

Counsel the Word

The Institute of Soteric Counseling

Law, psychiatry clash when a mother kills Differing definitions of sanity often collide in court

By Thomas Korosec

Copyright 2004 Houston Chronicle—Nov 28, 2004

DALLAS - The shocking list of Texas women accused of killing their children, brutally, by hand, grew by one last week.

Dena Schlosser, police say, cut off the arms of her infant daughter, then sat holding the knife, listening to hymns in her apartment in Plano, a Dallas suburb. A day earlier, the 35-year-old homemaker allegedly told her husband she wanted to send the child to God.

The case immediately drew comparisons with those of Andrea Yates, the Houston mother who drowned her five children in a bathtub in 2001, and Deanna Laney, who killed two of her three sons in East Texas last year by bashing their skulls with rocks.

In those and at least two other headline Texas cases in recent years, the worlds of criminal justice and psychiatry collided, and with little agreement about what should happen to the women involved.

"There are people who feel a price must be paid and those who are willing to concede

Editorial

By Lynda Allison Doty

Another year has passed and, like every December around our house, we wonder where the time went! This past year has seen a number of new students graduate from the "Christian Counseling from Scripture Course." As one completes his/her studies, another one enrolls. The Institute of Soteric Counseling and NASC is steadily growing. Our goal is to have soteric counselors trained and ready to work in all

there is something called mental illness," said Dr. Jaye Crowder, a forensic psychiatrist in Dallas. The idea that someone can become so ill that they do not know what they're doing "is something terribly difficult for (some) people to understand."

Although legal and psychiatric experts caution it is too early to say how Schlosser's case will develop, it appears likely to center on mental illness and the question of sanity in the eyes of the law. She has been charged with capital murder and is being held in custody without bail.

Child Protective Services officials say Schlosser was treated in a psychiatric hospital for postpartum depression after the child's birth in January. By August, the mother of three was taken off psychiatric medication and child welfare officials closed their case.

But then came Monday. After going to the child's crib in a back bedroom and cutting

(Continued on page 2)

our districts. We constantly get calls from around the country wanting a referral to a soteric counselor close by. Unfortunately, we are not there yet. Too often, we have to say, Sorry, but we don't know of anyone in your area.

As a result, many do not get the help they need. Sometimes they will come to our of-

(Continued on page 3)

December 1, 2004

Volume 1, Issue 4

Inside this issue:

Law, psychiatry clash when a mother kills, Differing definitions of sanity often collide in court 1

Editorial 1

Mother tells of despair that led to suicide pact 2

These Unseen Wounds Cut Deep 3

What's Wrong With Christian Counseling? 4

The Observer 5

Smiles 5

Anti-Depressants: Ups and downs 5

Law, psychiatry clash when a mother kills Differing definitions of sanity often collide in court (continued)

(Continued from page 1)

off the child's arms at the shoulders, Schlosser called her husband, who was at work in Arlington, to tell him what she had done, according to court papers and a 911 call.

Defining psychosis

"These cases present the courts with problems because of the vast differences between legal and psychological definitions," said Dr. Sherwood Brown, assistant professor of psychiatry at the University of Texas Southwestern Medical School in Dallas. "You can be psychotic and suffer from delusions and hear voices, and still know the difference between right and wrong, which is the legal definition of sanity."

The jury that found Laney not guilty by reason of insanity earlier this year, and the jury that convicted Yates of capital murder in 2002, were both criticized in reaching their verdicts, he said.

Psychological experts in both cases agreed that the women were suffering from psychosis, but in Yates' case, the state's expert testified she knew what she was doing when she killed her children.

Researching a disorder

Leslie Hunt, executive director of the Austin-based Postpartum Resource Center of Texas, said research into postpartum psychosis has not advanced to the point that experts can say with certainty whether women suffering from the disorder

abandon free will and an ability to choose.

"It's a truly baffling disorder that needs more attention," Hunt said. "Until more is understood, women who commit these heinous crimes will be judged in the courts, where they've been judged harshly."

Experts say postpartum depression affects about 10 percent of women after giving birth. Symptoms include emotional numbness, withdrawal, lack of joy and loss of concentration severe enough to interfere with one's ability to function. The more extreme postpartum psychosis affects about one in 1,000 and can be accompanied by thoughts of suicide, delusions, hallucinations, paranoia, and, in about 4 percent of cases, the act of harming one's children.

