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THE PRACTICE OF COUNSELING BETWEEN PHILOSOPHY AND  
SPIRITUALITY, AN INTERDISCIPLINARY APPROACH

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**Abstract:** The objective of the paper is an interdisciplinary analysis of two forms of the counseling practice, philosophical counseling and spiritual counseling, starting from the role of philosophy in the counseling process, expressed in the form of existential counseling, which is also found in pastoral practices as a form of specialization, the spiritual counseling. Elements and features of the two types of counseling practices are presented comparatively in the paper, to highlight their common origin, through the similarities identified and analyzed in contrast to some differences, resulting from the application of tools specific to each field, which are individualized as distinct practices, with an important role in the spiritual evolution of the counseled person. The similarities identified lead us to observe a common area where they can be put into practice, both at the individual and community level. Thus, specific applications in the field of existential therapy applied to the person are highlighted; in the field of care and assistance provided to the elderly in residential centers; within the penitentiary system; or in the field of palliative care of sick people; and the same, the counseling practices for healthy people, for their personal and spiritual development. The conclusion is for the promotion of these specializations in the form of counseling practices, with an important role in the evolution of the person and society.

**Key words:** religion, spirituality, spiritual counseling, pastoral practice, philosophical counseling, theology, interdisciplinary.

## 1. Introduction

The paper has attempted to identify the elements and tools used in counseling the person who contributes to the discovery of spirituality and vision of the world and life, using specialized counseling practices, which can contribute to the evolution of the person. The interdisciplinary approaches used, send us to the philosophical practices derived from *philosophia*, as "love of wisdom", and that can interact with *agape*, present in theology, which expresses a form of deep love for divinity. But it is important not to forget the need of the contemporary man for philosophizing, which is a primary need of human, about which the Romanian philosopher tells us that "philosophy has become an essential component of human spirituality", indicating some philosophical creators, "many of them being appreciated as such and as 'patriarchs' of the spirituality of their nation or of the human community in general" (Tudosescu 2019, 22-24). The interdisciplinary approach will help us to identify some of the connections that appear when philosophy, through its concepts and practices, meets spirituality, which "tends to be more personal and religion tends to be more corporate" (Măță 2018, 37). In this way, the theologian Măță studies spiritual counseling, showing that it can be integrated into psychotherapy applied to the person, as spirituality can be both part of a therapeutic solution, or a cause of the problems that require therapy, identifying some models of integration of called spiritual therapies, which can be applied in counseling. The perspective of introducing spirituality in psychotherapies has some contraindications of the ethical nature; they apply the code of ethics, without provisions for the spiritual field (Măță 2018, 44).

Other researchers have identified some dangers of this inclusion, which may generate a trivialization of spirituality or the tendency towards a spiritual reductionist, from psychotherapists who can exaggerate on this subject or may have a tendency to impose some personal values or their spiritual beliefs (Pargament e.a, 2005). Although "contemporary man builds a spirituality marked more and more pronounced on scientism and realism" (Tudosescu 2019, 15), has a major need for the contemplative feelings, using philosophical reflection or meditative state to achieve a transcendence, which can also have the religious character in addition to the philosophical one.

The Russian philosophical thinking of the twentieth century, called "Russian spiritualism", highlights its Christian nature oriented towards ecumenism and the discovery of the human spirit. Russian existentialist philosopher, Nikolai Berdyaev, was an important promoter of the Russian spiritualist current, and Lev Shestov, for whom philosophy is a "pilgrimage through souls", continuing with references to another

original concept called *sophiology*, showing that "wisdom (sophia) is the divine unity and at the same time the extra divine life" (Ivlampie 2015, 98). The concept of *sophiology* was initiated by the philosopher Vladimir Solovyov, for whom *sophia* represents divine wisdom or the "guardian angel of the world" (Soloviov 1994, 181), and which was assimilated by theologians as a Russian current of thought that considered the church a form of expression of divine wisdom, which indicates the existence of interferences between philosophy and spirituality, specific to the twentieth century, manifested in Russian society by philosophers and theologians alike.

