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Volume 3 – 2011

**The Use of the Concept of New Identity in Christ in
Counseling Sexual Addiction in Young Girls**

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Introduction

This article focuses on the importance of the use of the “new identity of Christ” in counseling “sexual addiction” in young girls. The paper examines ways through which using this new identity Christ could be helpful in counseling girls struggling with sexual addiction.

Just like other addictions¹, sexual addiction is a serious concern. It needs ‘skilled and appropriate² care and support that is aimed at helping people addicted to sex to be aware of the dangers of their addiction and be open to people willing to give them the needed support so that they can work through the problem. However, this much needed care and support is hard to get. It is even more inaccessible when those sexually challenged happen to be young girls. This is because helping women and girls struggling with sexual addiction is more often than not undermined by the socially constructed negative traditional gender, sexual roles³, identities, and people’s negative attitudes.

This paper sees the concept of the new identity in Christ as the approach as very instrumental in counseling sexual addiction in young girls. The paper hopes to discuss the nature of sexual addiction among girls and how this contributes to loss of their loss of positive identity: discuss “sexuality”⁴ and elaborate what “positive (healthy) sexuality”⁵ is , clarify effects of sexual addiction in the lives of young girls and explore on how the concept of the new identity of Christ would be used by counselors to bring about awareness creation on the magnitude of the problem, transformation, and hence lead to affirmation of positive sexuality, forgiveness and reconciliation of girls struggling with sexual addiction.

I. Background Information

‘Sexual addictions’⁶ are among the least talked about and probably the least understood of all addictions. The lack of knowledge

¹ Drug, shopping, gambling and substance addictions: alcohol, Bhang, Marijuana, Khat, cocaine, among others.

² This could be the care and counseling support from trained and qualified sexologists, therapists, counselors or psychologists equipped enough to deal with sexual addiction.

³ Louw Daniel. *Cura Vitae. Illness and the healing of Life*. (Wellington.Lux Verbi:2008,) 393-394.

⁴ This is what Carr in the Dictionary of Pastoral studies.(Michigan.SPCK.2002.) 355 refers to as physiological, psychological behavioural and spiritual dimensions of being male or female, human being which may or may be given sexual feelings and activity.

⁵ E. Kennedy, *Sexual Counseling* (1980:16). Louw Daniel, *Cura Vitae. Illness and the Healing of Life* (Wellington.Lux Verbi: 2008,) 354-355, has observed that on the one hand, healthy sexuality is the seeking of erotic pleasure in the context of tenderness and affection. It is also discriminating as to partners and genders. More over, healthy sexuality gives and receives pleasure. Healthy sexuality also relates erotic tension to the context of affection.

⁶ Roschbeth, Ewald. *Sexual Addiction AllPsych Journal* (May 13, 2003).

and understanding about it comes from our society's unwillingness to take an honest and open look at sexuality. However, it has only been in the last two or three decades that a clearer understanding of it is being reached.

Most unwanted yet affecting many people.

In the late 1970's, Patrick Carnes, a psychologist and researcher, was instrumental in the initial identification and treatment of sexual addiction as a condition. After a ten year research, Carnes estimated about 8% of the total population of men and 3% of women are sexually addicted. That adds up to 15 million people who suffer from this problem.. Sexual addiction is rapidly becoming recognized as a major social problem with similarities more well-known to alcohol and drug addiction or compulsive gambling (Ewald.2003.1).

Research has shown that sexually active girls in most of the communities in the world and those who are assumed to be so, are called by degrading names⁷. On the one hand, 'gender and femininity' in patriarchal communities have norms that dictate men-women sexual⁸ relationships where women are expected to be passive in the sexual arena, leaving them with 'unequal power'⁹ or otherwise be 'used'¹⁰ to satisfy the needs of men who are regarded as the sexual beings. Issues of sex and sexuality are also coupled with stigmatization¹¹. Stigmatization in sexuality revolves around regarding sex as dirty, and sexually active people are always regarded as perverts. This enhances secrecy, leads to avoidance of discussions on matters related to sex and sexuality issues. This is so because the society we live in is a sex negative society. This is a society that does

⁷ Commonly used names include: sluts, whores, cheap or loose

⁸ Fulata Moyo. *The making of Vulnerable, Gyrating and Dangerous Menstruating women through Chinamwali Socialization*, ed., Chitanda Ezra and Hadebe Nontando. Compassionate Circles, (Geneva: WCC Publications, 2009), 45.

