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Emotional Freedom for the Christian Through Communication: A Study Course for Adults

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EMOTIONAL FREEDOM FOR THE CHRISTIAN THROUGH COMMUNICATION:

A STUDY COURSE FOR ADULTS

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ABSTRACT

This graduate research project entitled, "Emotional Freedom for the Christian Through Communication: A Study Course for Adults," contains four chapters of basic information under the major headings of accepting, understanding, living with, and communicating with one's emotions. This process within the headings is adapted from James C. Coleman's Psychology and Effective Behavior in which he explains the steps to mastery of emotions as follows: (1) understand and accept them, (2) function with them and not against them, and (3) find constructive ways to express them. The practical outgrowth of these four chapters is the final chapter, a study course for adults. Therefore, these two sections combined fulfill the primary purpose of the paper which is to prepare a guide to be used in teaching about the communication of emotions or feelings in the church setting. The ultimate aim is building healthy personalities and relationships.

Chapter two deals with a Christian's acceptance of his emotions through a discussion of their relationship to the image of God in man, to sin, and to the new life. The chapter is written from the Wesleyan-Arminian perspective. It is determined that emotions are a part of the natural image of God in man and therefore a part of that creation from the beginning. In addition, because of the fall, it is evident that emotion is affected by original sin, but is not actual sin until an active choice is made in that direction regarding that emotion. Lastly, it is emphasized that the Christian has freedom in his emotional life through the Holy Spirit as he is no longer under the power of sin. He can grow in grace.

Chapter three deals with the understanding of emotions in the areas of their nature, misuse, and relationship to thoughts and values. For the Christian to know the meaning of emotion, the physical aspects of it, its development and patterns enables him to recognize emotion for what it is and deal with it accordingly. A presentation of the misuse of emotion with particular emphasis on defense mechanisms and games people play, gives one the opportunity to evaluate himself and how he deals with his emotions and reality. The final discussion of thoughts and values reinforces the idea that Christians do have a measure of control over their emotional reactions. This knowledge is presented in order to reduce inhibitions toward emotion and its expression.

Chapter four focuses on living with emotions. The emphases are on growth toward wholeness, the use of choice, and verbal expression. Descriptions of wholeness are provided to allow the Christian to relate this to his growth in Christlikeness. In the area of emotion, the process of growth toward freedom of emotional expression is discussed. The power of choice is emphasized for the Christian and elaborated in choosing to be real, to trust and risk, to be private, to be responsible, and choosing to change. Expression of emotion is explained as a necessity for man and encouraged as a life-style.

Chapter five explores constructive ways of communicating emotion as discussed by selected authors. It focuses on communication as the constructive way of dealing with emotion. The work of the following authors is presented: John Powell, Thomas Gordon, William Pietsch, Virginia Satir, David Augsburger, and George Bach. These authors advocate emotions and feelings as normal and natural and require an honest

sharing of feelings for effective communication. In addition, communication requires a nonjudgmental attitude and a type of listening in which one can restate or clarify a message (feeling and content) to the speaker's satisfaction. Emotional freedom and good relationships result.

Chapter six contains the study course which is a practical, Biblical application of the body of the study. The topical and relational Bible studies are divided into these units: (1) to love God, (2) to love self, and (3) to love others. The eight lessons are designed to complete the entire learning process including fellowship, approach, exposition and response, and conclusion and decision as the four parts of the hour. The learner is active in discovery and guided actively by the teacher toward life application. The learner is able to practice the communication process. Teacher instructions and materials are included.

This study on emotional freedom is designed to teach the Christian about his emotions and give him a way of living constructively with them. It is meant to enable him to build effective relationships and in addition to enable him to serve as an effective "lay-counselor" to his fellowman.

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Chapter 1

INTRODUCTION

It is a part of man's nature to function in relationship to God, himself and others. He was created for fellowship and restored to fellowship through his belief in Jesus Christ as his personal Saviour; nonetheless, loneliness prevails. "The impersonalization and depersonalization of our society has struck deeply into the life of the Church and robbed us of our heart and warmth."¹ Bruce Larson, in his book so appropriately titled No Longer Strangers, discusses this relationship.

To be in a right relationship with God, one must be able to communicate with Him-able to speak to God with assurance and to hear what He says in return. To have a good relationship with himself, one must be able to hear his "inner voice" and to tell himself the truth about his own desires, yearnings, needs, hopes, and fears. And to have a good relationship with one's fellowman means that a person must be able to maintain adequate two-way communication: speaking in such a way that his brother hears what is being said, and listening in such a way that he hears accurately what his brother is saying.²

From this excerpt, it is evident that the quality of a relationship is closely tied to communication. Such an exchange involves the ability to honestly reveal through expression and receive through listening. It is at this point that man can learn to build relationship which is so much a part of him as a child of God. He can

¹Lawrence O. Richards, 69 Ways to Start a Study Group and Keep It Growing (Grand Rapids: Zondervan Publishing House, 1973), p. 11.

²Bruce Larson, No Longer Strangers (Waco: Word Books, 1971), pp. 29-30.

thus be enabled to overcome that which plunges him into lonely separateness and assist his fellowman in acquiring the same.

PURPOSE OF THE STUDY

The purpose of this study is to prepare a guide to be used in teaching about the communication of emotions or feelings in the church setting. It is not the purpose to propose issues for contention, but simply to present various aspects of emotional life which will aide in one's understanding of his emotions. The focus is primarily positive and motivational in order to create an excitement about learning something new that will make one a better human being for Christ.

Also included in the purpose is the desire to expose the church members to a type of ministry through communication that will assist them in becoming lay counselors. It will also serve as a preventative measure for those in the body by equipping them to meet their own as well as other's emotional needs.

When we understand something about our own feelings and are able to deal with our emotions, we often get along better with others, feel more at peace with ourselves, and can be more effective in the work to which we have been called If our emotions are to be a healthy part of our lives we must learn to accept the fact that they exist, we must try to understand them, and we must learn to express them.³

In summary, it is the purpose of this study to take the learner through this very process of accepting, understanding, and learning to express emotion. Through verbal communication of emotion and feeling, healthy personalities and healthy relationships for Christ can be produced.

³Gary R. Collins, Man in Motion: The Psychology of Human Motivation (Carol Stream: Creation House, 1973), p. 54.

LIMITATIONS OF THE STUDY

The nature of this study as a course for adults requires a broad perspective in regard to the subject matter of emotions. Such an approach provides adequate information to give the reader a basic understanding, but does not necessitate or allow for a comprehensive or detailed account. The definition of terms appear within the body of the paper. It is written from the Wesleyan-Arminian point of view with theological conclusions presented from major authors rather than from a personal Biblical study.

The presentation is geared for the adult layman in the church and is to be taught by church leaders who have a basic understanding and experience in the processes of communication involved. In addition, the study is designed for use in a variety of settings within the church program such as a Sunday School class, a camp, or a retreat situation.

The primary limitation to the study is that it deals in the accepting of, understanding of, living with, and verbally communicating with emotions or feelings. It does not attempt to delve into other areas of communication nor does it focus heavily upon other ways of dealing with emotion. The study does not deal in the question of whether or not all emotional problems are based in sin. The selection of authors for chapter five is in keeping with this. It is not the intention of this study to provide a rationale or evidence for a problem, but it assumes that the problem of inadequate expression is existent and widespread.

DESIGN OF THE STUDY

This study is divided into two separate sections. The first section is written to provide background information to assist the teacher or student in obtaining a basic understanding of the topic. This information covers the process of accepting emotion, understanding emotion, living with emotion, and communicating with emotion.

The second section is the actual course of study including topical and relational Bible studies. It is comprised of teacher instructions, lesson plans, and necessary teaching materials. The lessons are designed to complete the entire learning process. The learner is active in discovery and guided actively by the teacher toward life application all within the scheduled hour. The ultimate aim is that the learner will receive the tools necessary to facilitate this verbal communication and will have practiced this communication.

METHOD OF PROCEDURE

The process of development utilized within this study is expressed by James C. Coleman in Psychology and Effective Behavior. He explains that the first step to mastery of emotions is understanding them and accepting them as normal. The second step is functioning with emotions and not against them. The third step is finding constructive ways to express emotion.⁴ Chapters two, three, four, and five follow this process.

Chapter two deals with a Christian's acceptance of his emotions

⁴James C. Coleman, Psychology and Effective Behavior (Glenview: Scott, Foresman and Company, 1969), pp. 401-402.

through a discussion of their relationship to the image of God in man, sin, and the new life. Chapter three deals with the understanding of emotions in the areas of their nature, misuse, and relationship to thoughts and values. Chapter four focuses on living with emotions. The emphases are on growth toward wholeness, the use of choice, and verbal expression. Chapter five explores constructive ways of communicating emotion as discussed by selected authors. It includes a summary of the various views. Chapter six contains the study course which is a practical, Biblical application of the body of the study.

Chapter 2

ACCEPTING ONE'S EMOTIONS

It is important for the Christian to regard his emotions in a way that correlates with Christian teaching. This frees him to view them in a proper perspective and accept them as a vital part of his Christian life. It allows the Christian to save himself from needless conflict, confusion, and guilt which arise from a lack of understanding. Norman Wright in his book, The Christian Use of Emotional Power, describes emotions as " . . . a gift from God for we were created as emotional beings. Because of the fall, man's emotional life often becomes distorted. But our emotions as such should never be despised, expelled, ignored, or even neglected."¹

In spite of this teaching, a great number of people believe that emotional expression and feeling are unhealthy and undesirable, something to repress.² An explanation for such attitudes may be that Christians fail to realize that their primary identity is as a human being and secondary identity as a sinner. The second identity is dealt with by Christ with sin taken away but the person as a human emotional being remains.³

If this is indeed the case, it is necessary to discuss emotion and

¹Norman H. Wright, The Christian Use of Emotional Power (Old Tappan: Fleming H. Revell Company, 1974), p. 20.

²Gary R. Collins, Man in Motion: The Psychology of Human Motivation (Carol Stream: Creation House, 1973), p. 53.

³Lawrence O. Richards, 69 Ways To Start a Study Group and Keep It Growing (Grand Rapids: Zondervan Publishing House, 1973), p. 48.

how it relates to the image of God in man, sin, and the new life. Such a discussion enables one to view his emotions in the freedom of Christ.

In the following chapter, the term emotion is used in a general sense encompassing such words as affection, sensibilities, and feeling. It refers to a complex state involving conscious feeling, physiological changes, and an evaluation of a situation as having significance for an individual which may lead to an action.⁴ This definition provides a basis for the following study on emotion.

EMOTIONS AND THE IMAGE OF GOD

The first chapter of Genesis reveals that man is created in the image of God. It is this special fact that makes man different from all other creation. Personality and fellowship take on meaning because of this image as it provides an intellectual, emotional, and psychological basis for one's understanding of himself.⁵ It is for this reason that an exposure to the meaning of being created in God's image is necessary. Such a discussion opens the way to viewing oneself as a special creation able to accept the emotional aspect of life as a part of that specialty.

Natural Image of God in Man

The image of God in man consists of two parts, the first being the natural image. This natural image is defined by Orton Wiley, a

⁴James C. Coleman, Psychology and Effective Behavior (Glenview: Scott, Foresman and Company, 1969), p. 94.

⁵Francis A. Schaeffer, Genesis in Space and Time (Downer's Grove: InterVarsity Press, 1972), pp. 46-48.

popular Wesleyan-Arminian theologian, as the original constitution or personality of man. It is that which makes him man. Three characteristics of this image are spirituality, knowledge, and immortality, with spirituality according to Wiley, having the most depth in our likeness to God. It is composed of personality in three parts: intellect, feeling or affection, and will.⁶ W.T. Purkiser summarized this view as not an image of the physical but of the spiritual nature of man.⁷ In addition, this natural image is significantly characterized as essential and indestructible.⁸ The idea of a permanent image is of vital importance in one's ability to accept his emotional nature and is stressed later in relationship to the fall.

With personality and natural image being equated, two other prominent theologians lend support to Wiley's conclusions. John Miley states, "In God there is an intellectual, an emotional, and a moral nature [will]. Such qualities of nature were in primitive man; in these facts he was the image of God."⁹ Augustus Strong refers to the three as soul knowing, soul feeling, and soul choosing.¹⁰ It is evident these theologians agree that emotion is distinctly a part of that image in which man is created. It stands in conjunction with intellect and will as faculties of the natural image which God Himself has.

⁶H. Orton Wiley, Christian Theology, II (Kansas City: Beacon Hill Press of Kansas City, 1952), pp. 32-34.

⁷W.T. Purkiser (ed.), Exploring Our Christian Faith, (Kansas City: Beacon Hill Press of Kansas City, 1960), p. 213.

⁸Wiley, op. cit., p. 29.

⁹John Miley, Systematic Theology, I (New York: Eaton and Mains, 1892), p. 407.

¹⁰Augustus Strong, Systematic Theology, The Doctrine of Man, II (Philadelphia: The Griffith and Rowland Press, 1907), p. 505.

