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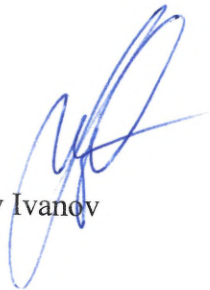
ABSTRACT on Dissertation

PASTORAL CARE FOR FAMILIES
IN PSYCHO-SOCIAL ADDICTION THERAPY

For awarding the educational and scientific degree doctor
Professional direction: 2.4. Religion and Theology
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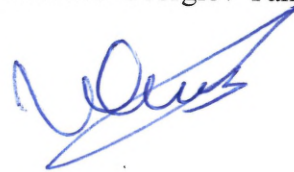
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The dissertation contains a total of 179 printed standard pages. It is presented in a preface, introduction, three main chapters, conclusion, lists of abbreviations and references. Two separate applications have been prepared for it. A scientific apparatus consisting of 382 footnotes is attached to the dissertation.

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The search for a way to introduce spiritual care in the context of psycho-social therapy is a current issue, although it is too cumbersome to work on it. At the State Psychiatric Hospital for the Treatment of Drug Addiction and Alcoholism, steps were taken in this direction, by building a chapel in the hospital yard. A good example in the search for a way to respond to the spiritual needs of addicts (and their ghosts/ mentality) is the experience of the therapeutic community "OCTAVA", which does not exist to date. However, I believe it is important to note which her experience as part of the process of adapting psycho-social therapy to the spiritual needs of patients. In my practice are under the impression that the spiritual quests of addicts and their families, are (expressed with) wound or often kept silent. The lack of regulated spiritual care for addicts and their families in the context of psycho-social rehabilitation has a negative impact on the results achieved in therapy. The experiences of different programs and the possibilities of introducing spiritual care into psycho-social therapy programs for addicts and their families motivated me to do the present research.

1. GENERAL CHARACTERISTICS OF THE DISSERTATION

1.1. Object and subject of the study

The object of the study is pastoral care for families where the addicted is undergoing therapy in a psycho-social rehabilitation program.

The subject of the study is psycho-social rehabilitation as a therapeutic method for addicts.

1.2. A scientific problem

The main scientific problem of the study is pastoral care for families as a necessary condition for complete recovery from addiction in the context of a psycho-social rehabilitation program for addicts.

1.3. Research thesis

The leading research thesis is that pastoral care for families during psycho-social rehabilitation of addicted is essential for achieving lasting and comprehensive personal change in them.

1.4. Research hypothesis

The study attempts to test the following hypothesis: Christian care for families undergoing therapy in the context of psycho-social rehabilitation contributes to achieving a more profound and comprehensive change in the addicted, based on Christian values and lifestyle.

1.5. Goal of the dissertation work

The purpose of the study is to prove that spiritual care for families is an important condition for complete recovery from addiction in the process of psycho-social therapy for addicts.

1.6. Dissertation tasks

The tasks that the development will go through in stages to fulfill its purpose are:

- 1.6.1. To indicate the teaching of the Holy Fathers on pastoral care for the family in the context of the Orthodox Church.
- 1.6.2. To review psycho-social rehabilitation as a method of addiction therapy.
- 1.6.3. To indicate the experience of pastoral care for families, in the context of psycho-social therapy.

1.7. Research approaches

Research approaches with which the study is conducted are: interview, comparative analysis, synthesis, hermeneutic analysis.

Wherever there is a question about addiction or a type of addiction - alcoholism, drug addiction, gambling addiction, etc., addiction is meant as a disease that sickens a person somatically, psychologically, spiritually and socially. Therefore, treatment must be carried out on a somatic, psychological, spiritual and social level.

The present study does not claim to be comprehensive and exhaustive. His research perimeter is limited to the field of pastoral care for families who's addicted are undergoing therapy in a psycho-social rehabilitation program.

The main working concepts are defined as follows: pastoral care, family, addiction, co-dependence, psycho-social rehabilitation.

1. MAIN CONTENTS

2.1. FIRST CHAPTER

The shepherd and pastoral care for the family in the context of the Orthodox Church.

Nature of shepherding and pastoral care.