⁹ Dorcas Akintunde. *HIV and Aids: God's Punishment for "Sexual Perversion" The Nigerian Experience*, ed., Chitanda Ezra and Hadebe Nontando. Compassionate Circles, (Geneva: WCC Publications, 2009), 45.

¹⁰ This is in line with traditional gender roles and sexual identity of women. Women's sexual identity is constructed in terms of men's sexual needs. This implies that irrespective of whether the women are prepared for a sexual relationship or not they are expected to give in to sexual advances by men. This puts the women on the receiving end since their bargaining power on matters of sex and sexuality is either low or not even there.

¹¹ To be seen as addict is to be seen as being inferior or defective. Usually an addicted person is considered "weak" or lazy (Knauer.2002.183).

not appreciate sexuality, but most often, promote silence and stigmatization of those that are sexually challenged.

The complexity of sexuality and sexual addiction is more often than not 'gender based'. Women and girls are more challenged and it is unlikely that they will be given the needed support on time if any, as they struggle with many sexual addiction and related negative impacts in their lives among them. It is surprising to find that even in the religious circles where men and women are facing the problem of sexual addiction, little is done to give them appropriate care. Instead, women and girls sexual addicts suffer consequences¹² of sexual addiction, plus blame for unhealthy sexuality and worse still face church discipline.

II. Terminologies

A. Sexuality

According to Carr Wesley, sexuality refers to the physiological, psychological, behavioural and spiritual dimensions of being male female human being which may or may not be given expression in sexual feelings and activity...sexual gender, identity, orientation and drive (2002.355) According to Louw (2008.353), Sexuality is an essential part of our being human and more so functions as an expression of human intimacy. It expresses a person's innermost being and it also refers to a deep felt impulse that drives one individual close to one another, in a desire to creates something that is greater than either individual can embody alone.

Sexuality is also seen as space and place for human encounter representing the expression of sexual hopes, wishes, sensual desires, pleasure, behaviour, ethos, norms, and values within the domain of sexual difference and morphologies of bodies. Knox-Seith (2005.23) in reference to human sexuality says that in the tenderness itself, in the intimacy, a boundary is crossed.

¹² Among the consequences we shall see in sections to follow are that women could be banished from their homes and churches. They could also be infected with sexually transmitted infections among them HIV that caused AIDS. They could fall pregnant and have children out of wedlock.

B. Sex addict

A sex addict is a man or woman whose ‘sexual behaviour’¹³ is harmful to their finances, intimate relationships, careers, self esteem and probably that of the partner as well. Studies¹⁴ have shown that the tripartite core building blocks of sex addiction are sexual fantasy, pornography, and masturbation. Furthermore, studies have established that people become addicted to sex due biological, psychological and spiritual factors.

C. What Is Identity?

Identity is the collective aspect of the set of characteristics by which a thing is definitely recognizable or known’’. It also refers to the quality or condition of being same as something else.

D. New Identity in Christ

New identity in Christ indicates that one is the same as Christ.

E. Sex addiction:What is sexual addiction?

DSM-IV describes sex addiction “as distress about a pattern of repeated sexual relationships involving a succession of lovers who are experienced by the individual only as things to be used”.

