

PART II
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BASIC SUGGESTIONS FOR EFFECTIVE COUNSELLING

Introduction

Aim

1. To show how the pastor in his daily contacts has numerous opportunities to either counsel or establish the relationship which will lead to effective counselling.
2. To present to pastors the concept that the pastoral diagnosis will be the basis for helping.
3. To suggest techniques which will help the counsellor to be more effective in the helping relationship.
4. To learn to recognize and deal with transference and counter transference.

The pastor has many different responsibilities as he seeks to serve the Lord and minister to those in the community who need a spiritual undergirding. Many of them will be members of his own congregation, but there will also be many opportunities to minister to people who do not attend the church where he serves as pastor.

Be Alert to Opportunities

The minister should be alert to the signals that people give him in his casual contacts in the community. Many times while the minister is shopping people approach him with vague questions which are in essence a reaching out for help. At times they will arrive at the church office to ask the pastor some question of minor importance, with the hope that the pastor will engage them in conversation in such a way that they will have opportunity to share with him their deeper concerns. On church picnics the pastor can do a great deal of pastoral care as he circulates among the different members and families of the congregation.

It is not the pastor who announces in the weekly bulletin or from the pulpit on Sundays his readiness to counsel people in his study during certain hours of the week who is most consistently helpful or sought out as counsellor; rather the pastor who is really appreciated is the one who in his weekly pastoral visits is able to recognize potential problems among his congregation and the people in the community and make gentle offers of help in indirect and unthreatening ways. Many pastors make the mistake of thinking that they must have specialized training, a certificate affirming their competence, and then a structured situation in which people come in a formal way to his office and sit down to unburden their hearts. Effective counselling is done in the structured setting, but also it can be done in more informal circumstances. It may be achieved through a few well-chosen remarks over a cup of coffee with a member who is facing a change of employment and possibly a move to another city. It may be the gentle persuasion that the

The minister should be alert to the _____ that people give him in his _____ contacts in the _____.

(signals, casual, community)

Draw a circle around the correct statement.

The pastor who most people will seek out to help them with their problems is the one

who announces his office hours from the pulpit

who attempts to help members during his weekly pastoral visits.

(Compare your answer with the text.)

pastor gives to a young couple who are contemplating divorce as he visits them on Saturday afternoon to invite them to church on Sunday. It may consist of the moments of intimate conversation which the pastor has with family members of one who is undergoing surgery in the hospital and whose future is uncertain.

Many times the initial contact will be made in a casual manner, and then the minister can structure more formal meetings when more extensive help may be offered. Fortunate is the pastor whose members keep him informed about the different activities of members, families, and individuals in his congregation. The minister should accept information of this nature as an expression of his parishioners' desire to help those people who are facing difficulties.

Diagnose Cautiously

Distinguish between organic and functional illnesses

Illnesses are classified as being either organic or functional. If the physician discovers that the problem that one has is based upon the malfunction of some organ in the body, then we say that the illness is organic. The treatment consists in medication, surgery, or some type of therapy whereby the organ hopefully will either be removed or returned to its normal function. The ministry of the pastor in these cases is to give emotional and spiritual support to the patient and encourage him or her to follow the doctor's instructions until complete recovery is achieved. The ministry of the pastor is significant during these times, as he has a complementary ministry to that of the physician.

When no organic basis for an illness or malfunction can be discovered, the doctors say that the problem is functional. This does not mean that the patient hurts less or that his problem is less debilitating. It simply means that they cannot base the problem on any organic malfunction.

Psychosomatic illnesses are those which have their bases in difficulties that are emotionally induced. Some types of ulcers, some cases of asthma, and many other illnesses are either caused or affected by the emotional condition of the patient. Frequently I visited men in the hospital who had developed ulcers, hyper-tension, or heart conditions as a result of the repressed anger or intense pressure that they felt in their work. Helping people to see these relational issues as the bases of their difficulties will be the task of the minister.

A few months ago one of my students told me that there is a young man where she works who stutters considerably. She had talked with him on various occasions, and he had expressed a desire to receive help. She wondered if I would have time to see him. I agreed to do so, and we arranged for an appointment.

The young man arrived and was somewhat nervous at the beginning of the conference. His speech impediment was quite a barrier to our communication. After a few moments of interchange, I encouraged him to relax more

Organic illness means that one's illness is based upon the malfunctioning of some _____ in the _____.

