

Approaches to a history of Care and Counselling in Europe

European Conferences from 1972 to 2005

Dr. Ulrike Elsdörfer

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1. Introduction

Education in Care and Counselling has changed from a „movement“ to an essential part of theological education within the European Churches. For Western Europe this has been a fact for about 25 years, in Eastern Europe institutions for Pastoral Care and Counselling have

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come up within the last decade. In the following there is presented a survey on the development of Care and Counselling in Europe from the early beginnings in a post - war Europe suffering from its division into the two blocks of „East“ and „West“ - unto the various challenges Europe is facing in the second decade of the 21st century.

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2. A life story

„Formation for Ministry“ was the title of one of the first meetings of European theologians in Switzerland 1975 to discuss the outcomes of the new movement of Pastoral Care and Counselling in Europe. „Basic goals were to share experiences in formation of ministry in the

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light of different cultural factors and especially to underline the differences in theoretical presuppositions. Those goals were met, but we also began to become more aware, more conscious that something deeper, broader and more profound than a professional and pastoral conference was „forming“, i.e. the „life story“ of the movement.“¹ It was one of the founders of the movement of Pastoral Care and Counselling who many years later wrote these remarks. Which were the „living human factors“ forming individuals, lives and societies in Europe in 1975?

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Student revolts had begun to spread all over Western Europe. The world beyond the „Iron Curtain“ wasn't really taken into consideration when speaking of lively movements in Europe at that time – besides the revolts in Hungary 1956 and in Czechoslovakia 1968. Churches were busy to develop contacts between their partners in the Eastern and Western parts of Europe. Having these connections in between both parts of the divided country was important especially for the German churches. Within their membership there were family ties connecting people in Dresden and Hamburg. A leftist theological and mainly intellectual movement for peace and reconciliation in Europe (Christliche Friedens-Konferenz) gave a

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frame for meetings of Western and Eastern theologians, sharing an idea of a human and even spiritual form of socialism deriving from certain theological roots from the Resistance – Groups in Nazi - Germany. Especially Czechs from the Prague University were dominant on the Eastern side – being familiar with the ideas that led to the revolution in Prague in spring 1968. Altogether this predominantly was a protestant movement, as the Catholics at this time had their own way to deal with the gap between Western and Eastern Europe. As it will be shown later on, the Catholic University of Lublin was the only state-related Catholic University in the whole Eastern European World of that time. Karol Wojtyla, the later Pope John Paul II, was its most prominent professor of philosophy.

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1 Keith Parker: Rüschnikon 1975, Formation for Ministry: Memories, Dreams and Reflections, in: the a.p.p.c. Journal Association for Pastoral Care and Counselling, 1985

3. Forming a movement

The meeting in Switzerland 1975 was not quite the first. Before theologians from Holland and the United States met in Utrecht in 1966, others from Great Britain and the U.S.A. had their meeting in London in 1968, and then was a broadly supported meeting in an Academy of the German Protestant Church in Arnolshain/Frankfurt in 1972. A big impact was laid on this meeting in Arnolshain. There Heije Faber wrote: „The Europeans who were there were to a great extent pioneers, people who knew they were working on something very valuable, who often, however, were isolated and working under difficult circumstances, who were looking for fellowship and cooperation, but who sometimes had to find the way to each other and learn how to cooperate, who were afraid to expose themselves and at the same time longed for understanding and inspiration.“²

They were willing to spread out their movement to all parts of Europe, but actually it very seldom found relevant roots in Latin Europe – this being perhaps a problem of the languages, of mentalities and of the predominant denominations in special regions of Europe. Care and Counselling didn't really succeed so much within the structures and the basic theological systems of the Catholic Church. There always were some persons teaching and practising psychology within the Catholic faculties in Europe, but this mainly took place in the English speaking part of Europe or in countries like Germany where the English-speaking influence was important.

