient text from today’s cultural context removes much of the richness and radicalism of Jesus’ time here on the earth that even women themselves miss. Jesus was sending a clear message to women regarding their worth, value and identity. As a Clinician, there is an opportunity to use this backdrop to help the client understand the profound love and acceptance of her God for her.

Implications of Fatherhood on Self Concept and Sexual Identity Formation

Understanding the significant implications of the role of the father in the development of healthy self concept and acceptance of femininity provides an avenue for the clinician to bridge the gap between the client’s poor father daughter relationship constraining her relationship with God as Father; the ultimate father. Being able to help the client create new self concept scripts based upon the father daughter relationship with God as father enables her begin to see herself in a new way which is based on absolutes, according to her Worldview. There has been much research on the impact of the role of the father on boys, however review of the literature reveals that little research has been conducted to assess the impact of the father on the positive self concept and psychosexual development of females. The significance of the role of father is
important as the role of the father has been found to be correlated with higher self esteem (Crouter, 1984; Naus 1999), affirmation and approval from fathers has a positive impact on self esteem, sexuality (Fields, 1983; Owen, 183; Sharpe, 1984; Naus, 1999). Naus et.al. (1999), found that “perceived affirmation by the father goes along with feeling less fearful of intimate relationships” (p.42).

**The God Factor**

For the Christian client, God is seen as a father figure and even referred to as father in prayer and or discussions about God. While there are feminine characteristics attributed to God, the client views God as being male. This concept of God as male is further entrenched in the wording of the Bible as God is referred to in maleness with terms such as He, him, father etc. It is necessary to assess both the client’s view of God and her view of her father or primary male authority figure. Assessing the client’s view will yield valuable information regarding how she relates to God as father and as it relates to how she relates/related to her father or primary male authority figure. Helping the client gain awareness of the comparisons and contrasts in the way that she relates/related in both relationships will provide and inroad for working through unfinished business in her relationship with her father and childhood wounding as a result of lack of affirmation and or support. The rational is two-fold. First the client’s view of God is more than likely shaped by the view she has of her father or predominant male authority figure and her experiences in her relationship with him. Secondly, the unfinished business that the client has with her father or the predominant male authority figure in her life can be worked through in therapy using her relationship with God as proxy for both her father and God simultaneously. Scriptures that are affirming can be used in therapy to begin to build the client’s self concept.

Newberg (2009) cited the 2006 Baylor University study out of which emerged four perceptions of God (authoritarian, distant, benevolent and critical). Understanding how the
clients views God and her father will provide insight as to what drives her behavior and the level of resistance that may be encountered while working through the process of building a positive sex self concept.

<table>
<thead>
<tr>
<th>View of God</th>
<th>Percentage</th>
<th>Attributes</th>
<th>Implications for Client’s Belief System</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authoritarian</td>
<td>32%</td>
<td>God is angry, a punisher of those that behave ungodly, believe that God causes earthquakes and human disasters as a means to get people’s attention for their sinful behavior.</td>
<td>Client believes that God is highly involved in world events and personal lives. Client likely to wants the government to be run according to Christian-based values.</td>
</tr>
<tr>
<td>Critical</td>
<td>16%</td>
<td>God is critical but will neither punish nor comfort his flock. He has an unfavorable view of society. He does not intervene with the world, but will cast judgment on people in the afterlife.</td>
<td>Client more likely to be concerned with protecting environment and more likely to favor the equal distribution of wealth and Affirmative Action programs.</td>
</tr>
<tr>
<td>Distant</td>
<td>24%</td>
<td>God is distant and uninvolved. He does not hold opinions about the world or personal behavior. This God is less of a person and more of a cosmic force that sets laws of nature in motion.</td>
<td>Client likely to have a higher level of income and education than any other group. Almost half never go to church. More open-minded when it comes to gay rights, abortion and premarital sex. Within this group many people question the existence of God.</td>
</tr>
<tr>
<td>Benevolent</td>
<td>23%</td>
<td>God is gentle, forgiving and less likely to respond with wrath. He is very active in personal lives. He listens, responds to prayers, and cares deeply about the suffering of others but He sometimes cause suffering and pain.</td>
<td>Client more likely to embrace a liberal interpretation of the Bible, ignoring or rejecting the vindictive passages. In this population half strongly advocate Christian values for the rest of the country and world, while the other half believes in exercising tolerance toward people who hold different religious views.</td>
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Chapter 4: St. Fleur Theology of Sex for the Non-Christian Clinician

The following Theology of Sex is being offered as a framework to work with the client based upon what this researcher views as common among Evangelical women. God’s view of sex is based on what Christians refer to as “Heavenly Kingdom Culture” which is conceptualized in both a literal and figurative sense. For the Christian, the Bible serves as the constitution for living and encompasses a culture that is counter cultural to that of the world. Referencing back to the concept of redemption, when Jesus Christ redeemed mankind, He also redeemed mankind’s thinking. In the Christian faith there is much teaching on the renewing of the mind; however, issues that are presented in therapy speak to the disconnect between what the Bible teaches and practical application in the client’s life as is exhibited by pathological behavior – sin – particularly as it relates to human sexuality and the expression thereof. As with each culture on earth, Christians believe that God chose where each and every person would be born and raised as well as the culture in which each person would form their initial sense of self identity; however, each person reaches a point in life which requires that a decision be made to either believe in Jesus Christ or reject Jesus Christ. For those that choose to believe in Jesus Christ, they willingly submit themselves to His rule and reign.

While the Christian is not asked or required to disregard his or her culture of origin and youth – as it is a part of who they know themselves to be – they are admonished to not be of this world; “Don’t copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will know what God really wants you to do, and you will know how good and pleasing and perfect his will really is” (Romans 12:2 NLT). The Christian client may espouse beliefs and make statements about behaviors that readily accepted by society which to the non-Christian Clinician may seem wrongly and or unduly pathologized.
For example, a client may present feeling anxiety or shame for engaging in sexual intercourse prior to marriage. American culture is accepting of pre-marital sex, although the client lives in a culture that does not consider premarital sex as amoral or illegal – under certain circumstances – the client’s belief spiritual belief system dictates otherwise. The clinician is to be mindful of his or her cultural and spiritual biases when working with the Christian client. The Christian client understands that cultural and familial customs are deeply rooted in each person’s identity. The client understands that God is not asking her to negate that aspect of her identity – He determined it. The client struggles to reconcile the reality of living in this culture while at the same time being obedient to God’s command that she use His Word – the Bible - as the plumb line to define who she is, including cultural influences that are not in alignment with His Kingdom Culture which includes the manner in which we relate to Him, ourselves and others, all rooted and expressed in our sexuality.

Sexuality And The Mind

What the client thinks about the gift of sex and sexuality is rooted in her belief system. A healthy view of sex and sexuality is obtained through the renewing of the mind. To help the client fully understand this concept, it is important to incorporate the Scriptures from the books of Titus and Timothy. In the book of Titus, the Christian learns that “Everything is pure to those whose hearts are pure. But nothing is pure to those who are corrupt and unbelieving, because their minds and consciences are defiled” (Titus 1:15 NLT). Again, healthy sexuality begins in the mind a core component of mans soul. The Scripture highlighted from the book of Timothy reads:

Jesus said “All of you listen” he said, “and try to understand. You are not defiled by what you eat; you are defiled by what you say and do!…..Food does not come in contact with your heart, but only passes through the stomach and then comes out again…It is the thought-life that defiles you. For from within, out of a person’s heart, come evil thoughts, sexual immorality, theft, murder, adultery, greed, wickedness, deceit, eagerness for lustful pleasure, envy, slander, pride and foolishness. All these
vile things come from within; they are what defile you and make you unacceptable to God” (Mark 7:14,18,19,20-23, NLT).

These two Scriptures can be used to help the client understand that healthy sexuality is rooted in one’s identity, which is reflective of one’s mind i.e., thought life. God has provided mankind with a very intimate aspect of Himself, His mind through His Word. The mind of man is likened to the final and ultimate frontier. Other than God and the individual, no other person can intimately know all the things that are in another person’s mind. The mind of man is the most private place of existence and out of it flows the issues of life as the mind is a core component of the soul, the place of emotions, volition and thoughts. Using Scripture and the concepts outlined throughout this research is essential in working with the Christian client as she believes that God has given mankind His Word to renew man’s thinking enabling mankind to adopt His kingdom culture and way of life on this earth. Without a renewed mind, which is the key to true identity, there will be an absence of healthy sexuality and or theology of sex. Without a renewed mind the client cannot begin to walk in the freedom and gift of sexuality and sex as was intended.

Although the word sex refers to the division of species, male or female, the word has become synonymous with intercourse or coitus. Those that have a Biblical Worldview view sex as a delicate, intricate and passionate act of high worship involving the all three aspects of man: spirit, body and soul. Foundational to the Christian faith is the belief that God designed man and woman to represent Him in oneness, distinct, but one just as in the triune Godhead. The Hebrew word Yadda connotes an intimate knowing. Yadda is the term used in the book of Genesis to explain the sexual union of Adam and Eve. Yada Sex, depict the acts required for oneness in relationship as deemed approved by God, being sensuous, receptive, open/entering, being known. The level of the client’s ability to engage in all of who she is with God is reflective of the
level that she will be able to engage with another be it a platonic or romantic relationship. Yadda

Sex as outlined is true sex.

Scripturally, sex is given to humanity by God for several reasons:

- To reflect the oneness and relational love that exists within the Godhead.
- Building family (Godly, covenant seed).
- To have pure enjoyment without shame, guilt, fear, perversion or bondage.

Disintegration of Self

Prior to the Fall of man as recorded in the book of Genesis there is a picture of perfect oneness, identity and sexual health. Both Adam and Eve were so self aware and whole in themselves and each other that their identity or sexuality was never questioned. At the moment of the outward act of sin there was a tremendous loss. It was only when sin entered the human race that not only were they separated from God spiritually, but they began to see themselves as separate from one another and began to see their sexuality as separate from themselves, not part of their identity. According to the account in Genesis Adam and Eve ran and hid from one another, seeing themselves as separate beings – separate from each other and God, they covered themselves as a result of guilt and shame. Interestingly enough, both Adam and Eve created coverings for their genital area. The act of covering the genital area seems to indicate that Adam and Eve were associating their genitals and sexuality with sin and shame which lead to them being accusatory and suspicious of both God and each other. The picture painted in Genesis instantly changes from a portrait of beautiful oneness to a dark sketch of a disintegration of self. What was once a perfect picture of wholeness and oneness became a tragic sketch of disintegration and separation from God, each other and self. As mentioned earlier, salvation is defined as wholeness. Christians believe that all are on a path to wholeness and that wholeness can only be found in God. For the Christian, she believes that God gave the gift of sexuality and
sex for **His glory** and **our good pleasure**. For one to understand and experience this freedom there has to be a belief in God and the discipline of renewing the mind. It is important for the non-Christian Clinician to understand that according to the Christian faith, God’s intent for His children is good and it is one of restoration and maturity “What we pray for is your restoration to maturity” (II Corinthians 13:9, NLT). Paul shares in I Corinthians 13:11 “It’s like when I was a child, I spoke and thought and reasoned as a child does. But when I grew up I put away childish things”. True love, love of self and others requires maturity. This maturity takes place in the renewing of the mind and thinking the thoughts that God desires for Christians to think, to become mature in our souls. The attitude towards sex, sexuality and wholeness is defined by God and is rooted in our beliefs which fuel our thought life.

Incorporating work towards maturity, wholeness and integration of sexuality and sex as a pleasurable and acceptable desire within the defined parameters of outlined in the Bible is essential in working with the Christian client. Regardless of the client’s presenting problem, the theme of redemption, hope, wholeness, and forgiveness need to be interwoven into therapy and assignments.

*Path to Wholeness*

This author believes that sexuality and sex are essential to the true identity of man. Mankind was attacked at the very core of his existence, distorting the image of God in man’s mind, the image of man in man’s mind and the image of woman and likewise for Eve. Mankind has been on a path of reintegration and reclamation of all he was created to be since that time. While Jesus has given the gift of salvation – wholeness – many have neglected the area of the human body in receipt of salvation, as if the spiritual aspect of existence and identity is sufficient to be made whole in His image and live according to His kingdom culture.
Godly Seed

The part that sex plays in the building of the family is an often neglected area because self-pleasure is seen as the goal of sex. However, without sex both family and the propagation of life would cease to exist. The importance of the family to God seems to be clear in that the first command given to mankind was that of ‘fruitfulness and multiplication’ which speaks of building a family by way of sexual intercourse (Genesis 1:28). A human covenantal family is very important to God as is exemplified in the killing of Onan, the son of Judah.