(organ, body)

When no organic basis for an illness can be found, the doctors say that the problem is _____.

(functional)

and tried to make him feel more at ease. As the time passed, I noticed that he talked with more facility than previously. I asked him if he had been checked by a specialist to determine whether or not there was any organic basis for his illness. He said that he had been to several different doctors through the years, and that different ones had attempted various kinds of treatment in an effort to help him, but to no avail. He had also begun therapy on various occasions with physical therapists in his search to overcome his difficulty. He had also attempted psychotherapy for a brief time, but had not followed through because of economic difficulties. I realized that it had not clearly been established whether his problem was organic or functional.

Stuttering brings feelings of inferiority. The young man is quite capable, but has passed so many dreadful years of being humiliated by his peers that he prefers the security of isolation to the risk of interchange with the possible consequences of more pain. He considers himself less capable than others. He is intensely unhappy and would like things to be different. He sees his current employment as something which limits his future advancement, and would like to be involved in a different phase of work which would give him more opportunities for personal gain and satisfaction. But this would also require being able to communicate more effectively with people. Alleviation of his symptoms will come over an extended period of time and with considerable effort on his part.

The pastor is not an expert in diagnosing illnesses as either organic or functional. He must depend upon the best counsel from the medical profession and proceed upon their recommendations for their patients. If the problem is organic, the counsellor should be realistic about the limitations of the counsellee and establish his goals and expectations accordingly. If the problem is functional, the counsellor should seek to help in the broad areas of adjustment rather than trying to focus upon something which is directly related to the symptoms that are being manifested by the counsellee.

Also, the pastor cannot promise to deliver miracles in a short period of time. Most people have developed their hang-ups over a period of years, and will not solve their problems with three or four conferences with their pastor. He should be realistic in understanding what counselling can do, and in recognizing his own limitations in terms of time and ability.

Focus upon the theological and not the psychological

There are many aspects of making a proper diagnosis that the pastor should remember. Pruyser gives us help in this area in his book, *The Minister As Diagnostician*. He suggests that the minister should like to know "something about the person's religious situation—his state of grace, his despair, his deep or shaken loyalty, his tenets or disbeliefs, his grounds for hope, if any, his rebelliousness or his tendency to deny and responsibility for himself by the pious sheep talk of the Twenty-third Psalm."¹ Pruyser, who is a

The pastor must depend on the best counsel from the _____ profession.

(medical)

Is the following statement true or false?

The minister should be realistic in understanding what counselling can do, and in recognizing his own limitations in terms of time and ability. _____

(true)

psychiatrist, accuses ministers of tending to diagnose and talk in psychological jargon rather than using the terminology that is the mark of his vocation.

In his chapter on the guidelines for pastoral diagnosis, Pruyser mentions seven variables which affect the person:

1. His awareness of the Holy. This involves what the person reveres, and how he sees his creatureliness in relation to the Holy.
2. One's concept of Providence, especially as it relates to why one is being besieged in the specific experience. This also brings out one's capacity for trust.
3. What is faith to the person? Is it a security blanket, lawbook, bulwark, or protector?
4. What is the meaning of grace? Can one accept a free gift? Can one accept forgiveness?
5. What is the meaning of repentance? Does one assume any responsibility for what he has done? To what extent is one capable of remorse, regret, and sorrow?
6. What does the person understand by communion? Does the person feel embedded or estranged, open to the world or encapsulated, in touch or isolated, united or separated?
7. What is one's sense of vocation? This involves one's willingness to be a cheerful participant in the scheme of creation and providence, so that a sense of purpose is attached to his doings, which validates his existence under his Creator. Can one approach one's work with zest, vigor, liveliness, and dedication?²

Pruyser also encourages the pastor to let the counsellee co-operate with him in the diagnosis. He rejects the tendency of the pastor or psychiatrist to "box in" the patient in a category of religious or emotional problem, and not see him as a special individual. He feels that as we let people move along in their own diagnosis of their problem, they will work harder to come to the positive solution to this difficulty.

As we conclude this section on diagnosis, perhaps it would be well to hear the caution of Carroll Wise as it relates to diagnosing.

Explaining people to themselves in psychological terms is not good counselling. Here the theologian and the psychologist have frequently made the same mistake; they have assumed that explaining people to themselves in terms of theological or psychological abstractions could be helpful.³

It is well to know psychology and psychiatry, but the pastor needs to realize that there is a theological and spiritual dimension in people that calls out for expression. To minister in these dimensions is to be helpful to people where they really hurt and where we have the greatest expertise.