Going back to the beginning of the 1970s: Parker spoke of „dreams“, others spoke of the „implementation of education in Pastoral Care and Counselling“, and others were convinced that this method will be an important tool in the whole renewal of ministry.

International Conferences as an institution were born, an organization of ongoing publications was founded (the Newsletter of the International Committee on Pastoral Care and Counselling) – and the movement was thought to spread over all continents – and actually did within the succeeding time.

4. Today's moving moments

Let us stay in Europe – the Europe of 2012:

Soon after the 9th Congress in Rotorua the author got an e-mail from a close friend of hers being very weary and unhappy. This friend reported that she wanted to have an official discussion on intercultural and international affairs within a group of counsellors. And she felt this discussion offending and she'd been treated coldly. For most of the participants of the group were completely desinterested in these items, and others clearly pronounced that they were occupied with their own growing problems in their jobs. This was in Germany, but perhaps it may take place in other Western European countries similarly.

5. Why have things changed ?

Let us go back to the 1970s:

In this time „learning and training in so many different cultural and political contexts was the big unknown“, as Keith Parker wrote³. Today it's quite usual for everybody to meet and face the problems of different cultures within Europe, one only has to cross a street in one of the bigger European towns.

Eastern Germans in the 1970s were closed up in their isolated political world beyond the „Iron Curtain“, and again Parker wrote: „There was a sense of fear and awe around their very

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2 Werner Becher: Arnolshain 1972: Clinical Pastoral Education for Pastoral Care and Counselling, in: European Contributions to the International Conferences on Pastoral Care and Counselling from Arnolshain to Ripon, p.16

3 s.a.

presence in the first two or three days until their humanity and Christian faith was expressed through parts of the programme, workshops and simple contacts.“⁴

95 Behaviour, thinking and even the social impacts of Eastern European societies made it difficult for their people to easily close up to the „americanized world“. On the other hand: learning from Eastern Europe in its special traditions and „deeply rooted minds“ wasn't fully appreciated in the West in those times. And psychology wasn't a predominant science in the socialist world.

100 **6. Theory of Care and Counselling facing historical experience**

Regarding this background the two conferences for Care and Counselling in Eisenach 1977 (then Eastern Germany) and later on in Lublin/Poland 1981 contributed to an encounter for peace and reconciliation with the European history of the 2nd World War as well as with the
105 then current division of the world into the two political block-systems.

The conference in Lublin/Poland especially was outstanding, as the Catholic University was the host, as a psychologist and psychiatrist of this University was involved in the preparations for the conference. What's more – a Jewish rabbi was speaking and praying with the members of the conference when visiting one of the biggest concentration camps the Nazis had
110 installed in Poland. Under the impression of the visit in this concentration camp some of the lectures which were given got a very special impact. Later on there will be quoted some parts of a lecture of Irene Bloomfield, a psychiatrist of Jewish and German origin, then living in London. She was teaching about stereotypes and prejudices in religious culture.

Berard Coleman, an Irish clergyman, gave an impression of this important European meeting.
115 His diary gives insights in the whole atmosphere of those days, which he thought to be much bigger than only a conference on a scientific subject. It again was a feeling of the „life story of the movement“. „There is an anticipation of something larger than the conference right from the beginning – a sense that what is going on „on the outside“ will have an important bearing on what goes on at the conference deliberations. It is West meeting East, and at least
120 for some of us, our first contact with the communist world.“⁵

The presence of the Jewish Rabbi and his family clearly showed the issues which separated – especially in this Polish surrounding with its sad history. The Jewish Rabbi celebrated a
125 Passover, and the conference invited the 27 Jews still living in Lublin being the survivors out of once several thousands. Three of them attended the celebration. „One stepped forward. He was small and square but powerfully built. In a strong voice he addressed us like a prophet from the past. It was almost as if he had just come down from the mountain himself. He told us, in Polish, of his own faith in God, of his faith in the future, and he gave his benediction to the group of ministers and clergy sitting around the table. The sight of this humble worker standing in the seminary refectory and speaking forth his faith with strength and conviction
130 was most giving.“⁶