A.M. Hills in Fundamental Christian Theology categorizes the natural image into intellect, sensibility, and freedom of the will. The intellect includes perceiving, knowing and the faculties of sense, judgment, memory imagination and reason.¹¹ Freedom of the will is explained as the mind acting as it freely chooses to act in a moral framework.¹² Of particular significance is the faculty Hill labels "sensibility." Sensibility is the power of feeling which is so necessary to the choice between good and evil. Feeling gives direction in choosing. The power of feeling includes desires, appetites, affections, passions, and emotion as that which is passive and caused.¹³

The natural image is appropriately summarized as intellect which allows man to determine the difference between right and wrong, sensibility which allows him to be moved by right or wrong, and free will which allows him to do one or the other.¹⁴ It is of value to emphasize once more that emotion is a vital part of the natural image of God in man. It is basic to that which God created in the beginning and subject to acceptance just as one freely accepts capacities of intellect and will. Emotions are a natural part of man.

Moral Image of God in Man

The second part of the image of God in man is the moral image. This image refers to holiness and how man uses the faculties he has been given. It is his responsibility for the right use of these

¹¹A.M. Hills, Fundamental Christian Theology, I (Pasadena: C.J. Kinne, 1931), p. 330.

¹²Ibid., pp. 334-335.

¹³Ibid., pp. 332-33.

¹⁴Strong, op. cit., p. 497.

faculties. In the realm of intellect, man is responsible for the nature of his thoughts and the nature of his adjustment according to his knowledge. In the realm of affection or feeling, man is responsible for the quality of those affections as they reach out to the objects of his choice. In the realm of self-determination or free will, man is responsible for the use of his freedom.¹⁵

This moral image encompasses the disposition and tendencies within man. This part of his personality includes the rightness or wrongness of the use of his faculties.¹⁶ In comparison, the natural image gave man his natural abilities and the moral image gave man his moral abilities. Within this range of moral abilities is man's responsibility in relation to his emotions. Man is in charge of their quality in connection with choice.

Primitive holiness describes what this disposition of man was like at creation. John Wesley calls it the "image of love" which was the guiding principle of all man's tempers, thoughts, words, and actions. His emotional life was regular, steady and uniform because of an unerring understanding. Ultimately, man in God's image was holy, merciful, perfect, knew no sin and loved God totally.¹⁷ Man at creation was in a state of created holiness in which he had a disposition or tendency toward righteousness. He did not receive this holiness by choice but simply had an impulse toward the good. It was a spontaneous inclination to choose good over evil.¹⁸ The presence of the Holy Spirit simply guided this

¹⁵Wiley, op. cit., pp. 32, 37-38. ¹⁶Purkiser, op. cit., p. 214.

¹⁷Mildred Bangs Wynkoop, A Theology of Love (Kansas City: Beacon Hill Press, 1972), pp. 106-107, 109.

¹⁸Wiley, op. cit., pp. 41-48.

impulse into action.¹⁹ Being created in the moral image of God means possessing the moral tendencies toward righteousness.

Implications of the Image

It is important to emphasize the relationship between emotions and the image of God in man. Being created in the natural image of God, allows one to recognize that emotions are a part of that creation from the beginning. Every person is endowed with them. Being created in the moral image of God allows one to recognize the responsibility of choice involved in the use of emotions. In addition, it is important to notice that in the original state of primitive holiness under the guidance of the Holy Spirit one could use his emotions properly and effectively in direction toward God. This tendency toward righteousness did not remain as a result of sin and man could no longer use his emotions in this proper and effective manner toward God.

EMOTIONS AND SIN

"Let us remember, first, that God's quarrel is not with our humanity, but with our disposition to set our will against his."²⁰ This distinction made by Dr. Taylor in A Right Conception of Sin is crucial to the exploration of the relationship between emotion and sin. It is at this point of distinction that the Christian comes to realize the emotional freedom allowed him through his humanity. In addition, this explanation assists the Christian in distinguishing between his

¹⁹Wiley, loc. cit.

²⁰Richard Taylor, A Right Conception of Sin, (Kansas City: Beacon Hill Press, 1945), p. 63.

emotion as human and his emotion as sin. It also allows one to view his emotion in relationship to original sin and its effects.

General Definition of Sin

Sin is commonly defined in its twofold nature. It is a voluntary transgression of a known law of God by one who is morally responsible. These are outward acts that do not conform to a standard. Sin is also a subjective state or an attitude that is in contradiction to Christian love. Sin is a choice, an act of the will, an attitude of the soul.²¹

Francis Schaeffer stresses that sin is separation from God and from himself. Man is not able to fulfill his "mannishness" with which he was created and continues in self-deceit falling short of truth.²²

This brief description identifies sin primarily as an act and a state which in essence is self-centeredness which separates God and man.

Actual Sin

Actual sin is sin as an act. Dr. Taylor defines two criteria to accompany a true act of sin. The first criterion is a knowledge of evil. An act is not sin in the instance where one does not know that his action was evil. The second criterion is a consent to evil. The desire must unite with the will for sin to be born. It is important to note that mere hints of evil in one's thought life do not mean that one is responsible until they are kept and nurtured. One cannot yield himself to sin without a decision to do so.²³

²¹Donald Metz, Studies in Biblical Holiness, (Kansas City: Beacon Hill Press of Kansas City, 1971), pp. 79, 238.

²²Schaeffer, op. cit., pp. 98-99.

²³Taylor, op. cit., pp. 73.

Donald Metz provides a definition of sin as an act. In every act of sin there are four elements present. The first is God as the standard. Sin is a transgression of the divine laws of God. The second element is the presence of man as a free, self-aware personality. In addition, he is able to make choices by using his rational powers. The third element in an act of sin is the presence of a live option. There is a choice to be made between two recognized alternatives obviously spiritual and moral in nature. The last element is a deed committed or purposed by the will. The latter is an attitude or consent to something contrary to God's will.²⁴

Defining sin as an act in this way allows for more freedom for a Christian to live in freedom as a Christian. Dr. Taylor claims that sin loses its power to condemn man in common mistakes in judgment, unknown offenses, and other evidences of human limitation. One is back under the law when he calls such shortcomings "sin." Grace considers circumstances, emotions, and motives involved and recognizes the unintended, unforeseen, and the inescapable.²⁵

According to this definition, emotion in itself cannot be sin. It is not necessary to regard pure emotion when it occurs as something contrary to the will of God. It is the choice which is made following the recognition of the emotion present which determines whether an act of sin has occurred. It is what one does with an emotion that counts. Natural resentment and anger may by choice become revenge. "Theoretically, most of us would accept the fact that emotions are

²⁴Metz, op. cit., pp. 81-83.

²⁵Taylor, op. cit., pp. 63,68.

neither meritorious nor sinful Practically, however, most of us do not accept in our day to day living what we would accept in theory. We exercise a rather strict censorship of our emotions."²⁶

Original Sin

Original sin is " . . . a quality, predisposition, bias, twist or state of the human personality from which arise all actual transgressions and all unchristian attitudes such as pride, selfishness, self-will, and enmity against God."²⁷ This subjective state of man refers to the whole person and not separate parts of his personality such as will, intellect, or emotions. His faculties and powers are continually engaged with evil and he is lacking in any ability toward spiritual things. The righteousness which was present at creation is absent and man has a tendency toward sin. The gift of the Holy Spirit was given up. This corruption is deeper than the will, intellect, and emotion, therefore below consciousness. The sensuous and moral nature are affected.²⁸

John Wiley describes these two corrupted natures in more detail. The sensuous nature is comprised of many and varied feelings that have proper functions in human life. In a normal and healthy state these feelings are subject to good judgment and moral reason coinciding with spiritual life. However, the state of man inherited because of Adam's sin results in disordered, excessive, and immoderate feelings. The moral nature is also corrupted. Moral reason is perverted and

²⁶John Powell, Why Am I Afraid to Tell You Who I Am, (Niles: Argus Communications, 1969), p. 70.

²⁷Metz, op. cit., p. 85.

²⁸Wiley, op. cit., pp. 119-120, 123, 129, 130.

powerless and the conscience is dulled. God seems distant. Because moral reason is lacking and functioning inadequately in controlling emotions, they easily become overpowering and irregular.²⁹

It is important to point out that this subjective state, moral and sensuous, which is corrupted by original sin is the moral image previously discussed. Dr. Leo Cox, Secretary of Educational Institutions, The Wesleyan Church, clarifies that it is this image which is lost in the fall and consequently the natural image including amoral emotion, is marred.³⁰ Man's use of emotion is handicapped and turned from God.

Augustus Strong explains that God made the body and senses to serve the spirit. It is the spirit that tends toward sin and calling the body, its passion or sickness, sin is making God the author of sin.³¹ It does not seem appropriate to call emotion actual sin or original sin. It is most appropriately designated as that part of man's humanness which every man possesses being made in the natural image of God. However, it cannot be denied that emotional life has been affected by sin. The use of emotion can be sinful through an act of the will. In addition, if one remains in original sin, emotional life tends toward evil and away from God. Because of man's relationship to sin through the fall and the fact of salvation made possible through Christ, it is proper to look at emotion in the new life.

²⁹Miley, op. cit., pp. 443-444.

³⁰Statement made by Dr. Leo Cox, Western Evangelical Seminary Chapel message, February 3, 1976.

³¹Strong, op. cit., p. 560.

EMOTIONS AND THE NEW LIFE

The fall did not ruin anything in one's humanity, but corrupted every faculty. Because of Christ, however, one's faculties are capable of truth, holy affections, and freedom away from evil.³² Salvation according to John Wesley meant not only a deliverance from hell but, " . . . a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God, in righteousness and true holiness, in justice, mercy and truth." ³³ Consequently, man's emotional life as a Christian is turned away from sin. The experience of the new birth and a decision to partake of a holy life set the Christian free in regard to his emotions. John 8:36, NASV, states "If therefore the Son shall make you free, you shall be free indeed."

The New Birth

Being "born again" means the moral image of God is restored in man again. The original purpose of man's life to be in full devotion to God is renewed.³⁴ The Holy Spirit touches the whole nature including thoughts, feelings, and will and there is a new beginning. Spiritual life which was absent becomes a part of the pardoned, believing, and repentant person.³⁵ Wiley clarifies this by stating that man has the same powers of intellect, feeling and will, but these have a new direction.

³²Wiley, op. cit., p. 135.

³³Wynkoop, op. cit., p. 110.

³⁴Wiley, op. cit., pp. 404-405.

³⁵Metz, op. cit., pp. 177, 249.

The change is not in the natural image of man, but in the moral and spiritual nature or image. This change is described as threefold: (1) God is loved and served supremely; (2) there is a mastery over evil; (3) the previous two are accomplished when the word of truth comes in to possess the understanding, subdue the will, and reign in the affections or emotions. The power of sin is broken and guilt for actual sin is cleansed.³⁶ This leads to holiness.

Holiness

Holiness refers to entire sanctification. It is the total moral integration of personality through total commitment to Christ in a moment of decision. It does not end with this, but begins here in building character and stabilizing the spiritual aspect of life.³⁷ Donald Metz describes this integrated personality as the Christlikeness that the Holy Spirit can produce in such a personality.³⁸

Holiness begins with the purging of carnality from the heart. Affection or emotion gradually become stabilized and centered on God where they once were unsteady, wavering, and tended to oppose God. They return to a harmonious, healthy, and normal place. If a purified man is delinquent or falls short, it is because of a lack of Christlikeness in spirit or motive. A lack in spirit or motive is sinful, whereas a lack of understanding or emotional balance is human and in need of discipline and growth.³⁹

³⁶Wiley, op. cit., pp. 406, 419, 423.

³⁷Wynkoop, op. cit., p. 207.

³⁸Metz, op. cit., p. 274.

³⁹Taylor, op. cit., pp. 103-104, 107-109.

It is comforting to know that the Spirit does the work of discipline in a life toward acceptable exercise and expression of human tendencies. He cleanses those carnal tendencies that are recognized by the self, but does not take away from human nature.⁴⁰

God's requirement of man as a responsible person is moral integrity. Steps of growth in grace must have sharp conscious awareness, clear rational insight, and deliberate moral decisiveness.⁴¹ John Wesley clarifies this requirement. "Grace does not force unnatural and distorting obligations on the human personality but asks only that the powers inherent in humanness, and called into alertness by the Holy Spirit, be exercised about the lordship of Christ."⁴² He stresses that even hatred, anger and fear engaged against sin and regulated by faith and love are "bulwarks" to the soul.⁴³ This puts emotion in a positive and healthy perspective.

CONCLUSION

Lawrence Richards depicts a Christian as a human in whom Christ lives where humanness does not become less, but is released to Christ's control.⁴⁴ Man's human characteristic of emotion is included.

It is through the Holy Spirit that one's emotions as a Christian can develop in a healthy direction as described in Galatians chapter five.

⁴⁰Metz, op. cit., p. 188.

⁴¹Wynkoop, op. cit., p. 181.

⁴²Ibid., p. 195.

⁴³Ibid., p. 196.

⁴⁴Richards, op. cit., pp. 28-31.

Negative emotions appear, but can be controlled and put into perspective.⁴⁵

Several significant ideas are established in this chapter which influence a Christian's attitude of acceptance toward his emotions. First, it is clear that emotions are a part of the natural image created by God and therefore original and distinctive. Secondly, it is clear that emotion alone is not actual sin, but has been affected by original sin. Thirdly, it is crucial to recognize that a Christian has freedom in his emotional life through the Holy Spirit, and his emotions need no longer be under the power of sin. Everett Lewis Cattell does a significant work on this very topic in The Spirit of Holiness which is recommended for anyone desiring further study.