Pruyser mentions _____ variables which affect the _____.

(seven, person)

Pruyser also encourages the pastor to let the counsellee _____ with him in the _____.

(co-operate, diagnosis)

Choose the correct answer by drawing a circle around it.

The pastor can be of most help to the people who come to him

on the psychological level

on the spiritual level.

(Compare your answer with the text.)

Focus upon Feelings and not Facts

For some time it has been proven that the most effective counselling is that which gives the counsellee opportunity to ventilate feelings. Many times the pastor will be tempted to deal with a theological or moral issue in an authoritarian and/or judgemental manner which communicates rejection of the counsellee or the idea that his behaviour has fallen short of the ideal which is expected of him. Even in dealing with theological and moral issues in counselling, we would like to emphasize that it is helpful to facilitate the expression of feelings.

Make responses which elicit feelings

How can this be done? There are a number of statements which the pastor can use that will help the person to do so. Perhaps a few illustrations will enhance the understanding of the reader at this point. "How do you feel about that?" is perhaps the most common question that the counsellor asks at this juncture in his counselling. Frequently it is difficult for the person to answer this question. He may go into a long explanation which avoids answering the question. The counsellor can gently repeat the question: "But how do you feel about it?" After two or three evasive answers, the counsellee may say, "Well, I am mad enough to bite a nail in two," or "I was so mad that I had to bite my lip in order not to say something that I would later regret."

Use emotionally charged words

The counsellor can use emotionally charged words as he responds to the counsellee, thereby interpreting the emotion which he is recognizing. As a young student talks about his perennial conflict with his father because of his low grades in school, the counsellor can say: "I see that you have a lot of anger towards you father." This may shock the young person at first, because of biblical teachings that one should love his parents. But as he permits himself to be honest, he will admit those feelings. If the counsellor has created an atmosphere which permits him to be open and honest, the young person will admit his anger towards his father. As the young man ventilates his true feelings, he will better be able then to look at his studies from his father's perspective and even come to agree with his father's attitudes about them. This makes it possible for the young man to ask God's forgiveness for his attitude, and then go to his father and ask for his forgiveness. This may be the beginning of a new relationship between the young man and his father.

Utilize the group when possible

In group experiences persons who have for years maintained rancour or hostility towards others are able to let their feelings out. Sometimes they are encouraged by the group to talk to an empty chair, supposing that the absent person is present in that chair. At other times they role-play, in which some neutral person in the group plays

The most effective counselling is that which gives the counsellee opportunity to ventilate _____

(feelings)

Give examples how the pastor may help people share their true feelings.

(Compare your answers with the text.)

Show how the young student in the adjacent paragraph was helped by the counsellor.

(Compare your answer with the text.)

the part of the significant other.

Latent grief comes to the forefront at times in group meetings. As one chaplain intern related his feelings about the early death of his father, whom he did not remember, another intern began to weep profusely. Upon being questioned about his reaction, he related how he had not been able to express his grief about his own mother's death which took place two years previously. He wept freely, and then was able to experience a peacefulness that he had not previously achieved since that significant loss.

The skilled pastor can gently suggest that the counsellee imagine that his father, mother, or any other significant person is present, and say the things to that person which he always wanted to say but did not feel the freedom, relationship, or permission to do so. This can be a means of letting emotions come forth. While working as chaplain in a hospital I was called to be with the family of a woman who had died of cancer. When her grown son came into the room, he began to cry as he touched the face of her corpse. He began to talk to her as if she were still alive, and told her a lot of his feelings about their relationships in the past. He asked her forgiveness for the suffering he had caused her and his negligence in her last days. Then he dried his eyes and stepped back for other members of the family to do what they needed to do in saying good-bye to their mother. As I reflected upon this experience, I felt that what the son had done had been quite therapeutic for him.

Put meaning to tears

Some people cry with a great deal of ease at the slightest provocation. It is appropriate to ask these people what the tears mean. Many times this question will evoke expressions of frankness on a deeper level than has been reached before. The perceptive pastor will recognize these tears as those of remorse, hurt, anger, grief, love, or joy. But he should also be able to discern when they are tears of manipulation to evoke sympathy from the counsellor. The pastor should be cautious about patting such persons on the shoulder or expressing his empathy in manners which might feed some neurotic fantasy on the part of the counsellee. The pastor will seek to minister to the person in accordance with the need and the meaning of the tears that are being shed.