Another impression: „The prayer pronounced by Rabbi Smith at the Crematorium where 1000 bodies were disposed each day, moved all of us.... it was a prayer of forgiveness ... a moment of grace.“⁷

Solidarnosc, as an issue of the conference's surroundings, came up, and everybody realized
135 that this wasn't of the sort of average trade unions all over the world. It was „more embracing“; for the Irishman it was a sort of „Sinn Fein“- experience – the movement which formed the Modern Ireland with all its difficulties.

They visited a place of Marian pilgrimage: For the Irish clergyman this place wasn't really comfortable, for he himself didn't feel „at home“ with its world. A Polish Catholic bishop was
140 preaching, addressing the actual political needs and problems of the country. Surprisingly a

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4 s.a.

5 Berard Coleman: Lublin 1981, in: European Contributions, p. 46

6 s.a.

7 s.a.

Lutheran pastor found out: „It was biblical...evangelical...it was Christianity“.⁸ „The Conference was about an „ecclesia“, a „gathering“ - with these words and many thanks to the people running the event, Coleman finished his diary.

145 It was interesting that several members of the conference in Lublin, even the president Werner Becher, were willing to give a speech at this awful place of Majdanek, the concentration camp. They all restrained from having this speech. Werner Becher later on published his then unpublished speech: „I have asked myself many times during the past days whether I as a German have anything at all to say here. Even the fact that several of my relatives, whom I never knew were murdered in concentration camps in Poland and also not far from here in
150 Auschwitz/Oswiecim, would not be a „justification“ for doing so.“⁹ And even Zdzislaw Chlewiński, the Polish host, even didn't dare to speak the words he later on wrote down: „No historian can render their most personal tragedy, their immense suffering. We believe that it has all been written down in „the book of eternal life“. In this place human hatred and fear were at their peak, the prisoners often tried to help one another, there was a great deal of
155 kindness, love and forgiveness and courage in the protest against humiliation. The most unfortunate were not those hundreds of thousands of martyrs who were put to death, but rather those who committed murder and who created the ideology of hatred and death, and manipulated other people in order to implement their plans full of hatred. The place is sacred, for it is a place of martyrdom, sanctified by blood and suffering.....“¹⁰

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7. Overcoming prejudice and separation

Experiences from outside were only half of this conference. Besides that theories of Pastoral Care and Counselling were presented, there were debates especially about the way theology and psychology come together in Pastoral Care and Counselling. Predominant on the side of
165 psychology were the traditions of Depth Psychology, this time impressively used and represented by Jewish people from German origin, now mostly living somewhere in the English-speaking world. Theologians, especially in the Eastern part of Europe often relied on prophetic theological traditions. These sorts of theology mostly were of a great demand and very challenging. That's perhaps why those Eastern European people were marked earlier as
170 giving an „impression of fear and awe.“

Let's think about what Irene Bloomfield, the Jewish psychiatrist living in London, presented in her speech in Lublin - several ideas, such as: „Coming to know a caring and loving God has to do with caring and loving experiences in life and with people“, nowadays are
175 „common sense“ in psychology and theology. At that time they belonged to the new found essentials of the profession.

Bloomfield explained how overwhelming and sometimes destroying stereotypes of behaviour can be, when they are imposed on persons who can't bear them completely. She presented several examples for that: one was about a priest, who is not allowed to have a private life –
180 everything is dominated by his congregation and „calling“.. Another is about a pastor having to imply the whole family in an image of „perfect Christian life“, an aim they often fail at. Rabbis always have to be old, with a long beard, being „fathers“, and normally they should have read a lot of books.

