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# Pastoral Care and Counseling: Its Theory and Practice

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PASTORAL CARE AND COUNSELING  
ITS THEORY AND PRACTICE

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Bachelor of Divinity

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by  
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APPROVED BY

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## TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION . . . . .	1
Statement of Purpose . . . . .	1
Importance of the Study . . . . .	1
Limitations of the Study . . . . .	3
Method of Procedure . . . . .	3
Definition of Terms . . . . .	4
Pastoral Care . . . . .	4
Counseling . . . . .	5
Pastoral Counseling . . . . .	5
Statement of Organization . . . . .	5
II. PRINCIPLES AND PRACTICES OF PASTORAL CARE AND COUNSELING . . .	8
Principles . . . . .	8
What is Pastoral Care? . . . . .	8
Functions of Pastoral Care . . . . .	10
Field of Pastoral Care . . . . .	11
Basic Assumptions of Pastoral Counseling . . . . .	12
Precounseling Principles . . . . .	13
General Principles of Counseling . . . . .	13
Importance of Counseling . . . . .	14
To Whom Do People Turn? . . . . .	15
The Minister as Counselor . . . . .	15
The Minister's Limitations and Advantages . . . . .	17
Precautions for Pastor-Counselor . . . . .	18

CHAPTER	PAGE
The Counselor as a Person . . . . .	19
Professional Ethics . . . . .	19
Counseling Arrangements . . . . .	20
Counseling Process . . . . .	21
Counseling Relationship . . . . .	22
Goal of Pastoral Counseling . . . . .	23
Philosophy of Pastoral Counseling . . . . .	24
Practices . . . . .	24
Starting Counseling . . . . .	24
How Do We Help People? . . . . .	25
Essential Qualities of Counseling Interview . . . . .	26
Building Interpersonal Relationships . . . . .	28
Best Attention . . . . .	28
Value of Discussion . . . . .	29
Waiting for Real Problem . . . . .	29
Silences . . . . .	29
Focus on Client's Problem . . . . .	30
Encourage Self-Reliance . . . . .	30
Handling Direct Questions . . . . .	31
Involvement . . . . .	31
Budgeting Time . . . . .	32
Keeping Confidences . . . . .	33
Nature of Information . . . . .	33
Referrals . . . . .	34

CHAPTER	PAGE
Prayer . . . . .	35
Scripture . . . . .	35
Summary . . . . .	36
III. PREMARITAL COUNSELING . . . . .	39
The Need . . . . .	39
The Approach . . . . .	41
Premarital Counseling . . . . .	41
Goals of Premarital Counseling . . . . .	42
Essentials for a Good Pastor-Counselor . . . . .	44
Mistakes to Avoid . . . . .	44
Methods . . . . .	45
Ways of Conducting . . . . .	45
Stewart . . . . .	45
Narramore . . . . .	46
Rutledge . . . . .	46
Morris . . . . .	47
First Interview . . . . .	47
Personal Interviews . . . . .	48
Last Interview with Couple . . . . .	49
Use of Books . . . . .	49
Essential Areas of Consideration . . . . .	50
Personality Needs . . . . .	50
Difficult Areas of Adjustment . . . . .	50
Sex Knowledge for Marriage . . . . .	51

CHAPTER	PAGE
Counseling the Newly Married . . . . .	53
Summary . . . . .	53
IV. MARITAL COUNSELING . . . . .	56
The Need . . . . .	57
The Approach . . . . .	58
The Minister--A Key Person . . . . .	58
Nature of Marital Counseling . . . . .	59
Goals of Marital Counseling . . . . .	60
Factors Involved in Marital Counseling . . . . .	61
Mistakes to Avoid . . . . .	62
Methods . . . . .	62
Early Phases of Counseling . . . . .	62
General Skills and Techniques . . . . .	63
Initial Interview . . . . .	64
Terminating the Interview . . . . .	65
Use of Referrals . . . . .	65
Essential Areas of Consideration . . . . .	66
Family Constellation . . . . .	66
Right Use of Sex . . . . .	67
Communication . . . . .	68
Reconstruction vs. Dissolution . . . . .	68
Summary . . . . .	70
V. SUMMARY AND CONCLUSIONS . . . . .	72
Summary . . . . .	73



CHAPTER	PAGE
Conclusions . . . . .	73
Areas for Further Investigation . . . . .	74
BIBLIOGRAPHY . . . . .	75
APPENDIXES . . . . .	81
APPENDIX A. Letter To Family Life Publications From Author . . . .	82
APPENDIX B. Minister's Counseling Institute . . . . .	83
APPENDIX C. Personal Qualifications for the Minister-Counselor . .	84
APPENDIX D. Seminar: Premarriage Counseling . . . . .	85
APPENDIX E. Questions for Premarital Counseling . . . . .	90
APPENDIX F. Premarital, Marriage, and Family	
Counseling Resources . . . . .	92
APPENDIX G. Declaration of Intention . . . . .	93
APPENDIX H. Suggested Reference Books for Pastor's	
Library on Premarital Counseling . . . . .	94

## CHAPTER I

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### INTRODUCTION

## CHAPTER I

### INTRODUCTION

Men and women live in a troubled and turbulent world, both outwardly and inwardly. Some people are struggling constantly to overcome the deep inner conflicts and fears in their lives and to seek the help and counsel of the one who is the most easily accessible, the parish minister.

The pastor, regardless of his training, does not enjoy the privilege of electing whether or not he will counsel with his people. They inevitably bring their problems to him for his best guidance and wisest care. He cannot avoid this if he stays in the pastoral ministry. His choice is not between counseling or not counseling, but between counseling in a disciplined and skilled way and counseling in an undisciplined and unskilled way.<sup>1</sup>

#### I. STATEMENT OF PURPOSE

It was the purpose of this intensified research to make an investigation of (1) the principles and practices of pastoral care and counseling, and (2) the various aspects of premarital and marital counseling.

The over-all purpose of this research was to acquire knowledge of the principles and practices of pastoral care and counseling and to develop skill in the specialized areas of this field of interpersonal relationships.

The writer assumes the position of a conservative evangelical Protestant.

#### II. IMPORTANCE OF THE STUDY

It was the conviction of the writer, based on investigation and study, that a minister of the gospel must thoroughly understand himself, the dynamic

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<sup>1</sup>Wayne E. Oates (ed.), An Introduction to Pastoral Counseling (Nashville: Broadman Press, 1959), p. vi.

processes of human personality, and Christian experience if he is to relate himself and his theology effectively to others. In his book, Basic Types of Pastoral Counseling, Howard J. Clinebell, Jr., says:

The minister as counselor needs a unique self-understanding of his image, role, functions, and goals. As a clergyman, his self-understanding obviously must have a theological base derived from his awareness of the grounding of what he does in the ongoing life, message, and tradition of the church.<sup>2</sup>

Just as a carpenter needs a variety of tools to help in his work, the minister also needs the tools and skills of counseling in order to fulfill the goal of pastoral care and counseling---"presenting every man perfect in Christ Jesus" (Colossians 1:28).

Pastoral care is as old as religion itself, but it takes on new phases and meaning in the spectrum of modern psychology and under the stresses of modern life. Some of these stresses are brought about by the fact that people living in an urban nation are forced to live closely and intimately with their neighbors.<sup>3</sup> Pastoral care has changed from the minister's standpoint also. Due to the complexities of the organizational structure of the modern church, the pastor's time and energy is spent in administrative responsibilities rather than in pastoral work.

During the past fifty years the Protestant clergy have become more and more interested in ideas and less and less interested in people as individuals; the result is that the art of pastoral work and personal counseling has been lost. Our clergy have run hither

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<sup>2</sup>Howard J. Clinebell, Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 17.

<sup>3</sup>Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The Macmillan Company, 1944), p. 3.

and yon, promoting this and that but have come increasingly to overlook the spiritual needs of the individual parishioner.<sup>4</sup>

The reason for the development of this situation is that the average minister is afraid to come to grips with the problems of individual persons; thus, he has waited for further light since he has not been trained in this area.<sup>5</sup>

### III. LIMITATIONS OF THE STUDY

This study dealt with only the basic principles and practices of pastoral care and counseling and with the special areas of counseling stated in the purpose of the paper.

### IV. METHOD OF PROCEDURE

The material for this investigation was gathered from four sources--documentary material, lectures, correspondence, and personal interviews and discussions. Available books and periodicals of the area investigated in this study were gathered and examined for all pertinent materials. Class notes were used from the lectures of Dr. David S. Brody in the seminar course, Personality Adjustments and Counseling, offered at Portland State College in the spring of 1966, and the notes from the two courses in Pastoral Counseling taught by Dr. Leslie Parrott at Western Evangelical Seminary in the fall quarters of 1965 and 1966. The writer wrote to the

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<sup>4</sup>Ibid., p. 4.

<sup>5</sup>Ibid.

Family Life Publications, Durham, North Carolina, for a sample of materials entitled "Sex Knowledge Inventories."<sup>6</sup> In the winter of 1966 the writer joined the Pastoral Psychology Book Club for the express purpose of obtaining books in this area. The writer attended Dr. Clyde M. Narramore's Seminar on Premarriage Counseling held in Portland, Oregon, on February 27, 1967. Various discussions with the writer's major professor, Dr. Nobel V. Sack, and others proved helpful in this investigation.

## V. DEFINITION OF TERMS

### Pastoral Care

Pastoral care is the over-all work of the pastor with individuals as distinguished from preaching, teaching, church administration, and music. "Pastoral care can be further subdivided into: 'pastoral calling' in which the pastor goes to the people, and 'pastoral counseling' in which the people come to the pastor."<sup>7</sup>

Pastoral care is the art of communicating the inner meaning of the Gospels to persons at the point of their need. ... Pastoral care is not "pastoral theology," especially when this term denotes a set of principles for the conduct of a specific activity. Pastoral care is more a function than an activity, more a living relationship than a theory or interpretation, more a matter of being than doing. It is the manifestation in the relationship between pastor and persons, either individually or in groups, of a quality of love which points to, and gives a basis in experience for, the realization of the love of God.<sup>8</sup>

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<sup>6</sup>See Appendix A.

<sup>7</sup>Russell L. Dicks, Principles and Practices of Pastoral Care (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963), p. 18-19.

<sup>8</sup>Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, Publishers, 1966), p. 8.

### Counseling

According to Dr. David S. Brody, Dr. Gilbert Wrenn defines counseling as follows:

Counseling is a process involving a professional relationship between two people in which the counselor uses various procedures of appraisal and therapy in an attempt to understand and to assist the client to a better level of self-understanding and to a self-determined solution of his problem or need.<sup>9</sup>

### Pastoral Counseling

Pastoral counseling is a process, regardless of the length of time, in which the pastor attempts to help a parishioner help himself in coping with the problems that confront him in life and maturing in the Christian faith, when certain conditions are met.

Pastoral counseling is the utilization, by a minister, of a one-to-one or small group relationship to help people handle their problems of living more adequately and grow toward fulfilling their potentialities. This is achieved by helping them reduce the inner blocks which prevent them from relating in need-satisfying ways.<sup>10</sup>

## VI. STATEMENT OF ORGANIZATION

Chapter two contains the basic principles and practices of pastoral care and counseling.

Chapter three is a special study of the various aspects and procedures in premarital counseling.

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<sup>9</sup>Quotation from class lecture, Dr. David S. Brody, "Seminar: Personality Adjustments and Counseling," Portland State College, April 1966.

<sup>10</sup>Clinebell, op. cit., p. 20.

Chapter four contains a brief study of the different aspects of marital counseling.

A summarization and conclusion of the entire research will be formed in chapter five. Other areas for further investigation are also listed.



CHAPTER TWO

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PRINCIPLES AND PRACTICES OF  
PASTORAL CARE AND COUNSELING

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ER 1108 -- DIRECTED RESEARCH  
IN THE MAJOR AREA OF THE  
WORK OF THE CHURCH

## CHAPTER II

### PRINCIPLES AND PRACTICES OF PASTORAL CARE AND COUNSELING

The minister's roles in the parish ministry may include the following forms of pastoral care: preacher, pastor, priest, teacher, organizer, administrator, and counselor, as well as other activities done in love and concern. In all of his ministry the pastor endeavors to communicate the gospel to persons at their point of need through these roles and relationships in order to assist them to grow and mature.

The understanding of the principles and practices of pastoral care and counseling will enhance the minister's effectiveness in all aspects of his ministry--both within his church and outside.

Training in counseling enhances a clergyman's effectiveness as a renewal agent in the noncounseling aspects of his work--preaching, teaching, calling, worship, administration, group leadership, evangelism, family life activities, social action, community leadership, and the many noncounseling dimensions of pastoral care. Counseling skills are basically skills in relating and communicating in growth-stimulating ways.<sup>1</sup>

This chapter has been subdivided into two sections to consider the principles and practices of pastoral care and counseling.

#### I. PRINCIPLES

##### What is Pastoral Care?

Pastoral care and counseling are closely interrelated because both mean involvement in a relationship between two people; yet, they are not

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<sup>1</sup>Howard J. Clinebell, Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 44-45.

identical. In his book, The Meaning of Pastoral Care, Carroll A. Wise points out:

Pastoral counseling should not be identified with pastoral care, but this is one of the many forms of pastoral care. Counseling is a process by which a person communicates to the pastor on the level of deep personal feelings in order to work out or resolve a personal problem. ... All pastoral counseling ought to involve pastoral care, but not all pastoral care is carried on through counseling.