The pastor trained in counselling will respond to feelings rather than to intellectual content. He will avoid factual questions, except when these are essential to understanding the situation. Even after hearing explanations that predominate in factual content, he will seek to make an emotionally oriented response. For instance, after hearing the explanation of all the conflicts that exist between a counsellee and spouse, the counsellor can focus on the emotional basis and say: "I hear you saying that the situation from your perspective has become unbearable." The word "unbearable" is a rather strong word, and the person will either accept it or correct the statement of the pastor by saying: "Well, the situation is pretty bad, but I

The pastor should be able to discern when they are tears of _____.

(manipulation)

The pastor trained in counselling will respond to _____ rather than to _____ content.

(feelings, intellectual)

wouldn't say that it is unbearable."

When the emotions are not expressed openly, the pastor can evoke them frequently by saying: "I hear a lot of detail about the problem but I don't pick up the feeling. What does this mean?" Or, "I wonder where the pain is in a situation that is so difficult?" Or he can respond to the facial expressions, a gesture, or other aspect of the body language that is being expressed, and this usually leads to a deeper level of communication. The pastor should avoid giving intellectual interpretations, because they usually block the expression of feeling.⁴

We are proceeding under the presupposition that the expression of feeling helps the person to be more healthy. One who can vibrate emotionally in accordance with the situation that he faces is one who is in touch with reality. When difficulties come in relationships, many times, they are complicated by the repression or suppression of feelings. Also, many of the wounds which we experience in life are in the sphere of the emotions. Being able to express our emotional feelings helps us to work through the difficulties in other realms.

Be Specific in Offering Suggestions

Be realistic about people's needs

Another basic principle which is important for counselling among people in the Third World is to give them something definite or specific as a possible procedure or solution to their problem. Most people in the Third World have very limited resources. They are not at the stage of having all their physical needs met and looking for meaning in a society that is affluent. They do not have the luxury of being able to spend time in reflection about self-realization and other goals that are in the upper levels of the hierarchy of needs, according to Abram Maslow. Most of these people struggle with survival needs. They worry about finding a job today in order to make enough money to get something to eat for their family of five to eight. Many manifest a lot of economic anxiety because of their dire circumstances. The pastor will not be relevant if he talks with them in terms of their search for meaning in life. He must be prepared to offer them concrete help by suggesting people or companies that might be able to employ them or give them a recommendation as to a specific place which might be able to offer them help.

Learn to be comfortable with ambivalence

Also, many people in these circumstances find themselves involved in relationships which are difficult to continue but more difficult to get out of. A case in point is a verbatim that one of my students brought recently, in which he had ministered to a woman who was attending his church. She had been married, had a child, and her husband abandoned her. To survive, since she had no

Is the following statement true or false?

Expressing our emotional feelings in counselling has no bearing on difficulties that we may have in other areas of our lives. _____

(false)

The pastor needs to give counselees something _____ or _____

(definite, specific)

Read the case study presented on this page and the following one. Then STATE HOW YOU WOULD COUNSEL THIS PERSON.

education and very little prospects of a respectable job, she had become a waitress in a bar. This involved being ready to sleep with anyone who offered her a few pesos for the night of hedonistic pleasure. Finally, a man who came into the bar frequently proposed to her that she become his mistress. She accepted because he appeared to be more stable than most men. He rented an apartment for her and her child and provided other physical needs. About a year later he confessed that he was married and had a family, but he did not have conjugal relations with his wife. He offered to buy a home and a sewing machine for the mistress if she would have a child by him. This woman has an evangelical background, was feeling guilty about her involvement with the man, and was disturbed about whether or not to accept his proposal. To terminate with this man might result in her having to return to the previous way of life and become a prostitute for sustenance. Should she continue with him or separate? As this case was discussed in the class among other students, almost all agreed that she should continue with the relationship which she now has, because it is the lesser of evils.

(your response)

This case points up the fact that most times the counsellor cannot point out two alternate decisions which represent the right solution and the wrong one. His task is not that easy because of the complexity of life. He must help people to reflect upon their situation and choose the pathway which seems most wise and least filled with other problems which might be more complicated and degrading.

Most of the time the counsellor cannot point out two alternate decisions which represent the _____ solution and the _____ one.