According to Genesis 38, Judah, the son of Jacob, had three sons with Shuah a Canaanite woman. Er, his firstborn son was killed as a result of his wickedness and Onan his brother was instructed to marry Er’s wife and “raise up seed”. He was to continue building the family in honor of his older brother, but refused and his refusal was displeasing to God. This displeasure was so great that Onan would also be killed (Genesis 38:1-10, NLT). This story highlights the importance of being obedient to God’s command of fruitfulness and multiplication of the human family in which sex plays a vital role. The account of Onan, has been misinterpreted as one of masturbation. The truth behind the death of Onan is two-fold, first, Onan broke the Hebrew law which required that he do all that he could to help perpetuate his brother’s lineage which included impregnating his dead brothers wife, and secondly, Onan was not only disobedient, but took the issue of life and death into his own hands.

Because sex is a means of propagating human life, in which that life is in covenant with God, sex itself is only meaningful as God intended when experienced within the covenant relationship of marriage. Biblically, sex that is experienced outside the confines of marriage is considered to be sin – a violation of God’s moral law, which is in essence an act of rebellion against God Himself. The act of fornication goes against everything for which God stands. The
sin of fornication as well as the sin of adultery, among others, was serious enough to require the
death of God’s own Son in order for its violation to be pardoned and never returned to. This view
explains why the client that has engaged in either of the behaviors listed above may experience
guilt, shame and or anxiety.

*Renewed Minds*

Philippians 4:8-9 “Fix your thoughts on what is true and honorable and right. Think about
things that are pure and lovely and admirable. Think on things that are excellent and worthy of
praise. Keep putting into practice all you learned from me and heard from me and saw me doing,
and the God of peace will be with you”. The Father heart of God is for us all to understand that
our bodies were created to house His glory and bear His image. The client believes that there is a
real adversary, namely satan whose sole purpose is to entice Christians to engage on a journey of
self destruction that impacts the client’s very core which manifests in self-hatred even for the
physical vessel that is called the body.

This researcher contends that the heart of God desires Christians mature, renew their
minds and receive the good gift of sex and sexuality that He designed. He desires that Christians
own their sexuality and express in ways that bear His image and heart for others in all
relationships and spheres of influence. He desires that Christians reclaim what is rightfully theirs
and walk in total victory and freedom from shame, condemnation and guilt.

Adopting God’s kingdom mindset is portrayed all throughout the Bible; however the
book of Song of Songs depicts a beautiful and practical display of wholeness and intimacy that
encompasses, spirit, body and soul. In the book of Song of Songs the themes of responsibility,
maturity, wholeness, assertiveness, confidence, playfulness, community, commitment,
possession of soul and desire are ever present. Both lovers appear to take responsibility for the
cultivating the relationship and are both assertive asking the other for what they need. They both
make their desires clear to the other which suggests intimacy, transparency, vulnerability, trust and respect, all of which take time to cultivate, nurture and mature. They both speak well of the other, to the other and self, almost as if cultivating a personal life of fantasy focused solely on the lover. Both lovers speak well of themselves as individuals, not in an egocentric narcissistic manner but in an innocent yet powerful voice that says they each had an encounter with God at the core of who they are, a place where they received God’s love and are in turn able to love themselves and their lover as God intended. There is a reflection of possessing the soul in which the Shulamite woman admonishes the other young women to “not awaken love before it time” (Song of Songs 3:5, NLT). This is a subtle but beautiful depiction of the awareness and expression of the sexual urge and longing within that was not repressed but acknowledged and respected for what it was and given life in an honorable way.

There is strong commitment represented in statements such as, I am my beloved’s and he is mine. There is also the maturity and wherewithal to recognize the vulnerability and sacredness of the relationship requiring continual examination and protection in the determination to “Catch all the little foxes before they ruin the vineyard of your love, for the grapevines are all in blossom” (Song of Songs 2:15 NLT). The Father heart of God is that we would give ourselves permission to enjoy His great gift.

Song of Songs is a beautiful depiction of all that God desires in a practical real life, real time experience for His children’s enjoyment of the gift of sex; particularly in marriage as a couple engages with each other from a place of having a renewed mind, kingdom mindset. All of the attributes depicted in Song of Songs is manifested in their lives and the image of God properly depicted to all that observe. While not every client encountered will be married, when thinking through I Corinthians 11:11-12 which states “but in relationships among the Lord’s
people, women are not independent of men, and men are not independent of women. For although the first woman came from man, all men have been born from women ever since, and everything comes from God’ (NLT), Song of Songs speaks to a reality and fullness of an experiential dimension and fullness that can only be experienced in marriage in reflecting God as image bearers. This is not to say that a single person is exempt from fully being an image bearer of God, it is to say that the manner in which a single person and a married couple bear the image of God is different on an experiential level, but both sexes need each other as the text clearly expresses. Single or married, men and women need each other to share and experience the full image of God. The single client will need to be educated on this aspect of relationships. Single Christians are often admonished on what not to do but rarely ever taught the importance of being in relationship with the opposite sex and a way of further knowing self and how the relationships help nurture positive self and sex self concepts. And in so doing, it is also important to note that there is an interdependent relationship between the sexes and not a dependent relationship. In all God is saying that He is the only person that man and woman should and can be dependent upon in all things. A kingdom mindset regarding sex and sexuality recognizes the truth of this statement, particularly as it relates to sex and sexuality.

Like the Shulamite woman and her lover, a sexually whole person is one that is fully integrated spirit, body and soul. One that understands from their core - the seat of their emotions, volition and understanding of self – by whom they were created, for whom they were created and for what purpose they were created; to give glory and honor to God, to make his name famous in all the earth. This kingdom lifestyle incorporates all of who the person is, both a spiritual and sexual being created in the image of God manifested in healthy and whole ways throughout one’s lifespan after receiving the revelation of God’s love and Father’s heart toward them.
Chapter 5: Considerations for Spiritual Assessment

Assessing Spiritual Life

Assessment occurs throughout the entire therapeutic relationship, however, during the initial intake assessment the clinician should make inquiry of the client’s spirituality. One way that this can be accomplished is by including a question on the initial intake form that addresses spiritual/religious preferences. The answer to the question will open door for the clinician to discuss the role of spirituality in the client’s life during therapy. In assessing the client’s spiritual life, one of the most practical ways to conceptualize and operationalize questions is to view the client’s relationship as one would of an intimate relationship. For example, finding out how much time the client spends in spiritual disciplines as in prayer, reading her bible, serving in her church, memorizing Scripture and her frequency and consistency in church attendance will provide some insight as to the condition of the client’s spirituality. It is true that no one can be absolutely sure as to what is truly in a person’s heart, however, her responses to the questions will give an idea of how deeply committed she is to her faith and serve as a marker as to how much of an impact her faith and spiritual life will have on the therapeutic process. Referencing back to the tenants of the faith such as restoration, reconciliation and relationship, the client will have the belief that God desires intimacy with them and for them to know Him; therefore the distance that the client reports and or feels regarding her relationship with God will be an indicator for therapy.

The profession purports that therapy and clinicians can be neutral, however since everyone has biases and prejudices so the goal is to be aware of the potential prejudices and biases so as not to have a detrimental impact on the client. All therapy and therapeutic relationships are value laden and cross-cultural, there will be differences of opinions and views even if the clinician and client share many of the same values as each person is unique and
uniquely impacted by the cultural, familial and society socialization. As a clinician willing to incorporate the client’s spirituality into the therapeutic process, one must be aware that although the client is seeking treatment, the client may not be ready to fully engage as she has inevitably been exposed to one of the two views of the global church regarding psychology/therapy.

Within the global church there are two paths that one chooses, either the path of a biblical purist, or the path of an integrationist. It is important to understand the client’s position. Biblical Purists, believe that the Bible is sufficient for counseling and caring for the soul and are antagonistic toward psychology. Integrationists work from the perspective of Scriptura Prima while integrating techniques and technologies or traditional psychotherapy for the benefit of the client. A non-Christian clinician is likely to work with a Christian client as a result of dictates made by insurance providers.

**Assessment of Fantasy**

One area that is often overlooked in the assessment process is that of fantasy. The area of fantasy provides the clinician with a wealth of information about the client. A review of Sexual History questionnaires reveal that the area of fantasy is often neglected during the assessment process. The fantasy information is important as “lack of sexual fantasies or guilt about sexual fantasies may contribute to sexual dysfunction” (Cado & Leitenberg, 1990; Zimmer, Borchardt, Fischle, 1983; Leitenberg, 1995. p. 470) and one can arguably deduce, it also impacts a woman’s sex self concept. The history of sexual fantasy in literature has evolved over time. Davidson, (1986) stated that sexual fantasy was pathologized in earlier literature. Sexual fantasies, which occurred during sexual intercourse, were viewed as escape mechanisms (Reich, 1942; Davidson, 1986. p. 184). Whereas Freud viewed the act of female sexual fantasy as a defense mechanism which repressed sexual instinct, Deutsch viewed the act of female sexual fantasy as an escape
from reality as a result of the female experiencing events such as having a baby, being a prostitute, and or a victim of rape; in the vein of Freud’s Oedipal complex, experiencing the loss of a penis (Davidson, 1986). Davidson (1986) cites others in the field such as Abraham Maslow who posited that the act of female sexual fantasy was a response to the submissive role of women in society i.e., engaging in sexual fantasy was the woman’s way to be dominant; Hariton and Singer who like Reis, posited that sexual fantasy served as an escape and “reflect women’s essentially masochistic nature, sexual inhibitions, attempted escape from responsibility for sexual excitement, or the need for submission to suppress dominance strivings” (Davidson, 1986, p. 185). David Sue (1979) cites Hollander, 1963; Horney, 1967; Shainess & Greenwald, 1971 as supporting the theory that engaging in erotic fantasy during intercourse as “indicative of intra-interpersonal conflicts” (p.299).

The view of sexual fantasy as a healthy outlet for the release of erotic thoughts and or forbidden erotic impulses was supported by Hawkins in 1974 (Davidson, 1986). Because sexual fantasies are private, the question often becomes ‘What is normal and what is abnormal’? The literature provides limited definitions, however, Davidson, (1986) cites Eidelberg (1945) as using the client’s personal attitude toward the fantasy itself coupled with the client’s value system and over all mental health. While there is limited comparative research on gender differences in sexual fantasy, the research that does exist seems to share the common theme that women who engage in sexual fantasy do so as a defense mechanism to escape, as well as to disassociate themselves from the person they are having intercourse with because of shame and or fear, and as a source of control for the woman as she is able to control the tempo which in turn helps her to enjoy the sexual experience (Hollender, 1963; Davidson, 1986).
As previously mentioned in the chapter entitled The Person of the Clinician, it is important to be mindful of one’s own perception of erotic fantasy during intercourse as not to view the client as having inappropriately pathologized erotic fantasy. A Biblical Worldview posits that the thought life is seedbed of change for the new created being in Christ. Inappropriate erotic fantasy may produce guilt in the client and or the lack of guilt about the erotic fantasy may produce guilt in the client. The client is well aware that while no one else has access to her fantasy life, God sees and God knows. The feeling of shame and guilt is not specific to Christians. David Sue’s (1979) research purports that erotic fantasy during intercourse may provide positive utility by enhancing the sexual experience as well as elevating sexual arousal as opposed to erotic fantasy signaling a indicating personality disturbance or sexual dissatisfaction. Sue (1979) researched revealed that of the 81% of males and 82% of females that experienced erotic fantasy during intercourse, 18% of males and 19% percent of females reported feelings of shame and uneasiness; the entire sample self reported as being moderately religious (David Sue, 1979).

The client’s view of God will greatly influence how she processes her fantasies as well as the direction she chooses to take during therapy to address the fantasy. This is not so say that fantasy is wrong. There is utility for fantasy in therapy for helping create a positive sex self concept, however it must be done in decency and order according to the client’s relationship status. A guide sheet is provided in the workbook for exploration and utility of fantasy work.

Normalization of Sex Talk

Normalization of sex talk is extremely important for this population. Established rapport and or alliance can easily disintegrate as a result of the language used during therapy and one must never assume. Hertlein (2009) reminds the therapist that while he or she may be comfortable with sexual terminology as a function of work, most clients come to therapy with
hang-ups, reservations, feelings of guilt, embarrassment and most times have difficulty speaking freely about sexual issues. Hertlein (2009) believes it is important to normalize the sex talk early in the process “at the very beginning through a gently, accepting, matter-of-fact style…” (p. 27).

In doing so, it is important for the therapist to listen for the terminology that the client uses when describing and or discussing the reason for seeking therapy surrounding her sexual concern. The therapist’s own preconceived notions about the client’s probable vocabulary will need to be assessed as the therapist may be surprised to hear the client use slang as opposed to clinical terminology.