Pastoral care, as we are interpreting it, is more than a ministry to persons in crises. It is also a ministry to persons at the point of growth.<sup>2</sup>

Though pastoral care as a practice is as old as religion itself, it has made its greatest advance since about 1925.<sup>3</sup> Richard C. Cabot, M.D., a medical professor at Harvard Medical School, advocated seminarians having training like medical students as early as 1922. "In 1925 The Reverend Anton T. Boisen, a Congregational minister, following an emotional illness, became the first full-time Protestant chaplain in a state mental hospital in America."<sup>4</sup> Dr. Boisen, Dr. Cabot, and Dr. Philip Guiles laid the foundation for clinical pastoral training and education. "Hiltner, Wise, and May were all students at one time or another of Anton T. Boisen, who is generally acknowledged to be the father of clinical pastoral training."<sup>5</sup> Since

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<sup>2</sup>Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, Publishers, 1966), p. 67-68.

<sup>3</sup>Russell L. Dicks, Principles and Practices of Pastoral Care (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963), p. 18.

<sup>4</sup>Ibid., p. 19.

<sup>5</sup>Wayne E. Oates (ed.), An Introduction to Pastoral Counseling (Nashville: Broadman Press, 1959), p. 15.

the time of these men pastoral care has undergone swift and sweeping transitions.

In summary, when pastoral care is viewed in historical perspective, it is seen to be a ministry of helping of a quite specific character. Troubled persons who at least implicitly sense that their troubles involve the basic issues of human existence are dealt with pastorally in terms of their own individual circumstances. Christian pastoring is a helping act performed by persons who represent the resources, wisdom, and authority of Christianity in one or another of its versions. Healing, sustaining, guiding, and reconciling are the four distinct pastoral functions. Each function uses more than one mode and a multitude of means. ...<sup>6</sup>

#### Functions of Pastoral Care

There are four functions of pastoral care according to William A. Clebsch and Charles R. Jaekle in their book, Pastoral Care in Historical Perspective. These four are healing, sustaining, guiding, and reconciling.

HEALING is that function in which a representative Christian person helps a debilitated person to be restored to a condition of wholeness, on the assumption that this restoration achieves also a new level of spiritual insight and welfare. ...

SUSTAINING consists of helping a hurting person to endure and to transcend a circumstance in which restoration to his former condition of recuperation from his malady is either impossible or so remote as to seem improbable. ...

GUIDING consists of assisting perplexed persons to make confident choices between alternative courses of thought and action, when such choices are viewed as affecting the present and future state of the soul. ...

RECONCILING ... seeks to re-establish broken relationships between man and fellow man and between man and God. ...<sup>7</sup>

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<sup>6</sup>William A. Clebsch, and Charles R. Jaekle, Pastoral Care in Historical Perspective (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964), p. 10.

<sup>7</sup>Ibid., p. 8-9.

The modern means of pastoral counseling, or the "revised model" as Howard J. Clinebell calls it, are essentially methods of fulfilling these ancient functions of pastoral care. He illustrates this well in diagrammatic form.<sup>8</sup>

<u>Pastoral Care Function</u>	<u>Historical Expressions</u>	<u>Contemporary Counseling Expression</u>
Healing	Anointing, exorcism, saints and relics, charismatic healers	Depth counseling (pastoral psychotherapy); spiritual healing
Sustaining	Preserving, consoling, consolidating	Supportive counseling; crisis counseling
Guiding	Advice-giving, devil-craft, listening	Educative counseling; short-term decision making; marriage counseling
Reconciling	Confession, forgiveness, disciplining	Confrontational counseling; superego counseling; marriage counseling; existential counseling (reconciliation with God)

#### Field of Pastoral Care

The field of pastoral care takes in two main areas: "pastoral calling" and "pastoral counseling." These two subdivisions consist of fourteen different situations, according to Russell L. Dicks, in which every pastor must have some knowledge and skill. They are as follows:

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<sup>8</sup>Clinebell, *op. cit.*, p. 40.

## I. Pastoral Calling

## The Pastor Goes to the People:

1. The Dying
2. The Grief Suffering
3. The Physically Ill
4. The Shut-In
5. The Older Person
6. The Evangelistic Call
7. The Routine Call

## II. Pastoral Counseling

## The People Come to the Pastor:

1. Pre-marital Guidance
2. Marriage Counseling
3. The Alcoholic
4. The Relative of the Alcoholic
5. The Anxiety Sufferer
6. The Depressive
7. The Unwed Mother <sup>9</sup>

The modern minister also faces the homosexual, the dope addict, the sterile couple, and other difficult problems.

The effectiveness of the pastor's outreach in the field will depend on how well he defines and develops his relationships through perception, empathy, and communication with the people.

Basic Assumptions of Pastoral Counseling

The basic assumption of pastoral counseling is that it has the same aim as the church, that of bringing people to Christ and Christian fellowship.

Seward Hiltner gives six basic assumptions which need to be considered:

1. The parishioner senses that something is wrong, and at least in a measure that the difficulty may be seen within himself. ...
2. Counseling proceeds by understanding, and not by agreement or disagreement. ...
3. Counseling is usually helping another person to help himself, not doing something for him. ...
4. Counseling involves clarification on ethical issues, but not coercion. ...
5. The counseling situation involves real respect for the parishioner, and does not proceed through use of a bag of tricks. ...
6. The situations that give occasion for counseling are viewed by the counselor, and eventually by the parishioner, not only as

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<sup>9</sup>Dicks, op. cit., p. 30.

difficulties to overcome but also as opportunities for growth and development.<sup>10</sup>

### Precounseling Principles

There are five principles of precounseling work according to Seward Hiltner. First, help should be offered in such a way that it can be refused or accepted. State the facts, do not judge, and let the counselee know that this is their decision, not yours. Second, make it clear that you will understand any attitude that they may have. Third, deny explicitly incorrect expectations. Fourth, after defining the situation, be willing to wait for the person to come for help. Finally, be alert to evidences of a person wanting help, but do not exploit them until the person is ready.<sup>11</sup>

Precounseling principles and counseling principles are very similar. Both focus attention on the person's situation and feelings behind it. Both emphasize how the parishioner feels and the communication of the reality of understanding. Both clarify elements of conflict and establish special freedoms and special limitations.<sup>12</sup>

### General Principles of Counseling

Dr. Leona E. Tyler, in her book entitled The Work of the Counselor, stresses common principles rather than outlining certain methods of counseling.

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<sup>10</sup>Seward Hiltner, Pastoral Counseling (New York: Abingdon Press, 1949), p. 20-25.

<sup>11</sup>Ibid., p. 128-131.

<sup>12</sup>Ibid., p. 131.

First, counseling is more a matter of what one perceives or comprehends than it is of what one says or does. ... Second, success in counseling depends more upon personal qualities in the counselor than upon correct use of specified techniques. Warmth, responsiveness, and sincerity are essential. ... Third, there are individual differences in what counselors do and in how clients respond, so that every interview is actually a unique experience.<sup>13</sup>

In her first edition of The Work of the Counselor, Dr. Tyler gives five other important principles of counseling, which are as follows:

1. Counseling is more than advice-giving.
2. Counseling involves more than immediate solution.
3. Counseling concerns itself with attitudes rather than actions.
4. Counseling is emotional rather than purely intellectual attitudes which are the material for the counseling process.
5. Counseling inevitably involves relationships between people.<sup>14</sup>

### Importance of Counseling

Counseling is important because it focuses upon and meets the needs of the individual persons. Through counseling the pastor or counselor is able to work on highly intimate problems. Counseling is also important because it is a relationship which has two-way communication, as well as catharsis of fears and conflicts. Thus, it has a depth aspect which permits more growth than a sermon or lecture, which is one-way communication.

Stanley E. Anderson states that counseling emulates Christ's ministry, it multiplies friends, strengthens churches, and lengthens pastorates.<sup>15</sup>

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<sup>13</sup>Leona E. Tyler, The Work of the Counselor (second edition; New York: Appleton-Century-Crofts, Inc., 1961), p. v-vi.

<sup>14</sup>Quotation from class lecture, Dr. David S. Brody, "Seminar: Personality Adjustments and Counseling," Portland State College, April 1966.

<sup>15</sup>Stanley E. Anderson, Every Pastor A Counselor (Wheaton: Van Kampen Press, 1949), p. 25-31.



He also states that counseling is the best method of soul-winning, for it was used by Christ with Nicodemus and the Samaritan woman.<sup>16</sup>

Counseling, as well as most of the pastoral ministry, involves listening, not speaking or preaching.

... But listening in understanding love is not less a ministry of the Word of Love than is proclaiming the love of God from the pulpit. Indeed, preaching, except for persons with inhibitions of speech, is far easier and entails less personal stress than the ministry to individuals in time of deep need. This is one reason why so many "preachers" do so little and such poor work with individuals. ...<sup>17</sup>

#### To Whom Do People Turn?

People will usually turn to someone they know, and this could naturally be the minister. They will take their problems to someone they like and respect. People turn to Christian leaders for help when they feel that person is interested in counseling and is competent. People will seek that person who observes the standards of professional ethics. Finally, they will seek the counselor who knows God.<sup>18</sup>

When the minister desires to reach out beyond himself to help others, it is a sign that he has a healthy personality.

#### The Minister as Counselor

The counselor that is a true man of God will possess Godly wisdom that is pure, peaceable, gentle, full of mercy and good fruits, and without

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<sup>16</sup>Ibid., p. 97.

<sup>17</sup>Wise, op. cit., p. 3.

<sup>18</sup>Clyde M. Narramore, The Psychology of Counseling (Grand Rapids: Zondervan Publishing House, 1960), p. 14-17.

hypocrisy and partiality. Essentially, he must have a vital and creative Christian experience and rely upon God for the effectiveness of his counseling ministry. He must then fully understand himself as a man and a person before entering into experiences with others in a pastoral relationship. He needs to know his motive for being in the ministry, and that "... our ministry is not our ministry, but the continuation of Christ's ministry in us through His Spirit."<sup>19</sup> Therefore, he is not to take the place of God in the passing of judgments or moralistic preachments since he is only a representative of Christ.

The minister as a counselor must be a good listener, one who understands, one who can communicate acceptance, understanding, and feeling. His total personality will hinder or help the effectiveness of his counseling. The important qualities of the minister who is a counselor could be summed up in the words of William E. Hulme:

... The Pastoral counselor is a person and the counseling process can hardly be discussed apart from the personality of the counselor. The pastor's spirit is the power behind the method. The warmth of his bearing, the sincerity of his intention, and the depth of his spirituality are traits that cannot be manufactured by methods; they are perceived in ways other than the spoken word. Yet they and not the method make the pastor.<sup>20</sup>

Carroll A. Wise points out in The Meaning of Pastoral Care that there is much emphasis today on the "role of the minister." The pastor will need to forget his role at times and give himself sincerely and

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<sup>19</sup>Wise, op. cit., p. 6.

<sup>20</sup>William E. Hulme, Counseling and Theology (Philadelphia: Muhlenberg Press, 1956), p. 21.

spontaneously if there is to be effective counseling which will produce growth and maturity.

When the pastor forgets his "role" and learns to give himself--however little he has--genuinely, honestly, and spontaneously, as God gave himself in Christ, then the Gospel will become a living issue with people. Fear of honest spontaneity in human relationships is basically fear of the Holy Spirit and of its power in human life. It is the letter, the role, that kills; but the Spirit gives life.<sup>21</sup>

If the minister is to be an effective counselor, he must be well trained in the psychology of counseling. He should have some knowledge of the Freudian and Rogerian methods of counseling. Seminary training is not adequate in itself for this special function of pastoral care. The minister should continue to educate himself by systematic reading of books and periodicals and by attending professional seminars, academic courses, or taking clinical pastoral training. Two excellent periodicals in the area of counseling are The Journal of Pastoral Care and Pastoral Psychology.

The minister's best religious resources for pastoral counseling are prayer, the Bible, religious literature, Christian doctrine, and the sacraments.<sup>22</sup>

#### The Minister's Limitations and Advantages

The minister must be aware of his limitations and advantages as a counselor.

The minister is limited because of the lack of time and the lack of training. His role as the representative of ethical values hinders some

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<sup>21</sup>Wise, op. cit., p. 60.

<sup>22</sup>Hiltner, op. cit., p. 226.

from coming to him. His responsibilities to home and church limit his counseling. The transference of affections or feelings of hostility in longer counseling periods limit his sessions to shorter periods. Because a minister does not charge ordinarily for counseling, the effectiveness of some cases is limited due to lack of payment.

Because the minister is trusted; has established relationships in the community; has family contacts; is present in the crises of sickness, bereavement, and accidents; is readily available; is properly trained; and due to his role as representative of spiritual values in the community, the minister has several strategic advantages as a counselor which he should utilize.

His limitations should keep him away from long-term counseling. His advantages should cause him to utilize the types of counseling which use the ancient functions of pastoral care.

#### Precautions for Pastor-Counselor

There are several precautions which the pastor-counselor must realize. Counseling is not psychiatry, and the minister must recognize this. The minister needs to remember to strive for thoroughness which can be accomplished by keeping accurate records. It is wise to avoid embarrassing situations in which malicious charges could be made by unscrupulous people. The counselor cannot know all, see all, and tell all. He should remember to pray without ceasing and trust the Holy Spirit for guidance.<sup>23</sup> The pastor should beware of talking too much or talking about himself, passing judgment, minimizing the problem, and being too defensive.

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<sup>23</sup>Anderson, op. cit., p. 80-88.