(right, wrong)

Help to plan wisely for the future

The counsellor, upon talking with the young person who is contemplating the abandonment of his studies, can gently ask him about his options upon leaving school. As he helps the young person to consider the consequences of each decision, the young person can come to see that perhaps leaving school is not the best decision at this time. In this way the counsellor can be more specific in helping the person to make the wisest decision.

Accentuate the Positive

Mahoney, in his book, *The Art of Helping People Effectively*, emphasizes the need to accentuate the positive as we seek to help others.⁵ His recommendations are: (1) desire to help, (2) faith in people, (3) capacity for honest thinking, (4) courage to trust, (5) sensitivity, (6) readiness to learn, (7) a sense of humour, (8) flexibility, (9) tolerance for frustration, (10) acceptance of one's limitation.

While these recommendations focus primarily upon the attitude of the helper, they also have a bearing upon the attitudes in the helpees which will make them function more effectively. The desire to be involved in helping

List recommendations for stressing the positive in our attempts to help others.

(Compare your answers with the text.)

others to live a more effective and peaceful life will enhance emotional health. Faith in people will help to keep one moving forward in spite of personal disappointments and disillusionments with specific people because of their actions.

We encourage our people to be able to think honestly and discern between their own prejudices and rationalizations. This will help them to be more objective about themselves and others. We help people to develop trust by manifesting trust in them. If we communicate that we do not trust them, then they will tend not to grow as much as if they felt that we trust them. When we express our doubts about their achievements, self-fulfilling prophecy tends to result.

Sensitivity in a person is the harmonious blending of the intellectual and the emotional, which helps one to be more empathetic towards others in their circumstances. We should encourage people to be outgoing in their relationships and to seek to learn from others. We can learn something from every person with whom we come in contact. We learn from the stimuli of the outside world.

To have a sense of humour is to have the basis for getting through the hard knocks and the difficult places in life. Humour is the "juice" that lubricates the areas that occasion tension in our relationships. Flexibility will help us to bend and not break under conditions of stress. We must encourage people to be open to new ways and not need to put everything in concrete. One must be able to move into new roles and shift in his role depending upon the circumstances. One can be a father at home, a coach on the ball field, and a teacher in the Sunday school class.

Normal living involves facing a certain amount of frustration. Some people's world comes crashing down when minor expectations of others have not been met. Others are able to adjust and continue to function in the midst of severe disappointments. We encourage people to raise their level of frustration and thereby continue to function in spite of adversity. If we can be realistic about our limitations, then we can accept our situation in life with more calmness. We can also become content with our abilities and not spend time wishing that we were someone else with other interests and talents.

Encourage to Consider all Options

Many people feel that counselling involves listening to a person talk about his problem for a time, and then telling that person what to do. He then reinforces this counsel with two or three verses of Scripture and a prayer that God will help the person to follow this advice. Real counselling is exploring with the person his world, his problem, and how other factors relate to the immediate problem that he has. One may feel a need to delve into the cause of the problem, and in the effects that have come from it in the past. In this manner the person can experience catharsis and can get a more balanced perspective about possible choices to make in the future.

Faith in people will _____

(help)

Honest thinking will help people be more objective about _____ and _____

(themselves, others)

Sensitivity in a person is the harmonious blending of the _____ and the _____

(intellectual, emotional)

Flexibility will help us to _____ and not to _____ under stress.

(bend, break)

We encourage people to raise their level of _____ and thereby to continue to function in spite of _____

(frustration, adversity)

Real counselling is exploring with the person his _____, his problem, and how other factors relate to the _____ problem he _____

(Compare your answers with the text.)

Professional counsellors have found that people resent being told what to do regarding a problem. If they take one's advice, when things do not turn out as they hoped, they have someone whom they can blame. While people come and ask what they should do, it is best not to give them a direct answer. Rather, the wise pastor will offer time to explore with them their alternatives and then offer support as people make up their own minds about the procedure that they are to follow. When one takes the advice of another, he tends to resent having to depend upon someone else to make his decisions. The counsellor can give support to the person as he struggles with his alternatives. He can raise questions when he feels that the counsellee is moving in a direction that would not be wise. As he raises these questions, the counsellee will be helped to see the dangers in his choice. When the person warms up to the decision which appears to be the best, he can be encouraged by the counsellor. The adept pastor will encourage his counsellees when they are moving in the right direction with respect to a wise decision, and he will seek to discourage them when they are on the brink of a decision that could bring serious negative consequences.

