

LESSON 4

THE COUNSELLEE

Introduction

Aim

1. To point out the significance of heredity and environment in the development of the personality.
2. To explore the basic personality needs of each individual.
3. To survey the different defence mechanisms which people use and to show how these mechanisms influence one's behaviour.
4. To show how to make an assessment of the potential for change as one prepares to counsel.

Understanding the Counsellee

One's approach to helping will be influenced by his basic understanding about people and personality. For this reason the minister will need to study several books that have to do with theories of personality and how they develop. The process whereby people change is another consideration that will influence our techniques in counselling.

One's approach to helping will be influenced by his basic understanding about _____ and _____

(people, personality)

Basic personality components

Heredity. – What we inherit from our parents, grandparents, and other ancestors gives us the basic ingredients for our personality. The combination of genes that come from our father and mother determine our physical characteristics and also our temperament. It is important to recognize that there are some basics with which we work that we inherit from our relatives.

What we inherit from our parents, grandparents, and other ancestors gives us the basic _____ for our _____

(ingredients, personality)

This "chemical package" determines our physical characteristics, the colour of our eyes, our brain characteristics, baldness, and the many other factors we inherit. The fertilized zygote brings together various combinations of chromosomes, and thus different genes are given to each child of the same parents. This is why children of the same parents have similar characteristics, although they may also be very different.

Behaviour characteristics can also be inherited. We usually refer to the fact that "John inherited his father's bad temper." Or, "She has her mother's sweet disposition." Through selective breeding it is possible to produce bulls and cocks that fight more ferociously. The study of identical twins in human beings indicates that there is a correlation in their intelligence, and other studies seem to indicate the possibility of inheriting some weaknesses and mental illness.¹

Environment. – Our environment consists in our surroundings, including the family milieu: our brothers and sisters, aunts and uncles, friends and neighbours. It also includes the kind of living conditions which we have experienced during the early years, the neighbourhood where we lived, and the economic and social conditions that were a part of our formative years.

For instance, many people who are born in extreme poverty never are able to get away from the crippling fear that keeps them anxious about their economic situation. The “depression syndrome” has affected many people in the United States, although they have moved beyond that experience physically and historically. Many who are adults now still vividly remember traumatic experiences when their parents lost all their possessions, their employment, and formed bread lines to get food for the family.

To illustrate more clearly, there is a vast difference between the person who has been reared as the only child and the one who has several brothers and sisters. The only child tends to have more difficulty sharing with others, learning how to “give and take,” being able to win and lose, and developing harmonious relationships, than the child who has been reared in a setting where there was constant need to share, take turns, give and receive, and who had numerous experiences of winning and losing. These are lessons that are learned early in life, through both work and play.

Relationships with parents are quite determinative in the formation of the personality of children. If the parents are not compatible, this will leave its marks upon the children in the form of insecurity, anxiety, and sometimes phobias.

Basic emotional needs

C. W. Brister enumerates the contributions of ego psychology towards an understanding of human development in the following statement which we summarize:²

1. Persons tend to relive early, primary group (family) experiences in all later relationships. This tends to permit people to relate to their pastor according to their unresolved conflicts from early childhood
2. We have been encouraged to understand that all behaviour is purposeful, when viewed in depth dimensions. Pastoral ministry must be tuned to the inner tempo of people's lives.
3. Ministers should relate to persons according to identifiable clues in their relationship rather than through the use of pre-fabricated responses or pre-set techniques. A person may not recognize the deepest reasons for his feelings of being driven by ambition to achieve, of needing approval, of being withdrawn, feeling rejected or insecure with others. Different kinds of comportment may be means of acting out their inner feelings.

In the following pages we shall mention some of the basic personality needs that are an outgrowth of these norms.

Is the following statement true or false?

The family milieu is a part of our environment.

(true)

Relationships with parents are quite _____ in the _____ of the personality of _____.