A Christian is free to use emotional power to further integrate his personality and build relationship. Because a Christian is free to grow in grace in his emotional life, he needs a further understanding of the nature of his emotions to enhance his development.

⁴⁵Collins, op. cit., p. 55.

Chapter 3

UNDERSTANDING ONE'S EMOTIONS

Day in and day out, feelings and emotions come in one form or another, sometimes unexpected, sometimes invited. Emotion is a dynamic driving force with energy to spend. Our problem is to harness this energy so that it will help instead of harm us. Emotion is a force in our nature that needs careful handling and guiding. The better we understand it, the better we can control and guide it.¹

This is an essential criterion for one's ability to appropriately deal with emotion and that criterion is understanding. Emotion is present for everyone and its importance to life immeasurable, therefore, time and effort spent in this area is invaluable.

"Nothing in us so defiles and destroys the beauty and the glory of living as do emotions; nothing so elevates, purifies, enriches, and strengthens life as does emotion."² Life bears out that almost all pleasures and pains involve emotion and that most human conduct is a result of emotional forces. It is also evident that human relationship is achieved or not achieved through the same emotional forces.³ Because emotion is so vital to life and developing understanding is necessary in one's ability to handle it, the following information is presented to encourage insight and knowledge into the nature of emotion, the misuse of emotion, and the relationship of emotion to thoughts and values.

¹C.B. Eavey, Principles of Mental Health for Christian Living (Chicago: The Moody Bible Institute, 1956), p. 162.

²Ibid., p. 164.

³John Powell, Why Am I Afraid to Tell You Who I Am? (Niles: Argus Communication, 1969), p. 89.

KNOWING ABOUT THE NATURE OF EMOTIONS

To study and begin to understand the basic qualities and characteristics of emotions opens the way for one to accept them as a natural part of himself and his life. To learn about them takes them out of the sphere of the mysterious and unknown which may bring a sense of fear and lack of control. One can begin to recognize them for what they are and deal with them in a comfortable manner that is constructive and wholesome. Knowing what constitutes emotion, how it develops, how it relates to the physical and recognizing emotional patterns in living enable one to live in victory and freedom with them.

Definition of Emotion

Emotion is commonly defined as " . . . a complex state involving: (1) conscious feeling (2) physiological changes, and (3) an evaluation of a given situation as having significance of some kind for the individual."⁴ The meaning of these three aspects of emotion is explored by Dr. Gary Collins.

An emotion to many people is an experience or a feeling such as anger, love, or amusement. This feeling varies with different people and is expressed in different ways. For example, children tend to be spontaneous and as they mature, they are taught to control emotion. Emotional tones within a church vary from being reserved to being expressive.⁵ Emotional feeling is common to all, yet varied.

The second aspect of emotion is physical reaction. As one is aroused by emotion, he becomes aware of physical changes. Briefly, this

⁴James C. Coleman, Psychology and Effective Behavior (Glenview: Scott, Foresman and Company, 1969), p. 94.

⁵Gary R. Collins, Man in Motion, The Psychology of Human Motivation (Carol Stream: Creation House, 1973), pp. 49-50.

may involve the heart, muscles, breathing, and one may feel "butterflies." These changes are relatively short in duration and enable a person to better cope with a crisis.⁶ Physical reactions are a significant part of emotion and hardly separable from the feeling.

The third aspect of emotion clarified by Collins is emotion as a motivator. Emotion can give action and direction to one's behavior. It can lead a person to study harder for a test, but can also interfere in the case of stage fright. One's perceptions, social behavior, thinking, and ability to concentrate are influenced by emotion.⁷ Emotion definitely energizes one toward action depending on how an emotion has led him to interpret a situation. Lindgren reports that only a small part of a person's behavior is based on the deliberate and conscious process of reasoning and part is based on the emotional.⁸ Emotion, therefore, plays a significant part in how a person perceives a situation and even how he acts in that situation.

From this discussion, one learns that he can expect feeling, bodily changes, and motivation from emotions. Because of the prevalence of physical factors evident in emotional life and their contributions to actual illness, it is important to learn more.

Physical Aspects of Emotion

Studies indicate that almost fifty percent of the people who

⁶Ibid., p. 51.

⁷Ibid., pp. 51-52

⁸Henry Clay Lindgren Psychology: An Introduction To The Study of Human Behavior (New York: John Wiley and Sons, Inc., 1961), p. 162.

seek medical attention suffer from ailments caused or stimulated by emotional factors.⁹ It is estimated that there are 20 million or more persons in the United States suffering from such ailments.¹⁰ It is no secret that heart or circulatory disorders, high blood pressure, peptic ulcers, digestive ailments, headaches, joint and muscular pain, skin disorders and some allergies may have emotion as a precipitating cause. Common statements make reference to this. "He burns me up," "This is more than I can stomach," "You give me a pain in the neck," or "Oh, my aching back."¹¹

Such bodily changes are started by the autonomic nervous system which consists of nerves from the brain and spinal cord going to various parts of the body. Within the autonomic system, are two systems, both active in emotion. The sympathetic system increases heart rate, blood pressure, and distributes blood to exterior muscles. The parasympathetic system builds up body energies by decreasing heart rate, blood pressure, and directing blood to the digestive tract. These two systems work together to keep one functioning emotionally in a healthy manner. These body changes enable one to react more quickly in a situation, to exert more strength, to run faster and to fight harder. The problem arises when an emotion such as anxiety, hostility, or fear persists for a prolonged period of time. In this case, the physical changes continue with undesirable effects. Increased heartbeat, hormone secretion, and altered digestive functions can damage

⁹Clyde M. Narramore, The Psychology of Counseling (Grand Rapids: Zondervan Publishing House, 1960), p. 163.

¹⁰Coleman, op. cit., p. 256.

¹¹Narramore, op. cit., p. 164.

tissues and organs of the body. One becomes more susceptible to infection and less able to recover from disease. One suffers from psychosomatic illness when processes of the mind such as emotion effect the body.¹²

In addition, emotional strain can work against the treatment of such things as tuberculosis, diabetes, and epilepsy.¹³ Research done by Funkenstein, King and Drolette in 1957 shows that certain types of reactions cause one to be more or less physically disturbed. In the case where one reports himself as being angry but turns the anger inward toward or against himself, bodily activity is increased-heartbeat, breathing and muscle tension. In the case where feeling is reported as being angry, irritated, or annoyed there was little physical disturbance.¹⁴

The physical effects of prolonged emotion can be very unhealthy. They can effect one's health in a significant way and a person must be aware of this possibility and deal discreetly with his emotions.

Development of Emotion

Generally speaking, the pattern of emotional development is universal to human beings and depends largely upon maturation. Learning plays a role in what situations cause emotions to be aroused, the type and intensity of the arousal and the ways of control and expression.¹⁵ Inheritance plays a part, but the extent is not known.¹⁶ Therefore, maturation in emotional development is dependent on both.

Emotional development includes differentiation of emotion early

¹²Clifford T. Morgan and Richard A. King, Introduction to Psychology (3rd ed.; New York: McGraw-Hill Book Company, 1966), pp. 253-259.

¹³Eavey, loc. cit.

¹⁴Lindgren, op. cit., p. 166.

¹⁵Coleman, op. cit., p. 94. ¹⁶Morgan . . . , op. cit., p. 241.

in life. Immediately after birth a child expresses distress as evidenced by crying. At the end of his second month of life, he expresses pleasure through smiling and other sounds. From this point on, more definite emotions are distinguished as follows: (1) anger and fear appear by the fifth month, (2) by the seventh month, elation about activity is differentiated, (3) love and affection for one adult comes in the tenth and eleventh months, (4) by fifteen months, affection for other infants appears, (5) jealousy comes forth in the middle of the second year, (6) humor is differentiated during the second and third years, (7) and by the fourth year, shame, guilt, grief, and anxiety appear. All the basic emotions have been differentiated by the fifth year.¹⁷

For young children, emotion is short and intense. It may change suddenly for a short time. Emotions become more stable with time and children learn control of responses and expressions to make them socially acceptable. Emotional change largely occurs because of learning and experiencing situations. A child learns to cope with frustration and hurt and emotion becomes less intense. As a child develops his intellect, his emotions are extended to creatures of imagination and later to his own hopes. As one is exposed to more variety in his environment, a greater variety of emotions is aroused. Maturity refines emotion into attitudes. Worry, crushes, loyalty, and patriotism come forth.¹⁸

Moods appear in adolescence and young adulthood and emotions become varied and complex. In old age, emotions are restricted because of a restricted life situation. Emotional responses are prolonged and

¹⁷Coleman, loc. cit.

¹⁸Ibid., p. 95.

an elderly person is less able to withstand their arousing effect.¹⁹

Emotional development may include the incurrence of emotional scars. People hurt or injured emotionally by someone in the past guard themselves against any further hurt.²⁰ One such example would be a child's experience of divorce or desertion where feelings of hurt and rejection were experienced.²¹

Emotional development also includes variation according to culture and individual. Some cultures exhibit more fear than others because of the presence of witchcraft and superstition. Some cultures allow greater emotional expression and some encourage the hiding of feelings. Individual emotional development varies according to genetic make-up and life experience. Nevertheless, each person develops a somewhat consistent and lasting pattern of emotional behavior.²²

Variety of emotion which is identified and agreed upon by psychologists includes fear, rage, elation and depression. Fear is a movement away from a source of stimulation, rage is movement against a situation, elation is movement toward a source of stimulation, and depression is a withdrawal or cessation of activity.²³

As mentioned earlier, emotional development depends on maturation. Maturing includes differentiation, more stability and control, and changes in perception with accompanying changes in emotional response.

¹⁹Coleman, op. cit., pp. 95-96.

²⁰Maxwell Maltz, Psycho-Cybernetics (New York: Prentice-Hall, Inc., 1960), p. 138.

²¹Coleman, op. cit., p. 115.

²²Ibid., p. 96.

²³Lindgren, op. cit., p. 163.

This maturing of emotions is culturally and individually determined, but generally universal. To put maturity in perspective, emotional immaturity is described as "Incomplete development of emotional control. Failure to develop normal adult degrees of independence and self-reliance, and inability to maintain equilibrium under stresses which most people can meet satisfactorily."²⁴

Patterns of Emotion

There are certain patterns of emotional experience that may prevail in one's life. Some people experience great intensity of emotion while others experience little strong feeling. Most people are in-between, experiencing a healthy balance of both. In addition, man is capable of a great range of emotion from depression to elation with maturity keeping this range unlimited. With this in mind, man also experiences moods lasting hours or days. Some people exhibit patterns of either negative or positive emotions, but both are healthy and normal reactions. A one-way orientation to the negative can slow growth and a goal to be balanced on the positive side without excluding the negative is good. A pattern of competent emotional expression and control includes a balance between being spontaneous and being under control, a constructive channeling of feeling and direct and undisguised expression. In conclusion, it is important to refer to possible factors which determine emotional patterns. These patterns which exist in the emotional lives of people can be determined by one's constitutional make-up such as temperament, moods, activity levels, early training where some emotion is encouraged and some discouraged, and one's

²⁴Narramore, op. cit., p. 279.

view of himself and the world.²⁵ Although basic emotional patterns are standard and universal, every person has a variation of those patterns that are uniquely his own.

Summary

The previous discussion presents a basic summary of the nature of emotion. The meaning of emotion lies in its three aspects of feeling, physical reaction and motivation. The physical aspect reveals the link between emotional and physical health. The development of emotional life depends on growth and maturity. Lastly, significant patterns of emotion are experienced and need to be recognized. In order for one to maintain and even initiate healthy emotional life in relation to the physical aspect, development, and patterns of emotion, it is necessary to recognize the misuse of emotion.

RECOGNIZING THE MISUSE OF EMOTION

"A Christian is most truly a Christian when he is most truly himself."²⁶ Such a person is open to himself, what he is and what he feels. It inevitably means facing the unpleasant as well as the pleasant. Realizing and accepting the reality and truth of both aspects is part of the process toward freedom. " . . . much of the anxious feeling and inner warfare we experienced was not sin at all, but a normal part of trying to cope in a threatening world."²⁷

Mildred Wynkoop reveals some of the problem to be people not

²⁵Coleman, op. cit., pp. 398-403.

²⁶Bruce Larson, No Longer Strangers (Waco: Word Books, 1971), p. 85.

²⁷Keith Miller, The Becomers (Waco: Word Books, 1973), p. 62.

allowing the Holy Spirit to do the work of self-confrontation. The real self remains hidden and unknown for several reasons. This leads to an unclear testimony and service to God, and means that only a part of the self is presented to God. Conviction in this sense does not contribute to health and wholeness for which it is designed.²⁸ In the same respect, such lack of self-reality undoubtedly leads to a lack of relationship. Such persons are protective and defensive, guarding against hurt and therefore become self-centered. The individual who is truly free does hurt a lot, because he admits to a full range of feelings within his being.²⁹

It is necessary for the Christian to understand how he himself may be involved in not truly being himself. A preview of defense mechanisms, and games and roles which one might engage in allow the Christian to do a "spot-check" on himself.