For instance, the pastor can say: "Let's suppose that you made the decision in this manner. What would be the consequences for you? for your business? for your family? for your Christian service in the church?" As the person looks at all these implications of the decision, he will be encouraged to continue his plan or to look at other possible options.

Manage Transference

Sooner or later the pastor will come face to face with the phenomenon that professionals call transference. He may not be able to recognize it, and he may not know what to do if he does recognize it, but it will be a challenging experience for him. Pruyser explains transference in the following words:⁶

The person's relation to his faith, tradition, or local church may be tenuous in some way, giving the plea for help an argumentative, feisty, or condescending tone. The person's attitude may be overly dependent, competitive, exploitative, overly pious, even unctuous. All these are what psychotherapists call transference patterns, consisting, broadly speaking, of transferring old relationship patterns with parents, acquired in childhood, on to the new relation to the pastor, who is now seen falsely, as a parentlike figure. Transference besets the relation to the pastor with inappropriate or false expectations, no matter whether these are pleasantly or unpleasantly toned. These expectations are likely to become traps in the helping process if they are not recognized for what they are and what their origin is.

People who tell their inner feelings to a pastor, counsellor, or psychiatrist over a period of time begin to

People _____ being told what to do about a

(resent, problem)

Transference refers to transferring old _____ patterns with parents acquired in childhood on to the _____ relation with the pastor who is now seen falsely as a _____ figure.

(Compare your answers with the text.)

develop feelings towards their helper which have their roots in early childhood relationships to people of significance. This is an unconscious process on the part of the counsellee. Some therapists believe that managing these feelings of transference in a correct way will result in the improvement of the counsellee.

Transference feelings usually take a positive or negative course of development.⁷ If one has primarily negative feelings towards a parent, and if the therapist says and acts in ways which remind one of that parent, then the counsellee may begin to show signs of anger towards the counsellor. If the feelings were basically positive towards one's parents, then the counsellee may begin to feel towards the counsellor in a very positive manner. One female psychiatrist explained that a young lady came to her for therapy. After a few sessions, she began to express evidences of emotional attachment to her as if she were her mother. One day she said that she would like to sit in the lap of the psychiatrist and be cuddled. The psychiatrist explained to her that she was not her mother and that it was unrealistic to think that she, as a young woman, could return to childhood and experience some of the warmth that is normal during infancy and childhood. Slowly the patient began to be more realistic in accepting the fact that those memories from her past are a part of the past, and that she cannot reproduce them in the present.

When transference takes the course of negative feelings, it is more difficult for the pastor. He must remember that he is not the primary target for the feeling that are being expressed. If the pastor is secure in his own person, identity, and place of service, he can let the person vent his anger towards him over a period of time and thereby help the person to come to the realization that he is really getting back at Mom, Dad, or some other person of significance in his past. The person will recuperate from his negative feelings towards the pastor in time. Difficulties arise when the pastor interprets the negative feelings as being intended personally for him and therefore reacts in a defensive manner.

It is very important for the pastor to be secure in his own feelings about himself and his motivations as he seeks to help others. He needs to have a secure position in the church. Clinebell writes that if the person whom he is counselling is quite strong in the power structure of the church, and if the transference takes a negative course, then the position of the pastor can be threatened by the negative talk of the counsellee outside the counselling situation.⁸ Some pastors do not counsel their members for this reason; rather they refer their members to others on the staff or to a counselling service in the community where help can be attained without its potential for complications with the pastor.

Some may doubt that the pastor gets involved in the transference phenomenon in counselling. Of this Pruyser states: "Pastors are transference figures par excellence, not necessarily by what they are as persons but by the

Transference feelings usually take a _____ or _____ course of development.

(positive, negative)

Negative transference feelings are more difficult for the _____.

(pastor)

A pastor needs to be secure in his own _____ about _____ as he seeks to help others.

(feelings, himself)

projections of those who seek their counsel.”⁹

Control Countertransference

We have taken a look at transference, and we see that this is the unconscious identification of the counsellor with someone of significance in the past on the part of the counsellee. Countertransference is the same phenomenon on the part of the counsellor in relationship with the counsellee. The counsellor will do well to spend time reflecting upon his own feelings towards his counsellees. He may unconsciously identify the older members in his congregation with his own parents, and relate to them on that basis. He may relate to the young people as he related to his own children when they were growing up. He may develop an attachment towards some women in the church which involves erotic feelings. He may feel hostile towards some members without realizing that their actions or something they said triggered an unpleasant memory from childhood which had been buried in the unconscious.