Should the clinician assess – through tone, body language and eye contact - that the client’s use of clinical terminology seems uncomfortable for the client, the clinician should gently challenge the client and encourage her to speak in her own voice, using the terminology that best fits her. Implementing a one down position during therapy, the clinician should never assume and should also Hertlein (2009) ask for clarification on terminology used by the client especially if it is slang or unfamiliar to the clinician. Using the client’s terminology and accounting for factors such as her education level, age etc., help to the clinician and client join (Herlein, 2009).

The therapist should reinforce that there is no judging in the room or therapeutic process. The clinician may be the first person that the client has spoken to regarding her sexual issues and or poor self sex concept, as such the client must be reaffirmed that they are not there to meet the expectations of the therapist and while her faith is respected and of utmost importance, the therapist has no expectation for her to act in a certain way. An open accepting, non-judgmental and safe environment is important for change to occur. Carl Rogers (1956) posits that six
conditions are necessary for building a great therapeutic relationship, which include:

“1. Two persons are in a psychological contact.
2. The first, whom we shall term the client, is in a state of incongruence, being vulnerable or anxious.
3. The second person, whom we shall term the therapist, is congruent or integrated in the relationship.
4. The therapist experiences unconditional positive regard for the client.
5. The therapist experiences an empathic understanding of the client's internal frame of reference and endeavors to communicate this experience to the client.
6. The communication to the client of the therapist's empathic understanding and unconditional positive regard is to a minimal degree achieved” (p. 827).

The therapeutic relationship has to move beyond alliance to total acceptance; the initial intake sets the tone for the success of the remainder of the therapeutic relationship.

**The Person of the Clinician**

The clinician is the greatest instrument for assessment in the room. As noted previously, the clinician comes to therapy with his or her own biases and prejudices. It is important to be aware of one’s own biases and prejudices while working with the client. Being authentic is foundational to establishing empathy and positive unconditional regard, however, even within this mode of operating, having matter-of-fact neutrality and an awareness of his or her body language, responses and professionalism must be kept in the clinician’s awareness (Hertlein, 2009) at all times. The Christian belief of mankind being image bearers should be taken into account when working with the client based on the clients belief system. Christian or not, Dr. Diane Langberg (2006) contends that therapists bear the image of their clients. According to Langberg (2006) there are many things that shape the therapist, including the histories and stories of the clients that they work with, as well as the personal history and story of the therapist. The therapeutic relationship is a circular relationship in which (Langberg, 2006) the therapist impacts and is shaped by the client and the client impacts and shapes the therapist.
Langberg (2006) continues further by stating;

“And so I believe, at work in our lives the principle of reflection, the principle of assimilation and the principle of shaping… so, here we are, a bunch of image-bearers running around impacting each other in the therapy hour, we are shaping and being shaped in a very intense fashion” (pp.260-261).

The significance of the concept of being an image bearer is that one’s worldview may become challenged working with a Christian client as the circular process of exchange takes place as both impact the other. Again, the denial of personal challenges while working with the client is not the issue, the awareness of the intra-psychic struggle and its influence in the room is of importance.
CHAPTER 6: THE BIG NO

Masturbation

Masturbation or self sex/self stimulation has been hotly debated in both the public square and within the church. It has been a source of contention for centuries and is no different today. The biblical argument of Onanism has been used by the church throughout church history to defend against engaging self stimulation. To date views have become a little less rigid, however the overarching view of self stimulation is negative. The term self stimulation has been the recent buzz word among the Christian community as the term seems less offensive; therefore, self stimulation will be the term used throughout the rest of this section. Betty Dodson (1996), self stimulation is one of the earliest forms of sexual expression and is a natural sexual activity. According to Dodson, it is a vehicle to discover and understand erotic feelings, learn to like our genitals and build sexual self esteem. Proponents of self stimulation posit that its continued negativity toward masturbation promotes sexual repression. Dodson (1996) also promotes the idea that self stimulation enables a woman to build confidence and enables her to clearly communicate what feels good to her and what does not feel good to her.

As discussed earlier, the dualistic nature of certain theological views – rather than dichotomous - that has been taught throughout the years has promoted a disembodied theology that nurtures the experience of disconnect within the individual between body and spirit. The power and control dynamics that exist within Western society place women at a significant disadvantage making them foreign to their bodies and what is sensually appealing to them. The very anatomical design of men and women dictate a different relationship with the genital organs primarily associated with sex; a relationship that neither sex will ever be able to understand as they do not have the same members. The relationship - as disembodied as it is – seems to be less removed from men as a distant connection is reinforced each day as they interact with their
genitals in relieving the body and or showering. Whereas with women, the relationship is less visible and not as tactile as is a man’s relationship with his penis. A male therapist’s level of sensitivity to this female reality is necessary when working with women regarding self stimulation. Dodson’s theorizes that the woman’s deprived sexual relationship with herself positions her to be easily manipulated and readily accepting of the status quo (1996).

The manner in which self stimulation is addressed in therapy will be determined by the client's view. A client presenting with feelings of guilt and shame can best be served using the sexual genogram along with cognitive restructuring whereas a client that is curious and or seeking direction as to whether or not self stimulation is sin laden may be best served through a combination of the sexual genogram, psycho-education, bibliotherapy and coaching. According to Scott (2008) “masturbation is the way that most men and women first discover how they function sexually” (p.126) and “…many women experience sex with a partner for the first time without before having ever experienced solitary arousal and orgasm” (p. 126). The information provided is in no way a promotion of or denouncement against masturbation, it is just information that the therapist can use to help the client that is interested in exploring self pleasure and feels no guilt or shame associated with the thought of or act of self stimulation; Amen (2007) has found that “sexual gratification or release through masturbation may be helpful for the brain” (p. 10), but he also notes that “in some vulnerable people can also lead to excessive or addictive activity” (p. 10).

As the Clinician working with the client that may have questions regarding masturbation, there are a few questions that can be asked of the client, to help her reconcile her natural feelings with what she has been taught about masturbation.
Listed below are questions that will help the client.

A) What is masturbation?
B) Is it forbidden in the Bible?
C) Does it violate my conscience before God?
D) What will be an indicator or measure that the activity is beyond the intended reason?
E) Am I able to masturbate without thinking about or lusting after someone?
F) Is it emotionally and physically safe?
G) What is my reason for wanting to masturbate?
H) If married, will it cause harm to my marriage and or partner?
I) If married, am I disrespecting my spouse?
J) If married, am I using masturbation to avoid intimacy with my spouse?

Due to lack of plausible solutions regarding sex and sexuality the message communicated to single Christian women is one of asexuality, causing many single women to shut down and repress their sexuality which can contribute to sexual desire difficulties and or anxiety when the time does come for them to be sexual as in marriage.

According to Penner & Penner (1993), the stages of sexual development are infancy, toddlerhood, pre-school, preadolescence and adolescence. The learning that takes place in the adolescent phase of sexual development is that of decision making with the impact and outcome of one taking responsibility for one’s own sexuality. While this may be the progression that is expected, many individuals – including the client - may not have successfully transitioned through the adolescent stage of the sexual development due in large part to the seeming lack of healthy education about sex and sexuality. Jones (2002) while referring to married couples stated that marital sexual satisfaction may be in large part due to “construals of their sexuality, construals reflecting some of the distorted (to our eyes) understandings of Chrysostom, Gregory; or Augustine” (p.123). The construals are formed before marriage through the stages of psychosexual development and self stimulation is often highlighted as an immoral and or sinful behavior. Penner & Penner (1993) go on to state “hence, in order to pass through adolescence
and move into a healthy single adulthood, adolescents must allow themselves to experience vital sexual feelings while making clear decisions that limit their choices of sexual actions” (p.73).

The reality is that the lack of successful transition of the different phases manifested in adulthood is not positive. There is a mixed message, on the one hand individuals are expected to navigate psychosexual development successfully yet on the other hand are either not properly educated or instilled with guilt and shame coupled with a litany of “dont’s” none of which are useful. The client more than likely may not have successfully negotiated psychosexual development, which greatly impacts her self sex concept. The thought life is of utmost importance and doubly so when embarking upon the area of self stimulation. Vallaton (2008) believes that the true success in living morally pure as a Christian is the ability to control behavior and master thoughts and subject them to personal virtues.

**Shame Management**

Dr. Wilson (2001), aptly identifies intangible emotional pain and its origin such as “binding shame” (p. 16) which is not related to moral guilt or conviction of the Holy Spirit but a shame which makes a person feel less than, and inadequate. Wilson’s theory places a high value on the truth and being acutely aware of one’s thought life and the effects that faulty thinking has on one’s decisions and actions. Wilson states that “We are afraid to risk the honest self-examination necessary for integrity and wholeness” (p.21). Wilson’s theory calls for the client to delve into the internal unseen world that only God truly and accurately sees versus being concerned with the outward appearance as the outward appearance has no true eternal value. Wilson believes that God is calling for an awareness of the true self as is for His Holy Spirit to assist the client in the change process. Wilson also calls for the client to re-examine “childhood fantasies” (p.92) to get a better understanding of why the adult life is lived in the manner that it is lived which again is useful in that this process helps the client not only recognize the origin of
the falsehoods, but allows the client to identify and confront the wounds and the person that caused the wounds yet at the same time holding the client responsible for making the change now in adulthood. Wilson’s theory does not encourage or enable the client to pass blame but to acknowledge hurt and or mistreatment but understand that they in partnership with God is responsible for moving forward in a new direction.

Dr. Wilson’s (2001) approach will work with the client that is willing to work. Wilson’s Theory of Change is presented in a formula of “New Choices = Consistent Practice = Change” (p. 87). The equation for change is yet again simple but profound and foundational for change as this equation involves the client in an empowering manner and requires accountability and action on the part of the client with regards to consistently practicing the new or desired behavior to eradicate the old. This equation places reliance on the transforming power of truth revealed in conjunction with the power of the Holy Spirit in the process. By highlighting and acknowledging the existence and impact of unseen wounds, especially sexual wounds the door is open for both the client and clinician to conduct deep exploration.

Dr. Wilson aptly identifies intangible emotional pain and its origin such as “binding shame” (Wilson, 2001, p. 16), which is not related to moral guilt but a shame which makes a person feel less than, and inadequate. Wilson’s theory places a high value on the truth and being acutely aware of one’s thought life and the effects that faulty thinking has on one’s decisions and actions. Wilson states, “we are afraid to risk the honest self-examination necessary for integrity and wholeness” (p.21). Wilson’s theory, which seemingly calls for the client to delve into the internal unseen world, can be understood by the client as meaning that only God truly and accurately sees versus being concerned with the outward appearance, as the outward appearance has no true eternal value. Wilson theory is helpful in reminding the client that God is calling for
an awareness of the true self, which requires assistance during the change process. Wilson also calls for the client to re-examine “childhood fantasies” (p. 92) to get a better understanding of why the adult life is lived in the manner that it is lived which again is useful in that this process helps the client not only recognize the origin of the falsehoods, but allows the client to identify and confront the wounds and the person that caused the wounds yet at the same time holding the client responsible for making the change now in adulthood. Wilson’s theory does not encourage or enable the client to pass blame, but to acknowledge hurt and or mistreatment and understand that they are in partnership with God in moving forward in a new direction.

Wilson’s approach to change in working with a client requires that individual be willing to do the work. Wilson’s Theory of Change is presented in a formula of “New Choices = Consistent Practice = Change” (p. 87). The equation for change is yet again simple but profound and foundational for change as this equation involves the client in an empowering manner and requires accountability and action on the part of the client with regards to consistently practicing the new or desired behavior to eradicate the old behavior. This equation places reliance on the transforming power of truth and spiritual awareness. By highlighting and acknowledging the existence and impact of unseen wounds, the door is open for the therapist, and the client to dig deeper and allow for educational on temporal systems and their effects as well as an introduction to the Supernatural System and its impact on the life of the client.
CHAPTER 7: Therapeutic Modalities

The therapeutic modalities that are suggested while generalized can be used to help the client with the specific content of her poor self concept. The client can be helped to properly explore concerns ranging from poor body image, attitude toward sex and desire to myths about female sexuality and its expression in her life.

Sexual Genogram

The seeming double bind that women experience regarding sex and sexuality compounds the issue of developing a healthy self sex concept. American women are faced with the double bind of living in a highly sexually saturated culture which sends messages of “ideal beauty” which sexualizes and objectifies women; yet these same women tend to be viewed negatively when openly discussing and expressing feelings about sex. Helping women explore and discuss this seemingly “prohibitive” reality can be accomplished through the implementation of a Sexual Genogram.