## 2. The interdisciplinarity of philosophical practice with the pastoral activity and spiritual practice

To arrive at philosophical and spiritual practices, we start from a brief study of the relationship between philosophy and theology, analyzed by Dan Tomuleț, as academic disciplines and at the same time spiritual paths, showing that between them "no clear boundaries and limits can be established", but "we must not believe that spirituality is the exclusive property of the theologian" as both fields must be directed towards the practice of spiritual wisdom (Tomuleț 2017, 208-209). An interdisciplinary relationship between theology and counseling is identified by Emmy van Deurzen who presents the topic in the context of pastoral counseling, which she says takes over from the method of Karl Barth's theology (Deusen-Hunsinger, 1995) replacing some psychotherapies for the person; and the concept of psychotherapy is later introduced in the context of the analysis, by other authors who emphasize that "Pastoral care and counseling is emerging as an effective and respected practice within the theological, psychological, and counseling professions" (Eliason e.a. 2001, 77). To highlight the skills needed for a counselor to enter the "sacred space" of spirituality, Gilligan-Cuddy shows this role viewed in an existentialist context, as "the counselor has a duty of care to the patient and must explore in depth his spirituality to fully understand the true nature of human", and the study includes the philosophers, psychologists, theologians, such as Sartre, Yalom, Frankl, Mello; and "urges the counselor to humbly embrace this opportunity to explore and encounter the spiritual dimension within the therapeutic relationship, as a core counseling objective" (Gilligan-Cuddy 2018, X).

If some authors have been interested only in the assimilation of spirituality in therapeutic practices, in this paper we will refer especially to the links of philosophy with spirituality area. Augusto Cavadi studied various interdisciplinary confrontations of philosophical practices, which are between "philosophical counseling and theological-religious

counseling" (Cavadi 2010, 205-230), stating that if a practitioner of philosophy also discusses the spiritual problems of the counselor, he will not invade other fields. He refers to the interdisciplinary connection between the two directions of counseling, indicating some "operational synergies" that lead to mutual recognition of competencies, and the compatibility between them is given by the ability of the practicing philosopher to free himself from rational tendencies to define the spiritual dimension, testing other experiences of the divine, and the spiritual theologian will be free from the belief that "religion has reserved the monopoly of spirituality" (Cavadi 2010, 220), noting that philosophy can enter the area "no name", where are the atheists and agnostics. To highlight the differences identified in the study of interdisciplinary connections, Cavadi states about the spiritual counselor as: who can use specific beliefs and practices recorded in religious writings, no need to prove them, while the philosophical practitioner can not use "the heritage of philosophical wisdom and the tradition of practices" only under their authority (Cavadi 2010, 214) but, that the latter can use them in the form of advice of wisdom taken from philosophical works. In another paper, Cavadi shows that a practitioner can communicate, for the benefit of the counseled person, and with his consultant on spiritual issues, or can be himself a spiritual consultant, who uses tools different from those of a theological consultant or the confessional (Cavadi 2012, 20). In the same volume, Augustina Borsato asks a question about the relationship between philosophical practices and pastoral practices: whether the philosophical practice can interfere with the field of pastoral activity, or does it remain reserved only for theologians or spiritual practitioners? And she responds by stating about "the questions about God and faith are nothing but questions about man and his existence" and philosophical activity is "the right way to take this issue seriously" (Borsato 2012, 236-237) and shows they need to apply the philosophical practices in the context of pastoral activities, which acquire new concepts and tools specific to counseling (Borsato 2012, 71).

An analyst is John Caputo, who writes in his book about theologians and philosophers, that they are "attracted to an exploration of the outer and inner space of our life" (Caputo 2006, 2) noting that in the applied area of counseling, the boundaries are broken between the two domains, in both directions, he referring to philosophical theologians but also to philosophical theologians, who are mutually inspired by each of the other fields with which they interfere. On the same idea of the connection between the two fields analyzed, Peter Koestenbaum, is a practitioner dedicated to philosophical consulting for leaders, who refers to philosophy as a "secular, somewhat unorthodox and non-doctrinal priesthood" which gives religion "vocabulary and justification" (Koestenbaum 2003, 70).