According to the manual sexual addiction involves compulsive searching for multiple sexual partners, compulsive fixation on an unattainable partner, compulsive masturbation, compulsive love relationships and compulsive sexuality in a relationship. This is what is sometimes referred to as ‘pathological sexuality’¹⁵. This is an opposite of ‘healthy sexuality’¹⁶ which has been discussed by Louw (2008) and Kennedy (1980). Contrary to enjoying sex as a self affirming source of physical pleasure, the addict has learned to rely on

¹³ This sexual behaviour includes the use of pornography, masturbation, fantasy, sexual and or emotional affairs, humiliating and demanding sexual behaviors.

¹⁴ See www.csun.edu-ps453/assict_y.htm accessed on 11/5/11.

¹⁵ Pathological sexuality is also referred to as unhealthy sexuality. This sexuality is motivated by selfish needs for reassurance or relief from non-sexual sources of tension. Similarly neurotic forms are un-balanced and they tend to lean towards excessive giving or taking (compulsion and obsession).this is what is sometimes referred to as hyper sexuality.

¹⁶ Kennedy has observed that healthy sexuality is the seeking of erotic pleasure in the context of tenderness and affection. He adds that this type of sexuality is discriminating as to partners and genders, and not only gives but receives pleasure. More over, healthy sexuality also relates erotic tension to the context of affection. (1980:16)

sex for comfort from pain for nurturing or relief from stress” (Carnes, 1991, 34).

F. Counselling

Van Dyk(2008.219) has defined counseling as a facilitative process in which the counselor, working within the framework of a special helping relationship uses specific skills to assist clients to develop self knowledge, emotional acceptance, emotional growth and personal resources.

III. Etiology and complexities of sexual addiction strategies.

Even though the problem of sexual addiction dates back in the 1970's when a psychologist Patrick Carnes saw some parallels (of this condition), with gambling, Beck Melinda in the health Journa¹⁷says that it was until 1980 that sex addiction was listed in the official diagnostic and statistical manual of mental disorders III (DSM-III). It then dropped from the DSM-IV in 1994.However, Goodman in the Journal of Sex and Marital Therapy says that there is a considerable controversy¹⁸ surrounding the sex addiction issue, and particularly how this syndrome should be designated.

In another setting a member of the sexual and Gender Identity disorders work group advises that hypersexual disorder may be all eliminated from DSM-5¹⁹without any explanation. This comes at a time when integrated strategies need to be used to address this problem (sexual addiction), whose implications to girls and those close to them are far reaching.

The contemporary society is faced with a very serious form addiction –sexual addiction. The twelve steps and psychotherapy approaches to treatment have been popular, but the problem is far from removed. This has led to many Christian counselors and family therapist to make attempts to deal with this form of addiction that many people have been reluctant to face. Churches²⁰and other

¹⁷ See [http://online.wsj.com](http://online.wsj.com/article/SB1222717781001187003.html) article/SB1222717781001187003.html accessed on December, 12, 2010.

¹⁸ Goodman, Ariel. *Journal of Sex and Marital Therapy*. Volume 18, Issue 4, D01.10.1080/009262339208412855. (1992, p.303-314).

¹⁹ This has also been raised as a serious concern by Marnia in the marnia.science blog.com-<http://marnia.scienceblog.com/21dsm-5> accessed on May 21, 2011.

²⁰ Sex addiction treatment options gaining popularity in <http://www.christianpost.com> accessed on 13/6/11.

religious institutions acknowledge the existence of this problem but are at the same time ill equipped to deal with sex addiction issues, and yet the trend of people exhibiting sexual addictions has since been on the increase. It is common these days to hear, read of and see politicians, business people, celebrities, religious leaders come to the limelight with their deep seated struggles with sexual addictions in which girls or even girl children are involved.

IV. Effects of Sexual Addiction to Young Girls

Sexual addiction has serious impacts to young girls. These effects could be spiritual, social, psychological, economical or cultural. Young girls sexual addicts are bound to feel intensely shameful, guilty and so disgusted about themselves after a sexual encounter with men or withdraw and cease contacts with people known to them-close up. They also give false promises of becoming better persons, become habitual compulsive liars, secretly search for pornographic materials or even search for willing lovers, and hire or sell themselves into prostitution.