Completing a Sexual Genogram enables both the clinician and the client to become aware of patterns that are affecting the client’s sexual self concept. The sexual genogram can also be used to help the client clarify patterns regarding sexuality and its expression as well as detoxify perceptions of sexuality so that the client can understand the source of the how and why she views her sexuality in the manner that she does. It should be noted that a strong therapeutic alliance is essential and foundational prior to implementation of this tool in therapeutic process. As is used in traditional family therapy, Hof (1986) constructing a sexual genogram integrates the clients sexual history revealing family loyalties, and sexual scripts that the client may be living which impacts the clients sexual functioning and self sex concept. The sexual genogram also provides an avenue for identifying and processing feelings of guilt, which may be due to
inter-generational transmission of sexual stereotypes. As noted by Gerald and Hof (1987) “the process of drawing the genogram gives a sense of organization and distance to the material thus facilitating objectivity and rationality and offers the possibility of increasing or decreasing affect as the history progresses” (p. 46). Hertlein (2009), the sexual genogram can also be used to facilitate “positive attitudinal, emotional, or behavioral change” (p.46).

The sexual genogram is a five stage process which includes:

“Introduction,
Creation and exploration of a general genogram
Creation and exploration of the sexual genogram
Discussion of genogram material with couple; and
Total review of the process with incorporation into the treatment plan”


While the therapist has therapeutic license in using the genogram to guide the process, Hertlein (2009), suggests that there be an investigative emphasis on general beliefs about men and women, patterns of closeness and dominance with subsequent life events such as reproductive events and issues of sexual development and mode of communication about sexual issues thereafter. Further exploration of the meaning that the client attributes to the genogram can best be facilitated by providing homework in the form of questions that the client can contemplate and respond to in the private; allowing for introspection and reflection. For the purposes of facilitating the development of a health sex self concept in women, the questions assigned should incorporate the gender specific response where applicable. For example, Hertlein (2009) poses the question of “Who was open more sexually and in what ways?” If the client responded with “my mom”, it may seem that it would be obviously apparent that the client has made the connection between herself and her mother as well as the feminine gender being openly expressive. This may not be the case depending on the level of differentiation that the
client has achieved. The label of mother/mom – while true – contextualizes the response in relation to a familial role as opposed to a human gender role. The goal is the help the client understand and deconstruct her families attitudes and expression regarding sexuality so that she can develop a healthy sex self concept as a woman. (For questions see Appendix A).

**Cognitive Restructuring**

Cognitive Restructuring is an Evidenced Based modality that is superbly complimentary to using Scripture in treatment as it provides the framework for creating the new belief system out of the client’s spiritual belief system. Lawrence Crabb (1977) aptly stated, “transformation depends on renewing not our feelings, not our behavior, not our circumstances, but our minds. Rogers renews feelings. Glasser renews behavior. Skinner renews circumstances. Christ renews minds” (p.139). Cognitive restructuring requires that the therapist look for and tease out the client’s faulty beliefs so that they can be challenged. Building alliance and having a “nonjudgmental attitude and empathetic skills are critical in eliciting these private thoughts” (Kayser,1994. p.6). Looking for themes in the client’s responses and explanations that are common of cognitive errors such as “overgeneralization, fortune telling, arbitrary inference, all-or-nothing thinking, and discounting the positive…” (Burns,1980; Kayser, 1994. P.6) may evoke emotions in therapy. The therapist embarking upon cognitive restructuring must be prepared for the challenge and even resistance from the client while at the same time being comfortable with challenging such long held beliefs. There is value in evoking emotion, “evoking emotion in couple therapy facilitates both intimacy and conflict resolution” (Cordova, 2005. P. 19). Finding value in the process is important for the technique to be effective. The goal of the therapist in challenging the beliefs of the client is to help the client learn to challenge her own cognitive
distortions (Kayser, 1994). In addition to helping the client challenge her cognitive distortions the therapy can include planned behavioral outcomes designed to contradict the client’s dysfunctional beliefs (Kayser, 1994).

The information gathered from the sexual genogram provides insight for creating a comprehensive strategy for beginning the process of cognitive restructuring. Daniel Amen, a world-renowned neuroscientist, psychiatrist and brain imaging expert posits that contrary to popular beliefs, the largest sex organ in the body is the brain. Amen (2007) goes so far as to report that “the brain is the seat of orgasms” (p.2). While this research is not targeting partnered sex practices of Evangelical women, Dr. Amen’s understanding of the brain does bear witness to the impact that cognitive activity plays in sex, sexuality and therefore sex self concept. The mind body connection is being accepted more and more by Western science. Dr. Caroline Leaf (2009) has stated that the current research is implicating toxic thoughts as being responsible for up to 80% of physical, emotional and mental health issues that plague individuals. In the book of Philippians the Apostle Paul admonishes Christians in this way “think on these things” referring to things that are pure, lovely etc., which seem to support the idea that thoughts are things. In looking at the human body holistically and understanding that the body talks to the mind and the mind talks to the body, one can easily understand that impact of thoughts on the physical body and emotions. Thoughts are things when viewed from a neurological perspective in that thoughts although seeming to be ethereal, are actually measurable. According to Dr. Leaf (2009), toxic thoughts start a chain reaction in the body that produces biochemicals which are then stored not only in the mind but also on a cellular level. Dr. Leaf (2009) further explains toxic thought this way:

“thoughts are basically electrical impulses, chemicals and neurons. They look like a tree with branches. As the thoughts grown and become permanent, more
branches grow and the connections become stronger. As we change our thinking, some branches go away, new ones form, the strength of the connections change, and the memories network with other thoughts. What an incredible capacity of the brain to change and rewire and grow! Positive attitudes cause the secretion of the correct amount of chemicals, and negative attitudes distort the chemical secretion in a way that disrupts their natural flow. The chemicals are like little cellular signals that translate the information of your thought into a physical reality in your body and mind, creating an emotion. The combination of thoughts, emotions and resulting attitudes, impacts your body in a positive or negative way” (pp. 19-20).

Understanding the neuroscience of thought further emphasizes the importance of Cognitive Restructuring. One’s belief is central to the Christian faith, which is why cognitive restructuring works well which Christian clients as “cognitive restructuring is suggested to alter beliefs that stand in the way of achieving a healthier self-other balance” (Kopala, 2003. p. 194).

Every person that identifies as a Christian regardless of the denomination or sect knows this central truth. The thought life is essential in character formation and being transformed into the image of Jesus Christ. There are several Scriptures that relay this truth. Several examples are listed below and are taken from the New Living Translation of the Bible:

“For as he thinketh in his heart, so is he” (Proverbs 23:7)
“Finally brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Philippians 4:8)
“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ”. (I Corinthians 2:16)
“Let this mind be in you, which was also in Christ Jesus” (Philippians 2:5)
“There is nothing from without a man that entering into him can defile him: but the things which come out of him, those are they that defile the man” (Mark 7:15).

There are several other Scriptures that speak about the thought life and mind of the individual person, however those that are listed are some of the most popular and often used
when speaking about the inner life. Of the Scriptures listed above, Philippians chapter two verse five can be viewed as foundational for the other Scriptures. This specific verse helps the reader to understand that one’s feelings, emotions and outlook on life are filtered through and or caused by the inner thought life, one’s private logic. As a result, feelings of shame, envy, poor self concept, lack of worth to name a few all produce less than desirable feelings. The cliché of ‘change your mind change your life’ has its merits. The good news is that while others may seek for answers in different places, for the Christian, the answers lie in the sacred texts of the Bible. These sacred texts are the foundation for helping the client change her thoughts about her self-concept and transform her sex-concept.

Lawrence Crabb (1977) proposes a seven step approach to helping the client adhere to the admonishment of Philippians 4:8 which requires the Believer to think contrary to what their emotions suggest. As a point of information, Philippians 4:8 in no way neglects the Believer’s feelings or encourages suppression or classical repression. This Scripture admonishes the Believer to honor their feelings by being aware of it, feeling it, but not allowing the feeling to rule their thought or disposition. In essence the Believer relies on the power of the Holy Spirit to help him or her master the emotion and make a willful determination to not let the emotion become the master. The Bible is very clear on the reality of emotions, pain and suffering. Jesus Himself, cried in agony in the Garden of Gethsemane right before He was betrayed by Judas. He acknowledged His feelings and chose to be obedient to the will of God even unto death. To further clarify, the emotion is acknowledged but not made to rule the person. Crabb’s (1977) seven step model include: (1) identifying where the client’s wrong assumption was learned, (2) encouraging expression of emotions surrounding the belief, (3) supporting the client as he or she considers changing his or her assumptions, (4) teach the client what to fill his or her mind with,
(5) securing a commitment from the client that he or she will act upon the new thinking, (6) follow up on step five, the client’s commitment, and (7) identifying the presence of “spiritual feelings” in the client as opposed to guilt ridden and shameful sin related feelings (pp. 154-159).

Consistent application of the clients’ commitment is necessary for the transformation to take place. The client may report feelings of hypocrisy early in this process because her feelings may not align with the new belief - truth- however consistency in application of the truth is needed for the truth to become integrated into the client’s life. Cognitive Restructuring is not an exercise is mental assent. The Believer understands that God’s truth will set her free therefore it requires that she move from “merely assenting to truth to deeply agreeing with truth depends on behaving consistently with truth” (Crabb, 1977.p.157). Practical and consistent application of the truth in her life makes it more tangible as she experiences the results.

Clinton and Ohlschlager (2002) offer an outline for transforming internal self talk;
I. Get the Right view: “My faith is right, but some of my thinking and beliefs are wrong”
II. Challenge and Change False and Distorted Thinking and Beliefs.
   A. What/so-what questioning technique.
      1. What’s the evidence that your belief is true?
      2. What’s the evidence against it?
      3. So what if it happens?
   B. What’s another (less awful) way of looking at it?
   C. What does God have to say about this?
      1. Apply-if-then logic: “If God tells me I’m completely forgiven, and he will never forsake me, then what does that mean for my fear that I’m unforgiven and that he will abandon me unless I measure up?”
      2. Practice as-if-thinking: Tell yourself the truth and act “as if” God were speaking the truth. Ask your clients to act out alternative godly scenarios as if the true things they don’t believe were actually true” (pp. 238-239).

The well studied and committed client will have a broad knowledge of what the Bible states regarding the issues that she explores during therapy; however, a list of Scriptures have been provided (see Appendix 2) as a references that may be used by the clinician when challenged or stumped regarding a particular concern. The reference list is not exhaustive.
Should the information provided be deemed insufficient, as with any case the clinician should seek consultation or utilize the resources on the world wide web.

Another reason that Cognitive Restructuring is optimal for the non-Christian Clinician working with the Christian client is that a few carefully selected Scriptures can be adequately used to facilitate change on the emotional and neurological aspect of the client. Intentionally working the belief system, engages the clients brain in what Newberg (2009) calls “The God Circuits In Your Brain” (p. 43). According to Newberg’s research, the brain is uniquely wired to generate different experiences of God as listed in table 2.

<table>
<thead>
<tr>
<th>The “GOD” Circuits In Your Brain</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Occipital-Frontal Circuit</td>
<td>Identifies God as an object that exists in the world. Young children see God as a face because their brains cannot process abstract spiritual concepts.</td>
</tr>
<tr>
<td>Parietal-Frontal Circuit</td>
<td>Establishes a relationship between two objects known as “you” and “God”. It places God in space and allows you to experience God’s presence. If you decrease activity in parietal lobe through meditation or intense prayer, the boundaries between you and God dissolve. You feel a sense of unity with the object of contemplation and your spiritual beliefs.</td>
</tr>
<tr>
<td>Frontal Lobe</td>
<td>Creates and integrates all of your ideas about God- positive or negative – including the logic you use to evaluate your religious and spiritual beliefs. It predicts your future in relationship to God and attempts to intellectually answer all the “why, what, and where” questions raised by spiritual issues.</td>
</tr>
<tr>
<td>Thalamus</td>
<td>Gives emotional meaning to your concepts of God. The thalamus gives you a holistic sense of the world and appears to be the key organ that makes God feel objectively real.</td>
</tr>
<tr>
<td>Amygdala</td>
<td>When overly stimulated, the amygdale creates the emotional impression of a frightening, authoritative, and punitive God, and it suppresses the frontal lobe’s ability to logically think about God.</td>
</tr>
<tr>
<td>Striatum</td>
<td>Inhibits activity in the amygdala, allowing you to feel safe in the presence of God, or whatever object or concept you are contemplating.</td>
</tr>
</tbody>
</table>

*Table 2. Created using direct quotes from the book entitled, How God Changes Your Brain: Breakthrough Findings From a Leading Neuroscientist (2009).*
Narrative Therapy

Narrative Therapy (NT) is a social constructivist approach (Murdock, 2009) and unlike other therapeutic approaches that focus on finding problems, the goal of the Narrative Therapist is to help the individual(s) and the family unit find and understand the internal conversations and resulting stories that coincide with each member’s own story (Miller, 2009). NT has “emerged as a metaphorical tool used by counselors in working with families” (Miller, 2009, p. 156) but also has utility for individual therapy. NT is different to many approaches that are in use partly due to the background of both Michael and David. Both Michael and David are trained as social workers, however David majored in anthropology in his undergraduate studies (Murdock, 2009) and the anthropological influence can be seen within the theory. Other factors that may have attributed to the appeal of the co-creators as stated by Beels (2009) are the fact that neither Michael or David were interested in defining themselves as a school, “they came from a part of the world where the idea of psychoanalysis hardly mattered…their idea of social work was much more “social” than in America, where the emphasis in practice and training alike privileged psychoanalysis” (p.366). Another marker that these two men were different than their cohorts is the fact that they listened to the voices and story that the feminists had been sharing for years regarding the patriarchal influences in society and especially psychoanalytic theories and they incorporated some of the feminist critiques into NT (Monk, 2006).