### The Counselee as a Person

The counselee as a person has certain basic emotional needs--love, security, a sense of personal worth, belonging, achievement, and autonomy. Failure to meet these needs may produce a lack of satisfaction; anxiety; resentment; hostility; and the basic general obstacles of fear, guilt, and shame, which the counselee faces. His personality is an expression of his total being. Carroll A. Wise states:

Personality is the expression of the life of the total organism in its relation to its total environment, particularly in relation to other persons. Each person is motivated by deep physical, emotional and spiritual needs which may be frustrated or satisfied. ...<sup>24</sup>

William E. Hulme has listed the needs of the counselee as a person in still a different way: "... (1) The need for a listener. (2) The need for confession. (3) The need for understanding. (4) The need for growth."<sup>25</sup>

### Professional Ethics

Ethical standards are necessary in all counseling; and every minister must consider them, for it may mean the difference between failure and success to him. Dr. Clyde M. Narramore suggests eight elements of professional ethics. First, confidential treatment should be given to all personal information since it is "one-of-a-kind." Second, written information should be handled carefully and kept secure. Third, precaution should be taken in using case material for illustrations in sermons or speeches. In other words:

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<sup>24</sup>Carroll A. Wise, Pastoral Counseling: Its Theory and Practice (New York: Harper & Brothers Publishers, 1951), p. 38.

<sup>25</sup>Hulme, op. cit., p. 20.

1. Do not use material from cases you are presently carrying.
2. Do not use material similar to that of any current case.
3. Do not always reveal that the source of your illustration stems from counseling.
4. In any event, change identifying information.<sup>26</sup>

Fourth, do not talk about other counselors to counselees. Fifth, do not discuss other clients to them. Sixth, be sure that you do not touch a counselee unnecessarily, especially someone of the opposite sex. Seventh, be sure that the place used to counsel is an appropriate place. Finally, the pastor as a counselor should recognize his limitations in training and ability.<sup>27</sup>

#### Counseling Arrangements

An effective counselor will consider the details of a counseling situation which include: setting up the appointment, preparing for the interview, beginning the interview, determining the length of the interview, closing the interview, recording the interview, and handling persistent cases.<sup>28</sup>

The counselor should be ready for the counselee when he arrives, get right to the subject and not discuss the weather in great detail in a false effort of building rapport. The counselor should guard against interruptions and establish time limits. All of the above are essential to successful counseling.

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<sup>26</sup>Narramore, op. cit., p. 26.

<sup>27</sup>Ibid., p. 24-29.

<sup>28</sup>Ibid., p. 30.

### Counseling Process

"Pastoral counseling is a process, whether it lasts ten minutes or a hundred hours."<sup>29</sup> Since it is a process and not a lecture, it will require time, energy, and discipline.

This process begins when the person recognizes a need and comes to the pastor requesting help. In turn, the pastor must get the counselee to understand and accept the problem and assist him in solving it. Narramore emphasizes:

People's problems are serious and they should be dealt with seriously. Most difficulties have been a long time in making-- and it will take time to resolve them. A counselor is never at his best until he recognizes the fact that counseling is a process-- not a lecture.<sup>30</sup>

"Counseling should never be thought of as the application of a given set of techniques to a personality."<sup>31</sup> In the process the counselor must consider the counselee as a person, seek to understand and accept his feelings, needs, and aspirations, and try to help him help himself meet his need. The center of the process is what goes on between the counselor and counselee.

Counseling is an activity, not a profession. It is a process of relationship between one who seeks and one who gives help, carried out as a more or less prominent, more or less time-consuming, aspect of the professional activities of the helper. What distinguishes all counseling from manipulative procedures is that the help required is of such nature as to imply initiative on the part of the person seeking help.<sup>32</sup>

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<sup>29</sup>Hiltner, op. cit., p. 94.

<sup>30</sup>Narramore, op. cit., p. 39.

<sup>31</sup>Wise, Pastoral Counseling, op. cit., p. 66.

<sup>32</sup>Hiltner, op. cit., p. 95.

### Counseling Relationship

The counseling relationship is intangible. "Whatever the relationship, it is partially the result of reactions of the counselee to whatever feelings and attitudes the counselor presents."<sup>33</sup>

The prime function of the relationship is to strengthen the self by which the maturing processes are achieved. Another word for this is reinforcement.

The relationship may be formed in an informal way or through a routine call; but regardless of how the relationship is formed, there must be a rapport between the pastor and counselee. Rapport is a satisfying emotional relationship between two or more people. It involves feelings of affection, security, confidence, and trust in the counselor, and the counselor's acceptance of the counselee as he is. The more emotionally and spiritually mature the pastor is, the more he will be able to accept and understand the feelings and attitudes expressed toward him by different individuals.<sup>34</sup>

Wise suggests three possible attitudes which the pastor may take toward the counselee in this relationship: (1) acceptance of the counselee as a person (also approval or disapproval); (2) freedom to permit the counselee to arrive at the solution of his problem; and (3) mutuality, which means that the counselor is with the person constantly in feelings

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<sup>33</sup>Wise, Pastoral Counseling, op. cit., p. 39.

<sup>34</sup>Ibid., p. 43.



and attitudes, neither ahead nor behind.<sup>35</sup> The pastor will have to consider also how much dependence and responsibility he wants the counselee to bear.

A good summary of the pastoral counseling relationship is found in the words of Dr. Wise:

The person-to-person relationship is the basic therapeutic element in the entire counseling process. Indeed the general pastoral relationship is the keystone in the entire arch of the minister's activities. The central problem of the pastor is not what he does for people nor yet what he does to people, but what he is to people. A very heavy responsibility is placed on him by virtue of his calling. .... The minister who is in his general pastoral relationships, in his preaching, in his calling, in his other activities presents his people a relationship grounded in understanding, acceptance and affection, who permits his people freedom to be themselves, who allows them dependence upon him where such dependence fits a real need, but also permits them to accept responsibility for themselves in every point where that is possible; .... will find that he helps people in every phase of his ministry.<sup>36</sup>

### Goal of Pastoral Counseling

The goal of pastoral counseling is more than the old philosophy of gaining insight of the problem or being client-centered. The new philosophy and goal of pastoral counseling as suggested by Dr. Clinebell is that "Counseling, ..., aims at helping a person deal constructively with his immediate problems, cope with a crisis, make a decision, face responsibilities, make amends for destructive actions, or do what he has been afraid to do."<sup>37</sup> It is person-centered in that it endeavors to get the person to

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<sup>35</sup>Ibid., p. 45-54.

<sup>36</sup>Ibid., p. 63-64.

<sup>37</sup>Clinebell, op. cit., p. 33.

exercise his own God-given abilities, and as a result, gain strength and confidence in himself to be able to handle whatever confronts him in life.

The supreme goal of counseling is "to present every man perfect in Christ Jesus" (Colossians 1:28). Perfect means mature or complete in this situation.

### Philosophy of Pastoral Counseling

"Pastoral counseling recognizes that all healing and growth are of God. Unless the God-given resources for healing within the person and his relationships are released by the removal of whatever has blocked them, no healing can occur."<sup>38</sup> Dr. Leslie Parrott states: "God has endowed man with a capacity to gain insight into his own problem if he can articulate the problem in a non-judgmental atmosphere."<sup>39</sup>

## II. PRACTICES

### Starting Counseling

The pastor, who is a spiritually mature individual and who knows his own qualifications, skills, training, inclinations, and limitations, is ready to start pastoral counseling.

Stanley E. Anderson suggests three ways to begin counseling: (1) by the recommendations of friends and church people; (2) by cooperation with professional services; such as doctors, lawyers, psychologists and psychiatrists; and (3) by correlating it with church services.<sup>40</sup>

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<sup>38</sup>Ibid., p. 48.

<sup>39</sup>Quotation from class lecture, Dr. Leslie Parrott, "Pastoral Counseling," Western Evangelical Seminary, November 1965.

<sup>40</sup>Anderson, op. cit., p. 40-45.

The church people and workers know persons that may need help and can recommend them to the pastor. The pastor will get opportunities by having a close personal acquaintance and agreement with doctors, lawyers, psychologists, and psychiatrists. It is well for the minister to let them know that he is interested. The minister can correlate counseling into his church services by inviting people to discuss their problems during church hours, by giving such hints in the bulletin as "Hours for Counseling" or "For Personal Conferences," and by listing church hours and phone number in the newspaper along with the church advertisement.

Essentially, a minister who is qualified to start counseling must make it known that he is available.

#### How Do We Help People?

The pastor helps people in counseling by recognizing whatever problem they may have through listening, accepting the person as they are, understanding the person, and identifying himself with that person in an attempt to assist him to a self-determined solution. The goals of counseling will vary according to the case. Russell L. Dicks lists the following:

... The goal in marriage counseling would always be reconciliation and the rebuilding of the marriage. ...

The goal in ministering to the sick is to deal with whatever destructive emotions are there. ...

The goal of the pastor in ministering to the dying is to deal with guilt feelings, loneliness and regret and to support and to strengthen faith so that the patient dies with courage strong and dignity intact looking forward with hope and not backward with regret. ...

Our goal in ministering to senior citizens is to deal with the corroding influence of loneliness and help give time meaning. ...

The goal in routine calling is to establish or strengthen the relationship. ...

The pastor's goals with the alcoholic are sobriety and a healthy life. ...

The goal of working with the pregnant girl out of wedlock is to help her and her family to formulate a plan of action, and to restore the girl's self-confidence. ...<sup>41</sup>

The pastor helps people largely by listening, reflecting their feeling, and saying a word of encouragement in the hard places when necessary. Anderson emphasizes that:

The counselor should listen, show no authority, give no advice, not argue, talk only to aid or relieve or praise or guide the client and to clarify his problems. The counselor must not hurry the client by expressing his deeper feelings for him before he is ready to reveal them himself. To do so arouses his defense mechanism and this retards a cure. Stay with the client emotionally but do not hurry him, nor talk too much.<sup>42</sup>

#### Essential Qualities of Counseling Interview

Dr. Tyler reiterates that the qualities upon which the counseling interview rests are the basic attitudes of understanding and acceptance, and the skill of communication.<sup>43</sup> These three are intricately bound together.

Acceptance involves: (1) the willingness to allow individuals to differ in various ways; and (2) a realization that each person has a complex pattern of striving, thinking, and feeling. It is not synonymous with approval.

Acceptance does not involve either approval or disapproval of the particular aspects of a client's personality or conduct... . It is the personality as a whole, not any one facet of it, that the counselor accepts.<sup>44</sup>

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<sup>41</sup>Dicks, op. cit., p. 85-87.

<sup>42</sup>Anderson, op. cit., p. 48.

<sup>43</sup>Tyler, op. cit., p. 24-32.

<sup>44</sup>Ibid., p. 26.

Acceptance is more an attitude flowing from the minister's own life experience than it is a skill to be learned. The minister must first accept himself before he can accept someone else.

Understanding involves grasping clearly what the counselee is trying to convey. This means more than understanding facts, but understanding attitudes and feelings also through a sharing process. "... counseling is basically a perceptual task."<sup>45</sup> Perceptual means learning to say the right thing at the right moment and is accomplished by listening, watching, and understanding.

Dr. Wise suggests:

There are two sets of questions which the counselor should constantly keep before him. The first, "What is the person trying to communicate and what are his problems in communicating effectively?" ... The second set of questions: "What am I communicating to this person and what should I communicate to him? What are my problems in communicating something which will be helpful?" Here we must remember that the person is listening to us with his feelings as well as with his ears.<sup>46</sup>

The basic skill of counseling is communication. Communication is the conveying of experience through clarification and reflection of feeling. This is a difficult task that involves listening; which in turn, requires attention, concentration, interest, and tension. Communication implies a two-way response. Dr. David S. Brody says that it is far better to make a few mistakes in communication than it is to lose one's spontaneity.<sup>47</sup>

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<sup>45</sup>Ibid., p. 29.

<sup>46</sup>Wise, Pastoral Counseling, op. cit., p. 7.

<sup>47</sup>Quotation from class lecture, Dr. David S. Brody, "Seminar: Personality Adjustments and Counseling," Portland State College, April 1966.

### Building Interpersonal Relationships

Every counseling situation involves emotions, interpersonal relationships, and disciplined conversation. Russell Dicks lists the tools of disciplined conversation which help to build strong interpersonal relationships.

- |                     |   |
|---------------------|---|
| 1. Ask a question   | 6. Prayer                               |
| 2. Art of Supposing | 7. Make another appointment             |
| 3. Reflect          | 8. Refer                                |
| 4. Grunt            | 9. Leave or end interview <sup>48</sup> |
| 5. Waiting silence  |   |

In all counseling situations, it is important that the pastor start where the counselee is, not where he is. This will demand a genuine interest in the person and will strengthen the rapport.

### Best Attention

Any person that comes to a pastor comes because he has confidence in him; thus, he deserves the best and complete attention of the pastor. A person will readily sense whether or not the counselor is listening wholeheartedly to what is being said.

The giving of the counselor's undivided and complete attention is one of the basic principles of counseling and will take real effort and concentration on the part of the pastor.<sup>49</sup> To give the best of one's attention, it is important to counsel in an appropriate place that will permit this.

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<sup>48</sup>Dicks, op. cit., p. 92.

<sup>49</sup>Narramore, op. cit., p. 40.

### Value of Discussion

There is real value in talking and discussion, for talking is thinking. People need to sift their thoughts. Verbalization of one's feelings is a real release of pent-up emotions. It will help to clarify the counselee's thinking. Talking is also therapy and catharsis, which will help in personal adjustment. Narramore says, "THIS IS COUNSELING!"<sup>50</sup>

### Waiting for Real Problem

The wise counselor will not jump to conclusion at the outset of a counseling situation but will wait for the real problem. The people that come for counseling will usually feel ill at ease or embarrassed; thus, they will be reluctant to share the real problem. Also, they may not be sure what the real problem is or of the pastor's ability to handle their specific problem. The problem may be too painful to talk about because they are not sure of the counselor's attitude. If the counselee senses a non-accepting or a condemnatory attitude, he will not come to the real need. Thus, it is extremely important to wait for the real problem to be talked out, or the counselee will go away without receiving the help for which he came and needed.

### Silences

Silences or pauses are vital parts of the counseling interview. Rather than being afraid of them, the counselor should accept them and take advantage of them by giving close attention to the person's facial expressions

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<sup>50</sup>Ibid., p. 45.

and by trying to sense his feelings. Silences only become a problem as they create anxiety in the counselor. The problem with the inexperienced or beginning counselor is that he feels threatened by silences and does not recognize their value; hence, he endeavors to keep the process moving by talking.