In the Orthodox tradition, there is no difference between theology and pastoral care. Theology is a therapeutic science that aims to guide man on the path of his healing and deification "from image to likeness". This guidance of human souls is done by the shepherd.¹ Good pastoral care requires two conditions. First, the clerics should be guided in their ministry by Christ the Shepherd, to whom the flock is also guided. Second, the flock itself wants to be led. Thus, both shepherds by God's grace and the laity by God's grace belong to God's flock.² Pastoring is not a worldly possession to be displayed with arrogance and pride, it is a ministry to God's people.³ "The essence and purpose of pastoring is the healing of man from mental diseases, which requires a great struggle and sacrifice."⁴

The pastor is a servant of the Church, through whom it fulfills its mission - to build the Kingdom of God on earth and bring people to it.⁵

St. Paisius Athos tells us about monasticism and marriage that "... both paths that the Church has drawn are blessed, because both paths can lead them to heaven if they live according to God.... Both have the same ultimate goal. God delights in the one and marvels at the other."⁶

The origin and meaning of marriage, as a form of communion between a man and a woman, begins with the Christian worldview of the origin and vocation of man and the human race. The Holy Scripture testifies that God creates man by placing in him His image and gives him the task of walking towards his deification. "Let us make man in our image, (and) after our likeness" (Gen. 1:26). The word "man" is collective and contains the understanding of the fullness of human nature reflected in the first human couple. This is an implicit sub-theme in the Creation narrative that points to the relationship between the two sexes before the Fall. Both man and woman were created in the image of God, they were given to rule over creation, as well as to multiply. Another sub-theme draws attention to the social relations between men and women. Adam's loneliness is indicated as something not good, for his

¹ Срв. Йеротей, митр. (Влахос). Духовни ориентири за съвременното общество. София: Омофор, 2017, с. 217.

² Пак там, с. 219.

³ Пак там, с. 220.

⁴ Пак там, с. 222.

⁵ Срв. Стефан, митр. Същина на пастирското служение. София: Софийска света митрополия, 2019, с. 42.

⁶ Св. Паисий Светогорец. Слова. Том 4. За семейния живот. Свето гора, Атон: Славянобългарски манастир Св. вмчк Георги Зограф, 2007, с. 15.

realization as a person, communication with a reasonable nature of his kind is necessary. It is meant that with the woman the man can become "one flesh", which directly contains the idea of complete unity "They are no longer two, but one flesh" (Matt. 19:6).⁷

Unfortunately, the family still cannot achieve its high moral goal and purpose. It is subject to various diseases and gets sick, decays and crumbles. The very act of marriage is often carried out frivolously and is driven not so much by the feeling of love as by selfishness, calculation or because it is necessary. Often, such families end with the breakup of marital ties or with severe consequences, mainly for the children. One of these consequences is addiction in one or more family members.⁸

Conclusions to Chapter One

Shepherding is instituted by the Lord and in itself aims to lead human souls to salvation. Having a high responsibility before God and before man, the shepherd is also a healer, by preaching the word of God and the ministry for which he is called.

The family has a special importance in the Christian understanding, it is a small church of Christ and therefore stands after the parish in importance for pastoral care. It needs a lot of care and spiritual enlightenment, one of the reasons is that it is not always a love marriage. The family is also sick, and one of the diseases of our time is addiction.

2.2. SECOND CHAPTER

The doctrine of man and his vocation according to the Holy Fathers in relation to the psycho-social therapy of addictions.

Man was created after the spiritual and material entities - the earth and everything that is on it. Himself "God created man with His hands from visible and invisible nature in His own image and likeness. He created man's body from the earth, and gave him a rational and thinking soul by His inspiration (cf. Genesis 2:7; 1:26,27). This is what we call the image of God, because the expression in the image means rational with free will, and in the likeness means likening God in virtue, as far as this is possible for man. The soul was created together with the body."⁹

Saint Luke (Voino - Yasenecki) defines man as "the first and only spiritual being"¹⁰ St. Basil the Great says of man that with the gift of reason, which he received from his Creator, he becomes the leader and master of the entire universe.¹¹ St. Theophanes Zlatovrnik points out that a sinful deed is a

⁷ Срв. Тенкеджиев, Л. Тайнството брак. София: Добротолюбие, 2009, 28–29.