As she explained, the members of Irene's group were not of that type, though being Rabbis by
185 profession. „All the Rabbis in the group felt too young, none of them felt they could measure up to their own congregants' stereotype of a proper Rabbi. Even the older members of the

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8 s.a.

9 Werner Becher/Zdzislaw Chlewiński: Suggested Meditation for a Service at the Concentration Camp in Majdanek/Lublin on September 5, 1981, in: Werner Becher: Contributions.... P.93

10 s.a.

group in their forties, who were regarded as the senior Rabbis in the country, found it a startling revelation that they were fathers.“¹¹

190 Some of the colleagues' comments said that all the ideas of Irene Bloomfield, taken separately, normally would have been considered as „friendly ideas for a more relaxed life“; but in this special context they tended to develop a scenery of very tragic and dark images coming from the background of the visit in the concentration camp. At the end of her lecture she added a story from the Nazi-boycott of Jewish shops in the early years of the Third Reich. Nazi guards stood outside the shop and advised Irene not to get in: „You mustn't go in there, it is a Jewish store.“ And she answered: „That is just why I'm going in since I am a Jew“. The S.S. men looked thoroughly confused and said „But you can't be“ - for she has had red hair and freckles. Obviously this seemed to be more typical for the Germans.....¹² And there were no other means to identify a person besides these racial aspects, being an important European heritage since the 19th century.

200 Later on Irene Bloomfield stated that all these very moving experiences of Lublin at that time didn't really imply a chance for an encounter with the overwhelming feelings arising from the experiences of Holocaust, as they were present from different aspects. According to Bloomfield there was the first meeting facing these items in Turku/Finland 1985 – where another conference took place.

205 In Lublin a Rabbi was visiting the conferences for the first time in an official manner, celebrating the Passover. It took until the next conference in Turku, that there was a Rabbi from England being a main speaker, and addressing the most emotional aspects of the subject „Persecutor and Victim“¹³. Though Bloomfield quoted that the main lively interest in this conference laid on the „men – women“- relation and the emerging of feminism, she at the same time thought it to be possible to face the sentiments accompanied by persecution. „The issues of equality also came up in relation to Jewish and Christians within the Pastoral Care and Counselling movement. Only the one Jew (co-author Irene Bloomfield) was present at the early conferences. Edinburgh brought a couple of Rabbis from the United States, but it was not until Lublin that a Rabbi was there in an official capacity, and not until Turku that the Jewish-Christian issue could be faced openly. Another Rabbi, Howard Cooper, brought an enormous optimism and hope in the air. The theme of the exodus, the liberation of the Jews from slavery in Egypt was with us...

215 A Jewish presence at the conferences has given them a special character. It made it necessary to confront unresolved issues, to acknowledge common roots and equally ancient jealousies as a prelude to any reconciliation of unresolved internal conflicts within collective and individual psyches.“¹⁴

220 As the title of the conference in Turku was „Pain and Power“, the history of the European Jews' persecution found its place. „Helplessness and omnipotence“ - an issue already treated before emerged again.¹⁵ But as the actual debate on feminism and new power-relations between men and women flooded over the Western world, a lively impact was laid on these subjects. Irene Bloomfield stated that there were tensions between people from Eastern and Western Europe, between the West and the Third World countries, between Catholic, Protestant and Orthodox as well as between Jews and Christians. „Some of these conflicts found expression in doubts about ecumenical worship, but this was no longer a major issue at Turku which hosted the 1985 conference. The issue which seemed to arouse the greatest passions was the male/female conflict expressed in terms of who went to the sauna first and who had to wait meaning perhaps who was the power and why.“¹⁶

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11 Irene Bloomfield: Religious Stereotypes, in: European Contributions.....p.223

12 s.a.