### Focus on Client's Problem

The minister must have a good "...McLandress Coefficient---the ability to focus outside himself."<sup>51</sup> If he has unresolved problems of his own, the minister will not be able to focus properly on the client's problem and should not attempt to counsel under these circumstances.

In focusing on the client's problem, the minister should not refer to personal experiences because the client's problem is unique to him and his background is different. If the minister expects to help others, he must first resolve his own problems by casting them upon Christ, for He careth for us (I Peter 5:7). "When we have committed every detail of our lives unto God, then we will be able to focus our attention on the client--not on ourselves."<sup>52</sup>

### Encourage Self-Reliance

Counseling is a maturing process and should help the counselee to overcome dependency upon the counselor and to develop self-reliance. As strange as it may seem, the pastor can help people too much and thus hinder

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<sup>51</sup>Clinebell, op. cit., p. 296.

<sup>52</sup>Narramore, op. cit., p. 88.



the development of self-reliance. He should constantly check himself to see if he is encouraging the counselee to accept responsibilities which aid in personality growth and self-reliance. "Your responsibility as a counselor is to help the 'patient' delineate his problem, face it, find the causes, then take positive steps toward healthy, wholesome, Christian living."<sup>53</sup>

The pastor who is effective in counseling will encourage his counselees to develop self-reliance.

#### Handling Direct Questions

Direct questions do not necessarily demand direct answers. They can be handles for discussion and for getting to the counselee's real problem. A pastor will need to be sensitive also to motives behind the questions, for the counselee may be trying to test the counselor for his approval or acceptance.

#### Involvement

Involvement in the counselee's problem is a necessity. The extent of involvement--mentally, emotionally, spiritually, and physically--will be determined by the pastor's maturity in these areas. The pastor should be careful not to become so closely identified with the problem of the counselee that he loses his objectivity and becomes ill himself. Yet, the pastor must show empathy and sympathetic understanding.<sup>54</sup>

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<sup>53</sup>Ibid., p. 90.

<sup>54</sup>Ibid., p. 96-97.

Dr. Narramore suggests four things for a healthy balance for involvement:

1. Focus your attention on the counseling process.
2. Realize that a person's unfortunate situation is not unfamiliar to him.
3. Realize that objectivity is seldom achieved through too close identification.
4. Commit the problem to the Lord.<sup>55</sup>

#### Budgeting Time

The budgeting of time is vital to the effectiveness of the total pastoral care and counseling program. Counseling takes time. "The setting up of regular hours in which the minister will be available in his office can be of great value."<sup>56</sup> Regular hours, such as from three to five o'clock in the afternoon, could be posted on the church bulletin board or on the office door. It is well to encourage the making of appointments.

The counselor will need to budget the interview also. A possible breakdown of the time could be: the first thirty minutes of the interview be given to the counselee to pour out his feelings and emotions; the next fifteen to twenty minutes (of the first interview only) be used for questions and answers; and the final ten to fifteen minutes be used for positive statements.<sup>57</sup>

"About eight to twelve hours a week is probably the most the pastor of a medium-sized church will be able to devote to counseling."<sup>58</sup>

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<sup>55</sup>Ibid., p. 98.

<sup>56</sup>Oates, op. cit., p. 98.

<sup>57</sup>Ibid., p. 119-121.

<sup>58</sup>Ibid., p. 106.

### Keeping Confidences

Keeping confidences is an important practice in pastoral care and counseling. Because of the many contacts through counseling, the minister has the resources for many illustrations. Dr. Oates gives guidelines for the keeping of confidences in the use of illustrations in preaching. First, it is wise to use only those illustrations whose traits are positive, inspiring, heroic, and not derogatory. Second, try to get the counselee's permission to use an illustration. Third, rather than to use personal illustrations from counseling, it is better to use illustrations from biographies, poetry, and novels. Fourth, avoid turning preaching into a counseling session. Finally, do something in preaching that will cause people to trust you and have confidence in you as a counselor.<sup>59</sup> The pastor who has a sympathetic, understanding, and accepting attitude will find that people will come more readily to him for counseling than to the pastor who lashes and whips the people with his tongue.

### Nature of Information

The use of information is a vital part of the practice of counseling. The minister must be in touch with various information in counseling; such as, information on sex in marriage, vocational and educational materials, as well as other subjects. Dr. Tyler recommends that information used in counseling should have the characteristics of accuracy (and be free from bias), recency, and availability.<sup>60</sup>

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<sup>59</sup>Ibid., p. 88-89.

<sup>60</sup>Tyler, op. cit., p. 181-183.

Still another aspect of the nature of information is the use of the information received in counseling. There are three types of information received according to Wayne Oates. One is community knowledge. The second is privileged communication, which is material that should not be quoted without special permission of the individual or individuals who have volunteered it. The third type is confidential or "confessional" information and should never be told to anyone except by the person himself. The pastor receives a volume of highly personal information; and he will need a good memory, as well as a good forgetter, for some things.<sup>61</sup>

### Referrals

Some of the people who come to the pastor for counseling should be referred to the proper people; such as, a medical doctor, a psychologist, or a psychiatrist. A pastor must recognize his own ability and be willing to refer a client to someone else who is qualified. Russell Dicks states, "Referral is never interpreted as a lack of competence on your part."<sup>62</sup> A pastor need not feel that he has failed if he cannot handle every problem which comes to him. "Willingness to refer a counselee to another member of the counseling team is a mark of professional maturity."<sup>63</sup>

Dr. Tyler stresses six characteristics of a good referral. (1) Make the referral personal if possible; (2) introduce the counselee to the counselor yourself; (3) give clear information to the counselee as to where to

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<sup>61</sup>Oates, op. cit., p. 90-92.

<sup>62</sup>Dicks, op. cit., p. 99.

<sup>63</sup>Narramore, op. cit., p. 104.

go and when; (4) do not commit the counselor ahead of time to a plan of action; (5) see that there is no threat attached to the recommendation; and (6) let the counselee decide what to do, rather than arranging for him.<sup>64</sup>

After the referral, it is wise to keep contact with the person. The pastor would do well to have a reciprocal agreement of referral with professional or secular counselors.<sup>65</sup>

### Prayer

The resource of prayer can be a helpful tool in counseling when it is handled carefully and properly. Dr. Oates, in his book, The Christian Pastor, submits several guides for the use of prayer: (1) an appropriate atmosphere; (2) brevity; (3) relaxation; and (4) when the person voluntarily asks for it.<sup>66</sup>

### Scripture

The use of the Scriptures is another resource in pastoral counseling which should be utilized. Since the pastor knows his people, their problems and the Scriptures, he should be able to join the counselee and the Word in an appropriate and needed place.<sup>67</sup> Some of the same principles for the use of prayer could be suitable for the application of Scripture.

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<sup>64</sup>Tyler, op. cit., p. 46-47.

<sup>65</sup>Oates, op. cit., p. 170.

<sup>66</sup>Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1964), p. 169-171.

<sup>67</sup>Hulme, op. cit., p. 206.

William Hulme asserts that the employment of Scriptures in counseling will depend much upon the counselee, as well as upon the nature of his problem.<sup>68</sup> Scriptures can be very easily used for homework to help the counselee into closer communion with God and on to maturity, which is the goal of pastoral counseling.

### III. SUMMARY

The principles and practices of pastoral care and pastoral counseling are closely interrelated because both mean involvement in interpersonal relationships with people.

Pastoral care is as old as Christianity itself, but it has taken on new aspects and new meaning in the last fifty years. It is the over-all ministry of the pastor in communicating the gospel to persons in crises and at the point of their need through the four ancient functions of healing, sustaining, guiding, and reconciling.

Pastoral counseling is a process in which the pastor seeks to help individuals achieve maturity in facing the problems of life through the above ancient functions of pastoral care.

The field of pastoral care, other than preaching, leading worship, church organization and administration, is twofold: pastoral calling, in which the pastor goes to the people; and pastoral counseling, in which the people come to the pastor.

Counseling in the pastoral ministry is vitally important. Counseling strengthens the pastor's ministry if he is trained adequately for it.

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<sup>68</sup>Ibid., p. 210.

The minister who counsels must understand himself fully, the processes of the human personality, and Christian experience if he is to relate himself and Christian theology effectively to others. The pastor must be a good listener; one who understands; and one who communicates acceptance, understanding, and feeling. If he gives himself genuinely, spontaneously, and unreservedly, the minister will be able to communicate effectively with persons in all types of relationships. The minister should recognize his own limitations and advantages in counseling and pastoral care and observe professional ethical standards.

Counseling is an activity and a process. It consists more in what the pastor is to people than what he says or does, or than in the application of set principles or techniques.

Goals in counseling will vary according to different problems, but the prime goal of pastoral care and counseling is to help persons to maturity in Christ.

CHAPTER THREE

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PREMARITAL COUNSELING

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ER 1108A -- DIRECTED RESEARCH  
IN THE MAJOR AREA OF THE  
WORK OF THE CHURCH



## CHAPTER III

### PREMARITAL COUNSELING

Premarital counseling is very important to the minister. He seeks to establish Christian homes and good working relationships with the people of his parish for the years to come through premarital counseling. Thus, it could be said that premarital counseling is closely related to Christian education and evangelism.

The minister must recognize this vital place of premarital counseling in his pastoral work. He must also understand the need for it, the approach to it, the methods to use, and some of the problems with which he must deal.

Therefore, the purpose of this chapter was to consider these items.

#### I. THE NEED

J. Kenneth Morris, in his book Premarital Counseling: A Manual for Ministers, states:

We may define a Christian marriage as one involving a Christian man and woman, each dedicated to his understanding of God's purpose for him and to helping his spouse and their children to achieve the measure of the fullness of the stature of Christ. In a marriage that is truly Christian, both the husband and wife will respect the developing personality of the other, aid its enhancement, strengthen it wherever weak, encourage it in its goodness...<sup>1</sup>

It is a glaring fact that marriages today do not measure up to this ideal. Thus, the need for premarital counseling arises. The Church, as well as society, is dependent upon healthy marriage relationships. When a marriage

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<sup>1</sup>J. Kenneth Morris, Premarital Counseling: A Manual for Ministers (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1960), p. 4.

is unhealthy, it will produce sick people who have sick minds and bodies. Therefore, the minister has the great responsibility and privilege to work for the establishment of a Christian marriage and home which will develop well-adjusted individuals both in the Church and society.

The great need for premarital counseling is evidenced in the following reasons. First, many couples who approach marriage could never establish a Christian home without the help of a minister because they have never experienced Christian living in childhood. Second, others approach marriage unaware of childish personality traits still with them. Personality traits affect all aspects of marriage and are delicately adjusted. Third, patterns of behavior in childhood, whether good or bad, that deal with frustrations continue throughout life. Fourth, some couples face unresolved problems of jealousy and emotional immaturity, as well as other points of friction and areas of adjustment. Fifth, since there is an increase in unhappy marriages, divorce, illegitimacy, and criminal abortion, there is need for a preventive therapy.

Premarital counseling serves as a preventive therapy against these above factors, unhappy marriages, and divorce. The minister can do much to help a couple analyze their points of friction and guide them to a better understanding of themselves. This is accomplished through the two functions of pastoral care--guiding and reconciling.

"Premarital counseling can help couples form marriages out of which will issue mentally healthy children who will be capable of developing wholesome, creative relationships with others and thereby help build the Kingdom of God."<sup>2</sup>

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<sup>2</sup>Ibid., p. 12.

## II. THE APPROACH

### Premarital Counseling

Premarital counseling is that form of counseling which centers around the interpersonal relationship of a man and a woman, helps them evaluate their relationship in view of their approaching marriage and acquaints them with ways by which they may build a happy and successful marriage, or, in the light of the evaluation of their relationship, results in their deciding against the marriage.<sup>3</sup>

According to J. Kenneth Morris, "Couples who come for premarital counseling fall into four groups: (1) emotionally mature individuals, (2) the mismatched, (3) the physically sick and handicapped, and (4) the neurotic."<sup>4</sup>

Premarital counseling may often start early in the courtship period and continue throughout the engagement. It involves both counseling and instruction to prepare young couples for marriage by giving special attention to their religious, social, cultural, and economic backgrounds and other specific needs; such as, homemaking responsibilities, a workable budget, and sex. Premarital counseling provides an opportunity for the couple to talk out and ventilate their feelings about themselves, their families, and their sweethearts.

Premarital conferences vary greatly among pastors as to content, number of interviews, ways of being conducted, quantity, and quality. Some ministers have only one counseling session with the couple. Other ministers have three, six, and eight sessions. The most important thing is not how

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<sup>3</sup>Ibid., p. 15.

<sup>4</sup>Ibid., p. 26.

many sessions are held but what happens in them. If a pastor is friendly, encouraging, and helps the couple to see the value in preparation for and insight into marriage before approaching it, he may be of great aid to the couple and do far more for them than any test devised to analyze their readiness.<sup>5</sup>

In general, it includes: (1) a review of the personal and family backgrounds in an effort to locate the important factors that may influence marriage and avert avoidable mismating; (2) a study of the characteristics of the person, the temperament, disposition, and other emotional inclinations and attitudes, by means of interviews and tests; (3) specific sex instruction geared to clear up misconceptions, questions, and fears; (4) guidance in the healthiest approach to marriage, its problems and responsibilities as well as its possibilities for growth and development; (5) conferences and consultations with both members of the couple, and separately at the discretion of the counselor. Group conferences and classes in marriage and family courses also provide helps to the engaged couple anticipating marriage; (6) a thorough physical examination by a qualified physician.<sup>6</sup>

Premarital counseling will aid in the solution of problems and difficult areas of adjustment before marriage and prevent many problems from arising after marriage.