(determinative, formation, children)

Love and affection. – Psychologists and specialists in child rearing recognize that the most fundamental emotional need that children have is to receive love. When the child is loved from the time of birth, he develops a sense of security and belonging. This is why it is important to caress the baby frequently and especially during times of feeding in infancy and early childhood. The child that is abandoned or rejected during early childhood will probably manifest the results of this rejection throughout his lifetime. He may be one who constantly seeks the attention of others to make up for what he lost, or he may be withdrawn and have difficulty establishing relationships with other people.

The person who never received love as a child will have difficulty expressing love as an adult. These deficiencies can be overcome and much of the work of the pastor and the church can be channelled in the direction of helping people to experience healing in this area. Sometimes premarital counselling can be a great help for a young couple, because in this way they can gain a greater understanding of the dynamics of their relationship. Early marital conflicts sometimes have their roots in not understanding the consequences of an emotionally deprived childhood. The alert pastor will seek to help people to overcome their difficulties which have resulted from emotional sterility brought over from childhood.

The church can do much to encourage young couples with small children to express their love in overt ways. When the pastor and other leaders in the church recognize in parents a reticence to give love to their children, good pastoral care would encourage participation in a series of conferences and group activities with other parents that would have the purpose of helping people to develop these abilities.

Emotional security. – Another basic emotional need is emotional security. Biological security relates to the provision of one's physical needs and the avoidance of pain. Emotional security involves biological security but also includes the provision of an environment of worth and trust. We speak of it as emotional warmth. Emotional security involves development of a sense of belonging and worth which helps the person to feel at home and at peace in his environment. Economic security promotes emotional security, but is not synonymous. Many families with little economic security rear children who are happy and well balanced. Marital compatibility between parents contributes greatly to emotional security and incompatibility almost guarantees insecurity and fear in the child.

Many adults suffer from the effects of emotional insecurity, which cripples them in their ability to function in their jobs as well as in the home. Extreme manifestations of this insecurity come forth as unfounded suspicion that borders on paranoia in many persons. I visited a male patient in the mental hospital who had been a successful business man but was about to lose his position because he developed an unfounded suspicion that others in the office were out to get him. When he saw two people talking, he

Is the following statement true or false?

How children are treated has little or no effect on their adult life. _____

(false)

A sense of belonging and worth that helps the person to feel at home and at peace in his environment is known as _____

(emotional, security)

Emotional insecurity _____ many adults in their ability to function in their _____ as well as in the _____

(cripples, jobs, home)

tended to feel that they were in collusion against him.

Pastoral care will seek to affirm the worth of each person in the Christian community. It will avoid circumstances in which rejection can take place. It will promote activities in which a feeling of belonging is enhanced. It will seek to develop ways in which people who are hurting can be supported by the entire group.

Recognition of worth. – Every person needs to feel that he is of worth and that what he does is appreciated by others. He needs to feel that he has a place and that his contribution is recognized and appreciated. Paul Tournier affirmed this truth in his book, *A Place for You*, in which he points out the importance of every person's feeling that his existence has made a difference in the lives of others.

Many times housewives come to feel that they are taken for granted when the husband and children do not express appreciation for the hours that are invested in cooking nutritious meals, keeping the house clean and orderly, and keeping the clothing clean and neat for each member of the family. They need to hear from time to time that all their talents are appreciated. The husband may come to feel that he is only the breadwinner if his children and his wife do not express their appreciation for the hours of hard work that he performs in order to provide for them. Staff members in the church or in an institution can come to feel that they are taken for granted when they continue to work year after year without increases in salaries and other benefits. The person who dedicates his life in the teaching profession can come to feel that his students do not appreciate the investment that he has made in preparing himself and taking the time to give of his knowledge to his students.

The mature person will develop a sense of selfworth and be able to continue to function even though he does not receive the "strokes" from others that should be given. Real emotional maturity is manifested when the person can make positive contributions in his work, home, and church even though appreciation is not expressed openly by others. The child needs to be told that he is of value because of who he is as a person, and not just valued because he makes good grades or keeps his room clean, etc.