With sexual addiction, young girls will hardly concentrate to complete their studies well or even do productive work. In most cases they drop out of schools due to sexual infections, psychological trauma, and pregnancies. More often that not, they are prone to drug and substance abuse which interferes with their work-they may end up losing their jobless, and hence increase their inability to sustain their own monthly bills.

Exposure to vulnerability to sexual exploitation also risks the young girls to getting pregnant at an early age. This may further lead to irresponsible parenting due to lack of maturity and resources needed to raise a child. They may be tempted to do abortions and risk dying early.

The young girls will also have no discrimination on sexual partners-share, and have no thought of protection in sex, hence risking contracting sexually transmitted infections, including HIV that causes AIDS and Hepatitis C. When things do not work for young girls struggling with sexual addiction, they turn suicidal. They cannot also commit to any relationship. Since they are preoccupied with sexual thoughts and fantasies, the girls have a broken relationship with God. They have no time for prayers and fellowships, they have no fear of God, no faith in God and cuts of communication with God. These

afore mentioned effects among other are what lead to distortion as we shall see in the following section

V. Distorted Identity: A Biblical Reflection

In the loss of positive self-identity, (Kirwan.1984), with reference to the case of Adam and Eve states that they (Adam and Eve), after rebellion, were no longer united with God in fellowship, hence losing God as their reference point. They relied on their own egos became the axis around which their feelings, thinking and actions revolved. And their identity to, was no longer God-centered, but “self-centered.” Furthermore, the human being became the identity of Adam and Eve. More so, God became lesser in defining the standard of their assumptive truth.

‘The individual Adam feels that like the vacuum, he is empty. But the emptiness is him. Although in other ways he longs for the emptiness to be filled, he dreads the possibility of this happening because he has come to feel that all he can be is the awful nothingness of just this very vacuum. Any “contact” with reality is then in itself experienced as dreadful threat because reality is experienced from this position is necessarily implosive and thus ...in itself a threat to what identity the individual (Adam) is able to suppose to have’ (Lang.1965, 45-46).

VI. Lost Self-Identity: Implications for Young Girls Sexual Addicts

Kirwan says that Adam’s and Eve’s understanding, ideas, and self perception were distorted, and their security totally shattered after the fall (1984).

This experience made the two (Adam and Eve) regard themselves and everything negatively, hence resorting to shifting of the blame, hiding, running away. Other experiences include; anxiety, grief, anger, broken relationships(with creatures and with God)fear of rejection(by God),loss of sense of belonging (to God), lost self esteem, lost love(love for God and love of God)lost fellowship with God, feelings of brokenness and helplessness, guilt, shame, loss of control and hence great panic(Gen3:12 ff).

After the ‘fall’ as given in Genesis 3, Adam and Eve’s identities were wanting and for the restoration of the degenerated selves something had to be done to reconcile the lost identities to themselves, to God and to the environment.

VII. New lives in the light of our identity in Christ.

To have a new identity is to receive Jesus Christ as Lord and saviour into one's life. And as it is written in Paul's epistle to the Corinthian and Roman churches, and the book of John refers to newness –new creations.

The apostle Paul has elaborate messages about new identity in his letters to the Romans and Corinthians. In Romans chapters 5 and 6 Paul says that our identity in Christ signifies freedom-we no longer continue to be enslaved in sin (Rom6.6) and neither are our relationships with God strained anymore. In Rom 5:10, we are reconciled and hence made his loved children. Paul in the epistle to 2 Corinthians 5:17-19 refer to the new identity in Christ as new creations in Christ. Similarly,

John refers to this new identity in Christ Jesus as new creations. To be in Christ means to accept Christ Lordship and by transformed by God's presence and truth. This new identity brings forth Christ likeness in the person while submerging the old identity (that which was without Christ and independent of God) Paul talks about the transformation or renewal of the mind in Phil.2.5-8.