⁸ Срв. Димитров, прот. Хр. Пастирско богословие. Част I. Общо или енорийско душепастирство. София: Университетско издателство „Св. Климент Охридски“, 2005, 156–159.

⁹ Преподобни Йоан Дамаскин. Точно изложение на православната вяра. Света гора, Атон: Славянобългарски манастир "Св. Вмчк Георги Зограф", 2008, с. 90.

¹⁰ Лука, архиеп. (Войно - Ясенецки). Дух, душа и тяло. София: Любомъдрие, 2012, с.133.

¹¹ Срв. Св. Василий Велики. Шестоднев, София: Народна култура, 1999 с. 148.

transgression of the prohibiting command of God. "We must not think that sin seems to consist in the defects and imperfections of our powers, and is the inevitable consequence of our limitations. Man is neither all-knowing nor all-powerful, therefore he cannot be holy ... the sin itself is in the corruption of the will, in the knowledge of what we should do, but we do not do it because we do not want to"¹² St. Gregory the Theologian, in his word on love for the poor, tells us "The same Jesus, Who not only created man for good works (Eph. 2:10) and combined with the flesh His image, pointing the way to all that is best and leading us - the strangers - to the above goods, but Sam also became a man for our sake."¹³

The Christian teaching about man and the Church's love for him are not limited to recognizing and accepting Christian truths, it also includes their application in life. Christian love is perceived as a complete surrender to the person, as a certain, unique and unique person, it embraces the whole person as a psycho-physical being who lives in a certain situation.

It is aimed not only at the spiritual and at the material needs of man, as the totality of spiritual goods also includes the totality of material goods, although they are less significant.¹⁴

Various sources, such as legislative acts, monastery statutes, chronicles, lives, inscriptions, etc. show that the Byzantine Empire had an extensive network of hundreds of charitable social institutions supported by the state, the Church, or private individuals. This network of social institutions consisted of hospitals and inns, shelters for the poor, nursing homes, orphanages, etc.¹⁵

Addiction, as one of the diseases from which man began to suffer after his fall, also has its spiritual foundations and corresponding spiritual treatment. There are various explanatory models of addiction, but no single cause has yet been identified to cause this disease. From a practical point of view, all explanations complement each other and thus contribute to a better understanding and treatment of addicts. The most important condition for a qualitative change to occur is for the addict to realize and accept his illness, which is a process he must go through.

Conclusions to Chapter Two

Man is created in God's image and likeness. After the fall, through His incarnation, God shows man the way to his salvation and fulfillment of his vocation.

The church has been caring for the sick and the needy since its inception. Some of them are

¹² Св. Теофан Затворник. Страстите и борбата с тях. София: СамИздат, 2007, с. 13.

¹³ Св. Григорий Богослов. Слово за любовта към бедните.// Творения на светителя Григорий Богослов. Т.І, Света Гора Атон: Славянобългарски манастир „Св. Вмчк Георги Зограф“, 2009, с. 8.

¹⁴ Сръв. Киров, Д., К. Нушев. Социална мисия на българската православна църква. София: УИ "Св. Климент Охридски", 2007, с. 35. Виж. Янев, И. Църковно и пастирско служение по време на епидемии. (13. 03. 2020) https://dveri.bg/component/com_content/Itemid.100656/catid.29/id.69326/view.article/ (10. 10. 2022).

¹⁵ Сръв. Иванова, Зл. Социалните домове във Византия: отвъд стените на страха. (13.06. 2005). <http://dveri.bg/w4kf> (21.11.2022).

addicts who are in the process of psycho-social therapy. Although tentative, an attempt is being made to introduce spiritual care into these programs.

The difficulties that accompany the healing process and the care of addicts are different. An important problem is the cooperation of various specialists for the benefit of the person.

2.3. CHAPTER THREE

Therapy of families and addicted persons in the context of psycho-social therapy.