Defense Mechanisms

It is not the purpose here to ignore the fact that defense mechanisms can be protective and normal when used in the proper degree. The focus is upon the misuse in which the defense leads to self-deception and to distorted reality making adjustment to life's problems very difficult.³⁰ Such a mechanism is a device or way of behaving used unconsciously by an individual to protect himself from frustration.³¹ A brief description of the major mechanisms relative to the discussion

²⁸Mildred Bangs Wynkoop, A Theology of Love (Kansas City: Beacon Hill Press, 1972), pp. 203-204.

²⁹Lloyd H. Ahlem, Do I Have To Be Me? (Glendale: Regal Books, 1973), pp. 36-37, 115.

³⁰Coleman, op. cit., p. 220.

³¹Morgan, op. cit., p. 475.

follows.

Rationalization. This occurs when one seeks to find a logical, admirable and acceptable reason for his behavior while concealing the actual reason.³² A student may rationalize a failure by reasoning that the teaching is inadequate or a teacher is unfair.³³

Projection. This mechanism is the blaming of others for one's own mistakes, shortcomings, or unacceptable emotions. A common remark of "He hit me first," is an example.³⁴

Reaction Formation. This means that one believes his motive is the opposite of the actual motive. A daughter may hate her mother, but overtly behaves as though she is concerned about her.³⁵

Displacement. This device allows one to replace the subject of a motive with a subject or object which is not the actual cause.³⁶ A husband afraid to express anger to his boss goes home to take it out on his wife.³⁷

Identification. This occurs when a person relies on others and what they are for one's own feelings of worth.³⁸ Reliance on an important individual enhances one's feelings of self-worth.³⁹ Identification is more safe than gaining satisfaction from one's own work.⁴⁰

³²Coleman, op. cit., p. 222.

³³Morgan, op. cit., p. 479.

³⁴Coleman, op. cit., p. 223.

³⁵Morgan, op. cit., p. 476.

³⁶Coleman, op. cit., p. 226

³⁷Morgan, op. cit., p. 478.

³⁸Coleman, op. cit., p. 224.

³⁹Morgan, op. cit., p. 480.

⁴⁰Ahlem, op. cit., p. 111.

Regression. This is a way of behaving in which one responds in a pattern which is learned earlier in life. One may become "childish" in response to a situation or problem.⁴¹

Fantasy. This is resorting to day dreaming to satisfy a motive. One can dream about success in a healthy way as long as it is not overdone.⁴²

Repression. Within this brief introduction to defense mechanisms, it is important to give attention to one such device, repression, because of its significant relationship to the topic under study. "Repression is a subconscious mental process that forbids certain ideas, memories, identifications and evaluations to enter conscious awareness."⁴³ It is described as the most "formidable and devastating" factor in man's separation from his emotions. Man can separate himself from his emotions in several ways. He can repress the knowledge of emotion, the extent and intensity, the object that aroused it, the reasons, or the awareness that one experiences any emotion at all.⁴⁴ John Powell states that people are not consciously aware of ninety percent of their emotions.⁴⁵ It is also evident that man not only represses feeling and emotion, but the truth which disturbs him.⁴⁶

⁴¹Coleman, op. cit., p. 221.

⁴²Morgan, op. cit., p. 480.

⁴³Nathaniel Branden, The Psychology of Self-Esteem (New York: Bantam Books, Inc., 1969), p. 79.

⁴⁴Ibid.

⁴⁵John Powell, The Secret of Staying In Love (Niles: Argus Communications, 1974), p. 99.

⁴⁶Marion H. Nelson, Why Christians Crack Up! (Chicago: Moody Press, 1967), p. 91.

Repression is dangerous particularly repression of emotion. Since each emotion is saying something or leading somewhere, to repress it would mean losing contact with self or may even result in physical ailments.⁴⁷ If one represses his emotions, he will be ruled subconsciously by them because they do not disappear. They will cause one to act and feel in a way that he cannot explain. Anxiety might be present without a known cause. One may also repress ideas and feelings that are essentially positive because he considers them wrong or dangerous. In this respect, repression does not bring control, but loss of control.⁴⁸

There are several reasons why repression takes place. One may have been programmed to do so as a child. In addition, a person may "moralize" his emotions and respond with repression to someone saying he has no right to feel that way. There may be a value conflict as in the idea that men should show no fear or tears.⁴⁹ It may occur because emotions appear threatening in pain, sense of lost control, or in a blow to self-esteem.⁵⁰

Nathaniel Branden, psychologist, emphasizes that a man is not judged by the content of his emotions making them moral, but the degree of rationality he uses with them. If emotions were moral, repression would be inevitable. He also stresses that one does not need to act on an emotion and suggests as protection against repression, the conviction that one will not act on an emotion because he feels it, but will identify it and determine if it is justifiable.⁵¹

⁴⁷Powell, The Secret . . ., op. cit., pp. 102, 108.

⁴⁸Branden, op. cit., pp. 88, 93. ⁴⁹Powell, op. cit., pp. 102-103.

⁵⁰Branden, op. cit., p. 84. ⁵¹Ibid., pp. 86-87.

In regard to repression, it is said that "Buried emotions are like rejected people; they make us pay a high price for having rejected them. Hell hath no fury like that of a scorned emotion."⁵²

This review of defense mechanisms concluding with repression is presented to bring them to the attention of the Christian as possibilities which may exist in one's emotional life. It must be restated that their misuse lies in overuse in extreme degrees which inhibits normal emotional health and adjustment. One must be aware that such use limits a Christian's ability to truly be himself using rational powers and sensing all emotion. Another area to be alert to and aware of is the games people play.

Games and Roles

Playing games leads to a loss of uniqueness and being sensitive to how one feels. In game playing, other people soon begin to deal with one's roles and not the real self. Playing a game means relating to others while hiding feelings. As in the role of the strong boy who does not cry, behavior becomes patterned and true feelings are sacrificed.⁵³

Eric Berne, the author of Games People Play, defines and identifies several games in which man is engaged. A game involves concealed, dishonest motivation behind a series of transactions or social interactions between two people which results in a payoff or reward.⁵⁴

⁵²Powell, Secret . . ., op. cit., p. 103.

⁵³Ahlem, op. cit., pp. 79-82.

⁵⁴Eric Berne, Games People Play (New York: Grove Press, Inc., 1964), p. 48.

"Yes, But" Game. This game allows one to present a problem, but refuse all suggestions offered in solution. The payoff is the silence from the offerers which puts the player in a position of superiority. An example might be a principal at a faculty meeting asking for suggestions and then refusing the help.⁵⁵

"Let's You and Him Fight" Game. This originates as one person stirs up a fight between others. The payoff is justification of his idea that people are fools. A wife may prod her husband into a fight with his boss and get satisfaction when he describes the foolish fight to her later.⁵⁶

"Uproar" Game. The payoff for this game is the avoidance of closeness. Both players are fighters, one being the accuser and the other the defendant. A verbal attack is made followed by a defending statement resulting in frustration and a parting of company.⁵⁷

"Courtroom" Game. This game is played with three players. Complaints are taken to a third person, both hoping the other will be judged guilty. The initiator generally is able to manipulate authority figures. Two office workers may take their grievances to the boss to engage in "Courtroom."⁵⁸

"Cops and Robbers" Game. This occurs when one engages in wrongdoing and hides himself where he is certain to be found out. The

⁵⁵Muriel James and Dorothy Jongeward, Born to Win (Reading: Addison-Wesley Publishing Company, 1971), p. 202.

⁵⁶Ibid., pp. 202-203.

⁵⁷Ibid., pp. 203-206.

⁵⁸Ibid., p. 206.

payoff comes when he can act angry, annoyed, or humiliated although he had a compulsion to lose from the beginning.⁵⁹

"See What You Made Me Do" Game. One can play this game by blaming another for one's own mistakes. The payoff for this game is isolation or being alone. A mother cutting her finger may blame the children inferring that it is safer when they are not around.⁶⁰

These are only a few of the many games identified by Berne. One may wish to read further in his book, Games People Play, or in I'm Ok-You're Ok by Thomas A. Harris. The fact is that these games do exist providing a means by which one can escape open relationships with himself and others. To encourage uniqueness, authenticity, and being real, the Christian must be aware of his game-playing activities and defense mechanisms which may be a detriment to who he really is and what he really feels. Emotional life can suffer significantly when true feelings are concealed. If one surrenders the misuse of emotions, he can live in a real world of feelings and has the opportunity to be himself. At this point, a Christian can better understand this situation of increased emotional freedom as he relates it to his thoughts and values.

RELATING EMOTION TO THOUGHTS AND VALUES

The Biblical method for dealing with emotion is conscious self-control.⁶¹ It is not surprising then to hear that "A Christian . . . has the potential and means available for complete emotional

⁵⁹James . . . , op. cit., p. 207.

⁶⁰Ibid., p. 203.

⁶¹Nelson, op. cit., pp. 95-96.

balance."⁶² It begins in the understanding and awareness that part of the potential and means for maintaining an emotional balance is in the thoughts and values of the Christian. The potential and means for self-control being available makes it possible once again for the Christian to experience more freedom in his life of emotion.

Norman Wright maintains that emotions are aroused when one makes a value judgment. Knowledge, evaluation, and judgment precede the emotional reaction. These occur automatically so that one really is not aware this is happening. Perceiving and understanding a situation occurs before the emotions become involved.⁶³

Lending support to this idea is Nathaniel Branden's view that the content of man's emotions is a product of his rational faculty. In this sense, values as rational link man to reality by directing his actions. Branden considers emotion to be a value-response. One perceives a situation, evaluates it, and then responds emotionally. The value directs the response.⁶⁴ In agreement with this is Dr. Maxwell Maltz, author of the well-known book, Psycho-Cybernetics. He claims that emotional reactions are sparked by an idea or a belief.⁶⁵

Albert Ellis in his theory of rational-emotive therapy believes that man is largely controlled by factors outside his will, but believes there is the possibility to intervene in order to change and control his future. In his A-B-C theory, A is an event, existence of a fact,

⁶²Norman H. Wright, The Christian Use of Emotional Power (Old Tappan: Fleming H. Revell Company, 1974), p. 29.

⁶³Ibid., pp. 15-16.

⁶⁴Branden, op. cit., pp. 64-65, 69.

⁶⁵Maxwell Maltz, Psycho-Cybernetics (New York: Prentice-Hall, Inc., p. 30.

behavior, or attitude. C is the individual's reaction following A. However, B not A is the cause of C, B being a definition or interpretation of A by the individual.⁶⁶ Similarly, a thought or value judgment precedes the reaction as the cause.

This information has particular importance for the Christian. It does not leave his emotion in an uncontrollable position, but indeed opens the way to control. A Christian's value system and thoughts can intervene to monitor his emotional reactions. It is knowledge to this effect that helps to reduce inhibitions toward emotion and its expression. One can be assured that emotion need not be out of his control. He need not act on his feeling, but recognize that it is there.

It follows that since the rational faculty is of primary importance in determining emotional response, it is necessary for the Christian to control his thought life. One must allow the Holy Spirit to renew the mind. One must consider the direction or tendency of his own thought life, what his mind dwells upon. In addition, it is necessary to realize that old thought patterns need not dominate because one is set free. A Christian must also let his mind be filled with the mind of Christ, and thoughts and resources that help him. Lastly, one must strengthen his mind in prayer.⁶⁷ Such precaution opens the way to healthy emotional response and a comfort that leads to freedom.

Knowing about the nature of emotion, recognizing some aspects of its misuse, and relating emotion to thoughts and values contributes to one's understanding of his emotions. He is more equipped for living.

⁶⁶C.H. Patterson, Theories of Counseling and Psychotherapy (2nd ed.; New York: Harper and Row Publishers, 1973), p. 55.

⁶⁷Wright, op. cit., pp. 40-45.

Chapter 4

LIVING WITH ONE'S EMOTIONS

The Christian knows that Christ came to give life and to give it abundantly. The fullness of life is promised to man through belief in Jesus Christ. Because man was created complete and whole in relationship to God and fell from fellowship with God, so then he is restored to completeness by the grace and love of God. Every person has the opportunity to reach that goal of wholeness and abundance in life, but only the Christian is now in the process of growing in Christlikeness. "He God is in the process of forming Christ in our total personalities."¹

As a Christian experiences the abundant life, he is living with his emotions. To view them in relationship to wholeness, redefines the goal of emotional freedom for the Christian. To view them in relationship to choice reveals the options available to move toward freedom or remain behind. To view them in relationship to verbal expression presents one means to the end goal of emotional freedom and wholeness for the Christian.

GROWING TOWARD WHOLENESS

There are a number of distinguishing characteristics of wholeness which lend focus to one's process of growth. Mildred Wynkoop puts this

¹Lawrence O. Richards, 69 Ways To Start a Study Group and Keep It Growing (Grand Rapids: Zondervan Publishing House, 1973), p. 10.

wholeness into perspective. "The basis of spiritual living is the whole self in wholesome integration with all the uniqueness of personality intact, positive and strong, but under the domination of an all-controlling love for Christ-a cleansed self."² According to this, wholeness under the control of love is the basis for spiritual living. Such, indeed, is a worthwhile goal.