Lisa Ann Diaz, a Plano mother who was found not guilty of capital murder by reason of insanity in August, said a prayer — "Dear God, please take care of my precious angel" — before drowning her two daughters last fall. She told authorities she knew it was time to kill them when she spotted a pair of crows in her yard.

It comes as little surprise to experts in the field that religion has played a role in the Texas cases, including both Yates' and Laney's. Yates said she believed she was saving her children from eternal damnation. She thought Satan lived within her and the state would execute her for her children's murders and rid the world of evil.

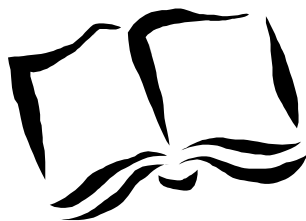
Mother Tells of Despair That Lead to Suicide Pact

Sandra Laville
Friday November 19, 2004
The Guardian

A woman who survived a suicide pact in which her husband of 41 years died spoke yesterday of the struggle to cope with their daughter, which had driven them to such extreme measures.

At her home in Prenton, Merseyside, yesterday she said there was nothing for her to do now but continue to look after their daughter Lisa, 32, who has Asperger's syndrome.

Her daughter's disorder resulted in the couple losing their house and money as they tried to fund her obsessive



Let the Word speak to you

compulsive shopping habit, while they fought for support from the social and mental healthcare services - to little effect. Throughout Lisa's life, Mrs Ainscow said, the family had not been given the support needed.

(If only such persons could look into the Word for answers rather than attempting to find them in psychology! There is so much more in the Scriptures about these matters than people realize. Committing one's self to the principles of God's Word would solve the most difficult human relationship and behavioral problems. Ed.)

The Unseen Wounds Cut Deep

A mental health crisis is emerging, with one in six returning soldiers afflicted, experts say.

By Esther Schrader, Times Staff Writer

WASHINGTON — Matt LaBranche got the tattoos at a seedy place down the street from the Army hospital here where he was a patient in the psychiatric ward.

The pain of the needle felt good to the 40-year-old former Army sergeant, whose memories of his nine months as a machine-gunner in Iraq had left him, he said, "feeling dead inside." LaBranche's back is now covered in images, the largest the dark outline of a sword. Drawn from his neck to the small of his back, it is emblazoned with the words LaBranche says encapsulate the war's effect on him: "I've come to bring you hell."

A study by the Walter Reed Army Institute of Research found

"15.6% of Marines and 17.1% of soldiers surveyed....suffered major depression."

that 15.6% of Marines and 17.1% of soldiers surveyed after they returned from Iraq suffered major depression, generalized anxiety or post-traumatic stress disorder — a debilitating, sometimes lifelong change in the brain's chemistry that can include flashbacks, sleep disorders, panic attacks, violent outbursts, acute anxiety and emotional numbness.

Army and Veterans Administration mental health experts say there is reason to believe the war's ultimate psychological fallout will worsen. The Army survey of 6,200 soldiers and Marines included only troops willing to report their problems. The study did not look at reservists, who tend to suffer a higher rate of psychological injury than career Marines and soldiers. And the soldiers in the study served in the early months of the war, when tours were shorter and before the Iraqi insurgency took shape.

"The bad news is that the study underestimated the prevalence

of what we are going to see down the road," said Dr. Matthew J. Friedman, a professor of psychiatry and pharmacology at Dartmouth Medical School who is executive director of the VA's National Center for Post Traumatic Stress Disorder.

Since the study was completed, Friedman said: "The complexion of the war has changed into a grueling counterinsurgency. And that may be very important in terms of the potential toxicity of this combat experience."

Experts on post-traumatic stress disorder say it should come as no surprise that some of the soldiers in Iraq are fighting mental illness. A war like the one in Iraq — in which a child is as likely to die as a soldier and unseen enemies detonate bombs — presents ideal conditions for its rise..

Last year, 1,100 troops who had fought in Iraq or Afghanistan came to VA clinics seeking help for symptoms of depression or post-traumatic stress; this year, the number grew tenfold. In all, 23% of Iraq veterans treated at VA facilities have been diagnosed with post-traumatic stress disorder.