Pierre Hadot is the one who highlights some mutual interferences, manifested in the universities of the Middle Ages, in which philosophy was "the servant of theology", latter took from philosophy the specific concepts of logic and metaphysics; and the spiritual exercises, specific to ancient schools "are integrated into Christian spirituality", and following centuries of medieval history, in which philosophy manifested itself outside the university, philosophy returned to universities at the end of 18th century, with the return to the chair of some remarkable philosophers who restored the autonomy of philosophy offside the theology (Hadot 2015, 345-346). He remarks in some monastic practices, the fact that they took over models and language elements, specific to ancient philosophers, exemplifying the St. Doroftei, who had advice for his disciples, similar to those of Epictetus (Hadot 2015, 101). In Hadot's conversations with two journalists, we learn of his formation for 20 years in Catholicism, where he was a priest before to become researcher and philosopher, which he says that philosophy "developed as a critique of religion" at its origins, and the world's religions have developed spiritual exercises which have generated a philosophical way of life (Hadot 2001, 69). We conclude they have the origins almost common, come with their history, being the basis of interdisciplinary links identified in the field of counseling for the person, where philosophical and spiritual practices can mingle.

### **3. Philosophical counseling versus spiritual counseling**

In order to balance the interferences of philosophy with other fields, when it is put into practice in the form of philosophical counseling, that was identified by Eugenie Vegleris to be "the art of declaring existence" (Vegleris 2010, 179-232). Other practitioners emphasize that philosophical counseling starts from the fact that anyone can dialogue, while theological-religious counseling presupposes the existence of a creative God, which makes it possible for the dialogue to be initiated from this premise, but the specialist will lead the counseling process towards different ends, depending on the counselor's approach (Cavadi 2010, 214). In the same direction, Zanella has published a collective volume presenting works by Italian practitioners in both fields analyzed, identifying some differences between philosophical practice and pastoral activity, which she defines as absolute, when it comes to context and their purpose, about the preparation of the operator and his freedom of conscience, the meaning of the counseling action or the manner of listening to the counseled person; and she presents some specific similarities and differences between philosophical and spiritual counseling (Zanella 2012, 75-105).

Our previous studies (Hațegan 2018b, 2019a, 2020) have highlighted in the form of comparative analyzes, some similarities, emphasizing the common goal of providing specialized services to the person, highlighting some differences that individualize them from the philosophical practices.

A similar approach has published by other researchers, who have studied ways in which spirituality can be applied in therapeutic practice and counseling, analyzing the dilemma of choosing religion or spirituality in these practices, which they conclude to be specific skills needed a practitioner or therapist, like a specific approach to the spiritual or religious counseling of the person (Frunză, Frunză, Grad 2019, 72). The approach is continued by Sandu Frunză, placing the theme of spirituality in the perspective of philosophical practice, inside a course presented online, the training in philosophical consulting and counseling, and takes some elements of existential therapy from philosophical practice; he starting from four dimensions of life enunciated by Deurzen, one being the spiritual dimension; and which are developed in the form of six dimensions of human existence, by adding two more, the religious and the virtual dimension, and together create a "diagram of the human being" (Frunză 2020). The author connects the spiritual dimension to philosophical practice, highlighting the idea to support a philosophical counselor in seeking and assuming the meaning of a person's life, while religious therapy can be attributed to pastoral therapy, which belongs to spiritual counseling, which investigates religious problems (Frunză 2019, 105) while existential counseling doesn't require such investigations of a person's religiosity. We believe about the requirements that have been defined by these authors can be included in all training programs, to develop new skills for participants to focus on the spiritual and religious of the person, subject to open collaboration with other practitioners, or declining their competence in counseling in the favor to other specialists; aiming to offer specialized support, reflected through the philosophical or spiritual/pastoral counseling, in benefit of the person.

#### **4. Common tools used in counseling of the person**

The association of the counseling practice with the person's spirituality occurs when the practice participates in the person's spiritual development, becoming a specific application that seeks to clarify or solve spiritual problems, some being included as distinct categories in the „DSM Nomenclature" developed by APA in 1994, and which differ from religious issues, these being presented as follows: mystical experience, near-death experiences, spiritual emergency, meditation issues, terminal illness, dark-night of the soul (Faiver 2001, 102). In the therapeutic perspective on spiritual counseling, the authors identify the spiritual categories of

intervention, considered specific to the spiritual counseling, and analyzed in this order: "assessing, blessing, confessing, disputing, forgiving, giving, guiding, praying, referring, relating, ritualizing, supporting and teaching" (Faiver 2001, 119).