### Goals of Premarital Counseling

The prime goal of premarital counseling is to help the couple evaluate their relationship in view of their approaching marriage and to help them build a foundation for a happy, successful, Christian marriage.

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<sup>5</sup>John Charles Wynn, Pastoral Ministry to Families (Philadelphia: The Westminster Press, 1957), p. 110.

<sup>6</sup>Evelyn M. Duvall, and Reuben Hill, Being Married (New York: Association Press, 1960), p. 132-133.

Dr. Clyde M. Narramore suggests four main objectives of premarriage counseling: (1) to help the couple to better understand themselves; (2) to help them better understand their future mate; (3) to help the couple learn before marriage to communicate about all aspects of marriage and its problems; and (4) to help them know Christ as personal Saviour if they do not and to help them grow spiritually.<sup>7</sup>

There are five goals of premarital counseling interviews according to Dr. Charles William Stewart. These goals are as follows: First, the minister sets in order the procedural details in relation to the wedding ceremony; such as, the rehearsal, time, and place of the wedding, and also informs them of the blood test, license, and waiting period. Second, the interview is used to make an appraisal of the couple, especially with reference to emotional maturity and compatibility. Third, the minister furnishes the couple with specific information regarding the physical, economic, psychosocial, and religious phases of marriage. Fourth, the minister endeavors to relate the couple to Christian living. Finally, the minister should open up areas of interpersonal interaction between the couple which may be explored before marriage.<sup>8</sup>

Dr. Stewart takes the position that the minister is educating the couple in marriage and family relations and not just dealing with specific problems as in personal counseling.

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<sup>7</sup>Quotation from seminar lecture, Dr. Clyde M. Narramore, "Seminar: Premarriage Counseling," Hinson Memorial Baptist Church, Portland, Oregon, February 27, 1967.

<sup>8</sup>Charles William Stewart, The Minister as Marriage Counselor, (Nashville: Abingdon Press, 1961), p. 51-52.

### Essentials of a Good Pastor-Counselor

There are many essentials of a good pastor-counselor. The minister needs to be aware of them even though he may not be qualified to counsel, for he will undoubtedly be forced into counseling.

The pastor must take a good look at himself. He should have a good relationship with his mate, his children, and with other members of his family. He should be able to discuss the handling of family finances and matters regarding sex with competency but he need not be an expert in these. He must accept himself in order to be able to accept others.

There are certain principles and essentials of good counseling that apply to pastors in premarital, marital, or family counseling. The list of essentials is as follows: (1) Be an accessible person; (2) Create a counseling atmosphere by being relaxed but alert and attentive; (3) Be a good listener; (4) Be wary of giving advice; (5) Judge not; (6) Keep confidences; (7) Keep in touch; (8) Always be looking for deeper problems and hidden reasons; and (9) Keep constantly in mind the aim of counseling which is to get persons adjusted to themselves, to others, and to God.<sup>9</sup>

### Mistakes to Avoid

There are three glaring mistakes made in the past that a pastor must avoid as a premarital counselor. First, he must not function as a private individual apart from his church leadership responsibilities of family life education, redemption, and guidance. Second, the pastor must avoid discharging his responsibility as a counselor by giving a book, especially in

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<sup>9</sup>Henry M. Bullock (ed.), The Pastor's Manual for Premarital Counseling (Nashville: The Methodist Publishing House, 1958), p. 39-46.

the area of sex, to the couple to read. Third, he must not function apart from his role as a preacher, leader of worship, teacher, organizer, administrator, and pastor of the total flock.<sup>10</sup>

### III. METHODS

#### Ways of Conducting

As it was stated previously, the content, number, and ways of conducting interviews will vary somewhat depending upon the pastor's approach and especially upon the couple and their need. Some couples know the meaning of a Christian marriage; other couples may know practically nothing.

The forms of conducting premarital counseling range from an hour's interview on the day before the wedding to a series of sessions beginning several weeks or months prior to the wedding.

Stewart. Dr. Charles W. Stewart advocates a minimum of three interviews in premarital counseling for the normal couple. The first interview is a time of getting acquainted and centers around the romance of the couple. He sees each one separately and then jointly. In the second interview they discuss a budget, family planning, and important values in life. The third interview is a joint interview in which they discuss their interests, how to resolve conflicts, adjusting to difficulties, and the religious side of marriage.<sup>11</sup>

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<sup>10</sup>Wayne E. Oates, Premarital Pastoral Care and Counseling (Nashville: Broadman Press, 1958), p. 12-13.

<sup>11</sup>Stewart, op. cit., p. 61.

Narramore. Dr. Clyde M. Narramore suggests six Monday evenings or six sessions which are a week apart. He says that there are eight major areas which should be considered in these six sessions. The eight major areas are: (1) personality needs; (2) extra family members; (3) finances in the home; (4) children in the Christian home; (5) sexual problems; (6) spiritual factors; (7) ethics in marriage; and (8) crises in marriage.<sup>12</sup>

Rutledge. Harold L. Rutledge, in the book An Introduction to Pastoral Counseling edited by Wayne Oates, suggests using six interviews in counseling engaged couples. He stresses the importance of giving the opportunity for self-understanding rather than impartation of knowledge in early interviews. The interviews are as follows: (1) informal discussion of the beginning and development of the romance, family backgrounds, personality traits, cultural and educational differences, and parent-child conflicts, closing with a personality test; (2) discussion of previous test and consideration of religious matters--personal and family; (3) general discussion of physical aspects of marriage, loaning the couple two books--The Doctor Talks with the Bride and Groom by Dr. Lena Levine and Sex Without Fear by Lewin and Gilmore, and suggesting that the couple see a physician before the next interview; (4) recapitulation, pointing out insights for the future; (5) with the woman alone to talk of previous or personal matters; and (6) with the man alone for previous or personal matters.<sup>13</sup>

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<sup>12</sup>Narramore, op. cit., "Seminar: Premarriage Counseling."

<sup>13</sup>Wayne E. Oates (ed.), An Introduction to Pastoral Counseling (Nashville: Broadman Press, 1959), p. 276-279.



Morris. J. Kenneth Morris has found from experience that a minimum of eight interviews is necessary for each couple. The first interview is with the couple together. Then there are at least three personal sessions with each person, depending upon the needs presented by them. The final interview is another one with the couple together.<sup>14</sup>

Whether there are one, three, six, or eight premarital counseling sessions, the important thing is what happens in each interview.

### First Interview

The first interview with the couple is very important. "... the counselor must ask himself many questions. What does this couple expect from me? Now that they are here, just what have I to give them? And how shall I proceed? At what point are they in their courtship? ..."<sup>15</sup>

Thus, it is important that the counselor have his materials ready, be thoroughly prepared, and know where to proceed when the couple arrives. The minister should check also to see that the physical arrangements are in order--good ventilation, comfortable chairs, good light. He should also see that it is quiet, private, and that there will be no interruptions. He needs to be prepared to take notes on the interview.

The minister must endeavor to set the couple at ease and establish rapport as quickly as possible in this first interview. The discussion should begin where the couple is. The minister should encourage the couple

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<sup>14</sup>Morris, op. cit., p. 19.

<sup>15</sup>Ibid., p. 29.

to do more talking than himself. "Whether they talk about money, education, in-laws, friends, sex, home or vocation, it is all closely interrelated to their outlook on life and to what they consider to be of greater importance in their plans for the future."<sup>16</sup>

The first interview is the time to become acquainted with the couple and to obtain information regarding their homes, parents, romance, educational and cultural backgrounds, and present attitudes toward life, their mate, sex, and marriage. This is an opportunity for the minister to discover strengths, weaknesses, and flexibilities in their personality traits.

The minister should discuss briefly the problem of divorce to impress upon them the seriousness of marriage and that divorce is not the solution to personality problems in marriage. He also needs to emphasize that a marriage which is rooted and grounded in Christ and in the Church will be happy and successful.

When the minister closes the first interview, he should remind the couple to get a physical examination (gynecologist for women), recommend books to be read, arrange for individual appointments with each, and possibly close with prayer.<sup>17</sup>

### Personal Interviews

Personal interviews have a two-fold purpose: (1) to provide a permissive atmosphere where expression of feelings may take place and be

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<sup>16</sup>Granger Westberg, Premarital Counseling (New York: National Council of the Churches of Christ in the U. S. A., 1958), p. 20.

<sup>17</sup>Morris, op. cit., p. 60.

discussed objectively; and (2) to provide instruction in the nature of the Christian marriage.<sup>18</sup>

The personal interviews can be very rewarding for the pastor since they draw individuals closer to himself and make for a stronger pastoral relationship.

There must be flexibility in the personal interview in order to meet the needs and expectations of the couple. The minister must be prepared to give information, as well as to correct misinformation. These interviews involve a mixture of directive, non-directive, and client-centered methods.

#### Last Interview with Couple

The last interview with the couple should summarize all the other interviews and introduce the couple to the religious and spiritual side of marriage. It is used to point out the spiritual values involved in a Christian marriage and how they may be realized. The wedding ceremony is usually the focus of the discussion of religious matters.

#### Use of Books

The pastor often gives specific books to the couple in premarital counseling to read. These books, which usually center around working toward successful marriage harmony and happiness, are to supplement the counseling and not take the place of it.<sup>19</sup>

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<sup>18</sup>Ibid., p. 64.

<sup>19</sup>Stewart, op. cit., p. 58.

A list of recommended books for a pastor's library to be used in reading assignments and as reference books in premarital counseling will be found at the conclusion of this paper.<sup>20</sup>

#### IV. ESSENTIAL AREAS OF CONSIDERATION

##### Personality Needs

Personality needs are a vital consideration in premarital counseling. The minister-counselor need not be professional in the field of human behavior and personality factors, but a certain amount of knowledge in this area will greatly aid the effectiveness of his premarital counseling.

Some of the personality needs which are important in good marital adjustment are love, security, safety, physiological (hunger, thirst, sex), esteem or sense of personal worth, self-acceptance, adequacy, and self-actualization or achievement.<sup>21</sup>

##### Difficult Areas of Adjustment

The main areas of greatest difficulty in marriage of working out adjustments are sex relations, spending the family income, social activities, in-law relationships, religious activities, and mutual friends according to Judson T. and Mary G. Landis.<sup>22</sup> The order in which these areas are considered will vary according to the couple and their needs.

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<sup>20</sup>See Appendix H.

<sup>21</sup>Morris, op. cit., p. 127-141.

<sup>22</sup>Judson T. and Mary G. Landis, Building a Successful Marriage (Third edition. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1958), p. 356.

J. Kenneth Morris has found from his experience that sex adjustment is best taken up last since men and women are not accustomed to talking about sex matters with a minister. After they get better acquainted and are more relaxed, the couple will feel more like discussing the area of sex adjustment.<sup>23</sup>

### Sex Knowledge for Marriage

"Although sex is not the most important part of married life, its place within the marriage relationship must not be minimized. Happiness and success in marriage are directly related to satisfactory sex adjustment."<sup>24</sup>

The minister-counselor needs to have a good factual sex knowledge and also cultivate a wholesome and an objective attitude toward sex. Through premarital counseling the minister can seek to correct false ideas and wrong impressions about sex.

Sex in marriage is not merely a physical pleasure but an expression of pleasure in marriage itself. However it is not, as some have seemed to think the only key to marital happiness. Marriage is a union of personalities and the sex relationship is an expression and a symbol of that union. Harmony in personal relations aids physical harmony, and vice versa.<sup>25</sup>

Sex Knowledge Inventory, developed by Dr. Gelolo McHugh and available through Family Life Publications, Inc., 6725 College Station, Durham, North Carolina, is excellent material to be used in premarital counseling by

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<sup>23</sup>Morris, op. cit., p. 143.

<sup>24</sup>Ibid., p. 157.

<sup>25</sup>Leland Foster Wood and Robert Latou Dickinson, Harmony In Marriage (New York: Round Table Press, Inc., 1939), p. 51.

pastors or professional people. Form Y has forty-eight questions which test and measure one's understanding of the human reproductive system and vocabulary pertaining to sexual activities. This form can be used to supplement Form X or it may be used separately. Form X measures sex knowledge objectively through eighty multiple choice questions covering thirteen areas: "...general knowledge; sex-act techniques; the hymen; possible causes of poor sexual adjustment; sex dreams; birth control; sterilization and circumcision; menstruation; conception; pregnancy; childbirth; superstitions; masturbation; venereal diseases; and the effect of the menopause on sexual life."<sup>26</sup> These forms, Forms X and Y, provide discussional openings concerning sex knowledge and attitudes that would not likely be brought up in counseling interviews. These materials are accompanied by the Marriage Counselor's Manual, which explains the questions and gives the answers.

The other materials available are: (1) A Courtship Analysis, by McHugh; (2) A Dating Problems Checklist, by McHugh; (3) A Marriage Adjustment Form, by Burgess; (4) A Marriage Prediction Schedule, by Burgess; (5) A Marriage Role Expectation Inventory, by Dunn; (6) A Religious Attitudes Inventory, by Crane and Coffey; and (7) A Social Competency Inventory, by Banham.<sup>27</sup>

Two excellent books that a minister can give to couples in premarital counseling in the area of sex are Sex Without Fear by Samuel A. Lewin and John Gilmore and A Doctor's Marital Guide for Patients by Bernard R. Greenblat.

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<sup>26</sup> Stewart, op. cit., p. 56.

<sup>27</sup> Sex Knowledge Inventory, Family Life Publication, Durham, North Carolina.

One important thing is that the minister feel comfortable in discussing the matter of sex in marriage. He needs to be able to discuss sex problems objectively so that he does not become emotionally involved or sexually stimulated.