13 Title of the lecture of Howard J.Cooper, London, unpublished

14 Irene Bloomfield: The European Conference on Pastoral Care and Counselling – Assisi 1989, in: Contact 1990,2

15 Irene Bloomfield gave a lecture on this subject, together with Alistair V. Campbell, Scotland, and Padraig Berard Coleman, Ireland - unpublished

16 Bloomfield. The European Conference on Pastoral Care and Counselling

235 Bloomfield's review on the early history of the European Conferences ends in 1989, when there was a meeting held in Assisi. First of all the author emphasized that the loveliness of the landscape, the climate and the sun as well as the widespread spirituality of this place had its special charme. For Bloomfield this atmosphere helped to re-invent and re-produce an aspect of the movement which seemed to be nearly forgotten: Spirituality. Focussing on psychology, on feminism, on overcoming the wounds resulting from European history, focussing especially on the encounter between men and women, the „healing aspects of an encounter with God“ unto this time were placed in a background stage.

240 „Coping Creatively with Chaos“ was the subject in Assisi; Bloomfield especially wanted to bring in „humour“ in the psychological and theological debates, so she remarked that there was an overregulation in the structure of this conference, giving no time for experiencing „chaos“ lively. For her this seemed a little bit, as if the participants wanted to prevent what they were talking about.

245 Art, psychology and theology came together in this conference, as the Italian history presents a lot of good art and by this a new and fresh access to psychological debates and encounters. It was one of the seldom possibilities of sharing experiences between members from Southern - and „Latin“- Europe and the English-speaking majority of the conferences.

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8. The fall of the „Iron Curtain“: new challenges, new places

A great shift for the European Conferences resulted from the fall of the „Iron Curtain“. Again Bloomfield reports her impressions from the time of the „Iron Curtain“: „The first impact of being in Poland is like travelling back in time, coming from the rush and high technology of the West. It was a strange experience to see horse drawn carts and ploughs and a few cows or sheep in the trees or fairs ambling across the street. Agriculture seems to have stuck at least a century ago.“¹⁷

260 „When the editor talked to me about this article he wanted me to include something about the likely consequences of the recent events in Eastern Europe for the development of Pastoral Care and Counselling in those countries. Because the events were so unimaginable at the time of our conference and still hard to take in, it is too soon to make any predictions except that as barriers break down communications at all level should be easier. So concepts and ideas should filter through more easily, and training programmes may start where none existed before.“¹⁸ - this is Bloomfield's last remark, ending her report in 1989.

270 The opening of the „Iron Curtain“ was welcomed all over Europe. In its consequence followed a lot of financial transactions from „West to East“ in order to develop the economies and by that the societies in Eastern Europe. Churches in some way profited from these developments, especially in Eastern Europe.

275 The author's personal knowledge on the recent history of Pastoral Care and Counselling is merely about Germany. And there is no such material on the recent history available, as it still has to be researched and written. One volume of a history of the German Association for Pastoral Care and Counselling will be published by Michael Klessmann, a former Professor of Pastoral Care and Counselling in Wuppertal/Germany. It will come in 2012, for this year there will be celebrated the 40th anniversary of this association.

280 In Germany seminaries for the education in Care and Counselling have been installed - the first ones in Western Germany already in the late 1970s or in the early 1980s, mainly from Churches of Protestant Tradition. The author's personal knowledge is about the „Seminar für Seelsorge“ in Frankfurt/Main, which existed from 1978 until 2003. It was the first seminar

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17 Irene Bloomfield: Pastoral Care and Counselling behind the Iron Curtain, in: Contacts, 1982