VIII. Implications of the New Identity in Christ

We acquire new status in Christ-made children of God, become co-heir with Christ Jesus become an important member of spiritual body of Christ, we are freed from enslavement. This means freedom not to sin. In John.8:34 w, receive reconciliation with God and are absolutely forgiven and given purpose in life. This therefore means that "who we are" and "what we possess" in Christ is determined by the almighty God.

Therefore girls suffering from sexual addiction have their identity determined by God who through Christ Jesus submerges the old²¹ identity. This means that for girls with sexual addiction, their old troubled sexually addictive behaviour that determined their identity is ridden off. More so, the girls with their new identity have a renewed relationship with God. They are made children of God and co-heirs with Christ Jesus. Through this new relationship, since girls previously suffering from sexual addiction are freed from this

²¹ The identity of sexual addicts – sexual sins.

addictive lifestyle. They are freed from the bondage of sexual sin–idolatry. They are no longer preoccupied by thoughts surrounding sexual addiction triggers. Their search for love and satisfaction of their need love and nurture is no longer misplaced-in human beings. They have the agape love from their father, God who supplies their needs and gives them purpose in life. This therefore means that Girls with new identity:

- Emerge as new girls-young girls in the likeness of Christ
- Have their old limiting identity eliminated- no longer addicts, sexual sinners
- Protected Girls –no longer unable to control their cravings
- Are able to make decision to refuse any sexual relations outside marriage hence ability to live a dignified life
- Share in the God’s abundant love, and belong to God’s kingdom as chosen citizens
- Enjoyment of peace, contentment and compassion of God
- Have new names-children of God hence belonging to God who deeply cares for them and supplies their needs. This means that they can no longer search for satisfaction of their need for love minus God.
- Are forgiven children of God with close fellowships with their father God and Jesus Christ.
- Girls are emancipated from slavery of sexual addiction – a sexual sin to freedom, transformation, and change
- Being identified with Christ helps girls know who they are in relation to sin, know that they are only complete in Christ, and they begin thinking rightly about themselves.

IX. Counseling Sexual addiction in Young girls: New identity in Christ.

Counseling sex addiction, which is characterized by stigmatization and negativity calls for serious consideration of counseling skills. The overall task of counseling is to give the client the opportunity to explore and discover ways of fully living more fully, satisfyingly and resourcefully identified goals (Van Dyk. 2008.219).

It is worth noting here that success of this helping process can be made possible if counsellors enter the process with respect, for the clients, an open and genuine attitude, with the intention of helping the client empower themselves, and take responsibility for their lives

(Van Dyk.2008.229). Application of ‘unconditional positive regard’²² by the counselor in the relationship with the client, empathic²³ understanding and congruence²⁴ will help create warm, respect and acceptance in a trusted environment.

X. Why Sexual Addiction and Counseling?

Counseling aims at helping the counselee to have an increased self-understanding and self-control, making progress towards self-identified goals, which is very important for counseling sexual addiction in young girls.

Research has shown that people suffering from sexual addiction struggle with unmet childhood needs for love and nurture. They are also very lonely persons and it is likely they have previously experienced abandonment. Mistakenly, these people take these unmet needs to be sexual needs and attempt to satisfy these underlying needs through acting²⁵ out sexually. As they do these it is thought that it will fill the emptiness in them, and improve the feeling of worthiness and being valuable, gain acceptance and have their security assured.

What seems to be disturbing is an idolatrous attempt to meet their personal needs by themselves. In order to help them and integrated approach has to be used. Previously, psychotherapy and the 12 step approaches were used in the care and treatment of sexual addiction.

However, there is considerably an increasing number of people who need support to deal with effects of this problem. It is in this connection that the use of the concept of the new identity in Christ becomes handy in counseling sexual addiction particularly in young girls. This is a very unique approach in that it is above gender, culture, stigmatization, shame and guilt and negative sexuality.