The feeling that life has meaning. – The person who senses that his life has no meaning cannot face many difficulties. Victor Frankl, prior to and after spending years in a concentration camp, developed his concept of logotherapy, in which he insists that if one has a *why* to live, he can endure almost any *how*. This is to say that life must have meaning. The place that one occupies in his world, among his family, friends, church, work, and in other relationships helps to give this sense of meaning. The person who realizes that he is doing something that is significant for the lives of others can enjoy his participation in activities that are helpful.

This sense of significance can be instrumental in keeping people active in the church programme, because they feel that what they are contributing is helpful to the

Pastoral care will seek to affirm the _____ of each _____ in the Christian _____.

(worth, person, community)

Every person needs to feel that he is of _____.

(worth)

What will a mature person with a sense of selfworth be able to do?

(Compare your answer with the text.)

The person who senses that his life has no meaning cannot _____ many _____.

(face, difficulties)

lives of others. It has been the means of keeping people from committing suicide. When people feel needed, there is an inner sense of well-being. Jesus said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). When a person is doing this, other things will take their place in proper order. It also gives a sense of divine affirmation for the person in the work that he does. One can feel that he is co-operating with God's plan and therefore feels divine approval for what he is doing.

Summary. – We may summarize the significance of emotional security by quoting the Menninger Foundation, which has given the following criteria for emotional maturity: (1) the ability to deal constructively with reality; (2) the capacity to adapt to change; (3) the relative freedom from symptoms that are produced by tensions and anxieties; (4) the capacity to find more satisfaction in giving than receiving; (5) the capacity to relate to other people in a consistent manner with mutual satisfaction and helpfulness; (6) the capacity to sublimate, to direct one's instinctive hostile energy into creative and constructive outlets; and (7) the capacity to love.³

It is said that man's behaviour is in some sense a record of the way in which these basic needs are being supplied. We realize that man's behaviour is complex, and that it is difficult to explain behaviour in a cause-effect equation. Sometimes one is consciously aware of the reason for his actions, but there are times when one's behaviour is a mystery to oneself and to others. Our feelings, basic needs, desires, hopes, fears, and anxieties all contribute to the mystery of our behaviour. It is helpful if the person can come to a level of self-understanding which will make it possible to recognize his motivation in behaviour. This can free him up to act responsibly.

In addition to the inner drives which are at work in influencing our behaviour, there are also a lot of external forces. Influences from our environment, our friends and our working conditions all play an important part by influencing us. Such variables as the weather, physical surroundings, social pressures, and cultural influences all are prominent forces which help to influence behaviour. Our minds act as a bank of memories, and many times our actions are responses from memories that we have from successes or failures in the past. According to Mahoney, the mature person is one who has the capacity to experiment fully, without censure, his thoughts and feelings, and to control his actions in accordance with what is most appropriate with relation to the time, place and circumstances.⁴

State the criteria for emotional security given by the Menninger Foundation.

(Compare your answers with the text.)

What can free one to act responsibly?

(Compare your answer with the text.)

There are also a lot of _____ forces.

(external)

Defence Mechanisms

Definition of term

Much of the daily functioning of our personality is the use of various defence mechanisms as a means of coping with our situation in life. When our physical security is threatened, we react either in fight or flight. When our emotional security is threatened, we utilize a variety of ways to protect our own sense of emotional well-being. Some mechanisms are effective and others are not. Some are harmless, but the continued use of others could result in our developing an unrealistic view of ourselves and our approach to life. The following discussion will help the pastor to be able to recognize the various defence mechanisms and measure their effect upon those whom he seeks to help.

When our emotional security is threatened, we utilize a variety of ways to _____ our own sense of emotional _____.

(protect, well-being)

Survey of mechanisms

Repression. – Repression is looked upon as the most harmful of the defence mechanisms, because it is an unconscious action.⁵ It is a denial that the threat exists. The person who is using repression as a mechanism is not aware that the unmet need exists or that it is calling out for expression. As need and feelings are repressed, they exert pressure in other areas of life. The result may be that a person is very compulsive about some other area of his living, and this makes him hard to live and work with. Or the person may be very rigid in his manner of relating to others, in his code of conduct, and in other areas. An illustration is the number of people who live through years in frustration because they have repressed the need for love. They no longer consciously feel the need for love, and it is almost impossible for them to give love. Their lives have become embittered, and they call out the rejection from others which they have learned to expect.