Wholeness

Donald M. Joy, a curriculum specialist for Light and Life Press, describes a whole person as follows: (1) he has a generally positive view of himself, able to face the truth about himself, (2) he is able to cope with all kinds of experiences, (3) he can strongly feel the needs of others, (4) he tends to be creative and spontaneous without self-defenses and masks, and (5) he is not a slave to conformity, but has a mind of his own.³

JoAnne Fields writing for InterVarsity Press makes a comparable list with added insight. She relates that a whole person trusts himself and is not always afraid of mistakes. He is spontaneous, behaving freely, being comfortable. In addition, the present is of utmost importance-today counts. A whole person has a rich range of feeling which he is not afraid to express. Lastly, he is creative and not always adjusting or being average.⁴

In a similar line of thought, Dr. Eric Berne's description of

²Mildred Bangs Wynkoop, A Theology of Love (Kansas City: Beacon Hill Press, 1972), p. 203.

³Donald M. Joy, Meaningful Learning in the Church (Winona Lake: Light and Life Press, 1969), pp. 45-47.

⁴JoAnne Fields, What Is a Real Person? (Downers Grove: InterVarsity Press, 1975), pp. 10-13.

an Adult ego state offers itself as a worthy portrayal of wholeness. The Adult is not age-related but influenced by education and experience whereby a person collects information, analyzes consequences and then makes conscious decisions.⁵ This Adult has the potential of being autonomous, that is, self-governing, determining destiny, taking responsibility for one's own actions and feelings, and getting rid of inappropriate life patterns. Such autonomy yields awareness, spontaneity and intimacy. An aware person responds to the here and now knowing where he is, what he's doing, and how he feels about it. A spontaneous person lives freely making choices from several options for behavior and feelings. He is flexible, not bound to a pre-determined life-style, yet concerned about how his action is affecting others. An intimate person can express natural feelings of warmth, tenderness, and closeness. He becomes open and risks himself. These characteristics of an autonomous Adult enable him to grow and be concerned with "being."⁶

This Adult moving toward autonomy is most in touch with his potential as a human being and is integrating his Adult. He is able to unify a concern and commitment toward others, his intelligence at problem-solving, and his ability to create and express feelings of awe and affection.⁷

John Powell speaks of a growing and fully human person. Such a person exhibits a balance between "interiority" and "exteriority." Interiority signifies awareness and acceptance. One has explored and

⁵Muriel James and Dorothy Jongeward, Born to Win (Reading: Addison-Wesley Publishing Company, 1971), p. 248.

⁶Ibid., pp. 263-267.

⁷Ibid., pp. 269-271.

experienced himself and is not afraid of himself. He is aware of his mind, will, and emotions. He is not only aware, but he is accepting of himself and his emotions, tender or hostile. Such a person is open to change and growth trusting his abilities. Exteriority allows a person to be open to his environment making his contact deep and meaningful. Life is experienced fully and completely and he is able to love freely. Such a fully human person controls more than he is controlled. He does not let others determine his thoughts, feelings or actions.⁸

These concepts of wholeness present a goal or a dream to be attained and lived with the cooperative assistance of God. "One who honestly wants the will of God and who sees His will as involving the supreme good, can dare to set goals beyond anything he has ever dreamed of before."⁹ This is a part of the process of holiness in which one grows and develops in Christlikeness.

Wholeness and Emotions

The reality of wholeness has an impact on emotional life. God's unconditional and neverending love which is concerned with honesty, growth, openness, awareness, acceptance, and fulfillment is at work to preserve healthy emotional life. This love affirms man and defenses go down. It helps to make one secure in knowing he is invaluable and of infinite worth. He is the object of a love that frees him to no longer reject his feelings and fight for emotional control. This supreme love of God allows one to have an authentic experience of self and others.¹⁰

⁸John Powell, Why Am I Afraid To Tell You Who I Am? (Niles: Argus Communications, 1969), pp. 30-34, 39.

⁹Cecil Osborne, The Art of Understanding Yourself (Grand Rapids: Zondervan Publishing House, 1967), pp. 154-155.

¹⁰Lloyd H. Ahlem, Do I Have To Be Me? (Glendale: Regal Books, 1973), pp. 29, 39.

Accepting Emotion. Operating from a secure base of love, it is possible to recognize that emotions are acceptable in oneself and others. Carl Rogers, psychologist, puts no boundaries on this acceptance of others.

. . . a warm regard for him as a person of unconditional self-worth-of value no matter what his condition, his behavior, or his feelings. It means a respect and liking for him as a separate person, a willingness for him to possess his feelings in his own way. It means an acceptance of his attitudes of the moment, no matter how negative or positive, no matter how much they may contradict other attitudes he has held in the past.¹¹

This brings the acceptance of negative emotion to focus. To reject negative emotion is to reject half a personality and disregard the total person. It not only means being half a person, it also could stifle the full expression of positive emotion. In addition, positive emotion can be abused by making it smothering or overly sweet. Once again, it is necessary to view God's love as the avenue to wholeness because he accepts all parts.¹² It is no secret that every person is in the process of "be-ing" and the key is to provide conditions under which a person can move toward wholeness. This growth is only possible when emotions are accepted. Emotions that are "held-in" can produce such pressure that one is not able to "be."¹³ Negative emotion is a real part of the human being in need of acceptance as is any other

¹¹Carl R. Rogers, On Becoming A Person (Boston: Houghton Mifflin Company, 1961), p. 34.

¹²David Augsburger, Caring Enough To Confront (Glendale: Regal Books, 1973), pp. 43-44.

¹³William V. Pietsch, Human Be-ing (New York: New American Library, 1974), pp. 69, 72.

part to promote the fulfilled and abundant life.

Thinking Emotion. Because of the nature of the created personality with the positive and negative aspects of emotion, it cannot be divorced from rational thought. Experiencing emotional spontaneity or freedom requires the use of thought to label emotion, identify the situation and determine the appropriateness of a reaction. "It is likely that as you check out your feelings and then take courses of action which use emotional common sense, you will experience more rewards, successes, friendships and fewer rejections and failures."¹⁴ Rational thought is necessary for total, wholesome functioning of emotion.

Growing Emotion. The growth process is the dynamic part of the concept of wholeness. With regard to feelings, it is helpful to identify this process of growth toward freedom of emotion.

Research shows that in the beginning stages, feelings are viewed as past, distant, unowned, not present now. As one grows, he soon takes more responsibility for what he feels and comes closer to immediate experiencing. This growth continues until feelings are experienced and expressed in the immediate present. There is no delay or avoidance of the present feeling. A continually changing flow of feelings becomes a characteristic.¹⁵ For example, anger present now is experienced and expressed immediately in an appropriate manner, not held in, repressed, delayed or ignored.

Growing in wholeness is growing in freedom. For the Christian

¹⁴Rolland S. Parker, Emotional Common Sense (New York: Harper and Row, Publishers, 1973), p. 65.

¹⁵Rogers, op, cit., pp. 64, 156.

both are dynamic and much desired. Emotions as a basic and acceptable part of man need to be a continual part of that growth for man to achieve the fullness or completeness he was promised and designed for. As Christians, one has no place to go, but forward without fear, being what he is meant to be.

USING THE POWER OF CHOICE

Paul Tournier, Christian psychiatrist, appropriately states that to live is to choose because man lives out his life making choices.¹⁶ For the Christian, choice is not without discretion, but compelled by the Holy Spirit to be responsible choices made by responsible persons.¹⁷ To begin to achieve and experience emotional freedom requires a responsible decision on the part of the Christian. It is another aspect of living out life based on a choice to be free with emotions or in bondage.

Choosing To Be Real

"Love and authenticity are inseparable partners in our emotional lives."¹⁸ Love empowers persons with security which allows them to remove masks and lower defenses. Sensitivity to oneself and others is reopened. The challenge to be real is a challenge to become honest, sensitive people.¹⁹

To close others out is in essence cutting out what man was created to need. If he remains behind a mask too long, people do

¹⁶Paul Tournier, The Meaning Of Persons (New York: Harper and Brothers, 1957), p. 200.

¹⁷Wynkoop, loc. cit.

¹⁸Ahlem, op. cit., p. 87.

¹⁹Ibid.

not know how he really feels, they will not share how they feel, and relationships deteriorate.²⁰ On the other hand, " . . . if I can form a helping relationship to myself-if I can be sensitively aware of and acceptant toward my own feelings-then the likelihood is great that I can form a helping relationship toward another."²¹

Lloyd Ahlem in his discussion of the psychology of human need outlines what he considers to be the signs of an authentic personality.

1. Adequacy and identity result from his relationships with man and God
2. He finds his own personal experience increasingly satisfactory and trustworthy
3. He has a nondefensive attitude toward people
4. He consciously avoids the use of defense mechanisms in painful situations because defensiveness tends to bring distortion of self and others.
5. His security and identity, resulting from agape love, make him open toward people
6. He willingly shares his feelings and attitudes with others
7. His understanding of people goes beyond appearances, symbols, images and stereotypes
8. He avoids categorical judgments of people
9. He regards differences of opinion among people as the result of their different backgrounds, experiences and perceptions
10. He crosses the lines of group identity readily: he is a truly cross-cultural person
11. He refrains from imposing his own categories, doctrinal designations, stereotypes, or judgments upon others
12. He tries to remain vulnerable to the widest range of human problems²²

In summary, the authentic person is open to life and its experiences. He trusts his feelings and is able to share them openly. To him, life is real and worth living fully with an awareness of himself and others. This option is especially available for the Christian because of his

²⁰Ahlem, op. cit., p. 85.

²¹Rogers, op. cit., p. 51.

²²Ahlem, op. cit., pp. 89-91.

relationship to God. He has the life-giving resource to depend on.

Choosing To Trust And Risk

To live in this manner as exhibited by the authentic person requires the price of openness which is vulnerability and the chance of being hurt. Too many people resort to closing themselves off, not relying on the love and acceptance of God for strength. The case might be this, "I am afraid to tell you who I am, if I tell you who I am, you may not like who I am, and it's all that I have."²³ One may be encompassed by this fear and in safety does not know the hurts, but at the same time, he does not know the joys he could experience.²⁴

In taking the risk to share oneself, the Christian has the advantage. He already knows that God loves him and he can build his security and sense of worth from this. Then he is more able to give of himself.²⁵ In so doing, one soon discovers that loneliness can be overcome and that risking brings strength to continue in more genuine relationships. In addition, one learns that he does not always need to risk himself because he learns to be more accepting of his faults and mistakes. He comes to accept that he does not know everything and that sometimes his feelings are not justified by the situation. But such is human life and one who allows himself to be what he is, ready to learn more, can relax and risk being close to people.²⁶

²³John Powell, Why Am I Afraid To Tell You Who I Am? (Niles: Argus Communications, 1969), p. 12.

²⁴Maxwell Maltz, Psycho-Cybernetics (New York: Prentice-Hall, Inc., 1960), p. 152.

²⁵Ahlem, op. cit., p. 94.

²⁶Carl Rogers, Carl Rogers On Encounter Groups (New York: Harper and Row, 1970), p. 113.

Basic to this act of risking is trust. To wait until one can be sure they can trust others not to reject, hurt or misunderstand is to continue in isolation. The only way to learn trust is to trust first. This means exercising an act of the will and saying that one will trust and risk because he loves another.²⁷ Inevitable, there is an openness that comes with trusting. As one is able to express real feelings whether negative or positive accepting himself in a total way, he is more able to love and trust. In addition, as one is able to feel with another, more trust and understanding develops. To choose not to be trusting is to be distrustful, manipulative, coercive, using clever plans. But to choose to trust another with the truth about oneself opens the way for him to trust and share the truth about himself.²⁸ In this instance, the richness of relationship and one's need to be himself depend on whether one is willing to trust and risk. The benefits are awaiting if one is willing to risk finding out who he really is, let others know, and risk the change that might come in relationship.

Choosing To Be Private

With all the discussion and encouragement toward openness and expressing real feelings, it is necessary to emphasize that in this life-style one does have the option of privacy. This is a plea for moderation and the use of common sense and rational thought in expression of emotions.

²⁷John Powell, The Secret of Staying In Love (Niles: Argus Communications, 1974), p. 128.

²⁸Augsburger, op. cit., pp. 87-89.

Privacy has a double concern for the one speaking and the one listening. The speaker needs to be aware that expression of some thoughts and experiences may alarm the other person and break communication. To maintain one's own identity and integrity, some areas need to be kept private.²⁹ " . . . if there is a need to reveal, there is also a need to protect and withhold."³⁰ In a similar manner, the listener needs to be aware of the speaker's right to privacy. "It is a privilege to share another person's life story and an unforgivable invasion to pry for exciting and titillating details."³¹ Each person deserves the respect and dignity allowed for his own personhood.

Choosing To Be Responsible

Self-understanding means learning to be open and accepting of one's emotions. It means "listening" to one's emotions to become a growing person. It seems commonplace to make others responsible for one's emotions. "You made me angry, fearful, frightened." However, to obtain the truth in self-understanding, one must own and be responsible for his own emotion. No one else can cause it, they simply stimulate that which is already there. To make another responsible for one's feelings is to blame him and make the problem his. No learning or growth takes place.³²

The ultimate choice here is to grow or not to grow. To be

²⁹Keith Miller, The Becomers (Word Books, 1973), p. 45.

³⁰Thomas J. Cottle, "Our Soul-Baring Orgy Destroys the Private Self," Psychology Today, October, 1975, p. 87.