Hadot is an example of the connection between theology and philosophy, first, he was dedicated to the study of spiritual exercises, and later, to spiritual practices. In his conversations, Hadot presents his definition, stating "Personally I would define the spiritual exercise as a voluntary, personal practice, meant to operate a transformation of the individual, a transformation of self" (Hadot 2019, 137), a definition that includes both breathing exercises used in ancient practices and the practical philosophical discourse from philosophy schools, followed by Descartes' meditations, and continuing with Christian and monastic meditations or Christian prayer, developed by religion, saying that all this "preserves memories of ancient philosophy" (Hadot 2015, 101). Hadot says that the philosophers interacted with religion in the social and cultural context of the time, nominating Epicurus as the one who recommended prayer to people, or Marcus Aurelius who inspired prayer to enter into harmony with the world (Hadot 2015, 248), showing how the Christian life can interact with philosophy, seen as a way of life. In the same context, the role and power of prayer are presented, as forms of expression of a spiritual exercise, which can be performed by any person with some religious orientation (Frunză 2008).

More extensive research on the concept of philosophical meditation was recently published in Romania, an approach where the philosophical meditation is a tool that can be applied in philosophical counseling (Hațegan 2019b). From our research, conclude that the practice of meditation is different from the spiritual practice of prayer because the first is considered a form of mental organization, based on five meditative stages: concentration, meditation, contemplation, enlightenment, and inspiration (Bailey 2020, 97) while prayer has four degrees of expression, as follows: prayer for help and benefits, prayer for virtue and character, or intercession for others, and enlightenment (Bailey 2020, 69), and this author states that when the practitioner masters the meditative process, can move on to prayer more easily, being between meditation and contemplation. The Christian meditation was developed in the monastic locations, started from references to meditation that were identified by some theologians in Bible study, but which were ignored for centuries to avoid any association of the term with oriental philosophies when meditation was often assimilated with contemplative practices. It is necessary to separate the concept of meditation from prayer, although they have common origins, a fact confirmed by a study conducted on groups of Buddhist meditation practitioners and nuns who practiced the ritual of "Central Prayer" and they presented similar neurological effects, by the research confirmed by American neurologists, reporting these

meditative or prayerful states which produce beneficial changes in the neurological structures of the person, if they practice them constantly (Newberg, Wagman 2009, 62). Looking in the same direction of research, philosophical counseling becomes "meditative" when "it takes over a series of spiritual practices, which it revalues in the context of the individual's self-understanding" (Sandu 2019, 240). A rigorous analysis of the problem of transcendence is made by Alexandru Surdu, a problem that proves to be "a late product of philosophy" through its very common object, which can be attributed to metaphysics and theology, and "its ultimate goal is the knowledge of God" (Surdu 2012, 87).

In the studies carried out in the field of palliative care, a Romanian doctor concludes that a spiritual counselor can indicate to the patient the reading of a spiritual theme (Stănculeasa 2017, 122), an element that will become a starting point for spiritual counseling. One of the similar process is the bibliotherapy concept, used by some practitioners of philosophy, who submit a text or an idea taken from a philosophical work, in their philosophical debate with the counselee person. In this field, Lou Marinoff was noted, who refers to the philosophical texts as ignored lessons, which can be used by practitioners (Marinoff 2009, 111). It is opportune for the spiritual counselor to be able to use excerpts from established spiritual texts, which can be included in counseling, or to suggest to the person to read excerpts from the Bible or books on spirituality, they can then be included in the practice sessions. Another reference is the approach of philosophical counseling as "appreciative" form when the practitioner can use the appreciative methodology to perform with the counselee an analysis of a narrative or story about his life, and they can reactivate positive successful experiences previously lived by the counselee, which will construct of a philosophical attitude focused on success, starting the last successes from his biography, debated in the process of philosophical counseling (Sandu 2019, 182). Italian practitioners have developed the concept, referring to the use of the counselee's autobiography as a potential for analysis and clarification of his past, an approach that leads to a therapy of the soul, placing the dominant self within a necessary self, by using an autobiographical narrative, and stating an "Autobiographical thinking calls for modesty and moderation, advises us to diminish that sense of omnipotence that invades those who believe they have had a successful" good life, "and to encourage those who are still looking for it" (Demetrio 1996, 9). We can exemplify an exercise of this type, through the dialogue between the philosopher Sandu Frunză and a theological professor, on the subject of his biography, the paper being published (Chirilă 2019) and represents a model of dialogue based on a biographical investigation, a model that can be taken over by any practitioner in counseling, with implications in the development of persons (Morariu 2019). In the same context, the Russian philosopher Berdyaev has analysis of the concept of "self-knowledge", his approach is by an exercise in



philosophical autobiography, whose result can generate a so-called spiritual liberation, that "means the realization of the person, the integrity of man" (Berdyaev 1998).