The denial that a threat exists is called _____.

(repression)

Repressed needs express themselves in secondary ways when the direct channel of expression is thwarted. This explains the great amount of anxieties, phobias, compulsions, and the more serious psychological disorders that frequently are seen, among patients in the mental hospitals.

The solution to the problem of repression is helping the person to come to recognize what he is doing to himself. He will at first deny that he has needs that are not met. But in time these people can be freed to live more happily and let their emotional needs be met through relationships with others. The pastor and the church community are the ideal sources for help for these people.

The solution to the problem of repression is helping the person to come to _____ what he is doing to _____.

(recognize, himself)

Rationalization. – One of the most common means of coping with our external and internal frustrations is through rationalization. When we do not perform well in an exam or in a competitive sport, we feel better if we can rationalize by saying that we were not feeling well, the weather was unfavourable, or some other condition was not just right. We tend to say that we would have done better at anything that we attempted, "if it had not been for. . ." This always makes it appear that we are really capable of more than we did at the moment.

Describe rationalization.

(Compare your answer with the text.)

Rationalization is our way of either excusing, defending, or justifying our behaviour. It helps us to be able to tolerate our shortcomings and live with ourselves. It also helps us to be able to give explanations which seem acceptable to us and which other people probably will accept with little question. Oates describes rationalization as "that process whereby the self selects those aspects of any given situation which are self-enhancing and ignores those which are not."⁶

Our way of either excusing, defending, or justifying our behaviour is known as _____

(rationalization)

It is helpful for the person to be able to realize that he is rationalizing when this is the case. It might be better just to be able to say that we were not able to perform as well as we wish rather than looking for reasons to justify our not having done so.

Projection – Projection is the act of mentally moving outside ourselves and projecting upon others the weakness that we have or the cause of the threat that we feel. We attribute to others feelings and thoughts which we find unacceptable in ourselves. Instead of recognizing and admitting our feelings, we project them upon others and accuse them of having those feelings towards us. This is one of the most astute ways that the human personality has of "saving face." "We project on to others who are present and we tend to distort, mistrust, and misinterpret their motives and behaviour."⁷

In projection, we project upon _____ the _____ that we have or the cause of the _____ we feel.

(others, weakness, threat)

Many times people will attack others for their attitudes and feelings, when in reality the person is the one who has these attitudes towards the other person. For instance, some preachers who have difficulty handling their own sexual feelings tend to preach hard at young people because of their lack of morality in the area of sex. Through preaching the minister is trying to tell himself that he should keep his own impulses under control. There is a great deal of projection that goes on from the pulpit in the name of prophetic preaching. Many of the reformers in today's society are those who through their projection are seeking to deal with their own inconformity to the conditions which exist in their own personal situation.

It behooves the counsellor to be very alert as he listens to people tell of their crusades against others. An appropriate question to ask himself as he listens to narrations and attacks is, "What is this person trying to handle within himself through his fervour?"

Also, the pastor is a sure target for the projections of others. At times he will find people projecting on the pastor the ideas, feelings, and actions which they feel ought to be the ideal for the community. This is why the pastor sometimes experiences people seeking to project an image of being more saintly when the pastor is present. When he is not there, these same people may participate in the actions and activities without inhibitions. But when the pastor arrives, suddenly there is a more sober atmosphere among all the people present.

It would be wonderful if the people could come to be their own selves in the presence of the minister as well as when he is absent. Also, it would be wonderful if the people

could come to recognize that the pastor is human, and cease to project upon him an ideal in spiritual consecration, moral living, and community conscience.