18 Irene Bloomfield: The European Conferences...- Assisi, 1990

being founded. Werner Becher, a contributor of important aspects to the history of the
285 Association of German Pastoral Care and Counselling, was the first director. He was the first
President of ICPC and chaired the Congress in Edinburgh 1979. Other seminaries followed
within the Protestant Churches of Western Germany in that time. But there existed a Catholic
seminary in Trier/Germany as well, and there was a Catholic teacher of Pastoral Care and
Counselling at Vienna University, Karl-Heinz Ladenhauf, and even others.
290 Eastern Germany followed within the 1990s with Protestant seminaries in Halle, Leipzig, and
Berlin. Together with the installment of seminaries there aroused new methods of training.
Depth Psychology in a broader sense never had been accepted in Eastern Germany and
Eastern Europe. This was predominantly because of the communist ideology which rejected
psychology and gave no space in society for its ideas. But especially for the members of the
295 churches it was a matter of costs not to be able to pay for psychoanalytical trainings, as many
persons could afford that in the Western part of Germany and Europe.
After 1990 new theoretical impulses came from family therapy and systemic approach. The
German Association for Pastoral Care and Counselling, founded in 1972, already consisted of
several sections, concerning the methods of training. In the beginning there was Depth
300 Psychology and Clinical Pastoral Education, later on trainings in Gestalt followed, in Client-
Centered-Therapy, in Family Therapy and others.
Nowadays the German Association of Pastoral Care and Counselling (DGfP) has about 700
members. Most of them are pastors or priests, some are psychologists, or have paedagogical
professions, and they derive mainly from the German District Protestant Churches and from
305 the German Catholic Church. As Germany doesn't have a system of competitive
denominations which exists in many other countries, other protestant groups besides the
dominant Protestant Church (consisting of Lutheran and Reformed traditions) are very few.
But they exist within the DGfP.

310 **9. A changing Europe: What is moving in Care and Counselling today?**

The character of the German DGfP has changed very much since the beginning - though
many of its members still vividly remember the times when Care and Counselling was a
„movement“. In the 1975s Keith Parker had the dream of developing a system of education in
315 Care and Counselling – and this dream came true, not only in Germany but also in the
Netherlands, in Great Britain and in Scandinavian countries – mostly at the cost of not
representing a „movement“ any longer. CPE is an institution and a part of the Churches'
educational systems – aiming at the trainings of „specialized personnel“ - as there are hospital
chaplains, pastors and even volunteers doing Emergency Care and Counselling. It seems that
320 the „fresh impulse from the beginning“, when people on one hand wanted to meet each other
and on the other hand couldn't overcome gaps, is gone. There is a free access for everyone to
many aspects of life in Western and Eastern Europe, there are no visible borders, and the
restrictions of culture or religion or even from prejudices diminish.
Perhaps the title of the European conference 2005 in Sigtuna/Sweden may give a hint on the
325 new challenge for Pastoral Care and Counselling in Europe: „The Secular and the Sacred“. As
secularization is one of the results of the diminishing „East – West“ conflicts in Europe,
churches have to struggle for their financial and ideological survival in the societies at all, and
this has a big impact on such sensitive parts of their lives as Pastoral Care and Counselling is
concerned with. Some of the once (30 years before established) seminaries are closed again,
330 and even other meeting places which would fit for doing trainings in Pastoral Care and
Counselling (like the Protestant Academies) are a matter of history.
There are a lot of positive aspects from the liberalization and opening of societies all over
Europe, accompanied with an increasing wealth within the Eastern parts of Europe –
compared to their history.

335 Regarding the latest developments there are times of economic crisis in some other parts of Europe. They tend to have in consequence new nationalisms and new resentments against each other.

There are negative developments in the societies as well, and they should be seen in an emerging lack of employment, especially for young people, in drug abuse, in an uncertain economic future, as it has come to be in the Southern European countries – though they still do not belong to the preferred clientele of Care and Counselling, as it spread out to France, Spain, Italy or Greece only in some few cases.

340 The churches have lost their traditional influence. And they suffer from a lot of inner struggles. This has a big impact on the employees of the Churches. There is a fear of losing jobs. Especially in the sector of Care and Counselling one has to face the growing market of non-religious agencies. New and old religions from all over the world came to Europe along with immigrants – from Islam, from Buddhism and Hinduism and even from smaller religions. Besides the „cultural shock“, this seems to be an economic threat to Europeans. Nevertheless there exist possibilities of a formal encounter between Muslims and Christians in their religions, not only academically, but also in congregations. Programmes for „Muslim Care and Counselling“ are on their grassroots, the author being involved in one of them in Wiesbaden, a District capital in Germany.