A generally accepted and comprehensive definition of the condition of co-dependency does not exist, therefore different descriptions are used, such as: a co-dependent is that person who is completely absorbed in controlling the behavior of another person and does not care about satisfying their vital needs. Co-dependency is a condition that occurs in family members where one is an addict, which is more severe than the addiction itself.¹⁶

There is still no consensus among addiction specialists whether co-dependency is a disease or a reaction to living with an addict. Those who accept co-dependency as a disease rely on the following three reasons. Co-dependents are primarily reacting to the problems, pains, lives and behavior of others. Their reactions are often inappropriate to the situation. They are focused on their own problems and pains, the stress and insecurities of living with an addict. The second reason is the progressive course of co-dependence. The more the addicted person's condition worsens, the more vigorous the co-dependent's response. At the beginning of the formation of addiction, if there was anxiety in the co-dependent, it has already passed into isolation, depression, emotional or somatic illness, thoughts of suicide. The third reason has to do with the destructive nature of the co-dependency model.¹⁷

In the fulfillment of his therapeutic duties, the priest, like the Savior, is obliged to enlighten and heal the spiritual wounds of man and relieve his sufferings. According to the results of the spiritual struggle that men lead, the clergyman has to approach in a different way. Some of them lead a continuous struggle with their sinful tendencies and temptations and do not allow their spiritual life to be harmed, the image of God with them remains undamaged. With them, the cleric's task is to support and help them continue to keep this image undamaged. Others do not fully succeed in the spiritual struggle, and with them there is a great danger that the image of God will be injured. The clergy-therapist must do everything possible to keep this image intact. Still others do not succeed in their struggle with sin, it overwhelms them and as a result the image of God in them is damaged. The priest has the difficult and highly noble task of renewing the damaged image of God. The most important ministry for the clergyman, among his other duties, is to be a spiritual doctor - a therapist who heals human spiritual suffering. In performing

¹⁶ Срв. Швед, Анна. „Етапи на приемане на алкохолната болест“. Арка. №15, (2020), 36-37.

¹⁷ Срв. Бийти, М. Никога вече съзависим. Как да престанем да контролираме другите и да започнем да се грижим за себе си. София: Кибиа, 2004, с. 61.

the sacrament of Penance (Confession) is its most important therapeutic function and guidance.¹⁸

Conclusions to Chapter Three

Treatment of co-dependency is an important condition for a comprehensive and qualitative change for both the addict and the family. It is also an important factor in achieving permanent abstinence on the part of the addict.

An important condition for a complete change and understanding of the new way of life is satisfying the spiritual needs of all family members, including the addicted person, as well as self-understanding in the bosom of the Church.

Spiritual care and treatment are an essential part of a person's overall treatment. It also has a beneficial influence and development on the model of psycho-social therapy for addicts and their families.

3. CONCLUSION

The object of the research - pastoral care for families where the addicted family member is undergoing therapy in a psycho-social rehabilitation program expresses the need for clearly defined and systematized care for the whole family and the addicted person itself.

On the basis of the present dissertation research, we could say that man is called to deification. The path he has to take to achieve this goal is in itself a path of healing that is strewn with many pitfalls. The leader who knows these traps and temptations is the shepherd called by God. For good mentoring and guidance in the healing process, it is necessary for him to be led by his Shepherd, Jesus Christ, just as the shepherds want to be led by their shepherds. Fundamental to the shepherd's ministry is his love for God and for people. Accepting his ministry directly from God, the shepherd is a continuation of His work, he receives from Him the gifts necessary for shepherding, such as insight, the ability to love others and make their sufferings his own.

Second to the care of the parish, the pastor has to care for the family. Christianity could also be defined as the religion of the ideal family. The family plays a major role in the early development of children, where the child's personality and character are formed, as well as his attitudes, behavior, beliefs and worldview. The child's needs that the family must satisfy are: need for love from parents; need for security and support, as well as the need to assert one's own personality. The importance of the Christian family, is expressed in the fact that it is like a "small church" where a person receives his baptism and

¹⁸ Сръв. Янев, Иво, Ролята на духовниците-терапевти в Православната църква, Мисъл, слово, текст“, брой: Том 3 (9) нова серия, 2021, 16–18.

his religious and moral development is formed. The relationship between man, God and His Church is formed in the family.