Compensation. – Through compensation we seek to make up for that which is lacking in our own perception of ourselves. This mechanism is so common from early childhood that it hardly needs explanation. The child who has some illness which debilitates him physically will tend to compensate by excelling in intellectual endeavours or some other activity which requires little physical activity. At times students who do not have the will to study hard to master the material will try to gain the friendship of the professor and thereby hope to come out with an acceptable grade. People who have a physical characteristic which makes them uncomfortable, tend to compensate by covering up with an emphasis upon their clothing, their hair grooming, or some other characteristic in such manner that the defect or weakness is not so obvious.

Many people suffer because they perceive themselves as inadequate, ugly, stupid, or with some other derogatory descriptive phrase. Others probably see them completely different. Psychologists agree that we tend to underrate ourselves and that other people usually have a much more positive opinion of us than we have of ourselves. For this reason, it is important for the person to get feedback from others from time to time, in order that he may see that their perception of him is not as negative as their own. This can be a very life-changing experience, if we can realize that others see us as more capable, more attractive, and more effective than we see ourselves to be.

Compensation may be very constructive. The person who has no children may invest his or her energies in helping young people in such ways as to be real positive influences in their lives. But it should be pointed out that the person should not exploit these young people simply with the purpose of achieving satisfaction in one's own life.⁸ The person must be able to recognize and keep in control his or her own needs, and respond to the young people on the basis of their own needs.

Much positive good is achieved in the world as a result of people's acting out of compensation. We can accept the gift as it comes without examining too much the wrapping or the motivation that prompted the giver. The pastor needs to be helpful to people if their need to compensate becomes crippling to themselves or harmful to others.

Reaction formation. – Another way that we have to avoid those things which are unpleasant to us is called reaction formation. This involves developing symptoms which make it impossible for us to do something that we do not want to do. For instance, the small child that decides that he doesn't want to go to school on a given day will develop a stomach ache or a headache. When told that if he stays home he will spend the day in bed, the child many times will decide that going to school is not that bad after all.

We seek to make up for that which is lacking in our own perception of ourselves by _____

(compensation)

Circle the correct answer.

A person has no need to hear how other persons perceive him.

true false

(false)

Compensation may be very _____

(constructive)

Developing symptoms which make it impossible for us to do something that we do not want to do is called _____

(reaction, formation)

There are numerous examples of the soldier that has developed a blindness or paralysis or some other incapacitating illness just before his company is to engage in conflict. These illnesses are psychologically induced, and after a time many of them return to normal.

Though we may not see dramatic examples of this mechanism, the pastor will frequently talk with people who explain how they avoided something that was unpleasant to them. Again, this may not be a serious defect, but it needs to be recognized as an inferior way of dealing with our feelings. If we can help people to face frankly their feelings, and talk out their fears, anger, or frustration, then probably they will be able to continue to function without the need to escape through some debilitating illness.

Scapegoating. – Another mechanism that is very commonly used is called “scapegoating.” This term refers to the Old Testament practice of sacrificing a goat as an expiation for the sins of the people. The people making the sacrifice would bring the animal to the priest. The priest would examine the animal to make sure that it was free from all blemishes, and then confess the sins of all the people with his hands upon the head of the goat. Following this ceremony, the goat would then be led by an appointed person into the wilderness. There he would release the goat.

This symbolized the fact that the sins of the people were carried away and were no longer remembered by God.

The figure of the scapegoat within the context of defence mechanisms means that people tend to dump upon someone else or some institution all the responsibility for whatever is not moving along perfectly well. Some blame the government for all their economic problems, when the truth is that there is some personal responsibility that each one has when things do not go well. Others blame either the school, the gang, or the youth director at the church for the waywardness or the mistakes that one’s children have made in life. A wife may decide to blame her mother-in-law or father-in-law for the defects which she sees in her husband.

Scapegoating is detrimental in that it prevents one from taking an honest look at himself or herself, and seeks to pass the blame for whatever goes wrong. It also avoids taking personal responsibility for the things that need changing in our lives.

Potential for Change

Assessing one’s potential

As the counsellor listens to the counsellee relate his problems, he will discover that they usually revolve around other persons, and this makes them relational problems. He will also make an assessment as to how aware the counsellee is of all that is taking place in relations, and how much the counsellee can profit from counselling. He will decide the limits to which he is willing to go in helping the person. He may decide simply to help the person get over the

Match the defence mechanism in Column A with the correct descriptive statement in Column B.