Central to the ideology behind NT is that there are no master narratives (emphasis added), the stories that are created by individuals are not based on absolutes or fixed truths. Both men had an interest in working with families with anthropology as the foundation and proceeded to create NT from that perspective which unlike other approaches and theories in heavily focused on understanding the client both cultural and historical contexts in which
encompass power and knowledge which NT views as inseparable (Murdock, 2009).

Foundational the philosophy of NT is the idea of stories as it relates to how individuals understand themselves in relation to self and others. NT posits that individuals come to therapy because the clients view or desire for how life should be is incongruent with the story that the client has been living and experiencing.

**Techniques of Narrative Therapy**

The techniques and terms used in NT are reflective of the collaborators Michael White a Social Worker and Robert Eptson, an archeologist. Carr (1998) lists position collaboratively, externalization of the problem, evacuation of unique outcomes, thicken the new plot, liking to the past and extend to the future, inviting outsider witness groups, use of remembering practices incorporation, using literary means, facilitating bring-it-back practices as practices of NT. Carr’s (1998) presentation of practices as outlined in his article entitled ‘Michael White’s Narrative Therapy’ are included below:

*Position collaboratively* requires the therapist to work as a co-author in a consultant position, be open about the therapeutic context, question about multiple view points and be vigilant about opportunities to open up space for new liberating stories.

*Externalizing the problem* requires that the therapist help the clients differentiate themselves from the problem and join with the client to fight the externalized problem often times personifying the problem by giving it a name.

*Evacuate unique outcomes* requires that the help the individual identify times in their lives as they tell their stories where there was an exception and or when the individual was not oppressed by their problem.
Thicken the new plot requires that the therapist use questioning to thicken the description of the unique outcome which focus on events, sequences, time and plot as well as meaning, effects, evaluation and justification.

Link to the past and extend to the future entails the therapist working with the individual to see the connections and link unique outcomes that were before unseen to other past events and extend the story into the future as in an alternate story.

Invite outsider witness groups refer to significant members of the person’s social network being invited to witness and be a part of the new narrative.

Use re-membering practices and incorporation refers to reconnecting individuals with significant members of their families.

Use literary means refers to documenting milestones and celebrations by way of incorporating certificates and awards, personal declarations and letters of reference or whatever other creative item the therapist deems meaningful and significant.

Facilitate brining – it – back practices entails the client being required to give a written account for new knowledge and practices for use with future clients that may seek consultation for similar problems to arrange for new clients to meet with clients who have been successfully assisted with NT.

Of the practices and techniques used in NT, externalizing the problem is central to the therapeutic process. Externalization is essential as White believed in powerful influence of societal and cultural impact on individual identity and construction of stories that individuals tell themselves to make sense of their lives. Being heavily influenced by the French philosopher Foucault who worked extensively on the concept of knowledge and power, White understood that “people are unconsciously recruited into the subjugation of their own lives by power
practices” (Carr, 1998. p. 489). Social Comparison theory posits that individuals constantly make comparisons and do so subconsciously, which would support and explain how some of the thin stories that women create to make sense of their sex self concept are constructed based on faulty and democratic information; which is essentially the dominant information and messages being purported in society by the media that may not be accurate or healthy. Because the messages are constant, consistent and the majority of society seems to be adhering to it, it seems real and true from which stories are then constructed. One of the main disorders that was studied by Michael White was that of anorexia which is an example of an individual taking in democratic information, being influenced by societal standards of what the ideal body type would look like and through social comparison tell themselves a story regarding where they fit in to society and the standard and as a result of the conclusion that the individual comes to, the individual then acts upon the story which results in maladaptive behavior. The essence of anorexia and the distorted relationship that an anorexic has with her body, makes NT a suitable treatment modality for helping the client build her sex self concept. The manifestations of the disembodiement are different but the source of the problem is essentially the same.

**Strengths and Weaknesses of Narrative Therapy**

One of the identifiable weaknesses of NT lies in the person of the therapist. Although the therapist is decentralized and in an egalitarian relationship with the individual that is seeking consultation, the therapist must be able to truly listen to the individual and the individuals story without judgment or ready to jump in when a “clinically significant item is mentioned” (Hibel, 2010. p. 52). Truly listening to the individuals story as just a story can prove challenging. Hibel (2010) because listening is an active and participatory on the part of the therapist, who is also influenced by his or her socio-cultural and spiritual reality, it is difficult to listen without forming
judgments or interpreting based on what is being said by the individual. One key strategy for the therapist to be successful in this context is to decide on whether or not he or she is listening for a clinically significant item or listening to the individual remaining open to the process from a place of curiosity and learning. Because of the nature of NT and the significance of the stories, listening has to be done from a position of intentionality to help control for person values and biases, “if done from a position of curiosity, listening with intentionality can make conversations accessible that might otherwise have been unavailable” (Anderson & Goolishian, 1998; Rober, 2002; Hibel, 2010. p. 53). In addition to being intentional in listening to the individual(s), Hibel and Palanco (2010) created what they call a tuning ear map to help clinicians with the task of truly listening, in essence fine tuning the ear as one would a musical instrument. The map is directed to the person of the therapist as the therapist is also an instrument in the process with the client. The map consists of four levels with corresponding questions that the therapist can ask themselves. The four levels of the tuning ear map and the corresponding explanations are listed below:

“4. Action: Exploration of the effects of this process on the further development of the practices of the therapist as a professional and in their larger life.  
3. Consequences: Exploration of the ways in which listening might have shaped the direction of the therapy consultation interview and the effects for the person seeking consultation.  
2. Intentions: Reflections on the relationship between what was selected to be heard and the listener’s own experiences, aspirations, or life triumphs.  
1. Tuning in: Clear descriptions of what was said by the person seeking consultation that captured the attention of the therapist” (Hibel, 2010. P.56).

The tuning ear map is built from the bottom up on a scaffold which is a metaphor that the researchers borrowed from Michael White, one of the collaborators in creating NT.

Two other significant strengths of NT are language used in therapy and the universality of NT. The therapeutic work is done in the client’s language and not the therapists’ language,
which is important because language/words are essential for storytelling and the manner in which we understand the world around us, communicate it to others and create meaning. By using the language of the client, the client is placed in a position for success in the process from the very beginning. The premise and philosophy of NT is one that allows this approach to be used across cultures with limited altering of the approach.

One of the main weaknesses related to NT is the lack of outcome research, and “lack of training in qualitative methods” (Murdock, 2009, p. 510). Also, to properly engage in the process requires time and commitment on the part of the therapist and the client.

**Suggested Additions to Narrative Therapy**

Clinicians are using complimentary processes within their practice of NT for the benefit of the client; one such practice is that of Altered Book Making. Altered book making (Cobb, 2010) is a form of art that uses magazines and or books in which the client is directed to use words, pictures and or concepts from the book to help them tell their story. The symbolism in recreating the story by recreating a book goes hand in hand and makes the experience more multistoried and multilevel. This process is not only creative but it also enriches the process of NT, will appeal to those clients that are artistic and can provide a sense of comfort and assistance for those clients that have difficulties expressing themselves verbally. Proponents of this approach see this as “powerful median through which people can explore and express emotions and narratives” (Cobb, 2010, p. 56). This approach makes room for alternative stories to be told and both recognizes and takes into account that words are not the only form of communication; there are those that store information in other ways and the “exercise of art can penetrate below the surface of language to help people express concealed facets of their lives” (Cobb, 2010, p. 57).
While NT is not only rooted in language and the impact that words have on shaping man's perception and reality, the spoken word is the primary vehicle for conducting therapy. With that said it would seem contradictory to introduce the second complimentary addition to NT however, further investigation reveals that this second compliment may in fact enhance the NT process. The second complimentary approach is that of silence by way of mindfulness/contemplation. Mindfulness is defined as “intentionally focusing one’s attention on the experience occurring at the present time in an accepting way” (Blanton, 2007, p. 212). Why is this seen as a complimentary and even integrated approach to NT? Mindfulness requires stillness and it is in stillness that one can also facilitate knowing. Blanton (2007) explains that mindfulness leads to another view of reality and an additional view of self which can in turn help the client thicken their story; “the self that continues in silence – in the absence of language – challenges people’s understanding of who they knew themselves to be” (Balton, 2007, p. 215). Because mindfulness helps people become aware of their thoughts through contemplation it can be said that mindfulness will enable an even greater awareness of one’s sex story.

**Modified Narrative Therapy – Christian Narrative Therapy (CNT)**

The NT approach like cognitive therapy can easily be integrated with a Christian Worldview in working with Christian clients. The approach being proposed is that of Christian Narrative Therapy (CNT). CNT can be used to help the client make sense out of her sex story contributing to her poor self sex concept using the Bible as the backdrop and central reference point. In CNT, Scripture is used to create new scripts for her story to thicken the plot of her sex story. Each individual has a history prior to coming to relationship with Jesus Christ. Just as God takes the individual’s story and life journey prior to relationship with Him and helps the
individual understand who they truly are based upon the standard that He has set, so is the task of the clinician working from a Christian worldview. One of the criticisms of NT is that there is no truth or master story. Working from a Christian Worldview, CNT works from the framework of knowing that there is a grand master story from which to understand the world, which in turn enables the client to make sense of their personal story within the context of the grand master story. The clinician can offer guidance, hope, and understanding based on an absolute truth as opposed to the position of traditional NT.

Christian clients are accustomed to the tradition of storytelling per their faith. Vernick & Thruman (2008), highlight the fact that Jesus Christ employed the use of storytelling to share deep truths and mysteries to his disciples. The use of metaphors in stories “can be a way of by passing the watchdog, left brain, or getting around the resistance to change, to confrontation, or a new idea” (Barker, 1996; Vernick & Thurman, 2008. p.376).

Addressing the clients poor self sex concept using metaphors can be done by way of:

“illustrate a particular point, suggest possible solutions to a particular Problem, promote insight or awareness, motivate or plant ideas in a counselee’s mind, overcome and bypass resistance, reframe or redefine the problem, remind people of their resources” (Baker, 1996; Vernick & Thurman, 2008. P. 376).

## Modifications to Narrative Therapy

<table>
<thead>
<tr>
<th>Narrative Therapy (NT)</th>
<th>Christian Narrative Therapy (CNT)</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Master Stories</td>
<td>Master Story – Biblical Worldview</td>
</tr>
<tr>
<td>No Absolutes</td>
<td>Absolutes – Biblical</td>
</tr>
<tr>
<td>No Fixed Truths</td>
<td>Fixed Truths – Biblical</td>
</tr>
<tr>
<td>Cultural, Historic, Political and Social Conceptualization of clients story</td>
<td>Spiritual-BioPsychoSocioSexual, Historic Conceptualization of the clients story</td>
</tr>
</tbody>
</table>
The Clinician comes along side the client to help ground the client’s sex-story in the Biblical story as opposed to the story that the client has come to believe about herself based on familial and societal constructs.

Assisting the client in understanding that she has a rich story that has already been authored and is being authored will provide an opportunity to create alternate stories based on truth and a new understanding. Foundational to CNT is helping the client to create responsible and healthy past sex-story through the Biblical theme of redemption, applying responsibility where needed if needed. CNT recognizes that there are situations in which “the problem is the problem” and that there are also times in a client’s life when she has to take responsibility for the role that she may have played in creating the problem from faulty private logic.