These phenomena are called countertransference. The pastor can let his own unconscious feeling impede his own work as pastor. He may reject some folks and become emotionally attached to others in an unhealthy way. All these attitudes will be based upon his own past experiences from early childhood.

Clinical training and personal psychotherapy are very important and meaningful for the pastor who does extensive counselling. This training will help him to become aware of himself, his inner drives, and his unconscious. It will make it possible for him to help others without getting involved emotionally or letting his own emotional “stuff” get mixed with that of his counsellees.

We have given a survey of the theory involved in how to give and receive help. The counsellor will discover through experience the ideas that are most helpful to him as he seeks to counsel. He will discover for himself the significance of these ideas in his ministry.

The same phenomenon on the part of the counsellor in relationship with the counsellee is called _____

(countertransference)

The pastor can let his own _____ feeling impede his _____ as pastor.

(unconscious, work)

Footnotes

¹Paul W. Pruyser, *The Minister As Diagnostician* (Philadelphia: The Westminster Press, 1976), p. 39.

²*Ibid.*, p. 61-79.

³Carroll A. Wise, *Pastoral Counseling: Its Theory and Practice* (New York: Harper & Bros., 1951), p. 18.

⁴Howard J. Clinebell, Jr., *Basic Types of Pastoral Counseling* (Nashville: Abingdon Press, 1966), p. 70.

⁵Stanley C. Mahoney, *The Art of Helping People Effectively* (New York: Association Press, 1967), pp. 86-99.

⁶Pruyser, *Op. cit.*, p. 86.

⁷A. H. Chapman, *A Textbook of Clinical Psychiatry* (Philadelphia: J. B. Lippincott Co., 1967), p. 54.

⁸Clinebell, *Op. cit.*, p. 54.

⁹Pruyser, *Op. cit.*, p. 50.

Recommended Reading

Lawrence M. Brammer, *The Helping Relationship*. Englewood Cliff, N. J.: Prentice-Hall, Inc., 1973.

Stanley C. Mahoney, *The Art of Helping People Effectively*. New York: Association Press, 1967.

Home Study Exercise

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

1. According to the author, who is the pastor most sought out for counselling?_____

2. Differentiate between organic and functional illness._____

3. Who should diagnose whether a person's illness is organic or functional?_____

4. How can the pastor best minister to people who are hurting?_____

5. According to the author what is the most effective counselling?_____

6. How can the pastor help the counsellee state his real feelings?_____

7. Why does the author suggest that the counsellor use "emotionally charged words"?_____

8. What is the purpose of the pastor giving meaning to the tears of those he counsels? What must the pastor avoid?_____

9. How will the pastor trained in counselling respond in a counselling situation?_____

10. How can the pastor offer specific help to those who seek him out?_____
- _____
- _____
- _____
11. How can the counsellor be positive in his efforts to help people?_____
- _____
- _____
- _____
12. According to Dr. Giles, what is real counselling?_____
- _____
- _____
13. Define transference._____
- _____
- _____
14. What must the pastor remember when transference becomes negative?_____
- _____
- _____
15. What is countertransference?_____
- _____
- _____
16. What are some dangers of countertransference?_____
- _____
- _____
17. What are the objectives of this lesson?_____
- _____
- _____
- _____

Supplementary activity (Levels 2 and 3). Read pages 111-30 in *Pastoral Care in the Church* and answer the following questions.

1. What does Brister mean when he states: "The pastor's leadership is a vocation of necessity."
2. State the two classic pastoral functions that have been practised throughout Christian history.

3. How can the minister make his preaching relevant?
4. List four things Brister suggests that a pastor remember as he leads his people in worship.
5. What factors characterize the pastoral focus in preaching?

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

1. What should be the role of preaching in pastoral ministry?
2. Plan a month's preaching programme that will minister to relevant pastoral needs in your congregation.
3. Plan a worship service that will minister to a relevant pastoral need in your congregation.
4. Write a sermon to meet a relevant pastoral need in your congregation.

Seminar Discussion

1. Discuss organic and functional illness.
2. Discuss ways the pastor-counsellor can help the counsellee ventilate his/her feelings.
3. Discuss the counsellor's responses in a counselling situation.
4. How does the author see real counselling?
5. Discuss transference and countertransference.