A	B
Repression	A. “He is not athletic, but he has gained recognition through his music.”
Rationalization	B. “My husband’s mother ruined him.”
Projection	C. “I am sick. I cannot go to school today.”
Compensation	D. “I don’t need anyone.”
Reaction formation	E. “I could have passed the exam if I had only been in a quieter place.”
Scapegoating	F. “You drove me to drink.”

(D; E; F; A; C; B)

List the assessments the counsellor needs to make of the counsellee.

immediate hurdle that forms an obstacle to his functioning right now. Or he may decide that the person would profit from counselling and will elaborate a contract that will involve a longer term of counselling. Thus they will explore together some of the basic ways of relating that have been used in the past and have resulted in the conditions which now exist.

The degree of potential for change in the person will determine what approach is used in counselling. Some people who have a lot of repressions and compulsions probably will have a great deal of difficulty in experiencing change. Others may be more open to change because their harmful defence mechanism are less entrenched, they have suffered more, or because they are more flexible as they think about their future. Some will be more cognizant of relations and others can function adequately with a minimum of contact with the outside world. Some will be quite sensitive to others' feelings and others are somewhat stoic as they contemplate how others relate to them.

All these factors will help the pastor to make a decision as to the amount of time that he will give to the counsellee, the approach that he will take, and what will be his ultimate goals in dealing with the person. Wise gives the following criteria that are helpful as we determine how much to seek to help: (1) The level in which the person has developed the capacity to face and cope with experience, (2) the ability to endure pain and tension, and (3) the extent to which the person desires a constructive solution.⁹

Planning a program

The pastor who determines to engage in counselling will plan his programme of help with the counsellee. He may not talk openly to the counsellee about this programme, but he will need to know what he hopes to do, and how he will accomplish these goals.

The pastor will keep uppermost in his mind the fact that he is a pastor, and he works within the context of the Christian faith. His theological basis will be the underpinnings which help him to chart his course of help. His own concept of religious experience and its value will also be determinative in how he helps. If he sees suffering as a result of sin, this invariably will determine his plan of action.

As he thinks about the helping sciences, doubtless his own convictions will play a great part in his approach towards helping. For instance, he may reject much that psychology and psychiatry teach, and choose to follow an exclusively religious and biblical approach. Jay Adams is an example of one who has chosen this method for helping others.¹⁰ If the pastor decides that psychiatrists can be of help, then he must decide which particular school of psychiatry he will follow. There are a lot of variations in this field, from those who use a psychoanalytic approach to those who are Gestalt and others who are behaviouristic. Probably the pastor will not follow exclusively any one of these approaches, but will seek to use that which is helpful to the counsellee.

(Compare your answers with the text.)

The pastor who determines to engage in counselling will plan his programme of help with the _____

(counsellee)

The pastor should keep uppermost in his mind the fact that he is a _____

(pastor)

My own personal pilgrimage has involved development through the years. I began to counsel with a more conservative and exclusively biblical approach with the feeling that most problems could be solved through an examination of the scriptural teachings in the specific area and in the use of confession to God and intercessory prayer as a means of helping people to overcome their difficulties. As I began to examine more closely the literature in the field, I became more open to the fact that psychological truth can be helpful to the minister in his work. Through clinical training at different times over two decades I have come to feel that the behaviour sciences have much to offer us in our work as pastors. All that a minister can learn from these disciplines can enhance his ministry. The danger is that they become a substitute for the resources that are peculiarly ours as ministers of the gospel. The pastor should guard himself against going to the extreme of worshipping at the altar of psychology, sociology, and psychiatry, and thereby trying to fight battles with the armour of Saul instead of using the resources that are most appropriate for him as a minister.

The danger is that the helping sciences can become a _____ for the resources of the _____.