## V. COUNSELING THE NEWLY MARRIED

Counseling the newly married is another great privilege of the minister. The couples who talk to the minister before marriage will find it easier to come after marriage.

In premarital counseling there are three disadvantages which the minister must keep in mind:

- a) It comes at a time when the couple is often preoccupied with plans for the wedding, the honeymoon, and the future home.
- b) Most of the potential problems discussed are still theoretical.
- c) Due to the pressure of the time the counseling is often limited to only one session.<sup>28</sup>

Therefore, the minister should endeavor to build a relationship that will be the prelude to further discussions in the first few years of marriage. The minister has this privilege and opportunity of guiding newly married couples in building their marriage and family life on a strong foundation. He should take advantage of this opportunity.

## VI. SUMMARY

Premarital counseling is vital and needed in the pastor's ministry to help build and establish successful Christian marriages and good working

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<sup>28</sup>Westberg, *op. cit.*, p. 44.

relationships with the people of the parish. It serves as a preventive therapy against unhappy marriages and divorce.

Premarital counseling involves both counseling and instruction to prepare young couples for marriage by giving attention to their religious, social, cultural, and economic backgrounds, and to other areas of adjustment--sex relations, finances, in-laws, and mutual friends. It gives opportunity to the couple for ventilation of feelings.

Premarital counseling varies greatly among pastors as to content, number of interviews, ways of being conducted, and the quality. Some ministers have one session; other ministers have three, six, and eight sessions with the couple. Most important is what takes place in them.

The prime goal of premarital counseling is to help the couple evaluate their relationship objectively and to help them build a foundation for a happy, successful, Christian marriage.



## CHAPTER FOUR

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### MARITAL COUNSELING

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ER 1108B --- DIRECTED RESEARCH  
IN THE MAJOR AREA OF THE  
WORK OF THE CHURCH

## CHAPTER IV

### MARITAL COUNSELING

Marital counseling is an inescapable responsibility, privilege, and function of the parish minister. The minister has a very unique relationship to families since he performs the marriage ceremony and represents the standards for Christian marriage and living.

To meet the needs of his families the minister must study marital problems and become proficient in marriage counseling. The Church allows him no alternative; nor should he seek one; for when his people are in marital difficulties, his heart should go out to them in prayer and earnest endeavor to help them, by the grace of God, to rebuild their marriage on a solid foundation.<sup>1</sup>

The minister need not be a professional marriage counselor. However, he must recognize the vital place that marriage counseling has in his ministry and be adequately prepared to do it.

In its broadest sense, marriage counseling involves better preparation for and adjustment in marriage. Samuel R. Laycock suggests:

Marriage counseling may include: (1) helping parents to develop in their children a wholesome sex and family life; (2) general education for marriage consisting of courses for adolescents and young people; (3) educating engaged couples for marriage; (4) premarital counseling on specific problems--problems of differences of religious, racial, social, and economic background; (5) bride-and-groom courses for couples who are building their marriage; and (6) marital counseling of couples who have problems which threaten the happiness and stability of their marriage.<sup>2</sup>

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<sup>1</sup>J. Kenneth Morris, Marriage Counseling: A Manual for Ministers (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965), p. 11.

<sup>2</sup>Samuel R. Laycock, Pastoral Counseling for Mental Health (Nashville: Abingdon Press, 1961), p. 27.

J. Kenneth Morris says concerning the subject:

Marriage counseling involves (a) instructing the couple before marriage--premarital counseling; (b) helping couples to make adjustments in their marital relationship when difficulties arise; and (c) helping families enhance all the interpersonal relationships within the family constellation.<sup>3</sup>

John W. Drakeford outlines the three areas of marriage counseling as follows:

First is premarital. This includes dating, petting, distinguishing between love and infatuation, sex attitudes, selecting a partner, and any factor which leads to marriage. The second area is marital, which has to do with the relationship between husband and wife, and includes sexual adjustment, planned parenthood, finances, in-laws, social life, and similar aspects. The third area is family counseling and takes in all that is involved in husband-wife-children relationships.<sup>4</sup>

The purpose of this chapter was to consider the second phase of marriage counseling, as outlined by Morris and Drakeford, by dealing with the need for, the approach to, the methods used, and some of the essential areas of consideration in marital counseling.

## I. THE NEED

The need for the preparation and practice of marital counseling cannot be overlooked. The reality of this need is evident in the following reasons: (1) the deterioration of family life; (2) the increase of young marriages, criminal abortion, illegitimacy, and divorce; (3) unhappy marriages and separations; (4) people seeking marriage counseling because of

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<sup>3</sup>Morris, op. cit., p. 10.

<sup>4</sup>John W. Drakeford, Counseling for Church Leaders (Nashville: Broadman Press, 1961), p. 120.

unmet needs; (5) premarital counseling was not adequate when facing maladjustments in marriage (due to the lack of the minister's training); and (6) the vacuum in the Church's program for helping people of the parish.<sup>5</sup>

Morris feels that the only remedy for divorce, criminal abortion, and illegitimacy is through premarital counseling, adequate preparation for marriage, and Christian family-life education. He declares:

For several years divorces in the United States have been approaching 400,000 a year and legal separations are estimated to number more than 2,000,000. But these figures tell us nothing about the large number of unhappy couples separated by mutual consent, some living under the same roof while occupying separate bedrooms. Nor do any of these conditions describe the loneliness of such couples or the unhappy influence upon the children in these families.<sup>6</sup>

Therefore, the minister must realize the urgency of this need and prepare himself to do marital counseling through private study, a reading program, and if possible, clinical experience.

## II. THE APPROACH

### The Minister--A Key Person

The minister is a key person in marriage and marital counseling. "The minister's own degree of emotional maturity and the success of his marriage are requisites for good counseling."<sup>7</sup> These two requisites will aid in guarding against transference and countertransference, which would hinder greatly the pastor's ministry in this field. Transference is the

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<sup>5</sup>Morris, op. cit., p. 2-5.

<sup>6</sup>Ibid., p. 3.

<sup>7</sup>Ibid., p. 24.

arousal of the client's suppressed attitudes, feelings, and desires in the counseling situation and the transferring of them to the counselor.<sup>8</sup> Countertransference is the arousal of the counselor's repressed desires and feelings by the counseling process, and sometimes the transference of the counselor's repressed feelings upon the client.<sup>9</sup>

The minister must resolve his own marital problems so he can be more objective in helping a couple work toward a solution of their problem. Thus, the minister is his own most effective counseling tool if he understands himself and accepts his own subjectivity.

The minister needs to remember that marital counseling is not just an additional job, but that it is a central part of his total pastoral ministry to give guidance to individuals and to families. In this key position he has several advantages and disadvantages. These were discussed in chapter two.

### Nature of Marital Counseling

The nature of marital counseling is exceedingly different than personal counseling for two reasons. "First, two people are generally seen, not one; and secondly, the client is the 'relationship' between husband and wife, that is the marriage."<sup>10</sup>

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<sup>8</sup>English, Horace B. and Ava Champney English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York: Longmans, Green and Co., 1958), p. 562.

<sup>9</sup>Ibid., p. 128.

<sup>10</sup>Charles William Stewart, The Minister as Marriage Counselor (Nashville: Abingdon Press, 1961), p. 79.

The question might be raised then: How does a pastor deal with marital counseling? Paul E. Johnson says:

Each situation is unique, and if no two people are identical, it follows that no single procedure will be equally successful with everyone. As much depends upon the personality and attitudes of the counselor as upon the desires and abilities of the persons who seek counsel. And of all situations that need counseling, none is more intricate or difficult than marriage, which involves the deepest concerns of life entangled in the most complicated mingling of emotions.<sup>11</sup>

The pastor will have to deal with each situation in a different way. However, there are underlying principles which are similar to all types of counseling that need to be followed. These underlying principles of marital counseling, as suggested by Johnson, are (1) responsive listening; (2) catharsis and acceptance; (3) the search for cause-effect relations; (4) planning steps to take; (5) practice in new ways of loving; and (6) growth in faithful and forgiving love.<sup>12</sup>

### Goals of Marital Counseling

The prime goal of marital counseling for pastors is to help the married couple to know and understand themselves better, to attempt to resolve and work out a solution to their problems to the advantage of both, and to achieve a happy, successful, Christian marriage. The unconscious goal may be to save the marriage. "It should be said that the over-all goal of the religious counselor is to help individuals to 'wholeness.'"<sup>13</sup> Essentially,

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<sup>11</sup>Paul E. Johnson, Psychology of Pastoral Care (Nashville: Abingdon Press, 1953), p. 156.

<sup>12</sup>Ibid., p. 156-159.

<sup>13</sup>Stewart, op. cit., p. 81.

the goal of marital counseling would be the reconciliation and rebuilding of the marriage.

The six goals or steps in the counseling process are: (1) Establishment of rapport; (2) Reduction of hostility; (3) Development of insight and objectivity; (4) Reorientation; (5) Development of new objectives and perspective; and (6) Implementation.<sup>14</sup>

Narramore suggests sixteen basic goals in marriage counseling in his book, The Psychology of Counseling.<sup>15</sup>

#### Factors Involved in Marital Counseling

There are a number of factors involved in marriage counseling. Among these which the minister must consider are: (1) Attitude of the counselor; (2) Counselor's identification with the counselee; (3) Opening the closed mind; (4) Understanding; (5) Classification of couples; (6) Community resources; (7) Influence of culture; (8) Legal information; (9) Medical information; (10) Psychological and psychiatric knowledge; (11) Economic practices; (12) Confidentiality essential; and (13) Physical arrangements for counseling.<sup>16</sup>

According to J. Kenneth Morris, there are five classifications of couples who come for marriage counseling:

1. Couples with relatively minor problems.
2. Couples who seem basically incompatible.

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<sup>14</sup>Emily H. Mudd (ed.), Marriage Counseling: A Casebook (New York: Association Press, 1959), p. 43-45.

<sup>15</sup>Clyde M. Narramore, The Psychology of Counseling (Grand Rapids: Zondervan Publishing House, 1960), p. 185-192.

<sup>16</sup>Morris, op. cit., p. 25-48.

3. Couples in which both have been unfaithful.
4. Couples in conflict over child training.
5. Couples in which one or both spouses desire remarriage.<sup>17</sup>

### Mistakes to Avoid

There are a number of mistakes that a minister must avoid. First, he must not underestimate the potential of doing wrong in the best of people. Second, he must not condemn or judge, for he should be prepared to hear any kind of confession from anyone. Third, the minister needs to be careful of taking the accusing spouse at face value. Fourth, he must be alert to projection, transference, and countertransference. Fifth, he must avoid the wrong use of words and realize the importance of semantics. Sixth, he must maintain a neutral position and not take sides.

The other mistakes to avoid which the minister needs special warning are: playing God, sitting in judgment, allowing the counselee to become overdependent, succumbing to flattery, and encouraging involvement with the counselee.<sup>18</sup>

## III. METHODS

### Early Phases of Counseling

The person or couple who has problems that are serious enough to come for marriage counseling usually need more than one interview to alleviate the trouble. In turn, the counselor cannot accurately appraise the situation until he has more time to evaluate the difficulties being expressed by

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<sup>17</sup>Ibid., p. 35-38.

<sup>18</sup>Ibid., p. 197-214.



the client or couple. The counselor should never accept or attempt to help a client with problems beyond his competence.

R. Lofton Hudson suggests:

There is no rule of thumb for when and whom and how often to see counselees in marriage counseling. The personality of the counselor and the maturity of the counselees must determine these details. Two things can be said: (1) Try not to get caught in the middle of the marital conflict with one or both feeling that you are taking sides. (2) Don't spend hours at one time talking with the couple. Experience has proved that this is not profitable. Limit the time and set a subsequent time for further discussion.<sup>19</sup>

Dean Johnson proposes the following aims or goals for the early phases of counseling:

1. To understand the client's current situation. ...
2. To understand the manner in which the client has previously endeavored to handle his problems. ...
3. To understand the client's view of the problem. ...
4. To understand the client's motivation for seeking help. ...
5. To understand the client's emotional reactions. ...
6. To endeavor to understand the client's current situation in the light of this total context. ...
7. To arrive at a tentative estimate of the client's strengths. ...
8. To make an evaluation of the total problem. ...
9. To clarify the problem with the client. ...<sup>20</sup>

Rapport is essential in the early phases of counseling. The chief key to establishing it is the counselor's attitude.

### General Skills and Techniques

There are several principles which are germane particularly to the field of marriage counseling. These are: "(1) The principle of the worth

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<sup>19</sup>R. Lofton Hudson, Marital Counseling (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963), p. 59.

<sup>20</sup>Dean Johnson, Marriage Counseling: Theory and Practice (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1961), p. 84-87.

of human personality. ...; (2) The principle of the freedom of the individual for self-determination. ...; and (3) The principle of limitations. ..."<sup>21</sup>

Counseling techniques which are helpful in marital counseling are purposeful listening, asking questions, making comments, and silences. Dean Johnson lists the types of questions as follows: (a) the clarifying question; (b) the reflecting question; (c) connecting questions; (d) information-gathering questions; and (e) confronting questions. He lists the types of comments as: (a) reflective comments; (b) empathetic comments; (c) puzzling comments; (d) enabling comments; (e) connecting comments; (f) confronting comments; (g) interpreting comments; and (h) informative comments.<sup>22</sup>

### Initial Interview

The initial interview is extremely important for it should be used to establish an atmosphere of mutual confidence and rapport and a working relationship. It is an exploratory interview which is controlled and directed by the counselor, since he must obtain certain facts quickly with which to aid the client.<sup>23</sup> The counselor must also help the client to understand what counseling is and what to expect from it in the future.

In the initial interview it is best to see the couple jointly in order to see how they interact and to give each an equal start in revealing difficulties. The pastor-counselor and the couple must locate or identify the problem. They must also perceive where there has been a breakdown of

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<sup>21</sup>Ibid., p. 129-131.