CNT would also incorporate definitional ceremonies, therapeutic letters and outside witnesses, as there is great value in these techniques. From the CNT perspective the therapeutic letters can be likened unto the Bible and the definitional ceremonies likened unto rites of passage and fellowship in the Christian faith such as baptism, communion, salvation etc. According to the Biblical Worldview, God Himself not only became the living Word in the flesh but also left us a vast volume of therapeutic letters, letters of invitation, prediction, summary etc. all of which we have access to read and keep us connected to the grand master story as our story continues to emerge and develop.

CNT can easily be integrated to work with Christian women suffering from poor sex self concepts in resolving issues surrounding sex and helping to establish a sense of identity, placement in the world, significance and creating alternative stories based on absolute truth. NT has built in universality and CNT would be applicable to Christian clients. This is due to the NT anthropological approach that accounts for cultural and social differences and influences.
Christianity can be viewed as having its own micro-culture within the dominant social culture and CNT recognizes both the societal culture and the family micro-culture with the Christian culture as the dominant culture from which the influences should originate.

**Psychoeducation and Bibliotherapy**

Psychoeducation is a principal part of sex therapy. While there a number of books written on female sexuality, very few address the area of sex-self concept and its development.

Educating and coaching the client through the process with interventions such as vaginal maps and body awareness allows the client to ask real-time meaningful questions that are applicable to their lives. Psychoeducation may also provide a platform to dispel myths that have been impacting the client.

**Breaking All the Rules**

Flynn, (2011) states that women tend to feel like imposters and ambivalent about power, not consistently knowing how to act powerfully. This is a sad reality for most women, more so for the Christian woman because it shows a lack of awareness of an important element in their worldview: she has been given – as men – the spirit of true power. The book of 2 Timothy, chapter one verse seven states “For God gave has not given us a spirit of fear, but of power, and of love and of a sound mind”. This Scripture is seen as a powerful statement of truth for all who believe. Socialization and the imbalance of power are counter-cultural to what is demonstrated in the Biblical story. In working with her it is important to address the meaning and manifestation or lack thereof of this truth in her life. Unlike the persona of fearfulness or timidity that women are socialized to embody, the client is guided to reflect and meditate upon the reality of this truth. The role of the therapist is to help the client uncover the lies/faulty private logic that are contrary to this truth, particularly in the area of her sexuality and the expression of her sexuality. Using
information from the sexual genogram as well as therapy sessions, the clinician is able to help the client create workable solutions for change. The solutions may be behavior specific with particular outcomes in mind. Essentially, the client is guided to break all of the rules that she has been living by which are contrary to the purpose of her existence and embrace the power that is rightfully hers according to the Biblical Worldview. No greater place to express and harness that power than through the gift of her sexuality from a place of clarity, appreciation and ownership.

Not only is she given the spirit of power, but also of love and a sound mind. The love being referred to goes back to the love of self, which enables her to love others based on a sound (healthy) mind. Having a healthy mind is essential to one being able to love from a place of power as a life of Christianity intends. This is good news for the client as Western views make it hard for equality to be attained allowing women to experience any sense of power (Miller, 2012) with the continued support of male dominated culture “that confers higher levels of expert and legitimate power on men than women” (Carli, 199; Miller, 2012, p. 367). The client’s ability to grasp this truth and operationalize power in the manner according to the Biblical Worldview – which is not power over others and or power to abuse – is key for the fortification of identity and a healthy sex-self concept.
Helping the client understand her power is essential to the process of developing a healthy sex self concept. The cognitive restructuring is a continuous process. The work done in previous sessions should prepare the client for concretizing the newfound awareness into her life. Emerging from the darkness of an unhealthy mind-set about her body and sex self concept will enable her to begin to process and implement the therapeutic interventions provided in chapter five. Each of the tools are generalized which allows the clinician to appropriately customize the concepts for the client’s specific journey and God-story.
CHAPTER 8: Sexual Salvation and Sexual Rebirth - Therapeutic Tools

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new” (2 Corinthians 5:17)

The concept of Sexual Salvation and Sexual Rebirth is rooted in 2 Corinthians chapter five verse seven which reads “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new” (NLT). Based on the principals of chastity and purity, there is the desire to remain chaste before marriage, however research shows that the average American woman engages in sexual intercourse before the age of 18 (Miller, 2012). Although it may not be spoken of openly today, there is still a silent desire of men to marry a chaste woman according to strict moral standards even though the man himself may not be chaste. Many Christian women report feelings of shame associated with having a sexual history and as such, there is a subtle but noticeable caste system between those women that saved themselves for marriage and those that did not save themselves for marriage. The status of purity is carried as a badge of honor that is often demeaning and condescending to those that do not carry this same badge of honor but rather feel like they are carrying a badge of horror. These women often suffer silently and or try their best to minimize their sexual past and live in silent shame.

The following therapeutic tools can be used to help the client begin the practical application of the ideas and concepts learned and discovered during the cognitive restructuring process and live the reality of her sexual new birth in creating a positive sex self-concept. The use of the different therapeutic modalities covered earlier along with Scriptures and affirmations to be outlined help the client to establish the reality of the sexual new birth cognitively, which in turn is memorialized in her embodied self. The study of spirituality and the mind being
conducted by Drs. Newberg and Waldman (2009) have revealed five significant points that support the use of spiritual practices which are:

1. “Each part of the brain constructs a different perception of God.
2. Every human brain assembles its perceptions of God in uniquely different qualities of meaning and value.
3. Spiritual practices, even when stripped of religious beliefs, enhance the neural functioning of the brain in ways that improve physical and emotional health (emphasis added)
4. Intense, long-term contemplation of God and other spiritual values appears to permanently change the structure of those parts of the brain that control our moods, give rise to our conscious notions of self, and shape our sensory perceptions of the world.
5. Contemplative practices strengthen a specific neurological circuit that generates peacefulness, social awareness, and compassion for others” (pp.6-7).

The take home exercises described in this section are designed and geared toward helping the client engage in reflection, contemplation and above all, give herself permission to explore who she is as a sexual being.

**Integrating Sexuality and Sensuality into identity**

The protocol recommended for facilitating the integration of healthy self sex concept into the client’s identity requires that the clinician take the approach of a coach. The relationship still rests on the alliance that was built however, at this stage of the therapeutic process the client is being given permission to actively participate in the formation of her personal self sex concept according to her faith and beliefs. Functioning as a coach is essential for allowing her to find her voice, hear her voice and speak her voice. Each of the theo-intraspsychic exercises are designed to guide the client toward integrity and oneness. The client will be instructed to use Scriptures as the reference point for the exercises that will later be processed during subsequent therapy sessions. “You must first know yourselves sexually: What do you believe, think and feel about sex? Until you are able to sort out your own sexuality, it will be difficult to communicate openly
with your spouse so that your sexual relationship can flourish” (Penner & Penner 1993, 123).

The exercises help the client to rewrite her sexual scripts appropriately integrating them into her identity which is a natural progress as scripts are experienced in the “cultural scenario or social context, the unique interpersonal experience of the individual, and the unique intrapsychic experience of the person (Atwood & Dershowitz, 1992; Simon & Gagnon, 1986; Jones, 2002. p. 124); “an individual’s sexual script defines the repertoire of what is appropriate and not accepted in terms of behavior, status, roles, and models of expression of one’s sexual self” (Reed & Weinberg, 1984; Jones, 2002. p.124).

**Sexual Salvation**

Sexual Salvation is the hope that the client needs to begin to embrace the truth that each and every aspect of her existence has been made whole. A few tools to help the client concretize this reality and integrate this truth into her life include sexual rebirth, sexual healing, creating bill of rights, a sexual proclamation, establishing her sexual ethics and sexual affirmations. An Existential approach to this part of the treatment is applicable as it helps the client to explore the meaning of all that has been learned during the therapeutic process and give voice to the emerging sex self concept. Existential is rooted in Latin ex sister for which a literal translation would mean “to emerge or to stand out” (Finch and Van Dragt, 1985; Jones, 1991. p.284). The format suggested throughout this process has been in part rooted in Existentialism, however, the very nature of using a Biblical Worldview and spiritual disciplines with the client during therapy poses distinct differences.
Sexual Creed

A Sexual Creed is as the name implies, it is a statement of fundamental requisite rights. The client’s Sexual Bill of Rights allows her to set healthy clear boundaries that foster growth and intimacy in a manner that is safe physically, emotionally and spiritually.

Self Sexploration Sentence Completion

Sentence Completion is designed to help the client mine and discover what she really thinks about her body, sexuality and sexual history if applicable.

Sexperiential Exploration

In line with breaking all the rules, this sexperiential exploration enables the client to begin working through embodiedment and taking ownership of her body in a practical and tangible way. The exercise consists of two parts. The first part of the exercise is that of self exploration in the privacy of her home. The second part requires that the client take certain action steps during her next woman’s wellness examination.

Part I

The client is assigned the task of disrobing in the privacy of her own home when she knows that she will not be disturbed or interrupted. This assignment can be delivered in two variations.

Variation A requires that the client look at herself in a floor length mirror and grade each aspect of her exposed body on a scale of 1% to 100% with 1% being negative and 100% being positive. After the client has assigned a score to each part of her body, the client and clinician work on processing the information. The processing should include helping the client explore the scores as well as the percentage differences and what it would take for the lower scores to increase. For
example, if the client rated her breasts as 45%, work with the client to discover why she scored her breasts at 45% versus 50% or 70%. Also, help the client explore the 55%, 50%, or 30% differential between her satisfaction and the ideal score of 100%. What were the factors that contributed to the low score and what actions would need to occur for the score to increase? Once the exercise is completed, and a general theme is uncovered, assign the client Scriptures from the Scriptural Affirmations and Quick Reference Guide (Appendix 2) as meditation, study and or prayer to identify if her thoughts and feelings of her body are in alignment with her faith and what her God says about her.

**Variation B** requires that the client disrobe and look at herself in a floor length mirror and using a tape recorder or smart phone, record what she sees and how she feels of each part of her exposed body. Once she has completed the exercise, the client reviews the recording and processes with the therapist what she hears, the number of positive and negative comments made about herself and how she feels listening to the recording. As with Variation A, assign the client Scriptures from the Scriptural Affirmations and Quick Reference Guide (Appendix 2) as meditation, study and or prayer to identify if her thoughts and feelings of her body are in alignment with her faith and what her God says about her.

**Part II**

The following exercise is to be accomplished on the client’s next woman’s wellness exercise. The goal is to help the client find her voice in connection to ownership and relationship with her body. The client is assigned of carrying a hand held mirror and or asking her physician for a mirror to view the pelvic exam process. The idea is to find the clients comfort level with expressing to the doctor – perceived expert – her desire to be involved in the entire process
involving her body. The client’s inability to complete the exercise is an indicator of the level of
distance between the client and her body as well as the client’s level of comfort with power and
ownership of her body. It is important for the client to remember that she is fearfully and
wonderfully made. Her body is to be offered as a living sacrifice and it also is the dwelling place
of the Holy Spirit.

Being in full awareness and relationship with her body is essential to developing a
healthy sex self concept. The goal is to challenge and eradicate the “down below and or way
down there syndrome” that many women experience regardless of their respective spiritual faith.
The role of the physician as the expert, and the woman’s silence and willing submission and
dissociation with her body during examinations further impact the poor self sex concept and
further perpetuate the down below distant land syndrome. How else can one properly care for
self if one is not aware of or knowledgeable of one’s own self. It is okay for a professional to
engage in such an intimate act cloaked under the guise of it being clinical but, the woman herself
having such a difficult time taking her rightful place in the doctor’s office concerning her own
body. Attitudes such as this, further fosters disembodiement which continues to fuel the dualism
and confusion of being in the body but not of it or with it.

**Principle of Pleasure**

The gift of the five senses are evident that humans were created to experience pleasure.
Why then is it when it comes to sexual pleasure there is an uneasiness, particularly in Christian
women? In short, the answer is complicated. Factors that contribute to the fear or guilt associated
with pleasure include socialization and the view of the role of women. The Bible states that
woman was made for man. A core principle in Biblical interpretation is using Scripture to
validate Scripture. This principle is for the purpose of safeguarding misinterpretation of the
Scripture. The goal of the Pleasure Principle is to help the client create simple personal rituals to
enhance her sense of sensuality and sexuality by engaging in self care and rather than
suppressing, denying or the sexual aches and channel the energy in a positive and productive
avenue. As the Clinician, it is important that the client understand that the experience of pleasure
is still an expression of the person that God created her to be and an expression of the energy.
The client should be guided to understand that from God’s perspective “humans are accepted by
God as beings with a sexual nature. He recognizes that the human sexual dimension is a very
powerful element – a forceful drive” (Penner, p. 57)

**Sexual Ethics**

The client’s sexual ethics, similar to her Sexual Bill of Rights, is a newly constructed
belief system that will inform and guide her behavior. Sexual Ethics is not only a part of the
cognitive restructuring process but it too also reinforces the new mind-set regarding the client’s
sex self concept in a manner that enables her to live authentically.