(substitute, minister)

The previous testimony may be helpful to the student pastor as he decides for himself what is going to be his philosophical basis for the work that he does in pastoral care and counselling. He will probably need to experiment with all the theories as he comes into contact with people who suffer. Through the years he will develop his own method and technique. This is as it should be. He should keep uppermost in his mind that his ultimate goal is ministry in the name of Jesus. If he can help people to live lives with a greater sense of happiness and fulfilment, then he will be blessed for having done so. The tools that he uses will be important to him, but they will not be on open display as people secure help. They will live out their lives in gratitude to him for the help which they received.

Through the years the pastor will develop his own _____ and _____.

(method, technique)

The Importance of Relationship

It is commonly agreed among therapists that the relationship is primary in the healing process. This means that the dynamic which develops between the counsellor and the counsellee is the most important factor in healing. It is not the expertise in the use of the latest techniques in counselling which makes the difference, but the communication of one's willingness to be at the side of the one who is hurting. Clinebell says of the counsellor. "His effectiveness depends on his awareness that healing and growth take place *through* him rather than as a result of his psychological cleverness."¹¹ Since the pastor is the minister of reconciliation between man and God, he is the instrument for the mediation of that divine grace which makes it possible for one who feels estranged from God, his family and even himself, to enter once more into the relationship of acceptance.

The dynamic which develops between the _____ and the _____ is the most important factor in _____.

(counsellor, counsellee, healing)

The successful establishment of this positive relationship will enable catharsis, which is the ventilation of bottled-up emotions which have made it difficult to function

effectively. Many times the counsellee will come with heavy burdens, but has not had opportunity to unload on anyone. Sometimes he lives in the midst of numerous persons but feels lonely and isolated. The relationship with the pastor-counsellor makes it possible for him to release those feelings of anger, frustration, guilt, and anxiety. Usually this unburdening will be accompanied by sobs and tears. The pastor must learn to be comfortable while his counsellee goes through this process of venting pent-up emotions. He should not seek to reassure by telling them that things are not so bad. He should wait quietly and empathetically, offer them a kleenex with which to wipe their eyes, and then let the person move at his own pace in reflecting upon the meaning of the tears. This release of pent-up emotions will help the person to relax and subsequently set more realistic goals for the future.

After catharsis has taken place, usually the counsellee will want to talk about the future and how he or she can contribute to make the world different. It is imperative that the counsellor listen intently to what is being said, and that he capture and reflect the feelings which are being communicated. It is miraculous how therapeutic this activity can be for the counsellee. He is able to express his opinions and feelings in an environment which is non-judgemental and in which he is totally accepted. The counsellor must listen actively, and communicate that he is following the conversation and can respond with active interest. It is disconcerting to the counsellee to see the counsellor's eyes move to work that is pending on his desk, or to his watch, or to see his eyes glaze over and his eyelids droop while the counsellee is relating something that is very significant to him. It is very important for the counsellor to be tuned in with the emotion that accompanies what he is hearing as well as the factual content.

Frequently the pastor may have difficulty listening sympathetically to a member of his congregation whose problems include difficulties with the pastor himself. Many times the person may be hurt because he has been removed from the responsibility of teaching a class or some other position, and the person may feel that the pastor has been instrumental in effecting this change. It will be a temptation for the pastor to become defensive in trying to evade the issue or to make explanations as to the criteria for the change. It is better for the pastor to keep himself detached from the situation and listen to the effect of the decision upon the counsellee and the meaning which the change has for the person. Unless the pastor can feel unthreatened in his own role in any situation, he should not seek to counsel people who want to discuss these personal issues. It would be best for the person to seek out some other person who is understanding of the situation and let the person express his feelings to that third party. The counsellor should not find himself in a position in which he has to defend himself in relationship to the client's accusations.

Since the relationship is of primary significance in the process of healing, we emphasize that it is important that

Is the following statement true or false?