XI. Woman at the Well Approach: Lessons for Counsellors

Counsellors willing to support girls with sexual addiction could borrow a leaf from the example of Jesus in the narrative about the Samaritan woman (John 4:16-29). In this text, we find Jesus and the Samaritan woman. Jesus engages the Samaritan woman in a way a

²² Mearns and Thorne, (1988). Hellen, Baker, *Unconditional Positive regard*. 2003.

²³ Ibid.

²⁴ This refers to the realness or genuineness of the counselor.

²⁵ Carnes Patrick. (1997). *Don't Call it Love*. Minnesota: (Gentle Press. Carnes, 1991), 34.

Jewish man would not. He unconditionally loved, appreciated, empowered, and helped the Samaritan woman to gain self awareness. The Samaritan woman had an encounter with Jesus, where Jesus offered her the best help by dealing with her moral corruption.

Similarly, Counsellors working with girls who are sexual addicts need to overcome segregation and negative attitudes, do away with discrimination many families, communities, friends and societies have against girls with sexual addiction and engage the girls meaningfully. This will include, overcoming stigma and discrimination on the basis of gender and sexual addiction, Have time and space too attend to the needs girls have, show willingness to listen, unconditionally love the girls and have positive regard to them.

Counselling the sexually addicted girls' calls for creation of an environment where they can understand with clarity, their deepest needs, barriers to attaining their needs, girls' acknowledgment of their struggles and sharing everything they need to, and connect spiritually with the Holy Spirit and share the love and message of Christ (Freed, Chaplain.2010.4).

From the narrative above, we find the Samaritan woman in Jesus' approach above very useful. The woman came to know Jesus in person (who Jesus was) and the knowledge she gained made her discover who Christ was, and Christ made her to discover her true identity. 'It is in coming face to face with the person of Jesus Christ that the reality of who he is that we discover our new identity and purpose in this world: when that occurs, counterfeit substitutes such as addictive substances and behaviours, will cease to satisfy us...Like a woman at the well who left her water jar, we will leave our addiction for new life in Christ '(Freed Chaplain.2010.4)

XII. Main Purpose of Counseling Sexual Addiction

Through the use of scriptural resources, counsellors can help counsel 'sex addiction' in young girls. They can work with the girls by reading scriptures that elaborate about the person and work of Jesus in relation to salvation, acceptance, unconditional love, compassionate care of those in need, and forgiveness as shown below:

Counsellors share the unconditional love of God, which moves the despised and self pitied young girls from their boxes characterised by lies, idolatry, wrong pleasures, hurts and darkness. In doing this counsellors share the affirming God' love to the young girls.

Counsellors sensitize young girls on sins destruction and hence help them to stand firm the cross of Christ before them as they proclaim Jesus' victory over sin.

Counsellors will facilitate revelation of sexual addiction as sin, and willingly share the good news of Christ the crucified who bears all sin, including the old ways (sexual addiction) of the girls. The young girls will also have the knowledge of Jesus as one, who frees them from sexual sin, and thereby become remorseful and confess their idolatrous lives to him.

Counsellors mediate confession and hence communicate to young girls' absolute forgiveness (Louw.2000.106-102). Through frequent reflections on scripture, counsellors open girls understanding about the healing power Jesus, God's mercies and ability to bring about restoration of their positive identity.

Communicating the meaning and purpose of positive human sexuality for young girls, Counsellors working with young girls on the problem of sexual addiction can help them to appreciate sexuality as a gift from God is good, and that it is an essential part of their *selves* and that which is needed to be respected and used to build lasting relationships that bring glory to God (Keith.2009.51-52).

Through opening up to the person and work of Christ Jesus, counsellors will further motivate the girls towards healthy living, relationships and personal responsibility.

Counsellors can also communicate to the friends, families and communities where young girls come from on the importance of the intimacy with Christ. This will lead to establishment of support networks. This will promote young girls willingness to press through personal brokenness shame and guilt and thereby discover genuine healthy and honest relationship through which there will be:

- Continued provision of needed, trusted care and support
- Acceptance of the girls struggling with sexual addiction with a view of helping them to work out these problems

Through counselling, there is encouragement of individual and collective accountability within the family of believers who connect with friends, family of girls struggling with sexual addiction.