355 Germany especially has to face the challenges of a new uprising of racism, as the Eastern part of Germany, according to its history beyond the „Iron Curtain“, is not as much accustomed to foreigners as the Western part of the country. And additionally the figures for unemployment are much higher in Eastern than in Western Germany. Racism tends to spread over several countries of Northern Europe, as the Netherlands, Norway, Denmark and others.

360 Regarding the education in Care and Counselling: Some CPE – trainers offer programmes including members of foreign religions. There is a group of persons – supervisors, counsellors, psychologists and psychiatrists all over Europe - who deal with „intercultural counselling“. They especially have to take into consideration the traditions and the cultural surroundings of citizens from different origins.

365 One of the most active groups doing „Intercultural Care and Counselling“ in practice and theory and organizing seminaries with important intercultural issues is „SIPCC - Society for Intercultural Pastoral Care and Counselling“ - founded in 1995 and led by Helmut Weiss and Klaus Temme, Düsseldorf/Germany.

370 SIPCC is involved in CPE - trainings including Muslims in Germany. Besides that SIPCC has active and lively connections to Eastern European churches and Theological faculties. Together they establish trainings and seminaries for Pastoral Care and Counselling in different countries of Eastern Europe, especially in Hungary and in Poland. In these countries Associations for Pastoral Care and Counselling exist, with numerous members, and teaching and training in the disciplines represent a part of the theological education.

380 Regarding the contemporary discussions on religions as they are conducted at German Universities the education in intercultural counselling has to be closely connected to the studies of comparative religious sciences. It is recommendable that the University programmes and trainings in intercultural subjects should be obligatory for students of all human sciences dealing with people from different cultural backgrounds.

385 At the big hospital – complexes in Europe there exist units of „Spiritual Care“ - professionals and volunteers from all religions are supposed to share the rooms for their work and their meetings, to share places for their meditations and worships. Mostly it is up to them how much they are working together in actual practical service.

Care and Counselling in Europe still has a moving character. It can help to cope with the fast changing of the European societies - and it can help not to strain back to the ancient patterns of nationalism and separatism as it seems to be a current danger in European countries within their economic crisis. And by this it can assist churches in their ecumenical work, and it can strengthen most different people within their efforts to keep in mind the gifts of spirituality which tend to fade away at least in Western European societies.

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Texts:

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405 *Irene Bloomfield: The European Conference on Pastoral Care and Counselling – Assisi, September 1989, in: Contact. The Interdisciplinary Journal of Pastoral Studies, 1990, 2*

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410 *Irene Bloomfield, Alistair V. Campbell, Padraig Berard Coleman: Helplessness and Omnipotence of the Counsellor. A lecture delivered in Turku/Finland 1985, unpublished paper.*

Irene Bloomfield: Pastoral Care and Counselling behind the Iron Curtain, unpublished paper

415 *Keith Parker: Rüschlikon 1975, Formation for Ministry: Memories, Dreams and Reflections, in: the a.p.p.c. Journal, Association for Pastoral Care and Counselling, 1985*

Dr. phil. Ulrike Elsdörfer

420 is a pastor, supervisor and a freelance journalist and publisher.

Former lecturer in Comparative Religious Sciences at the Universities of Frankfurt/Main and Heidelberg/Germany.

International Representative of the German Association of Pastoral Care and Counselling.

Member of the Executive Committee of ICPC (International Council on Pastoral Care and Counselling).

425 Several publications on Intercultural Counselling and the Dialogue of Religions, mostly in German language.

www.ulrikeelsdoerfer.de

430 e-mail: ulrike.elsdoerfer@gmx.net