Another assignment is to assign reading of the book Song of Songs and ask the client to answer
the following questions.

- What was your impression of the Shulamite woman?
- What aspects of the Shulamite woman did you identify with?
- What aspect of the Shulamite woman did you least identify with?
- What attitude did she seem to express about her body?
- On a scale of 1 to 10, 1 bound and 10 being free, how would you rate the Shulamite’s
  perception of her sexuality?
- Where do you rate yourself on the same scale?
- Do you think God was/is pleased with her sense of sexuality? Why or why not?
- Is God pleased with your sense of sexuality? Why or why not?
- Are you pleased with your sexuality? Why or why not?
**Sexual Proclamation**

While Proclamations are pronounced verbally, the client can be guided in creating a silent or verbal proclamation to those that are and dear to her symbolizing a new beginning. Doing so in the context of intimate community provides the client with a voice and promotes built in accountability. This can be a powerful therapeutic technique that empowers the client to live authentically.

**Sexual Affirmations**

Affirmations have long been used to help individuals move beyond mental assent with private cognition. The concept of Affirmations is not foreign to adherents of Christianity however, not all persons believe in the salience of Affirmations. Introduce the concept to your client in a non-threatening manner and query as to her perception of Affirmations. Has she ever used affirmations, and if so in what manner? What was the source of her affirmations? Ask her to give you an example of an affirmation that she has used in the past. Ask in what ways was it helpful for her? What kind of change did the affirmations produce in her mindset and life? If the client is open to incorporating affirmations in her treatment, the biblical Scriptures listed below as well as any Scripture that comes to the client’s mind that has meaning for the client may be used for the treatment. The key for helping the client with the affirmations is to give her the option of speaking the Scripture as is written and or creating her own affirmation out of the Scripture. The affirmation must be worded in a way that it has meaning to the client spiritually, emotionally, physically and psychologically. You are in essence helping the client to use the Bible – which she is familiar with – to affirm, confirm and establish her sexual sex esteem which is foundational to her sex self concept.
Creating sexual affirmations are another essential piece for helping clients develop a positive sex self concept. Sexual affirmations serve the purpose of declaring and decreeing that which she desires to be true while simultaneously reinforcing the new behaviors.

**Sexual Integrity**

Helping the client develop a sense of sexual integrity is also a key component of developing a positive sex self concept. This exercise also helps the client to begin to develop healthy boundaries around her sexuality which position her for developing a positive sex self concept (see take home assignment).

**Sexual Values**

It is important for the client to gain clarity on her sexual values and live her sexual values. The lack of congruence between her sexual values and corresponding action will lead to frustration, confusion and poor sex self concept. The client more than likely may not have successfully transitioned through the psychosexual stages successfully. As pointed out by Penner and Penner, “learning to accept sexual feelings while making decisions that control sexual actions is the task of adolescence that, if successfully mastered, leads the adult to guilt-free, unrepressed sexual expression…” (1993 p. 71). Therapy is an opportune time to engage the client and help her negotiate this process as she may be emotionally stunted in this area.

**Theology of the Body**

This exercise requires the client to explore her own theology of the body based upon her knowledge of the Bible. Helping the client gain insight into the positive and negative messages that she received about her body as well as the source of the information is essential to this process. The overarching goal is to help the client reconcile the messages that she has received and believed with the message of what the Bible teaches about the body, particularly hers.
Theology of Sex

The new scripts that are created by the client will inform her view of sex and enable her to begin to develop and define her theology of sex according to her faith and personal relationship with Jesus Christ. In line with Sexual Script Theory Holster (2002) the client will begin to emerge as the difference between what she was and what she desires to become in that we “become what we are by virtues of the stores, the categories, the metaphors and explanation in terms of which we construct ourselves” (Roberts, 1997. p.81; Jones, 2002. p. 121). The Theology of Sex exercise is a straightforward reflective and contemplative essay in which the client presents what she believes her God says about sex and sexuality. The theology of sex presented in chapter 4 can be used as a guideline for helping the client process and challenge her theology of sex.

Theology of Pleasure

Likened to the theology of sex assignment, the client is encouraged to create her theology of pleasure after prayer and study of the Bible for processing in therapy. This exercise is to help the client discover the messages she received about pleasure as well as the sources. Areas for discovery include listing all pleasurable activities that she has engaged in clearly defining the ones that produced guilt and shame versus the ones that did not produce guilt and shame. Processing through the why of the guilt and shame is important for this process.
Sexual Integrity

“Sheep with integrity walk safely, but those who follow crooked paths will slip and fall” Proverbs 10:9

Integrity is ____________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

I am integral because __________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

I know I am operating in integrity when __________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________

Sexual Integrity is _____________________________________________________________

______________________________________________________________________________

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______________________________________________________________________________

I operate in sexual integrity when I _____________________________________________

______________________________________________________________________________

______________________________________________________________________________

______________________________________________________________________________
Sexual Integrity

“People with integrity walk safely, but those who follow crooked paths will slip and fall” Proverbs 10:9

I operate with sexual integrity because ______________________________________________________

_____________________________________________________________________________________

_____________________________________________________________________________________

_____________________________________________________________________________________

I know that I am not operating with sexual integrity when I _________________________________

_____________________________________________________________________________________

_____________________________________________________________________________________

_____________________________________________________________________________________

When I am not operating in sexual integrity I will _________________________________

_____________________________________________________________________________________

_____________________________________________________________________________________

_____________________________________________________________________________________

_____________________________________________________________________________________
Sensual Values

_But Examine Everything Carefully; Hold Fast To That Which Is Good._
_1 Thessalonians 5:21_

Using a scale from 1 to 10 with 1 being not at all like you and 10 being very much like you, rate yourself on the following attributes.

<table>
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<tr>
<th>Attribute</th>
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Now that you have completed the task, read the book of Song of Songs. Once you have completed reading the entire book, using the same scaling of 1 to 10, rate the Shulamite woman using a different color ink than you used to score yourself.
Sensual Values

The book Song of Song has been interpreted over the years to be allegorical, literal and typical. It is replete with examples of sexual freedom and expression of both Solomon and the Shulammite woman. The poetic nature of the book invokes all of the senses and gives permission for experiencing sensuality in its truest form, meaning of the senses, delighting through the senses.

Take a few moments to write a one sentence statement as to why you scored her as you did. After you have completed, go back and score yourself on the same attributes using a different colored pen or symbol.

Sensual __________________________________________________________
Sultry ____________________________________________________________
Confident __________________________________________________________
Assertive ___________________________________________________________
Uninhibited __________________________________________________________
Playful ____________________________________________________________
Complimentary ______________________________________________________
Self Care __________________________________________________________
Vocal about needs __________________________________________________
One with her Sexuality ______________________________________________
Comfortable with desire _____________________________________________
Inviting ____________________________________________________________
Intelligent __________________________________________________________
Shulamite Woman’s Sex Self Concept

- **Confident**
  - I am the rose of Sharon, the Lilly of the valley...
  - I am dark and beautiful
- **Assertive**
  - Take me with you. Come let’s go run. Bring me into your bedroom oh my king...
- **Vocal**
  - Kiss me again and again, for your love is sweeter than wine...
- **Cultivates her own desire**
  - Take me with you. Come let’s go run. Bring me into your bedroom oh my king... desire
- **Sensual**
  - The king is lying on his couch, enchanted by the fragrance of my perfume...
  - Like the finest apple tree in the orchid is my lover among the other young men. I sit in his delightful shade and eat of his fruit.
- **Playful and Complimentary of her lover**
  - Come out and see King Solomon, young women of Jerusalem....
- **Disciplined**
  - My lover is like a sachet of myrrh lying between my breasts. He is like a bouquet of flowers in the gardens of En-gedi...

**Question for Personal Reflection:**

Which of the qualities possessed by the Shulamite woman would you like to develop and or strengthen in yourself and why?

___________________________________________________________________
___________________________________________________________________
___________________________________________________________________
___________________________________________________________________
___________________________________________________________________
Self Embrace

For the whole law can be summed up in this one command: "Love your neighbor as yourself." Galatians 5:14

Each Day I Will Be Loving And Kind To Myself Because:

__________________________________________________________________________________
__________________________________________________________________________________

Each Day I Will Be Loving And Kind To Myself By:

1. _______________________________________________________________________________

2. _______________________________________________________________________________

3. _______________________________________________________________________________

4. _______________________________________________________________________________

5. _______________________________________________________________________________

6. _______________________________________________________________________________

7. _______________________________________________________________________________

8. _______________________________________________________________________________

9. _______________________________________________________________________________

10. _______________________________________________________________________________
Soul Restoration

“I –yes, I alone – am the one who blots out your sins for my own sake and will never think of them again. Let us review the situation together and you can present your case if you have one” Isaiah 43:25-26.

1. Using the space below, make a list of the thoughts, feelings and acts that have made you feel ashamed. Use extra sheets of paper if necessary. Once you have completed the assignment, read it out loud in the privacy of your own safe space.

If there are relationships from the past which you feel emotionally entangled with, list the names of each person below as well.
Seeking His Voice

“Ask me and I will tell you some remarkable secrets about what is going to happen here” Jeremiah 33:3

In silent meditation, spend time in prayer and ask God to speak to your heart. Take your pre-prepared questions with you and sit and wait. Once you believe you have heard what God says about you, write it down in the space below.
Sexual Script

**Column A** List the names of the individuals that have impacted you the most regarding Sex and Sexuality. Column A can consist of parents, authority figures, clergy, friends, siblings etc. **Column B** in one sentence, list the message that you received from the individual in column A.

<table>
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<th>Column A</th>
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</table>
Sexual Script

On this sheet of paper:
Write out the message of the scripts that you have received and how you have acted them out in your life.

1. Which messages served you well?
2. Which messages did not serve you well?
3. Based on your new found information, write out a new script that will serve you well.
4. Forgive the individual whose message you lived out that did not serve you well.
5. Forgive yourself.
Sexual Rebirth

“The Lord is my shepherd; I shall not want. He makes me lie down in green pastures, he leads me beside quiet waters, He restores my soul...” Psalm 23:1-3

For Me To Feel Cleansed and Pure, I Need: ____________________________________________
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Scriptural Affirmations and Declarations

The Scriptural Affirmations and Declarations can be used several in several ways as part of the therapeutic process.

1. Based on the area of sex concept or faulty cognition that is being worked through with the client, the therapist can select one or more of the Scriptures as a basis to challenge the client’s thoughts during cognitive restructuring exercises.

2. Using CNT, as a collaborator the clinician can encourage the client to consider some of the truths available to her in thickening the plot of her sexstory in building her sex self concept.

3. The therapist can use his or her creativity to incorporate the Scriptural Affirmations in therapy as he or she sees fit to bring about second order change in the client.

4. The Scriptural Affirmations can also be used with the client to work through father daughter issues in the context of how she relates to God as her father.