³¹Ibid. ³²Powell, The Secret . . ., op. cit., pp. 95-96.

responsible for one's emotions enables him to recognize them and deal with them in a constructive and productive manner.

Choosing To Change

The Christian has already made the supreme choice which made him a child of God. This change occurs when a person accepts responsibility for who he is and what he does. He then makes a choice to change and claims the love of God and others to help him.³³ The same process is involved when one decides to change one emotional life-style to another, from alienation and separation to openness and genuine fellowship.

EXPRESSING ONESELF VERBALLY

"Every normal human being has a longing for the overflowing of natural emotion."³⁴ It is such a natural part of man that it yearns to be expressed and can serve man if the expression is controlled and directed. It results in good mental health, physical health, and healthy relationships.

Emotional expression is considered a basic psychological need of an average adult human being along with such basic needs as comfort or relief of tension, security and others. Physical disorders or mental problems can result if expression is inhibited. Adequate outward expression through action or conversation releases tension putting one back into physical and mental balance.³⁵ In addition,

³³Augsburger, op. cit., pp. 63-64.

³⁴C.B. Eavey, Principles of Mental Health for Christian Living (Chicago: The Moody Bible Institute, 1956), p. 164.

³⁵Marion H. Nelson, Why Christians Crack Up! (Chicago: Moody Press, 1967), pp. 65-67.

learning to express one's feelings enables him to put aside his mask and express himself consistently with what he is experiencing. He no longer needs to hide what he feels and avoids the inner conflict that may occur. Many have testified that such expression of real feeling is no longer considered disastrous or destructive, but quite satisfying. It allows one to experience the richness that exists within him.³⁶ Feelings such as anger, love, hurt and grief become a reality to one's experience.

Many do not experience or express their own feelings. A number of things in the past, or the present may contribute to this, making feelings appear dangerous or even damaging. Dr. Rolland Parker cites types of homes that lend themselves to emotional crippling. In the "nice household" the expression of hurt and anger are discouraged by instilling guilt or threatening dire consequences for being assertive. The "abusive home" presents models of extreme anger and pain through the parents or one's own experiences of brutality. In the "emotionally depriving household" little or no value is put on feelings. A child is criticized for his feelings and a parent does not let his feelings show. On the contrary, the home which teaches expression lends itself to good emotional health. Feelings are encouraged as legitimate.³⁷

Such expression guards against explosive outbursts from accumulated feelings which are generally not appropriate in a given situation therefore unreasonable and not understood. As emotions are continuously shared or expressed, they do not pile up and are no

³⁶Rogers, On Becoming . . . , op. cit., pp. 113, 315, 318.

³⁷Parker, op. cit., pp. 76-78.

longer explosive. Such things as rages of temper and deep depression can be avoided.³⁸

In the same realm of expressing legitimate emotion, is the negative, troublesome emotion. They are not a moral issue when expressed but must be considered as appropriate or inappropriate depending on whether or not the manner of expression is acceptable. It is noteworthy that inhibited expression of negative emotion will inhibit the expression of positive emotion.³⁹ It is evident that nonexpression as a life pattern is destructive for a personality and needs to be dealt with constructively.

This discussion regarding expression versus nonexpression is illustrated well by these diagrams. These figures show that expression brings renewal of life and vigor.

Unexpressed feeling dampens life energy.

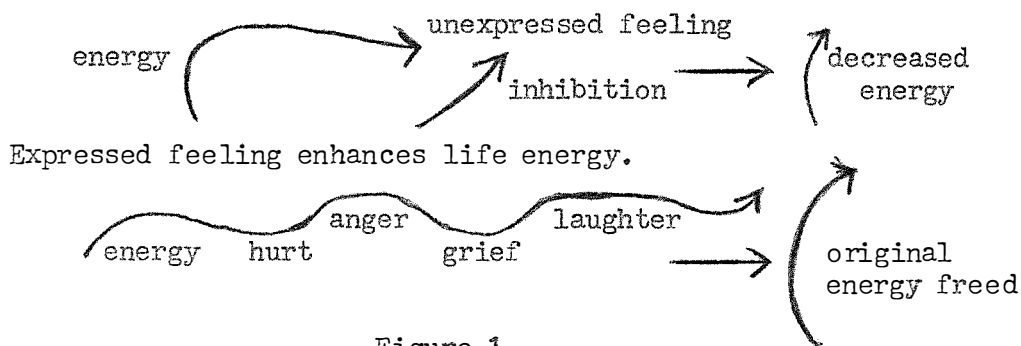


Figure 1

Expression and Nonexpression of Feeling⁴⁰

³⁸Rogers, *On Becoming . . .*, op. cit., p. 318.

³⁹Maltz, op. cit., p. 166.

⁴⁰Jerome Liss, Free To Feel (New York: Praeger Publishers, 1974), p. 41.

It is necessary to adapt and work on habits and mental attitudes that allow for adequate outward expression of emotion in socially approved ways.

CONCLUSION

At this point, a Christian needs to realize that his life is a growing process toward wholeness which requires a freedom of emotion. In addition, his life involves choices to be made regarding emotions which will enable him to live out that growing process in his emotional life. He must choose to be real, to take risks, to trust, to be responsible and ultimately to change. Lastly, a Christian needs to realize that a life-style of expression will contribute much to his total health.

The focus in this study moves to verbal expression because of its value as therapeutic and the vital role it plays in communication. Mildred Wynkoop views man as a communication center who " . . . is only whole when another person is listening, understanding, responding to him."⁴¹ It is on this belief that the study turns toward the dynamics of communication as they apply to the growth of a Christian toward emotional freedom.

⁴¹Wynkoop, op. cit., p. 141.

Chapter 5

COMMUNICATING WITH ONE'S EMOTIONS

Relational theology must be made practical in the church. In order to be alive, the church must discover that ministry that brings about the miracle of new life through God's grace. Such a ministry simply means "living out life" with people in its reality.¹ This theology advocates relationship that is close and real between church members. It requires the ability to be honest with oneself and others.

Communication is a major contributor to this healthy interaction, but is not taking place in an adequate manner. " . . . communication is a form of interpersonal relationship that all of us by nature want to do, start very early trying to do, continue to do all our conscious lives, and ultimately discover we have done very inefficiently."²

Noncommunication or impaired communication can occur and several things may contribute to it. Some people do not have the ability to talk with another. They have never learned to do so. Some are afraid of exposing their feelings or thoughts because they do not want rejection or hurt. Some believe that talking is hopeless because the other person will not listen. Finally, there are some who believe

¹ Keith Miller, The Becomers (Waco: Word Books, 1973), p. 20.

² J. Harold Ellens, "A Theology of Communication" Journal of Psychology and Theology, II, 2 (Spring, 1974), 132-133.

they have nothing to offer.³ At the same time, this lack of communication might be telling the other person several things. He may feel he is not trusted, or that one thinks he will take the information wrongly. He may also feel that he is not important enough for someone to risk some discomfort in sharing with him. Lack of communication may tell him he is considered too weak to bear the truth about another.⁴

In addition, communications are often misunderstood making the interaction unpleasant or unfulfilling. Norman Wright identifies six different messages that may come through making the likelihood of misunderstanding greater. They are as follows: (1) what you mean to say, (2) what you actually say, (3) what the other person hears, (4) what the other person thinks he hears, (5) what the other person says about what you said, and (6) what you think the other person said about what you said. With all these possibilities, it is quite clear that in order to achieve adequate communication, one must engage in hard work.⁵

Communication as Christians begins with openness to God. It is a product of this process.

1. Christ accepts us.
2. We accept Christ's love.
3. We accept ourselves.
4. We accept others.
5. We communicate!⁶

It is through these steps that a Christian comes to the place where he

³Norman H. Wright and Fritz Ridenour (ed.), Communication: Key To Your Marriage (Glendale: Regal Books, 1974), p. 66.

⁴Lawrence O. Richards, 69 Ways To Start a Study Group and Keep It Growing (Grand Rapids: Zondervan Publishing House, 1973), p. 55.

⁵Wright, op. cit., p. 54.

⁶Ibid., p. 77.

can communicate with his emotions. As he learns about communication and how it occurs, he is more able to build a relationship and minister to the needs of others. His emotions can be channeled creatively and effectively into communication. Several authors have written on this subject in an effort to build communication in the lives of people. The remainder of this chapter is a series of summaries regarding the views of these authors. Authors included are John Powell, Thomas Gordon, William Pietsch, Virginia Satir, David Augsburger, and George Bach.

JOHN POWELL'S LEVELS OF COMMUNICATION

This discussion is based upon two books written by John Powell, Why Am I Afraid To Tell You Who I Am? and The Secret of Staying in Love. The content concentrates heavily on emotions and their place in communication. It is John Powell's contention that relationship cannot occur without communication and communication cannot occur without the sharing of feelings. Emotions are basic to the real self and only by sharing them can one know himself, know others and change. Pertinent to this are Powell's five levels of communication, rules for communication, ways of dealing with emotion and communicating through dialogue.

Five Levels of Communication

These levels are five degrees of willingness to share oneself or communicate with others. The levels are presented in increasing order of openness.⁷

⁷John Powell, Why Am I Afraid To Tell You Who I Am? (Niles: Argus Communications, 1969), pp. 55-62.

1. Level five: Persons talk in cliches or traditional speech patterns such as, "how are you," "it's good to see you," or "where have you been?" There is no sharing of persons and each one is safely isolated from another.

2. Level four: On this level of communication, one reports the facts about others, what they have said and done, and shares nothing about oneself.

3. Level three: One communicates a part of himself, his decisions, judgments and ideas, but only when it is certain the other will agree.

4. Level two: This level is the sharing of "gut-level" feelings or emotions. It is on this level that a person's uniqueness comes forth as he puts his feelings behind his ideas.

5. Level one: This level is identified as the ultimate in communication. Deep, authentic honesty and openness prevail in the relationship. It is at times difficult and never a permanent experience.

Rules for Communication

Levels one and two are advocated by Powell as communication that will build an honest authentic relationship. Personal friendship results which leads to growth. However, this communication must be accompanied by several important considerations termed "rules."

Rule one states that openness and honesty must not be judgmental. Rule two stresses that one must believe emotions are not moral. Rule three makes the point that emotions must not be divorced from but integrated with the intellect and the will. Rule four states that emotions must be reported, spoken out or they will be acted out. Rule five emphasizes that emotions must be reported immediately while

they are being experienced. Any delay should not be prolonged.⁸

For one to engage in this "gut-level" communication and to follow the rules will provide benefits which Powell describes. A real and authentic relationship, changes toward maturation, and a stimulation of openness and honesty from others will result.⁹

Ways of Dealing With Emotion

In relationship to the use of emotions in communication, Powell maintains that he does not mean a surrender to emotion, but a balance which results from awareness, reporting, and integration. A table indicating the differences between such healthy and unhealthy dealings helps to clarify the ideas. In an emotional situation:

Healthy	Unhealthy
1. Turn your mind from the situation and look at the reaction. What am I feeling?	1. Ignore the emotional reaction. It is irrelevant and you don't feel it anyway.
2. Admit the emotion, estimate its strength, and identify it.	2. Deny the emotion and keep your mind on the situation.
3. Investigate the emotion, how it got there and where it came from. Trace the origin.	3. Look for rebuttal material. Keep your mind on the argument. Be right.
4. Report the emotion without interpretation, judgment or blame.	4. Blame the other person.
5. Integrate the emotion, determine the best thing to do and act on it.	5. Do not integrate or learn, just leave the situation.

Figure 2

Healthy and Unhealthy Reactions¹⁰

⁸Powell, op. cit., pp. 65-78.

⁹Ibid., pp. 79-84.

¹⁰Ibid., pp. 90-93.

Dialogue

John Powell elaborated this communication style under the label of dialogue. Dialogue leads to a mutual sharing of feelings, not ideas, choices, advice, plans, or reasoning. It assumes that all feelings are a natural part of life and they result from various influences in that life. In addition, dialogue becomes a cooperation without competition and judgment with the ultimate desire to communicate oneself to another.¹¹

Dialogue involves both speaking and listening. The speaker must have the attitude of wanting someone to know him, be willing to risk himself, and describe the feeling vividly which he is experiencing deeply. The listener must feel with another because he desires understanding, must accept differences, listen to meaning beyond words, be able to leave his own feelings and listen to another, and does not appear disrespectful by yawning or looking at his watch. The listener in dialogue does not offer ready solutions nor does he interrupt unless clarification is necessary. He does not think of his own response while the other talks, but feels with him.¹² Speaking and listening function mutually in dialogue to encourage a sharing of feeling that builds relationship.

THOMAS GORDON'S ACTIVE LISTENING

Dr. Gordon's active listening is outlined in his book, Parent Effectiveness Training. The program presented therein was designed in

¹¹John Powell, The Secret of Staying In Love (Niles: Argus Communications, 1974), pp. 123-124, 127.

¹²Ibid., pp. 133-139.

1962 in California to train parents in the problem-solving aspect of resolving conflict. The goal is to teach parents the counseling techniques which will enable them through communication to place the responsibility for solutions on the children. The parent learns the skills in communication that result in a total and positive relationship. Although the book is geared for the parent-child relationship, the principles are applicable to any relationship where the desire to communicate exists.