The counsellor also encourages the girls to ask Jesus to fulfil the yearnings of their hearts and allow Him to meet them at their points of need for Love and acceptance. This will help young girls to depend on

Jesus to help them deal with their problem of sexual addiction. The girls will learn that Jesus loves them for who they are, accepts them for who they are, is always there for them and never withdraws from them.

At the same time, counsellors also create awareness to support networks to embrace positive sexuality so as to help young girls to understand God's purpose for human sexuality which is opposed to negative or pathologic human sexuality.

Counsellors will create awareness among young girls that Expression of human sexuality in the right place...marriage. And with the right people and the right age is a sign of Christ's self-giving love for his people

Counsellors encourage young girls to continually walk with Christ, and be in the company of caregivers in families, churches and communities.

With a bond with Christ, a relationship with God and support, the girls begin experiencing life differently – they have hope, and enjoy the fullness of life.²⁶ With the help of the counsellor, young girls will learn to totally rely on Jesus Christ for their comfort, help in stress, and not depend on sex as a self-affirming source of physical pleasure, nurturing and relief from stress.

As transformed persons, young girls acknowledge the authority, strength and support of Jesus Christ to resist the power of sexual sin that dominated their old selves/since their old which was characterized by weakness and lack of control is gone.

When young girls allow God's Holy Spirit to penetrate their hearts, as new people they are broken open for healing by God himself.

With knowledge of sexual sin counselors help the girls cease sexualizing their legitimate needs, but seek satisfaction of those needs from the right places, and persons.

Through counselling sexual addiction using the concept of the new identity in Christ, dependence on sexual addiction triggers-masturbation, pornography...tolerance of addiction, preoccupation with sexual fantasies will shift to responsibility, reliance on God,

²⁶ John Baker, *Celebrate Recovery Africa: A Christ Centered Recovery Program Based on the Beatitudes* (Zondervan, 1998), 24-25.

communion with God, unconditional love & care, contentment, reconciliation, forgiveness, strengthened relationship with God, deciding to turn life and will to Jesus²⁷, experience of liberation, empowerment and affirmation of positive human sexuality

Through liberating function of pastoral care, counselors can communicate breaking of the bond between the girls and sexual sin here in referred to as sexual addiction.

Through reconciliation, counselors will help the girls to have a special relationship with Christ, through which Christ²⁸ will be invited to share into their pain, estranged relationships, and acceptance. This will also help the girls to reconnect with God.

Counselors in their being functions also express their compassion and willingness to support the girls to make mature choices.

Concluding Remarks

This paper dealt with discussion of the use of the concept of the new identity in Christ in counseling sexual addiction in young girls. It was observed that efforts to address sexual addiction are only a few decades old. As we saw in the paper the problem of sexual addiction is characterized by stigmatization. In looking for treatment, psychotherapists and some Christian counselors have started noticing the need to acknowledge it as a growing problem that needs attention.

The paper observed that sex addiction for women is silent and yet consequences to young girls are heavy. We also saw that psychotherapy and the 12 steps approaches have been used for this purpose. Also important was the analysis of the concept of the new identity in Christ and its relevance in counseling sexual addiction in young girls. It was noted that this approach is gender sensitive and key in counseling sexual addiction in young girls for holistic healing.

We also observed that through competent counseling of sexual addiction in young girls, true healing can occur and estrangement, rejection, isolation, loneliness, fear, shame, guilt, anxiety, vulnerability, frustration and disillusionment becomes stories of the past. Instead, the young girls will experience intimacy, freedom,

²⁷ Ibid., 43-44.

²⁸ Ibid., 48.

support and care, assurance, hope, fulfillment, forgiveness, unconditional love, dignity, and transformation.

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