Both the person and the family are subject to various diseases and fall ill, decay and collapse. Marriage itself is often done not so much out of love as out of selfishness, calculation or because it has to. Often, such families end with the breaking of marriage ties or with serious consequences, mainly for the children. One of the diseases from which the family suffers is the addiction to various psychoactive substances or the development of behavioral addictions to gambling games, virtual games, etc. A single reason for the formation of addiction has not yet been identified. There are various explanatory models, such as medical, social, behavioral, family, spiritual, etc. all of which are essential in properly understanding and treating addiction. In this way, we gradually come to know and accept the disease of addiction, which is an important condition for treatment and achieving lasting remission.

Although, according to the holy fathers of the Church, man resembles the plant and animal world in many ways, through the reason that God gave him he touches incorporeal and spiritual beings. The ability to reason and judge about many things, the pursuit of virtue and the love of piety, make man a small universe. Created in God's image and likeness, man possesses reason and free will, as the image of God. Conformity makes it possible for man to become like God by grace. After tasting the forbidden fruit, pleasure and pain are naturally accepted by man. Thus, death entered human nature through sin. Because of his love, God incarnate supports and renews man, shows him the way to walk and makes him victorious over death.

In its thousand-year history, the Church has selflessly provided care, help and support to those in need. Hospitals and shelters were established, such as the "Basiliada" of St. Basil the Great. The first hospital in Europe and Bulgaria was built by St. Kliment Ohridski. Despite the difficulties for the Bulgarian Orthodox Church during the years of atheistic communism, it did not give up its social and charitable activities. Orthodox center for spiritual care of drug addicts "St. Boyan Enravota" at the temple "St. Tsar Boris" city of Varna.

Some of the programs for psycho-social rehabilitation of addicts also seek spiritual care for those treated there. Such an example is the "Octava" TC program, established in March 2012 and ending its activities in June 2015 due to lack of financial resources. During this period, the program was located in the town of Vakarel and the spiritual care was carried out by Abbess Agnes in the nearby monastery "St. Petka".

World Association for Psychosocial Rehabilitation and World Health Organization define psycho-social rehabilitation as a process that aims to help addicted people achieve an optimal level of functioning in society. The context of psycho-social therapy can be a natural environment in which spiritual care

takes place, such as a spiritual therapeutic method.

The disorder that develops in the families of addicts is a natural reaction to the mechanisms of adaptation to the addiction itself and is defined as co-dependency. Co-dependence is a condition in which the person living with the addict develops dependence on him, tries to control his addictive behavior - drug or alcohol use, gambling, etc.

In the process of treatment, co-addicts have a very difficult time adapting to a new, better situation for them, when the addict successfully passes therapy and steps on the path to a sober life. This means that responsibility for the addict's life is no longer the responsibility of the co-addict. Co-dependency treatment is a process that is analogous and follows the addiction treatment process. Spiritual care and treatment are an important condition for the overall treatment of a person. It also has a beneficial influence and development on the model of psycho-social therapy for addicts and their families. At the same time, it appears above psycho-social therapy because it introduces man into a new reality in the reality of God's church, where he discovers his natural meaning and vocation.

From the conducted research with clergy who have experience in therapeutic care for the families of addicts, it is established that an important condition for achieving completeness in change is pastoral care for the families of addicts, as well as for the addicts themselves. Spiritual care for addicts and their families consists in their guidance and familiarization with faith, worship and the sacraments of the church, guidance and support for the family's participation in parish and church life. The family is one of the two ways of salvation, but through the other person - for the man through the woman and for the woman through the man. This goal is preserved and expanded when both spouses have children. They must care not only for their own salvation but also for the salvation of their children. For the fulfillment of this goal, it is necessary to place Christ in the middle - the family to be Christocentric.

Change should be measured not only in cessation of use or addictive behavior, but also in family members gaining spiritual knowledge of themselves and their calling. The spiritual change is also a cornerstone of the overall change, understood in the sense of the psycho-social and systemic approach. It also leads to a new belonging for the family and addicted member expressing in active participation in the life of the parish and in the fact that they become part of it. Spiritual care is not limited only to the period of psycho-social therapy, but continues after this period as part of the parish. Which is taken care of by the relevant clergyman. Belonging to the parish, and from there to the Church of Christ, gives new purpose and meaning to personal and family life.