"And this is first-year data," Batres said. "Our experience is that over time that will increase."



Editorial (Continued)

lices in South Carolina. Sometimes we feel compelled to go to them. We live in a dreadfully sinful world that is filled with pain. The news stories below reveal how the enemy of our souls is tormenting the minds of millions and all they are being offered by the psychology industry is talking therapy and/or drugs. What is so encouraging, however, is to watch as people emerge from their pits of despair as they turn to the Word and learn to follow Scripture. God's powerful Word works, and to see it transform lives is so rewarding!

Our ISC training conference this year proved to be excellent.

One of the outstanding lectures was given by Sister Anne Richardson who spoke the second day on Childhood Sexual Abuse. Her testimony, and how God has taught her to help others, was enlightening—well, actually the word was “awesome.” Many attendees said it was life-changing for them.

The Conference was held in Houston and many are already making plans to return next year and bring a friend. “Each One Bring One.” Why don’t you mark your calendar right now to join us in Houston October 27 and 28, 2005.

What's Wrong With Christian Counseling?

Is there any difference between biblical counseling and Christian psychology or Christian counseling?

At a superficial glance, it would appear that a biblical counselor and a psychotherapist who is a Christian do many of the same things. Both converse with people; both care about people; both get to know people; both are interested in motivation, thoughts, emotions, and behavior; both explore the various pressures in a person's situation; both give feedback; perhaps both talk about Jesus or a passage of Scripture. So how do they differ?

To understand how Christianized psychotherapy differs from biblical counseling it is necessary to look closely at what each practices and teaches. Here are some of the distinctives of each.

Perspective of the Bible and its contribution to counseling.

Most Christian psychologists view the Bible as an inspirational resource, but their basic system of counseling, both theory and methods, is transferred unaltered from secular psychology. Most are frankly and self-consciously eclectic, picking and choosing theories and techniques according to personal preference. In contrast, biblical counselors follow the Bible's view of itself as the source of a comprehensive and detailed approach to understanding and counseling people (2 Tim. 3:15-17; 2 Pet. 1:4).

Some Christian psychotherapists use few Scriptures; others use many. But frequency of citation is much less important than the way passages are used—or misused—and in the vast majority of cases the passages cited are completely misused. There is a dearth of contextualized exegesis (a critical interpretation of a text) and an abundance of eisegesis (interpreting a text by reading one's own ideas into it). Biblical counseling is committed to letting God speak for Himself through His Word, and to handling the Word of Truth rightly (2 Tim. 2:15).

Perspective of God. There are many aspects of God that Christian psychologists routinely ignore. In particular, His sovereignty, holiness, justice, kingly authority, and power are virtually unmentioned. The fatherly love of God is the great theme of these psychotherapists, but detached from the entirety of who God is, this love becomes the unconditional positive regard of a great therapist in the sky, indistinguishable from classic liberal theology. Biblical counseling follows the Bible and seeks to minister the love of the true and living God, whose love deals with sin and produces obedience (1 John).

Perspective of human nature and motivation. Almost every Christian psychologist espouses some variety of need theory. Needs for self-esteem, for love and acceptance, and for significance tend to dominate. If these needs are met, it is believed

that people will be happy, kind and moral; if not met, people will be miserable, hateful, and immoral. Christian psychologists borrow their motivation theory directly from humanistic psychology. Scripture flatly opposes such need theories because it teaches that sinful human motivation roots in various cravings and lusts (Gal. 5:16-24, Eph. 2:3; James 1:14-16; 3:13-4:12). Scripture teaches that God changes our desires and that godly motivation is rooted in the desire for God and godliness. If people crave self-esteem, love, and significance, they will be happy if they get it and miserable if they don't, but they will remain self-centered in either case. On the other hand, if people desire God (Ps. 42:1f; 73:25), God's kingdom (Matt. 6:9-13; 6:33; 13:45f), godly wisdom (Prov. 3:15; 2 Tim. 2:22), and resurrection glory (Rom. 8:18-25), they will be satisfied, joyous, obedient, and profitable servants of God.