In confessional or pastoral practices, the practices of dialogue are often oriented towards the person's past, in the form of so-called confessions of the person, which have the same role of autobiographical narrative, and based on which counseling can be oriented to therapy, or religious or existential counseling, which will reach the dimensions of the person's spirituality (Săndulache 2009). Exploring a person's past is the basic function of pastoral counseling, identified by some authors as part of pastoral care, practiced by pastors, priests, presbyters, confessors (Clebsch, Jaecke 1996, 4), and counseling will continue to use others functions: healing, sustaining, guiding, reconciling; that differentiate these two concepts identified by theologians, the counseling and pastoral care (Mălureanu 2014, 31-32).

The dialogue is a basic tool in counseling, which can be seen as a specific form of communication, which can have a role in the mediation of the person with himself or his relationship with God. The philosophical dialogue, which can be used by practitioners in counseling the person, has a role to discover the spirituality of the persons "even if the need for philosophy seems completely marginal in an era of widespread communication" (Frunză 2019 84). In the same context, it analyzes the role of existential therapy promoted by Deursen, comparing the religious imaginary with that of philosophical practices, and concluding that philosophical dialogue can preserve some specific forms of religious thought, thus responding to existential needs which can be seen as therapeutic dialogue, in addition to its role as an important tool in the practice of counseling (Frunză 2018). Hadot refers to a process of conversion, defined to be a common element of philosophy and religion, stating that "in antiquity, philosophy was essentially conversion" (Hadot 2015, 270) which to be practiced "moment by moment", and that can be taken over by religion, showing the ability of the two domains to work together to achieve a common goal, the supreme good of human in a spiritual relationship with the divinity; and this goal can be sustained through philosophical and spiritual practices alike. Analyzing these tools we observe the mutual tendency of cooperation between analyzed practices, where the spiritual and pastoral counseling goes beyond the space of spiritual care of the person, by involving philosophy, to examine their own lives and define their own vision of the life, using the philosophical counseling (Louw 2011).

## **5. The fields of application for the two forms of counseling**

In the community field, I already mentioned a study conducted in the

northeastern region of Romania, by theologian Măță, about the social assistance opportunities offered to the elderly in residential centers, a study that presents approaches to spiritual counseling in the form of the applied therapies to their residents, who benefit by specialized social and psychological assistance. The study presents in detail the model used by the counselor for "bio-psycho-socio-spiritual evaluation sheet" together with the "monitoring sheet on spiritual therapy" used for the resident (Măță 2018), concluding that the therapist is not always a good expert in pastoral counseling, and recommend to collaborate with the counselor, using dialogue to understand the spiritual problems, or to keep in touch with the religious community of the person, or to move the competence to the pastoral counselor, if the situation requires it. American practitioners have been involved in this field, they can address to seniors, using the online forum for philosophical discussions, or by organizing philosophical cafes, because "the potential for philosophy for seniors is vast and virtually untapped" (Marinoff 2002, 298). The practice of pastoral counseling and psychotherapy are already actively present in the Romanian penitentiary system, which also offers pastoral counseling to inmates if they need it. This pastoral service also takes place in Italy, being provided by representatives of the Catholic Church, and between these two national penitentiary systems have been exchanges of information and joint actions, especially for Romanian prisoners from Italy. In this field, some research was conducted in Italy, where philosophical practitioners working with convicts, including minors, and had debates about philosophical topics, such as the meaning of life, the role of punishment or freedom; to support the return of these people to society (Cavadi 2016; Castiglioni 2017).