In the dissertation, the teaching of the Holy Fathers on pastoral care, its important role and high vocation for preaching the word of God and saving human souls was examined. The understanding of the family from a Christian point of view and its role as a small church in which husbands and children are saved, as well as pastoral care for the family, were also examined.

An analysis of psycho-social rehabilitation as a method of therapy for addicts and their families was made. The flexibility and compatibility of this approach with other therapeutic approaches including spiritual healing were noted. An analysis of addiction and different explanatory models was also made, as well as the process of co-dependency development in the family members of the addict.

The experience of clergy and their care for addicts and their families in the context of psycho-social rehabilitation was also indicated. The manner in which the spiritual care for the families of addicts is carried out is examined. The need for development and research of pastoral care for addicts and their families in the context of psycho-social therapy was also pointed out.

On the basis of the analysis of the tasks set in the present study, we could assume that the set tasks have been fulfilled.

4. APPENDIX

As a tool for researching the practical experience of clergy in the performance of their pastoral care for families where the dependent member is in the process of psycho-social therapy for addicts, a questionnaire was prepared, Appendix 1. The questions were prepared together with my scientific supervisor Assoc. Prof. Ivo Yanev, PhD. was interviewed with him. Michael (Milen Manev), a servant in the cathedral-monument temple "St. Assumption of the Virgin Mary" Varna and hieromonk Mark (Valazov), serving in the church "St. Dimitar Solunski" town of Beloslav from the Diocese of Varna and Veliko Preslav. These clergy have gained solid experience in spiritual care, both for addicts and for their parents and families, in addition to their work in an Orthodox center for spiritual care of drug addicts in the city of Varna, as well as outside the center. Also, a live interview was conducted with Kiril (Didov), a taurophobia butler, chairman of the temple "St. St. Apostles Peter and Paul" in the city of Sofia, St. Sofia Metropolis, to whom I was directed by Fr. Georgi Fotakiev - head of Orthodox center for spiritual care of drug addicts.

In 2015, during the preparation of my master's thesis on the topic: "Christian care for the person in the context of psycho-social rehabilitation of addicts" with a supervisor at the time Assistant Professor Ivo Yanev, PhD, conducted research with a survey, presented as Appendix 2, on spiritual care in the process of addiction treatment in the context of psycho-social rehabilitation.

5. CONTRIBUTIONS

The contributions of the present study are expressed in the following three directions:

1. First research in our country dedicated to pastoral care for the families of addicts;

2. A systematic and scientifically based attempt is made to substantiate and better understand the need to introduce pastoral care for the families of addicts who are in psycho-social therapy;
3. The existing experience in spiritual care for parents and families of addicts who are in the process of psycho-social therapy is explored as a basis for future development.

6. PUBLICATIONS

Publications related to the topic of the dissertation:

1. "Pastoral Care for the Addiction Family." *Orthodoxy - tradition and modernity*. Volume VI. Plovdiv, 2020, 162–169.
2. "Christian values and acceptance of the other person". *Harmony in Difference*, Collection of Papers. Scientific Conference "Harmony in Differences". Nazarova, Zh., Shapkalova, S. Compilers. Sofia: Academic Publishing House About Letters - About Letters, 2020, 105–113.
3. "The role of the pastor in the process of personal change in addicts in the context of psycho-social rehabilitation." *Witness, ministry and worship of the church*. Yanev, I. Compiler. Sofia: University Publishing House "St. Kliment Ohridski", 2021, 200-208.

In print:

Report on the topic: "Church and psychotherapeutic approaches in the treatment of addicted persons" presented at the Doctoral Readings on November 29, 2021 in the Faculty of Arts of the University of St. Kliment Ohridski.

Other publications

"Psychological Approaches to Attracting Adepts to Destructive Religious Communities." *The defense of the faith. Challenges and issues today*. Collection of reports from an international conference, Sofia, June 7–8, 2019. Sofia: Sofia Holy Metropolis, 2022, 91–97.