Perspective of the gospel. For most Christian psychologists, Jesus Christ is the meeter of built-in psychic needs and the healer of psychic wounds. The love of God at the cross simply portrays how valuable one is to God in order to boost self-esteem and to meet the need to be loved. But in the Bible, Jesus Christ is the Lamb of God crucified in the place of sinners. The love of God actually demolishes self-esteem and the lust for self-esteem. It produces, instead, a great and grateful esteem for the Son of God, who loved us and gave His life for us—the Lamb of God who alone is worthy. The love of God does not meet our lust to be loved as we are. It demolishes that deluded craving in order to love us despite who we are and to teach us to love God and neighbor (1 John 4:7-5:3).

Perspective of counseling. Christian psychologists tend to view counseling the same way secular psychologists view it: as a professional activity without any necessary connection to the Church of Jesus Christ. A client with a felt-need engages a professional for help in attaining goals of personal adjustment, emotional happiness, stability, self-fulfillment, and the like. But biblical counselors follow the Bible and view counseling as a pastoral activity. Their counseling aims at progressive sanctification and must communicate the true contents of Scripture. Biblical counseling connects logically and structurally to worship, discipleship, preaching, pastoral oversight, use of gifts, church discipline, and other aspects of life in the body of Christ.

(David Powlison) MacArthur, J., F., Jr, Mack, W. A., & Master's College. 1997, c1994. *Introduction to biblical counseling : Basic guide to the principles and practice of counseling* (Electronic ed.) . Word Pub.: Dallas, TX

Seroxat was hailed as the wonder pill. Now it is at the centre of a new controversy, report Jamie Doward and Robin McKie

Hailed as one of the greatest additions to the medicine cabinet since the invention of antibiotics, the antidepressant Seroxat has become a symbol for all that is wrong and suspect about the pharmaceutical industry today.

It was supposed to be a cure for most of the woes of the modern world, a happy pill that would banish the misery of depression and gloom. Now it is seen by an increasing number of campaigners, academics and doctors as a dramatic illustration of our inability to control the behavior of drug companies. As evidence mounts about the uncontrolled use of anti-depressants, pharmaceutical companies have responded simply by trying to find new conditions they could market as targets for these controversial drugs.

A typical case that made tabloid headlines recently was that of 18-year-old Jamie Hoole who started taking Seroxat. He responded well to his daily 20mg regime. But soon his depression returned. Jamie—a promising musician—became increasingly anxious. He started to cut his arms and legs. Finally he hung himself. The coroner at his inquest said Jamie's death may have been 'wholly or in part' linked to Seroxat.

'Jamie got worse and worse and it was frightening,' said his mother, Jean. 'I thought the doctors would take him off it. They didn't. But nobody has had the full facts before taking this drug. That makes me angry.'

(How many does this make this year who have committed suicide or murder after taking anti-depressants? That number would include a number of people in Pentecostal and Apostolic churches.)

Anti-Depressants: Ups and downs

The World Health Organization estimates that by 2020 depression will be the second largest cause of death and disability in the world.

As many as one in three people will experience some form of depression in their lifetime.

Global sales of anti-depressants total more than \$17 billion, making them the third best-selling class of drugs in the world.



Smiles

Bruce Larson tells the true story of a minister who carried a secret burden of a sinful past hidden deep in his heart. He had committed a grievous sin during his days in seminary. He had since repented and suffered years of remorse for the transgression, but he still had no peace, no inner joy, and no sense of God's forgiveness.

In the minister's congregation there was a woman who deeply loved God and claimed to have visions of Christ, where she would speak with Him and He with her. The minister, however, was skeptical of her claims, so to test her visions he said, "You say you actually speak directly with Christ in your visions. Let me ask you a favor. The next time you have one of these visions, I want you to ask Him what sin your minister committed while he was in seminary."

The woman agreed and went home. When she returned to the church a few days later, the priest asked, "Well, did Christ visit you in your dreams?"

She replied, "Yes, He did."

"And did you ask Him what sin I committed in seminary?"

"Yes, I asked Him."

"Well, what did He say?"

"He said, 'I don't remember.'"

Counseling Rates:

Answers.... \$1.00

Answers requiring thought.... \$2.00

Correct answers..... \$4.00

Opinions..... \$.50

Dumb looks are still free.

The Institute of Soteric
Counseling

P O Box 1752
Willis, TX 77378

Phone: 888-462-2873
Email: info@soteric.org



Events:

- The 4th Annual ISC Training Conference will be held October 27th & 28th 2005.
-