5. The Spiritual Affirmations and Declarations can be used as a hand out that the therapist provides the client for use in homework and other exercises included in this packet.
Scriptural Affirmations and Declarations

“You will also declare a thing, And it will be established for you; So light will shine on your ways.” Job 22:28

I am made in the image of the triune God. Genesis 1:26
I am a friend of Jesus. John 15:5
I am the light of the world. Matthew 5:14
I am free indeed. John 8:36
I am a branch of the vine. John 15:5
I am redeemed from the curse of the law. Galatians 3:13
I am the salt of the earth. Matthew 5:13
I have the mind of Christ. I Corinthians 2:16
I am the temple of God. I Corinthians 3:16
I am unto God a sweet savor of Christ. II Corinthians 2:15
I am a new creature in Christ. II Corinthians 5:17
I have redemption and forgiveness. Ephesians 1:7
I am His workmanship. Ephesians 2:10
I am complete in Him. Colossians 2:10
I am sealed by the Holy Spirit. Ephesians 4:30
I am a royal priesthood, a chosen generation. I Peter 2:9
I am healed by his stripes. I Peter 2:24
I am an overcomer by the blood of the Lamb and the word of my testimony. Revelation 1:26
Scriptural Affirmations and Declarations

“You will also declare a thing, And it will be established for you; So light will shine on your ways.” Job 22:28

I am blessed with all spiritual blessing. Ephesians 1:3
I am an heir of God and a joint heir with Christ. Romans 8:17
I am a citizen of heaven. Ephesians 2:19; Philippians 3:20
I am righteous and holy. Ephesians 4:24
I am the salt of the earth. Matthew 5:13
I am filled with the divine nature of Christ. 2 Peter 1:4
I am a child of light. 1 Thessalonians 5:5
I am born again by the Spirit of God. John 3:3-6
I am redeemed by the blood of the Lamb. Revelation 5:9
I am one of God’s living stones, being built up in Christ as a spiritual house. 1 Peter 2:5
I am united to the Lord an am one spirit with Him. 1 Corinthians 3:6; 6:19
I am God’s workmanship, created in Christ for good works. Ephesians 2:10
I am a child of God; God is spiritually my father. Romans 8:14-15; Galatians 3:26; 4:6; John 1:12
I am confirmed unto the end and blameless before God. 1 Corinthians 1:8
I am a new creation in Christ; old things have passed away and all things have become new. 2 Corinthians 5:7
Self Sexploration Sentence Completion

1. Women like

2. I imagine

3. I think passion is

4. I believe trust

5. I am ____________________ of my body

6. My most shameful secret is

7. I am most proud of

8. I compare my ____________________ to other women

9. I feel dirty

10. I would be embarrassed if anyone ever found out that I ___________

11. I am suspicious of men that

12. God was disappointed with me

13. I fantasize

14. I take pleasure in

15. A woman’s body

16. I think sex

17. I believe making love

18. Being single is

20. Pornography

21. Sex has always been

22. Orgasms are

23. I desire

24. I want men to

25. The three things I would change about my body are:
   a.
   b.
   c.

26. I hate it when women

27. Masturbation is

28. God views me

29. My sexual history

30. Femininity

31. My first orgasm

32. The best part of my body
Glossary

Believer
An individual that believes by faith that Jesus Christ of Nazareth is the promised Messiah that was born of virgin, died for all of mankind’s sins, resurrected on the third day, ascended to Heaven, sits at the right hand of God the Father and will return one day.

Born Again
Born Again is a term used to describe a Christian/Believer that has accepted Jesus Christ as his or her Savior and has committed to live according to God’s Kingdom principles and kingdom culture. The Born Again individual is said to have been reborn spiritually and now possess a new life from God.

Biblical Worldview
The term biblical refers to being in accord with the bible. Worldview comes from the German word Weltanschauung which signifies a comprehensive conception or image of the universe and of humanity’s relation to it. Together Biblical Worldview is that of viewing the world and man’s relation to world in accordance or through the lens of the Bible.

Faith
Faith is a willful act. It is the act of holding a confident belief in a person, place or thing without having proof of the existence of the very person, place or thing that is believed.

Forgiveness
Forgiveness is the act of releasing another from the debt owed for an offense or hurt that they caused regardless of whether or not the act was willful or accidental.

Grace
Grace is a dimension of divine activity that enables God to conform human indifference and rebellion to an inexhaustible capacity to forgive and to bless.

Non-Christian
An individual that has not been raised in a Christian environment and or has not experienced any denomination of church culture.

Oneness
Intimacy with God.

Prayer
Prayer is a sacred and reverent act of communing directly with God which can be engaged in silently, verbally, privately or corporately. Prayer for others is referred to as Intercession. Prayer for one’s self includes adoration, supplication, thanksgiving and confessing
**Redemption**
The act of redemption is one of rescue and or purchasing/reclaiming something that is old or was once yours. Redemption for the Christian is a gift from God; an adoption into His family -a buy-back from a life of eternal damnation.

**Salvation**
The term Salvation is also referred to as regeneration. Salvation is a spiritual rebirth producing a new beginning to describe the new life of a believer in Christ. It is a radical new beginning not a restoration of previous conditions. The renewal involves a mighty change in the person which can only be done through the power of the Holy Spirit.

**Sinner**
A Sinner is individual that has not accepted Jesus Christ as their personal Savior. All individuals commit sinful acts but not all have rejected Jesus Christ. All Christians are sinners but not all sinners are Christians.

**Submission**
Submission is the act of humility, surrender and yielding. Unlike that of being taken advantage of, true submission is restrained power.
Appendix 1: Sexual and Romantic Love Genogram Questions

Sexual Genogram Questions

- How would you change the genogram (including who and what) to meet what you wish would have occurred regarding messages and experiences of sexual intimacy?
- What are the covert/overt messages in this family regarding sexuality in intimacy? Who said/did what? Who was conspicuously absent in the area of sexuality/intimacy?
- How was sexuality/intimacy encouraged? Discouraged? Controlled? Within a generation? Between generations?
- What questions have you had regarding sexuality/intimacy in your family tree that you have been reluctant to ask? Who might have the answer?
- What were the “secrets” in your family regarding sexuality/intimacy?

*Questions taken from* (Week, 1987)

- What were the overt and covert messages in your family regarding sexuality, intimacy, masculinity, femininity?
- Was anyone constrained or inhibited in communicating about sexuality, affection, intimacy, and other feelings that showed warmth?
- Who said/did what? Who was conspicuously silent or absent in the area of sexuality and intimacy?
- Who expressed the most intimacy and in what ways?
- Who expressed the least intimacy? What was the effect?
- Who was the least open sexually and in what ways?
- Who were the least open sexually and in what ways?
- How were intimacy, affection, and sexuality encouraged or discouraged?
- What questions did you want to ask about sexuality but were afraid to do so?
- Do you know of “secrets” in your family regarding sexuality and intimacy (e.g., incest, unwanted pregnancies, or extramarital affairs)? What were they? How were they handled by various family members?
- How do you think other members of your family would answer these questions?
• *How does your current partner view your sexual upbringing, history, and family values and beliefs? How do you perceive your partner’s sexual upbringing?
• What would you have liked to have changed about the way your family discussed and showed their intimacy, affection and sexuality?
• Were any members of your family treated as outcasts because of their sexuality? To what effect?
• How do you see your sexuality today connected to what you learned in your family?

Romantic Love Genograms – Questions
• How were intimacy and love displayed in your family by men and women?
• How did your parents show love toward each other? Toward the children?
• How were children expected to show love? What did you have to do to receive love (perform academically, be beautiful, be a loving family member)?
• Did loving involve primarily caretaking, listening, and/or saying loving things?
• Who were the most and the least loving in your extended family?
• Who in the family was abandoned or abandoned others?
• Were loved ones lost through death or tragedy?

All questions were adopted from Hertlein 2009.
Appendix 2: Quick Scripture References

Minding the Mind
And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Romans 12:2

You should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart. Ephesians 4:17-18

Casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ. 2 Corinthians 10:5

To be carnally minded is death, but to be spiritually minded is life and peace. Romans 8:6

Mining the Body
I beseech you therefore, bretheren, by the mercies of God, that you present your bodies as a living sacrifice, holy, acceptable to God, which is your reasonable service. Romans 12:1

A sound heart is life to the body. Proverbs 14:30
Do you not know that you are the temple of God and that the Spirit of God dwells in you? 1 Corinthians 3:16

Whosoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. 1 John 1:3

Body is not for sexual immorality but for the Lord, and the Lord for the body. 1 Corinthians 6:13
Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust evil desires and greed, which is idolatry…You use to walk in these ways…But now you must rid yourselves of all such things as these. Colossians 3:5, 7-8

There must not be even a hint of sexual immorality, or of any kind of impurity. Ephesians 5:3

Your ears shall hear a word behind you saying “This is the way, walk in it”, Whenever you turn to the right hand, or whenever you turn to the left. Isaiah 30:21

Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. 1 Corinthians 10:31

Restoration is Real
If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 2 Corinthians 5:17

Do not remember the former things, nor consider the things of old. Behold, I will do a new thing, now it shall spring forth; shall you not know it? I will even make a road in the wilderness and rivers in the desert. Isaiah 43:18-19
We had the sentence of death in ourselves that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death and does deliver us; in whom we trust that He will still deliver us. 2 Corinthians 1:9-10

For Jerusalem’s sake I will not rest, until her righteousness goes forth as brightness. Isaiah 62:1

In my anguish I cried to the Lord and, and he answered by setting me free. Psalm 118:5

Sustain me according to your promise, and I will live; do not let my hopes be dashed. Uphold me, and I will be delivered. Psalm 119: 116-117

Yes, I have loved you with an everlasting love; Therefore with lovingkindness I have drawn you. Again I will build you, and you shall be rebuilt. Jeremiah 31:3-4

And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. 2 Timothy 4:18

**The Father’s Love**

Yes, I have loved you with an everlasting love; Therefore with lovingkindness I have drawn you. Again I will build you, and you shall be rebuilt. Jeremiah 31:3-4

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Romans 8:35

Your unfailing love be my comfort. Psalm 119:76

For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Romans 8:38-39

If anyone loves me, he will keep My word; and My father will love him, and we will come to him and make our home in him. John 14:23

Most assuredly, I say to you, he who hears My word and believe in Him who sent me has everlasting life, and shall not come into judgment, but has passed from death into life. John 5:24

**Gracious Grace**

For by grace you have been saved through faith, and that not of yourselves, it is the gift of God. Ephesians 2:8

It does not, therefore, depend on man’s desire or effort, but on God’s mercy. Romans 3:34

Blessed are the merciful, for they shall obtain mercy. Matthew 5:7

He scorns the scornful, But gives grace to the humble. Proverbs 3:34

My grace is sufficient for you, for My strength is made perfect in weakness. 2 Corinthians 12:9
Passionate Power
He gives power to the weak, And those who have no might He increases strength. Isaiah 40:29

He who is in you is greater than he who is in the world. 1 John 4:4

For God has not given us a spirit of fear, but of power, and of love and of a sound mind. 2 Timothy 1:7

I give you authority to trample on serpents and scorpions, and over all power of the enemy, and nothing shall by any means hurt you. Luke 10:19

For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you. 2 Corinthians 13:4

Every good gifts and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. James 1:17

Intimate Oneness
Before I formed you in the womb I knew you; Before you were born I sanctified you. Jeremiah 1:5

For you formed my inward parts; You covered me in my mother’s womb. Psalm 139:13

Let none of you think evil in our heart against your neighbor. Zechariah 8:17

Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. Ephesians 4:29

He who is without sin among you, let him throw a stone at her first. John 8:7

Above all things have fervent love for one another, for “love will cover a multitude of sins” 1 Peter 4:8

Internal Integrity
You desire truth in the inward parts, and in the hidden part You will make me to know wisdom. Psalm 51:6

I have no greater joy than to hear that my children walk in truth. 3 John 4

You shall know the truth and the truth shall make you free. John 8:32

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness. Romans 1:18

When He, the Spirit of truth, has come, He will guide you into all truth. John 16:13
Redemption from Rejection
I have chosen you and have not cast you away; fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with my righteous right hand. Isaiah 41:9-10

For the Lord will not reject His people, He will never forsake His inheritance. Psalm 94:14

For you are a holy people to the Lord God; the Lord your God; the Lord your God has chosen you to be a people for Himself. Deuteronomy 7:6

God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth. 2 Thessalonians 2:13

For the Lord will not forsake His people, for His great name’s sake, because it has pleased the Lord to make you His people. 1 Samuel 12:22

Freedom From Fear
I sought the Lord, and He heard me and delivered me from all my fears. Psalm 34:4

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, comfort me. Psalm 23:4

There is no fear in love; but perfect love cast out fear, because fear involves torment. But he who fears has not been made perfect in love. 1 John 4:18

Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths. Proverbs 3:5-6

Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4:6-7

Be strong and courageous. Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you. Deuteronomy 3:16

Fear not, for I am with you; be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with my My righteous right hand. Isaiah 41:10

Trust in the Lord…Delights yourself in the Lord…Commit your way to the Lord…Be still for the Lord and wait patiently for him; do not fret when men succeed in their ways, when they carry out their wicked schemes. Psalm 37:3-5,7

The Lord is my light and Salvation, whom shall I fear? The Lord is the stronghold of my life, of whom shall I be afraid? Though an army besiege me, my heart will not fear; though war break out against me, even then I will be confident. Psalm 27:1,3
When I am afraid, I will trust in you. In God, whose word I praise, in God I trust; I will not be
afraid. What can mortal man do to me? Psalm 56:3-4

**He Heals all Hurts**
Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon
you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.
Matthew 11:28-29

He heals the brokenhearted and binds up their wounds. Psalm 147:3

**Image Upgrade**

For we are his workmanship, created in Christ Jesus unto good works, which God hath before
ordained that we should walk with him. Ephesians 2:8-10
References


Bibliography


DISSENTATION APPROVAL

This dissertation submitted by Ariel K. H. St. Fleur has been read and approved by three faculty members of the American Academy of Clinical Sexologists.

The final copies have been examined by the Dissertation Committee and the signatures which appear here verify the fact that any necessary changes have been incorporated and that the dissertation is now given the final approval with reference to content, form and mechanical accuracy.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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