<sup>22</sup>Ibid., p. 135-148.

<sup>23</sup>Ibid., p. 61.

communication and in role behavior before considering future steps to resolve this problem.

The initial interview is the time to make future plans for counseling or else for referral. "It requires tact, patience, and confidence to play it by ear and to be as helpful as possible in relating to two people who obviously have a problem but may not understand how they can be helped or by whom."<sup>24</sup>

### Terminating the Interview

The termination of the interview should be decided only after the couple have achieved an understanding of themselves, their partner, and their relationship to the extent that they can function satisfactorily in marriage and elsewhere.

If the client feels the need for further counseling, it should be clear that the minister is readily available and can be called for another appointment.

### Use of Referrals

A referral to another more competent person does not mean that the minister has failed. It is important that it be done well.

Competence in referral is a most important but difficult goal for a counselor to achieve. It is largely the outgrowth of experience based on three primary factors: (1) a clear definition of one's role and function as a counselor; (2) adequate understanding of the client and his problems; and (3) skill in helping clients accept referral.<sup>25</sup>

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<sup>24</sup>Hudson, op. cit., p. 60.

<sup>25</sup>Ibid., p. 182.

If a pastor cannot adequately help a client delineate his problems and help him resolve marital conflict, he should not hesitate to refer to a reliable and competent professional counselor. There are medical, social work agencies, religious, and psychiatric referral resources.

#### IV. ESSENTIAL AREAS OF CONSIDERATION

##### Family Constellation

"Families form constellations in which the members are held together by the normal stress and strain of love, loyalty, duty, and authority produced by the constant interaction of their personalities."<sup>26</sup> The ties in the family must be strengthened and problems settled in order to create a strong, stable, happy family constellation.

Unfaithfulness, lack of consideration, and divided loyalties add to the strain and stress of the family. The counselor must also be aware of the three types of families--authoritarian, in which the father is dictatorial, overbearing, and a disciplinarian; laissez-faire, which has no consistent discipline; and the democratic, which has well recognized authority in the parents.

"In marriage counseling it is very important to know what type of family one is dealing with, and in what type of family the husband and wife grew up. This may throw considerable light on their present marital problems."<sup>27</sup>

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<sup>26</sup>Morris, op. cit., p. 145.

<sup>27</sup>Ibid., p. 135.

### Right Use of Sex

The right use and attitude toward sex is a very important consideration in marital counseling. J. Kenneth Morris says, "...sex is a wholesome, God-given, natural expression of a basic psychological need of man."<sup>28</sup> It is essential that the minister have a wholesome Christian attitude and proper understanding about sex if he expects to counsel on this intimate matter of life.

R. Lofton Hudson submits that in marriage:

Most sexual difficulties fall into four categories: (1) lack of agreement on the frequency of intercourse; (2) inability to respond according to one's own or one's mate's concept of what sex ought to be; (3) desire for sexual behavior which, for some reason, seems abnormal to the mate, and (4) involvement by one mate in an extramarital relationship which is intolerable to the other mate. ...<sup>29</sup>

"The sexual relation in marriage should be an expression not only of love, but of confidence, trust, and security. It cannot be isolated and treated as a separate relationship without impairing the marriage structure."<sup>30</sup>

The minister needs to have a thorough understanding of this intimate aspect of marriage so that he can discuss it intelligently and comfortably. If he has a proper understanding of sex and a good, satisfying relationship with his wife, he should not have the problem of becoming emotionally involved or sexually stimulated when discussing this matter, especially when talking to the opposite sex.

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<sup>28</sup>Ibid., p. 172.

<sup>29</sup>Hudson, op. cit., p. 63.

<sup>30</sup>Morris, op. cit., p. 192.

The types of variations in the sexual behavior of human beings are many. The important point for ministers is that, once offenses or misunderstandings have occurred, the problems must be faced in terms of more satisfactory relations in the future.<sup>31</sup>

The minister should have several good reference books on the sex aspect of marriage that he can use if necessary as a supplement to his counseling.

### Communication

Good communication is necessary between a couple for good companionship, understanding, and encouragement. When couples come for marital counseling, many times it is because the channels of communication between them have been clogged or closed. It is the pastor's task to reopen them through counseling.

"Improved communication is one of the first signs of a change in a spouse and in the marriage relationship. It is a definite indication of personality change."<sup>32</sup>

Communication between the couple is an answer to loneliness, a way to share, and a sharing of one's self.

### Reconstruction vs. Dissolution

Reconstruction of a marriage relationship is one of the major concerns of a minister-counselor. When a couple come to the minister for help in their marital difficulty, it is his privilege to help them come to an understanding of the redemptive power of God. If the minister can lead the couple

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<sup>31</sup>Hudson, op. cit., p. 65.

<sup>32</sup>Morris, op. cit., p. 219.

to a new life in Christ or to the point of self-forgiveness, then there is real potential in reconstructing the marriage.

Through counseling the minister can help the individuals discover a new self-image and their creative ability. Creative activity in daily life is one key to rehabilitation.

However, not every marriage can be reconstructed.

The minister-counselor may have strong conviction about the indissolubility of marriage, but he must realize that all marriages cannot be saved. While divorce may not be the best solution, there are cases in which it appears to those involved to be the only solution.<sup>33</sup>

"There are couples whose marriages are hopeless. They reach the point of no return. Perhaps if they had sought help in time, the marriage might have been saved."<sup>34</sup> There are other couples who have been married and divorced several times. Some couples were mismatched before they were married. If they had had premarital counseling, they might never have been married.

The minister must have sympathy, understanding, and broadmindedness with couples who are facing reconstruction or dissolution. Charles Stewart feels that the minister need not aim at reconciliation every time. The minister should let the couple decide whether to remain married or not in the light of the counseling process.<sup>35</sup>

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<sup>33</sup>Ibid., p. 279.

<sup>34</sup>Ibid., p. 272.

<sup>35</sup>Stewart, op. cit., p. 119.

## V. SUMMARY

Marital counseling is another vital phase of the pastoral ministry. The need for preparation and practice of marital counseling is seen in the number of unhappy marriages, separations, and divorces. The minister must recognize this need and know how to meet it.

Marital counseling differs from personal counseling in that the counseling relationship centers around the husband and wife instead of around just one person. Each situation in marriage counseling is unique, for no two people are identical and no single approach or method will be equally useful with every one. Much will depend upon the personalities and attitudes of both the counselor and the counselees.

The prime goal of marital counseling for pastors is to help the couple come to a better understanding and appreciation for each other, to attempt to resolve the marital conflict, and to achieve a happy, successful, Christian marriage.

There are several areas of essential consideration in marital counseling. First, the minister must be aware of the different types of families and try to strengthen the family constellation. Second, he must have a proper understanding and wholesome Christian attitude about sex. Third, he must aid the couple in the area of communication. Fourth, he must realize that not every marriage can be reconciled or reconstructed. His aim is to help the couple to resolve their conflict and to lead them to an understanding of the redemptive power of God.



## CHAPTER FIVE

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## SUMMARY AND CONCLUSIONS

## CHAPTER V

### SUMMARY AND CONCLUSIONS

#### I. SUMMARY

The purpose of this intensified research was to acquire knowledge of the principles and practices of pastoral care and counseling and to develop skill in the special areas of premarital and marital counseling.

The material for this investigation was gathered from four sources--documentary material, lectures, correspondence, and personal interviews and discussions.

In Chapter II the basic principles and practices of pastoral care and counseling were surveyed. It was found that these are closely inter-related because both mean involvement in interpersonal relationships with people. Pastoral care is as old as Christianity itself. Pastoral care is the pastor's over-all ministry in communicating the gospel to persons in crises and need through the four ancient functions of healing, sustaining, guiding, and reconciling. Pastoral counseling is a process in which the pastor seeks to help individuals achieve maturity in facing the problems of life through the above ancient functions of pastoral care.

Chapter III was a brief survey of the various aspects and procedures of premarital counseling. The need for premarital counseling, the approach to it, the methods used, and some essential problems of consideration in it were discussed. It was found that premarital counseling is a vital and necessary part of the pastor's ministry since he expects to establish and build Christian homes and good working relationships both in his parish and

in society. Premarital counseling serves as a preventive therapy against unhappy marriages and divorce. It involves both counseling and instruction. Premarital counseling varies greatly among pastors as to content and number of interviews, ways of being conducted, and the quality. The goal of premarital counseling is to help the couple evaluate their relationship objectively and to help them build a foundation for a happy, successful, Christian marriage.

Chapter IV was a brief survey of marital counseling. The need for it, the approach to it, the methods of it, and some of the problems dealt with in marital conflict were considered. The need for marital counseling is evidenced today in the number of unhappy marriages, separations, and divorces. Since every situation in marital counseling is unique, there is no set approach or method for counseling sessions. The minister is the key person in working to resolve the marital conflict. He must be a good listener and be able to enter into the life of the couple to help them explore, clarify, assimilate, and integrate the elements and needs that enter into their present situation. He must help them to better understand themselves, each other, and help them to achieve a strong, stable Christian home.

## II. CONCLUSIONS

1. The minister does not have a choice in whether or not he will counsel. His choice is whether he will do it in a disciplined and skilled way or in an undisciplined and unskilled way.

2. It is not so much what the minister says or does in pastoral care and counseling as it is in what he is. The important thing is in being rather than in doing.

3. The minister need not become a professional marriage counselor; his role and responsibility is that of a spiritual shepherd and counselor.

4. In order to familiarize himself and keep abreast with the basic principles of psychology and counseling, the minister should make use of every available means on this subject; such as, books, periodicals, seminars, and clinical experience if possible.

5. The minister must understand himself fully, the processes of psychology and human personality, and Christian experience if he is to relate himself and Christian theology effectively to others through pastoral care and counseling.

### III. AREAS FOR FURTHER INVESTIGATION

1. A study of counseling in the different age levels; such as, children, youth, middle aged, and older persons.

2. An investigation of the other areas of counseling; such as, counseling the mentally and emotionally ill, the alcoholic, the anxiety and grief sufferer, the physically ill, the dying, the unwed mother, the homosexual, and the neurotic.

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## APPENDIXES

## APPENDIX A

## LETTER TO FAMILY LIFE PUBLICATIONS FROM AUTHOR

Western Evangelical Seminary  
4200 S. E. Jennings Avenue  
Portland, Oregon 97222  
August 24, 1966

Family Life Publications  
Durham  
North Carolina

Gentlemen:

I am a senior graduate student at Western Evangelical Seminary this year and will be doing my intensified research in the area of Pastoral Counseling, with one section on premarital and marital counseling. A minister friend of mine, Rev. William Erickson, suggested that I write to you for a sample of materials entitled "Sex Knowledge Inventory."

If you still have this, I would appreciate it very much if you would send me a sample of these materials immediately on premarital and marital counseling.

Thank you for your anticipated help. I will be anxiously awaiting to hear from you.

Sincerely yours,

/s/

David A. Rupert

## APPENDIX B

## MINISTER'S COUNSELING INSTITUTE

## Morning Session

9:00 . . . . . Registration  
 9:45 . . . . . Devotional and Statement of Purpose  
 10:00 . . . . . "Counseling Theories"  
    James Smith, Ph.D.  
 11:00 . . . . . "The Minister and the Psychiatrist"  
    Sidney Hover, M.D.  
 12:00 . . . . . Luncheon

## Afternoon Session

1:30 . . . . . "Community Social Services"  
    Anne Thousard  
 2:00 . . . . . "The Distinctive Role of the Minister"  
    Joseph Harris, Th.D.  
 3:00 . . . . . Demonstration of a Counseling Interview  
    Rev. Harry Fosher  
 4:00 . . . . . Panel Discussion  
 5:00 . . . . . Benediction

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<sup>1</sup>Wayne E. Oates (ed.), An Introduction to Pastoral Counseling  
 (Nashville: Broadman Press, 1959), p. 195.

## APPENDIX C

## PERSONAL QUALIFICATIONS FOR THE MINISTER-COUNSELOR

1. Love people for what they are, not for what they do
2. Understand his own emotional drives and problems
3. Be patient with human frailty
4. Be a good listener
5. Display warmth and friendliness
6. Manifest his desire to be of help
7. Cultivate the mind of Christ that he may see through the failures of people to their real potentialities when touched by the Spirit of God
8. Have Christian marriage as his frame of reference
9. Have a broad background of training in the allied disciplines of psychology, sociology, and anthropology
10. Have a sense of humor
11. Be able to take a professional stance in his counseling
12. Be objective, able to carry his "problem" people in prayer, but not be emotionally involved and upset by them
13. Be relatively free from annoying traits and habits
14. Limit himself to his own area of competence
15. Possess humility
16. Realize that there is a solution to every problem in the mind of God and seek together with the counselee to find that solution
17. Have self-understanding
18. Recognize the need for the individual to direct his own life and to participate in plans concerning his life
19. Understand that people do not like to be stereotyped; that each individual has a right to be different from every other individual
20. Be able to accept hostility and aggression, as well as love and affection, as normal reactions of human beings toward one another
21. Be able to feel with individuals, without feeling like them
22. Understand that all behavior is purposive for the individual concerned
23. Be able to keep confidences

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<sup>1</sup>J. Kenneth Morris, Marriage Counseling: A Manual for Ministers (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1960), p. 20-21.

## APPENDIX D

SEMINAR: PREMARRIAGE COUNSELING  
 Dr. Clyde M. Narramore  
 February 27, 1967  
 Hinson Memorial Baptist Church  
 Portland, Oregon

Training for Pastors in Counseling is provided at the Narramore Christian Foundation, 1409 North Walnut Grove Avenue, Rosemead, California 91770. Phone 288-7000.

1. Year's training in one month.
2. Five Courses a day; plus evening counseling.
3. Observe Counseling through windows every afternoon at 3:00.
4. Next training period: July 5 - August.