Active Listening Defined

Active listening is one of the effective ways of responding to a person through acceptance. It replaces ineffective demanding, threatening, preaching, advising, lecturing, judging, blaming, agreeing, ridiculing, analyzing, sympathizing, probing, and distracting. It prevents the one being responded to from consequent feelings of being misunderstood, unaccepted, inadequate, or guilty.¹³

Active listening simply means relating back to the sender the feeling or meaning of his message. It conveys that the listener understood the need behind the message. A response to "He took my truck away," might be "You sure feel bad-you don't like it when he does that." Such listening does several things. It provides release from troublesome feelings, enables one to accept his feelings and not fear them, stimulates warmth in the relationship, allows the person being responded to to begin thinking himself and he, in addition, learns to listen.¹⁴

¹³Thomas Gordon, Parent Effectiveness Training (New York: Peter H. Wyden, Inc., 1970), pp. 41-47.

¹⁴Ibid., pp. 49-53, 57-58.

Being an active listener requires certain attitudes on the part of the listener in order for the method to be effective. The listener must want to hear the other person, must want to be helpful, must be able to accept his own feelings, must realize that feelings change, and must be able to see the other as a unique, separate individual. This listening requires that one suspend his own thoughts and feelings to "tune-in" totally to the other's message.¹⁵ A conscious effort is necessary.

Active Listening In Use

Active listening is well-used when another has a problem. It is a method of helping the other see his problem and then find his own solution. It is important in this situation to allow the other person to "own" his own problem. The listener need not also become burdened by the problem or offer solutions.¹⁶ The success comes when the listener can accept what the other feels and the other knows he's understood in how he feels. However, mistakes and ineffective ways can hamper active listening thereby decreasing the success.

To be aware of these mistakes that are common to beginners in active listening helps one to avoid them. It is, first of all, a mistake to begin with the intention of changing another's behavior and thinking to fit one's own expectations. Secondly, it is a mistake to begin listening and then to quit when the conversation is incomplete. Other mistakes include word for word repetition of a message, lack of empathy, and listening when privacy is needed and wanted. One may also be discouraged if problem-solving does not occur immediately, but must

¹⁵Gordon, op. cit., pp. 59-61.

¹⁶Ibid., pp. 62-70.

realize that it may be carried to a finish later by the other person.¹⁷

Effective Confrontation

At this point, it is necessary to consider the procedure in active listening when both persons are involved in the problem. One could easily send an ineffective message by giving a solution which excludes the other making him feel unimportant. One could also send a "put-down" message which blames, ridicules, and criticizes. These tend to harm positive total relationship.¹⁸

With both persons involved in the problem, it is more effective to send "I" messages rather than "You" messages. "You" messages tend to evaluate the other person and do not communicate the feelings of the one sending the message. Some examples are "You are acting like . . . ," or "You should know better." On the other hand, "I" messages are more effective in changing the inappropriate behavior of the other. It is a statement of fact and does not bring about as much resistance or rebellion. "I" messages are honest, feeling messages, requiring one to risk rejection. However, true and real relationships result from this method.¹⁹

If the "I" messages do not appear to be working, users may be making some mistakes. They may be disguised "you" messages coming out in this way, "I feel you" In addition, the "I" message may be conveying only negative feelings with no regard for the positive. Another mistake is that the "I" message may fall short of the true feeling and fail to convey reality. One may say he's just upset when

¹⁷Gordon, op. cit., pp. 84-94.

¹⁸Ibid., pp. 108-113.

¹⁹Ibid., pp. 115-120.

he really is extremely angry. Finally, an "I" message may expand into a ventilation of a ton of feelings causing fear rather than communicating simple overt feeling.²⁰ Care must be taken to avoid such mistakes.

Active Listening In Conflict

Active listening is used effectively in conflict situations especially in the place of the power struggle. Because a power struggle does not influence, convince, educate, or motivate toward appropriate behavior, but invariably produces such things as resistance, resentment, and retaliation, it is ineffective. The nonpower method is the alternative. This approach is simply a joint effort to find a solution suitable to both participants. It includes the following six step process: (1) define and identify the problem, (2) come up with a variety of solutions, (3) evaluate the solutions to determine the best and most workable, (4) decide on the best solution for all, (5) reach a decision and put the details to work, and (6) check back to see if solution is working or needs a change.²¹

Dr. Gordon's active listening promotes healthy relationship based on acceptance of one's own feelings and the feelings of others. It requires an honest expression of one's own feelings and a listening to another's feelings in such a way that he feels understood.

WILLIAM PIETSCH'S HUMAN BE-ING

William Pietsch, a full-time counselor, authored Human Be-ing in which he discusses how to have a creative relationship rather than a power struggle. He contends that power struggles occur when one

²⁰Gordon, op. cit., pp. 121-129.

²¹Ibid., pp. 175, 191-192, 237-241.

transfers old emotions and responses to another person which he once felt toward someone else. Such actions do not regard the person's uniqueness nor his need to be a person in his own right. The selfish nature of a power struggle results in one attempting to be somebody at the cost of the other. Because of Pietsch's strong belief that each person is simply attempting to be what he is intended to be, he proposes trusting, listening, and clarifying to assist persons in the process of "be-ing." To him all emotions are acceptable, but not all actions.

Trusting

Trusting according to William Pietsch depends more on what one does and occurs more readily if there is an understanding that the other person may be relating from old, learned habit patterns. Trust is also more likely to occur when one realizes that the other person is not really against him, but just trying to "be." Lastly, and vitally important, is that trust means a conscious effort to withhold judgment.²²

Withholding judgment of another is an important step toward changing the direction of a relationship. It is oftentimes too easy to judge another person without knowing any of his background or motives which may have contributed to the way he has been acting. One might say, "You shouldn't feel that way!" At the same time, Pietsch indicates that it is necessary to make a distinction between judging the action and judging the worth of a person. One must be careful to evaluate actions without evaluating one's personhood. Personal history may contribute greatly to how one responds to a given situation.

²²William V. Pietsch, Human Be-ing (New York: New American Library, 1974), p. 79.

In essence, trusting means making a conscious decision not to act on limited evidence and to be aware that an "attack" is merely someone's attempt to be somebody.²³

Listening

Real listening, according to Pietsch, means understanding what the other person is feeling. It means hearing the deeper message of emotions and not just ideas or facts.²⁴ Some examples of listening are as follows:

I've really had it with John.
She's angry and frustrated with John.

It's eleven o'clock and he's not here yet.
She seems worried that he's late.

Suzie always gets what she wants!
He feels he's not treated fairly.

Well, another wasted day, as usual.
He sounds depressed.

Listening means caring enough to hear what is really being said. This takes effort too because many times more than one message is sent depending on the tone of voice and physical expression involved. Difficulty occurs in listening because much of education deals with objective fact in problem-solving divorced from subjective feeling. However, it is true that facts cannot be communicated in the presence of strong emotion. In such instances, the action is usually not as important as what it means emotionally to a person.²⁶

Clarifying

A creative relationship in which growth is possible occurs first

²³Pietsch, op. cit., pp. 80-84, 87-88.

²⁴Ibid., p. 89.

²⁵Ibid., p. 90

²⁶Ibid., pp. 92-93, 95, 97.

through acceptance and then communication. One can accept another's emotions through trusting and listening and communicate that acceptance through clarification. Clarification means making clear to the person what has been said. This is of great value to the listener because the actual meaning of a message may be heard as something else and therefore misunderstood. The greatest value in it, however, is that it lets the speaker know the listener is really listening and that means caring. To say, "I understand" is not enough and feedback of each phrase becomes monotonous. But to hear the strong emotion and clarify it is helpful. Some examples might be, "You sound uneasy about it," or "You sound depressed."²⁷

Pietsch states that listening and then clarifying requires an act of the will. A person must make a decision to act creatively. This is necessary because of the difficulty in facing a strong emotion such as anger. One must concentrate on listening and clarifying. Also, it is the tendency to want to change the other person with advice rather than letting him solve his own problem. Here it is crucial to trust the other person's ability to solve his own problem. Because he can put his problem into words, he is able to gain strength and work toward a solution. It is so important to continue with feeling responses until the other person knows his emotion has been understood and accepted.²⁸

Defining and Defending

William Pietsch favors a deep sense of self-respect in each person for his own being. From this self-love, he must define his

²⁷Pietsch, op. cit., pp. 98-103.

²⁸Ibid., pp. 114-119, 123, 125.

territory, stating his position to prevent anyone taking advantage. Pietsch calls it an "ouch" line where one needs to confess, "It hurts when you do that." In the case that the line is not respected, one needs to defend himself by stating what he will do under the circumstances and then take appropriate action. It is exemplified in, "If you do that, then I'll" ²⁹ Such is necessary to maintain self-respect.

Problem-solving

Pietsch concludes with a creative way to solve problems. This is examining alternative solutions with self-respect. It means exploring solutions that will enable the respect of both persons to be maintained. ³⁰

William Pietsch's process of be-ing is encompassed in realizing emotions are acceptable, trusting, listening, clarifying, defining, defending, and exploring alternatives. His product is creative relationship.

VIRGINIA SATIR'S PATTERNS OF COMMUNICATION

Virginia Satir's popular book, Peoplemaking, places considerable emphasis on communication. It is of extreme value in determining and changing the feelings of self-worth of those involved. Satir regards communication as the "greatest single factor" affecting a person's health and his relationships and because it is learned, one has the opportunity to change inadequate communication patterns. Therefore, it comes within a person's power to develop patterns which

²⁹Pietsch, op. cit., pp. 137-161.

³⁰Ibid., pp. 168-169.

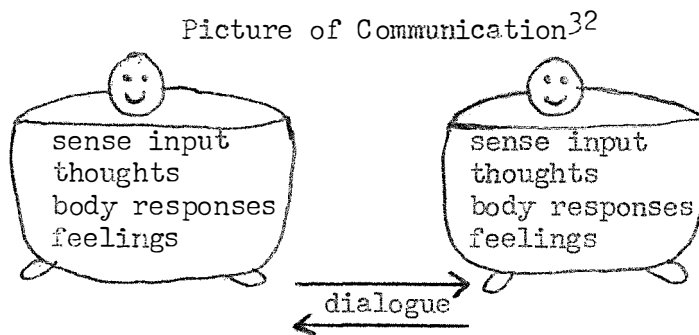
contribute to his health and relationship in a positive way.

The Real Meaning of a Message

Satir defines communication as the whole range of ways people pass information back and forth including information given and received and the ways it is used. The elements of this communication are the body, values, expectations of the moment, sense organs, ability to talk, and knowledge.³¹

Because so much is involved, it is so easy for one person to "guess" about the other and unless the guesses are checked out and proved true, communication does not exist. This is the process of communication that is easily distorted.

Figure 3



Virginia Satir's work encompasses all of the elements in communication as listed earlier, however, the focus here is on getting the meaning of one another's message because good human relations depends on it.

In order to get the meaning of a message that is accurate, one must concentrate on what he sees and hears from the other person. If an inner dialogue is taking place, listening stops. Satir cites these

³¹Virginia Satir, Peoplemaking (Palo Alto: Science and Behavior Books, Inc., pp. 30-31.

³²Ibid., p. 32.

examples of inner dialogue:

When someone is talking to you, do his words make sense? Do you believe them? Are they strange, or do they sound like nonsense? Do you have feelings about the other person and yourself? Do you feel stupid because you don't understand? Puzzled because you can't make sense? If so, can you say so and ask questions? If you can't, do you just guess? Do you not ask questions for fear you'll be thought stupid, and thus remain stupid? What about the feeling of having to be quiet?³³

Concentration on questions like these means that listening is not taking place.

On the other hand, the meaning of a message may itself be unclear because the speaker is using one word answers, assuming that others should understand, or simply not clarifying such words as "it," "that," and "this." Another hindrance to proper understanding of a message, is the assumption " . . . that you always know what I mean." Such is rarely the case. In many instances, this is the person who does not show or say what he feels, but assumes that others should know him as well as he knows himself.³⁴ To give full attention to a message and to be certain the message sent is clear are "musts" in order for communication to take place.

Patterns of Communication

Virginia Satir identifies four universal patterns in the way people communicate particularly under stress. These she calls placating, blaming, computing and distracting. This communication sends "double-level" messages where one's voice is saying something different from what the rest of a person is saying.³⁵ Double messages usually occur when a person holds these views:

³³Satir, op. cit., p. 48.

³⁴Ibid., pp. 51-53.

³⁵Ibid., pp. 59-60.

1. He has feelings of low self-worth and thinks he is bad because of these feelings.

2. He is afraid of hurting another's feelings.

3. He worries that the other may get back at him.

4. He fears the relationship will be broken.

5. He does not want to impose.

6. The interaction or person have no significance for him.

Such messages tend to make interactions hurtful and unsatisfactory. A look at each pattern of communication helps to make one aware that they may exist in his own life.

One who placates always agrees with another so that the other does not get mad. He is always apologizing, trying to please and never disagreeing. One who engages in this type of communication thinks of himself as worth nothing.³⁷

The blamer is one who finds fault, is a boss or dictator. He acts superior so the other person will regard him as strong. As he claims that another never does anything right and gets another to obey him, he feels he is worth something. Inside he feels lonely and unsuccessful.³⁸

One who is a computer is calm and collected trying to deal with a threat as if it were harmless, using big words to increase self-worth. He is very correct and reasonable showing no feelings. Inside, this person feels vulnerable.³⁹

The final pattern of communication is performed by the distractor. This person does and says things irrelevant to what

³⁶Satir, op. cit., p. 61.