The relationship with the pastor-counsellor makes it possible for the counsellee to release his feelings of anger, frustration, guilt, and anxiety. _____

(true)

This activity is therapeutic for the _____

(counsellee)

List things that can hinder the pastor's relationship with the counsellee.

nothing get in the way of this relationship. We have already mentioned that the role of the pastor gives him many advantages and opens the door to a relationship of confidence. But if the pastor is involved in a business venture with the counsellee, this automatically triggers a different set of dynamics and thus effects the relationship. If the pastor's daughter is dating a young man who is involved in drugs, this will affect the relationship which the pastor has with the young man. Our own emotional, business, and social relationships get into the way when we are called upon to act as counsellors to people who need help. For this reason the best counsellor will be the person who can have an objective and basically spiritual role with the one he counsels.

(Compare your answers with the text.)

Footnotes

- ¹B. Von Haller Gilmer, *Psychology* (New York: Harper & Row, 1970), p. 45.
- ²C. W. Brister, *Pastoral Care in the Church* (New York: Harper & Row, 1964), pp. 51-52.
- ³Margaret Raymond, Andres Slaby, and Julian Lieb, *The Healing Alliance* (New York: W. W. Norton & Co., 1975), p. 26.
- ⁴Stanley C. Mahoney, *The Art of Helping People Effectively* (New York: The Association Press, 1967), p. 36.
- ⁵Raymond, *Op. cit.*, p. 92.
- ⁶Wayne E. Oates, *Religious Dimensions of Personality* (New York: The Association Press, 1957), p. 240.
- ⁷Mahoney *Op. cit.*, p. 55.
- ⁸*Ibid.*, p. 57.
- ⁹Carroll Wise, *Pastoral Counseling: Its Theory and Practice* (New York: Harper & Bros., 1951), p. 28.
- ¹⁰Jay Adams, *Competent to Counsel* (Grand Rapids: Baker Book House, 1970).
- ¹¹Howard J. Clinebell, Jr., *Basic Types of Pastoral Counseling* (Nashville: Abingdon Press, 1966), p. 48.

Recommended Reading

- Edgar N. Jackson, *Coping With the Crises in Your Life*. New York: Hawthorne Books, Inc., 1974.
- W. Hugh Missildine and Lawrence Galton, *Your Inner Conflicts - How to Solve Them*, New York: Simon and Schuster, 1974.

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. Name and briefly define two strong ingredients in the development of our personality. _____

2. What problems can arise when love and affection are not given one during childhood? _____

3. What is meant by emotional security? _____

4. Why does a person need to have a sense of worth? _____

5. Why do individuals need to know that life has meaning? _____

6. List criteria for emotional maturity given by the Menninger Foundation. _____

7. What is meant by defence mechanisms? _____

8. Explain the following: Repression _____

Rationalization _____

Projection _____

Compensation _____

Reaction formation _____

Scapegoating _____

9. What assessments must the counsellor make of the counsellee? _____

10. What is a danger that can arise from the use of the helping sciences in counselling? _____

11. According to the author, what is the most important factor in the counselling process?_____

12. What things can hinder the pastor's relationship with the counsellor?_____

13. State the aims for this lesson._____

Supplementary activity(Levels 2 and 3). Read pages 83-109 in *Pastoral Care in the Church* and answer the following questions.

1. What does the author mean by the idea of dynamic dialogue?
2. According to T.W. Manson, what is the dual role each congregation has to perform? Do these roles need to be separated? Why or why not?
3. What does the author mean by interrelatedness of ministry?
4. What is to be the role of the Christian pastor concerning the Christian layperson?
5. State the levels in church life observed by J.H. Fichter.
6. According to Brister, what four goals should a pastor have in order to increase his congregation's caring concerns?

Advanced activity(Level 3). These activities are based upon the Supplementary reading assignment.

1. What should be the role of the church in pastoral action?
2. Write a paper showing how laypersons can perform a larger role in pastoral ministry of the church in your country.

Seminar Discussion

1. Discuss the development of personality.
2. Discuss the importance of a person developing a sense of selfworth.
3. Discuss: repression, rationalization, projection, compensation, reaction formation, and scapegoating. Give examples.
4. Discuss the counselling process.
5. What things can hinder the pastor's relationship with the counsellor?