Another form of counseling takes place in the field of palliative care, in which patients suffering from serious or terminal illnesses often have questions of an existential nature, to which they seek an answer or relief, in order to understand the illness and suffering they are subjected to, and they require, in addition to medical care for their illness, psychotherapeutic and spiritual care, they become preoccupied with the spiritual needs. A presentation of them is given by the spiritual counselor Cauzzo, who makes the connection between the disease and the need for spiritual healing, identifying in his practice the spiritual needs manifested by the assisted persons (Cauzzo 2011). These are taken over and debated by Romanian researchers of therapy and spiritual counseling dedicated to the sick, like as: finding a sense of impending suffering and death, the need for love, overcoming conflicts, the need for hope but also the need to say goodbye to loved ones, as a final release or grant of the person's forgiveness (Stănculeasa 2017, 83-84), and discussions between the counselor and the patient are focused on the past and the present, as the perspectives about the future are usually absent or avoided by the patient. The existentialist de Mello refers to the same subject, stating that "you can

make use of suffering to end suffering" (De Mello 1990, 141) because spirituality "is a journey without distance" being "only a matter of becoming what you really are" (De Mello, 1991, 178).

The approach of the topic regarding the spiritual care provided in the hospital is presented by doctor Stănculeasa, she shows us a path open to all specialists, nominating theologians, psychologists, and philosophers, who in their counseling need at the beginning a spiritual anamnesis that can be performed by the attending doctor, who discusses preliminary with his patient, but he can recommend another specialist in psychotherapy, spiritual or philosophical (existential) counseling type. The study also presents some methods of spiritual evaluation, these being essential steps in the treatment of spiritual suffering (Stănculeasa 2017, 112-132), listing the skills developed by the spiritual counselor, and concludes with this epilogue: "the motto of any persons dealing with spiritual love: to love until it begins to the pain you, so that then only unconditional love remains!" (Stănculeasa 2017, 141). It is a profound message that shows the spiritual value of counseling, applied to end of life, and beyond, emphasizing the importance of this service that can be applied including to the healthy people concerned with self-discovery and connection with the Divine through spirituality and of philosophy.

## 6. Conclusions

The paper presents a few arguments regarding the need to implement and promote counseling practices in analyzed areas, in our attempt to combat other researchers, who presented discouraging conclusions, expressed in this form: "Men will wrangle for religion, write for it, fight for it, die for it; anything but live for it" (Colton, 2004: 22). To combat this statement, we can conclude the philosophical consultant is not especially concerned with the knowledge of religious texts, but only supports the person advised to understand how can be related to these, and to those who want more, can turn to the religious counselor, because "What pastoral practices can not do, philosophers can, with greater openness and without prejudice, can help us to enter into ourselves to know ourselves and to form ourselves as spiritual beings" (Bijelic 2014, 85-94).

To highlight the role of philosophical counseling in a person's life, we have a previous study about "Theory of 4 C" (Hațegan 2018a, 25) where is presented the application of philosophical counseling in solving life situations, hypothetically placed on an axis of time, in which counseling has a minimal orientation towards the past, only for its acceptance or to produce consolation as an effect. In the same theory, the current action is oriented towards analysis and the generation of conciliation with others

and with yourself, and the orientation towards the future is the one that brings clarifications on the vision of life. This fact was recently confirmed by Lou Marinoff, who at an online meeting with students from Romania, he stated that the practice of philosophy is "a future-oriented architecture, without major concerns for the past" (Marinoff 2020). The same is not true of pastoral and spiritual counseling, which shows some tendency to evaluate the past to highlight wrongdoing and sin, which involves changing a person's attitude for the better and obtaining forgiveness through the pastor or priest, who they tend to introduce into counseling, the third person represented by the Holy Spirit (from Christian counseling), to motivate the person to change and discover the divine love (Adams 1993).

This paper can be improved with new approaches, which will involve specialists and practitioners from both fields analyzed, to develop directions to show the possibility and need for collaboration that can be developed between philosophical and spiritual practices or pastoral, in the interest of the persons. The two forms of practice we are talking about can become good friends again, as they were centuries ago, except for periods that disfavored philosophy, as a result of its withdrawal from the agora and its orientation towards an "ivory tower" (of the academy), and which by its inaction has favored the application of other practices manifested in the form of counseling therapies or consultations dedicated to the person. Through the current forms of counseling, philosophy returns to the interest of the person, giving up staying on the outside, as it has the ability to respond to needs different from other types of counseling, based on the wisdom of humanity expressed in *PhiloSophia*, and using now the philosophical tools, successfully applied in the new practice of philosophical counseling. We support the trend for the development among practitioners from both analyzed positions, of an attitude of collaboration and mutual support, based on trust and respect, avoiding any situation of divergence, defamation, or competition, by generating trust in counseling practices, to increase the prestige and their importance in the field of services destined for individuals, groups or communities.

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