## INTRODUCTION:

1. Premarriage Counseling is very important inasmuch as you are seeking to establish a Christian home.
2. You are establishing a good working relationship for the years to come through premarriage counseling.
3. He suggests six Monday evenings; or six sessions a week apart.
4. There are eight major topics which should be covered in these sessions.

OBJECTIVES OF PREMARRIAGE COUNSELING:

1. To help this person to better understand himself or herself. (Pastors who took course said that it helped their self-understanding.)
2. To better understand your future mate.
3. To learn before marriage to communicate about all aspects of marriage and its problems.
4. To know Christ as personal Saviour and to grow spiritually.

(Counselor does not do much talking; he is a catalyst.)

EIGHT MAJOR AREAS:

## I. PERSONALITY FACTORS:

Good personality adjustment or traits affect all other aspects of marriage--- attitudes toward sex, children, etc. As an adult you act out what happened in your childhood experiences. So provide a structure which will permit communication about their childhood.

## Questions to Use:

1. School Experiences (Easy to discuss and significant):
  - a. how many schools--elementary, high school
  - b. happy experiences--athletics, offices
  - c. two most embarrassing experiences in school
2. Parents:
  - a. Where were they raised?
  - b. What education, how much?
  - c. What work experiences?
  - d. Your parents' personality?
    1. nervous Mother?
    2. dominating Mother?
    3. easy-going Dad?
    4. demanding Dad?
3. The Home:
  - a. Happy experiences in the home?
    1. family outings
    2. family devotions
    3. working with Dad (Mom)
  - b. Adjustment of parents: divorces, separations, and other such things. (Jealousy, quarreling)
4. Current Attitudes:
  - a. What pleases you?
    1. Being complimented
    2. Showing courtesies and consideration
    3. Somebody pleases you and tells you
  - b. What gets on your nerves?
    1. people who talk too much
    2. not putting things away
    3. bad table manners
    4. someone who won't talk to me
5. Adjustment to One's Mate:
  - a. What causes personality clashes?
  - b. What effect does spiritual conversion have on personality?
  - c. If you could change your mate, how would you go about it?
    1. prayer
    2. reading
    3. education
    4. change yourself
    5. talking things over
  - d. Why is a man possessive of his wife?
    1. feeling of insecurity

## II. EXTRA FAMILY MEMBERS: (Second Monday Evening)

Evaluate attitudes toward their in-laws.

1. Who are two of your closest relatives? Men often have their brothers or grandmother.
2. How might these people encourage your marriage?



3. How might they interfere with our marriage?
  - a. too helpful
  - b. paying your bills
  - c. making too many decisions
4. Any signs of difficulties with your in-laws?
5. How about in-laws financing your marriage?
6. How about living in with in-laws for a few months?

### III. FINANCES IN THE HOME:

The attitude toward money is important.

1. Have them fill out a budget (for next time).
  - a. What is your income?
  - b. What do you owe?
  - c. What assets do you have?
  - d. Money for education?
  - e. Have you ever tithed?
  - f. Have you taken out insurance?
  - g. Do you have any savings or plan for savings?
  - h. Should a wife work outside the home?
  - i. What about moonlighting--having two jobs?
  - j. What does it cost to entertain guests?
  - k. How about a will? Take care of it right away.
  - l. Should each have separate bank accounts?
  - m. Who should handle the finances?
  - n. Make out a budget--bring it back next week.

### IV. CHILDREN IN THE CHRISTIAN HOME:

Even some Christians do not like children. Why not? Because:

1. Many ministers' sons go astray--some think.
2. Some couples want further education.
3. Selfishness.
4. How do we cope with children?
5. Unhappiness in infancy with brothers and sisters.
6. She was the oldest child in family. She had to take care of them all.
7. Because of wars in the world.
8. Fear of responsibility.
9. Fear of finances.
10. Physical incapacity and possible deformities.
11. Fear of Pregnancy.

Questions:

1. How many brothers and sisters?
2. How did you get along?
3. How many children do you want--boys or girls? How soon and how close together?
4. What if you never have a child?
5. What if you have an abnormal child?
6. Should wife work after a child is born?

7. Would you give more affection to the child than to your mate?
8. Pets in a home?
9. Teaching spiritual truth to children, how do you do it?
10. Babysitters?

#### V. SEXUAL PROBLEMS:

Their greatest needs center around attitudes toward sex--these have been years in the making.

##### A. Factors Basic to Good Sexual Adjustments:

1. Good personality adjustment.
2. A devoted life in Christ.
3. Emphasize the wholesomeness of sex. Christian above all else should enjoy sex.
4. Positive attitudes toward sex.
5. A normal desire for children, even if you don't have any.
6. Communication regarding sex.
7. Basic understanding of anatomical facts.
8. Privacy -- very important, especially to woman.
9. Desire to improve one's techniques through the years.
10. Good health.

##### B. Books to Read:

1. Sex Without Fear--Lewin
2. Sexual Harmony in Marriage--Butterfield
3. Check with Narramore's Encyclopedia

For a Pastor: Don't become a sex expert.

##### C. Birth Control: Encourage them to talk to a medical doctor about it.

#### VI. SPIRITUAL FACTORS IN MATTERS:

1. Would you tell me what spiritual experiences you have had? (Don't ask them, "Are you saved?")
2. What questions do you have about spiritual matters?
3. How do your friends influence your spiritual life?
4. What about Christian magazines?
5. What about Christian music?
6. Have you ever led family devotions? How would you conduct them? Suggest books along this line.
7. Church support and attendance?
8. Stewardship?
9. Recreation--can't separate spirituality from recreation. (Much easier to have devotions with son after playing ball, etc., with him.)
10. Establishing a program for spiritual development.
  - a. daily Bible reading
  - b. daily prayer
  - c. fellowship with believers
  - d. Christian books and music
  - e. witnessing
  - f. attending same church

VII. ETHICS IN MARRIAGE:A. Do's:

1. Criticism in private.
2. Reasonable courtesy at all times.
3. Absolute loyalty.
4. Hold in confidence personal matters.
5. Making decisions together--work as a team.
6. Inform each other about schedules.
7. Devote your leisure time to your family.

B. Don'ts:

1. Don't ride in a car alone with a member of the opposite sex.
2. Don't talk about former girl or boy friends.
3. Don't lightly suggest disloyalty.
4. Don't correct your mate in public or your in-laws in public.

VIII. CRISES IN MARRIAGE:A. Causes:

1. Too young
2. Immaturity
3. Failure to seek God
4. Financial problems
5. Physical incapacities or illness
6. Attachment to one parent
7. Death of a mate or member of a family
8. In-law interference
9. Dis-similar interests
10. Enforced separations
11. Emotional and mental illness
12. Affection outside the home
13. Overburdened schedules
14. Lack of recreation

B. Procedures in a Crisis:

1. Discussion--talk it over
2. Strengthen your spiritual life
3. See a Christian friend or pastor
4. Professional counseling

## APPENDIX E

## QUESTIONS FOR PREMARITAL COUNSELING

First Interview:

1. When were you engaged? And how are you sure Bob is the right person?
2. Have you ever been engaged before?
3. Do you have the same interests? What do you do on dates?
4. How do you and your parents get along? Do they both approve of Bob?
5. How do you get along with Bob's parents?
6. How about children? Have you both discussed the matter openly so as to understand the other?
7. Have you reached an agreement on the size of your family and when you want your first baby?
8. Have you seen your doctor for a physical examination for proper contraceptive material and information?
9. Do you understand the purpose of sex in human life? Do you plan to be faithful to Bob in your marriage? How important is sex and sexual compatibility to you in the total marriage relationship?
10. Do you have any questions of me?

Second Interview:

1. How much money should you have before you marry?
2. What is your total prospective income, including your wife's if she contemplates working?
3. What standard of living have you been used to in living with your parents or on your own income?
4. Who gets what and by what plan? Will you use the dole, the family treasurer, a division of spending responsibilities, a budget, or a joint expense account?
5. What is your long-range policy on housing? Will you rent, buy, or build?
6. What are your life insurance plans? Do you know a source of unbiased information?
7. Do you plan to be employed outside the home after marriage, Mary? If so, for how long? How will this affect your budget? Your having children?
8. Have you faced the prospect of Mary's having a vocation after the children are grown? How will she prepare for this?

Third Interview:

1. Have you two had any spats since your engagement? If so, what happened? Who apologized to whom? Who has the worst temper and who has to submit to whom?
2. Are either of you interested in changing the other person after you are married?
3. Then can you accept each other as you are?
4. Is either of you excessively dominating or submissive? Who is to be boss in the house?

5. How adjusted are you? Can you give as well as take? Can you share hardships and difficulties as well as joys?
6. Have either of you ever walked out on the other? What do you do for an "escape hatch" when tempers are hot? And would you seek help from a counselor if your marriage relationships were ever threatened?
7. What does religion mean to you and to your marriage at the present time?
8. What do you plan to do regarding religious practice in your home, and the religious education of your children?
9. Do you plan to attend the same church? and if so, which one?

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<sup>1</sup>Charles William Stewart, The Minister as Marriage Counselor (Nashville: Abingdon Press, 1961), p. 61-74.



## Appendix B

PREMARITAL, MARRIAGE, AND FAMILY  
COUNSELING RESOURCES

*Counseling facilities in your community may be recommended by your physician, your pastor, your lawyer, social agency, or community organization. In general, it is wise not to consult persons who advertise their services as marriage counselors without first checking their standing with your local welfare council or County Medical Society. If your own community seems to lack the resources you seek, you may find adequate facilities near you by writing one of the national organizations able to recommend competent counseling resources in your area:*

*American Association of Marriage Counselors, Inc., 104 East 40th Street, New York 16, N.Y. Has more than one hundred registered members who come up to established standards for competent marriage counselors. One or more may be not too far from you.*

*American Institute of Family Relations, 5287 Sunset Boulevard, Los Angeles 27, Cal. Maintains a full complement of services at the Los Angeles headquarters, and has regional consultants across the country available for marriage and family counseling.*

*American Social Health Association, 1790 Broadway, New York 19, N.Y. This agency with central interests in marriage and family life has a field and professional headquarters staff, in contact with many qualified counseling resources across the United States.*

*Council of Jewish Federations and Welfare Funds, 729 Seventh Avenue, New York 19, N.Y. Local Jewish organizations may consult with the national staff on special problems and facilities for counseling and family service in the area.*

*Family Service Association of America, 215 Fourth Avenue, New York 3, N.Y. There are 267 authorized member agencies listed by states in the *Directory of Member Agencies* published from time to time by the Family Service Association, to whom you might write for their recommended counseling resource nearest you.*

*National Association for Mental Health, Inc., 10 Columbus Circle, New York 19, N.Y. Maintains contact with mental health and guidance resources throughout the United States; publishes at intervals *Outpatient Psychiatric Clinics*; and refers inquirers to nearest counseling or guidance facility.*

*National Catholic Welfare Conference, Family Life Bureau, 1312 Massachusetts Avenue, N.W., Washington 5, D.C. Your parish priest may be able to direct you either to a Pre-Cana Conference (for about-to-be-married couples), Cana Conference (for young married couples), or to a special individual counseling resource recommended by the Family Life Bureau.*

*National Council of Churches of Christ in the U.S.A., Department of Family Life, 475 Riverside Drive, New York 17, N.Y. Your pastor may want to confer with the national staff on counseling resources in your area to supplement what he can do for you in premarital, marriage, and family counseling.*

*Planned Parenthood Federation of America, Inc., 501 Madison Avenue, New York 22, N.Y. The national headquarters of the planned parenthood movement can direct you to the nearest clinic, where premarital, marriage, and family counseling, as well as specific birth control and infertility services, is available.*

<sup>1</sup>Evelyn M. Duvall and Reuben Hill, Being Married (New York: Association Press, 1960), p. 432.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

DECLARATION OF INTENTION

We

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and

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do solemnly declare that we hold marriage to be a lifelong union of husband and wife \*(with the complete sharing of body, mind and spirit in a cell of Christian love) as it is set forth in the form of Solemnization of Holy Matrimony in the Book of Common Prayer \*(or in Holy Scripture).

We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society.

And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto.

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Signature of husband

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Signature of wife

Date 

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 A.D. 

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\*This portion in parenthesis is not a part of the official Declaration of Intention.

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<sup>1</sup>J. Kenneth Morris, Marriage Counseling: A Manual for Ministers (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965), p. 70.

## APPENDIX H

## SUGGESTED REFERENCE BOOKS FOR PASTOR'S

## LIBRARY ON PREMARITAL COUNSELING

- Butterfield, Oliver. Sexual Harmony in Marriage. New York: Emerson Books, Inc., 1953.
- Duvall, Evelyn M. and Reuben Hill. Being Married. New York: Association Press, 1960.
- Greenblat, Bernard R. A Doctor's Marital Guide for Patients. Chicago: Budlong Press Company, 1964.
- Landis, Judson T. and Mary G. Building a Successful Marriage. Third edition. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1958.
- Laycock, Samuel R. Pastoral Counseling for Mental Health. Nashville: Abingdon Press, 1961.
- Lewin, Samuel A. and John Gilmore. Sex Without Fear. New York: Medical Research Press, 1950.
- McHugh, Celolo. Sex Knowledge Inventory. Durham, North Carolina: Family Life Publications, 1950.
- Morris, J. Kenneth. Premarital Counseling: A Manual for Ministers. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1960.
- Peterson, James A. Toward a Successful Marriage. New York: Charles Scribner's Sons, 1960.
- Small, Dwight Hervey. Design for Christian Marriage. Westwood, New Jersey: Fleming H. Revell Company, 1959.
- Westberg, Granger. Premarital Counseling. New York: National Council of the Churches of Christ in U. S. A., 1958.