³⁷Ibid., pp. 63-64.

³⁸Ibid., pp. 63, 66-67.

³⁹Ibid., pp. 63, 68-69.

anyone else says and does so as to ignore the threat, pretending that it is not there. The inside feeling is that no one cares and there is no place for this person.⁴⁰

Leveling

With these four ways of communicating having been learned, it is possible to put hope into the situation with a fifth response described by Satir. This type of communication is called "leveling." The message in leveling is consistent with the rest of the person and it makes relationship free and honest. This response is real and it represents the truth of a person at a moment in time. Another aspect of leveling is that it is whole and not partial. The whole integrated personality is involved. One feels good in the presence of one who levels, trusts him, and knows where he stands with him. In the case of bumping another's arm, the leveler would probably say, "I bumped you. I'm sorry. Are you hurt?" Other unsatisfactory comments might be, "Excuse me, I'm a clumsy oaf," "Keep your arm in next time," or "I wish to render an apology"⁴¹

Leveling requires a breaking away from old habit patterns. One can grow toward leveling as he comes to believe these things:

1. You are sure to make mistakes if you take any action, especially new action.
2. You can be quite sure that there will be someone who won't like what you do
3. Yes, someone will criticize you. You really aren't perfect. Some criticism is useful.
4. Sure! Every time you are in the presence of another person, speak to him, and interrupt him, you impose!
5. So maybe he will think you're no good. Can you live through it? . . .
6. If you think of yourself as needing to be perfect, the

⁴⁰Satir, op. cit., pp. 63, 70.

⁴¹Ibid., pp. 72-75.

chances are you will always be able to find imperfection.

7. So he leaves you. Maybe he should leave, . . .⁴²

Virginia Satir's leveling response is a way for one to become a whole person. In this sense, it allows one to be in touch with every part of himself including feeling.

DAVID AUGSBURGER'S CARE-FRONTING

David Augsburger writes in Caring Enough To Confront that conflict is normal and natural. From this point-of-view, he proceeds to develop the concept of confronting others with the truth in love. This he calls "care-fronting" which is communicating in truth and love with impact and respect. Care-fronting, he feels, is the key to effective relationship.

Conflict

Augsburger, radio speaker for "The Mennonite Hour," views conflict as natural, normal, neutral and even delightful at times. It is not good or bad, right or wrong, it just exists. If fate controls conflict, one will avoid threat and go his safe and secure way. If conflict is viewed as crushing, one will give in and be the nice guy to keep things comfortable. If conflict is right or wrong, one will be rigid and judgmental. However, if conflict is natural, one will see it as a mere tension in relationship with differences which can be reconciled through caring and confronting each other with the truth in love.⁴³

⁴²Satir, op. cit., p. 76.

⁴³David Augsburger, Caring Enough To Confront (Glendale: Regal Books, 1973), pp. 3-4.

Augsburger describes a number of alternatives in conflict. They include "I'll get him," "I'll get out," "I'll give in," "I'll meet you halfway," or "I care enough to confront." All five have a place if used appropriately, at the right time, but the last contributes most toward a loving, growth-promoting human relationship.⁴⁴

In the latter alternative, truth is combined with love to produce healing, growth, and change. Truth is necessary because no relationship can grow from dishonesty and deceit. Love is necessary because all positive relationships begin with some form of it such as friendship or respect. On the contrary, to postpone honesty does not save another from hurt, but inevitably means the other is being hurt more all the time. Confrontation and acceptance does not allow this because these are equal to positive growth.⁴⁵

Care-fronting

This process includes ways of listening, speaking, dealing with feelings, and ultimately brings peace to a relationship. "I want to hear you, feel what you feel. I want to speak clearly simply with word-windows that let you see all the way in to where I live laugh and cry."⁴⁶

Listening means truly hearing what another says, hearing how it is said, and hearing the feeling conveyed. It is necessary to replay what is heard to the other's approval and satisfaction so that he feels he's been heard and understood.⁴⁷

In speaking, one must speak in clear, short, frank words, speak

⁴⁴Augsburger, pp. 6-8, 11.

⁴⁵Ibid., pp. 13-14, 33.

⁴⁶Ibid., p. 19.

⁴⁷Ibid., p. 23.

personally with "I think, feel . . . ," speak for oneself and not others, speak honestly about feelings and viewpoints, speak directly, and give statements without asking "why" questions.⁴⁸

In dealing with feelings, Augsburger advocates that one must keep short records of feelings, must keep them recent and up-to-date, report feelings immediately, and then experiment by actually saying what one thinks and feels.⁴⁹

The feeling of anger received particular emphasis in Caring Enough To Confront. Augsburger says, "Anger is a positive emotion, a self-affirming emotion which responds reflexively to the threat of rejection or devaluation with the messages (1) I am a person, a precious person and (2) I demand that you recognize and respect me."⁵⁰ Anger simply is a demand that another person recognize one's worth. It can be used creatively to change each other's behavior as one understands and recognizes this demand, takes responsibility for his own demands, clearly expresses anger and then engages in correcting the situation, forgetting it, or negotiating. It is also necessary to remember that if blame occurs, it must be scored 50-50. Each one is at least fifty percent at fault. It is not just the other person's fault nor is total self-blame correct blame.⁵¹ Time spent on blaming is wasted and harmful.

David Augsburger highlights the necessity of hearing another's deep hurts, dropping what is past, and accepting people for who they are at present. This is care-fronting and paves the way to good relationships.

⁴⁸Augsburger, op. cit., pp. 15-26.

⁴⁹Ibid., p. 24

⁵⁰Ibid., p. 48.

⁵¹Ibid., pp. 48-49, 96, 100.

GEORGE BACH'S FIGHTING FAIR

George Bach co-authors a book, The Intimate Enemy, on how to fight fair in love and marriage. The book presents the work of the Institute of Group Psychotherapy in Beverly Hills, California, where couples are encouraged and taught to fight together in a proper manner. This fight therapy has enabled couples to experience emotional growth, to make the present liveable, and to become more creative and productive as individual persons. They come to the realization that past patterns of false "peace" are only destructive as they try to live out the common taboo against anger. Dr. Bach contends that no mature intimate relationship can develop without "aggressive leveling" in such a way that each person speaks up, talks about what is bothering him, and negotiation toward a solution begins. It is a firm conviction at the institute that the root of the family crisis today is a failure to cope with conflict and the proposal is constructive fighting as an alternative that works.

Intimate Living

Intimacy is the goal of learning to fight constructively. Several things make up the concept of intimacy. First of all, the desire for intimacy is necessary between two persons which means that two persons wish to remain "in love." Second, persons must have adequate information about each other. One must share his private world of thoughts and feelings. Third, intimates can accept that their relationship is always changing and therefore have less difficulty responding to the present. Fourth, trust is a basic characteristic of the relationship. Each respects the other and does not fear exploitation by the other. A fifth attribute of intimacy is equal authority.

Leadership changes according to competence, health and other factors. Sixth, freedom prevails. Each is free from the idea that one is worthless without the other and are free from rigid roles. A seventh characteristic is loyalty. Intimates are dedicated to each other as the only "number one." Eighth, intimates are realistic and can take frank feedback whether positive or negative. A ninth requirement for intimacy is humor. They can laugh at themselves and each other. The last characteristic of an intimate relationship is the use of aggression as well as affection to influence each other. They fight fairly.⁵² Such intimacy lives in the reality of life, not caught up in games, inhibitions, and mask-wearing. One becomes free to be and to let others be.

Constructive Fighting

Dr. Bach outlines several elements that are necessary for constructive fighting. These elements are considered by couples when they rate and score their own fight styles.⁵³

1. Reality must be present. The aggression displayed must be authentic and based on justifiable and rational considerations. Phoniness and game-playing are not regarded as reality.

2. A fight must be fair. This means no striking "below the belt" in areas that can not be tolerated by the opponent. Attacking agreed upon areas of vulnerability and intimate knowledge is unfair.

3. A fight needs involvement from both fighters with plenty of give and take. It is unfair for one to avoid or evade the situation.

⁵²George R. Bach and Peter Wyden, The Intimate Enemy (New York: Avon Books, 1968), pp. 325-326.

⁵³Ibid., pp. 160-162.

4. Responsibility is primary. One must own up to his own aggression and anger without the support of others. One cannot say, "Mother says"

5. Humor is necessary to bring relief, however, ridicule, sarcasm, clowning when one is serious constitutes a poor fight style.

6. Expression of feelings, especially anger, must be open and not disguised or subtle. One must mean what he says and say it clearly.

7. Communication must take place in a good fight. Verbal and physical communication must be open, free, and alternating. It must have a low level of such things as sarcasms or exaggerations that invariably contain the words "always" or "never." Feedback indicates that communication is taking place.

8. Directness is a necessity. In fighting this means concentration on the "here and now" with no reference to past or irrelevant situations. This latter is a focus on unrelated material.

9. A fighter must refer specifically to observable actions, feelings, and attitudes. It is unfair to generalize, interpret, analyze or label a behavior as typical.

Along with these previously discussed elements in fighting, it is recommended that fighting proceed with a clear statement of demands and expectations, giving the reasons for the goals one has and realistic ways for the opponent to meet the demands. This is simply defining what the fight is about. In addition, it is necessary to schedule fight times and places in order to allow each fighter to organize his thoughts and arguments so the fight flows constructively. There is also another supreme consideration that a fighter must make.

The end goal of fighting is that both partners come out winners.⁵⁴

Through this communication in a fight-style, Dr. George Bach has presented a creative use of emotion in intimacy.

SUMMARY OF COMMUNICATION STYLES

These six authors present information that is valuable in the creative use of emotion through communication. Several significant points are made:

1. Communication is learned, therefore one is able to change his pattern of communication.
2. Communication is essential for effective, intimate relationship.
3. Emotions and feelings are considered a normal, natural, and neutral part of man, each taking responsibility for his own.
4. Engaging in proper communication means that one must be willing to risk, trust, and change.
5. He must be willing to know and share the real self.
6. In communication, one needs to express what he is feeling at that given moment in time.
7. One must learn to listen to feeling in a message and be able to clarify it to the other person's satisfaction.
8. Real communication requires a nonjudgmental attitude.
9. Conflict and confrontation are considered normal.
10. Communication is the key to emotional freedom with God, oneself, and others.

⁵⁴Bach, op. cit., pp. 65, 69.

Chapter 6

LESSON PLANS FOR A STUDY COURSE

The following chapter includes eight lesson plans in a study course for adults. It is based on the previous study on emotional freedom for the Christian through communication. The units include the topics of loving God, self, and others with related lessons in each unit. The lesson plans include lesson aims, fellowship time, approach to the lesson, exposition and response to the lesson, and a conclusion and decision portion. Additional materials needed for each lesson plan follow the appropriate plan. This chapter also contains brief teacher instructions and a list of lesson purposes. The outline of the lesson plans is as follows:

- I. To Love God
 - A. The New Life
 - B. Wholeness
- II. To Love Self
 - A. In God's Image
 - B. Humanity of Jesus
 - C. Recognizing and Identifying Feeling
- III. To Love Others
 - A. Relationship
 - B. Destructive Judgment
 - C. Listening and Sharing

INSTRUCTIONS FOR THE TEACHER:

In order to conduct this series of lesson plans, the teacher needs to read and study the background material. In order for the learner to get the most from the study, he too, needs to read the material before the course begins. The course is activity-oriented presenting concepts to be learned. It is the teacher's responsibility to guide the learners through the planned 60 minutes initiating sharing and discussion whenever necessary. The hour is divided into four significant parts which are outlined on lesson plan sheets adapted from International Center for Learning materials for 1974.

Each session begins with a time of fellowship where members of the class can meet each other and talk. In order to facilitate meaningful sharing, activities have been provided some of which relate to the lesson material.

The approach to the lesson is important because it captures the interest of the learners and introduces the material to be studied. Where choices are provided, the teacher can select appropriate activities or let the learners choose.

The part of the hour entitled, "Exposition and Response to the Lesson" generally provides the basic material for a time of exploring and discovering. Short lectures are appropriate here or group sharing.

The conclusion and decision time closes the session and is designed to help the learner apply the truths to his life. The activities are application oriented.

Each lesson is unified primarily by topic having a lesson plan and other materials necessary to conduct the lesson. The series can be used in a variety of settings with a restructuring of the time schedules.

LESSON PURPOSES (Relating to emotion):

1. Lesson number one is designed to allow the pupil to grasp the meaning of the freedom in his life as a Christian.
2. Lesson number two is designed to re-orient the pupil to the concept of wholeness and help him see himself in that process.
3. Lesson number three is designed for the pupil to explore the meaning of being created as a special being.
4. Lesson number four is designed to enable the pupil to look at his humanity in a comfortable and accepting way.
5. Lesson number five is designed to allow the pupil to recognize and identify feelings.
6. Lesson number six is designed to enable the pupil to see himself in a productive, positive relationship.
7. Lesson number seven is designed to make the pupil aware of the destructive nature of judgment in relationship.
8. Lesson number eight is designed to allow the pupil to use proper communication to build relationship.

TEACHER'S PLANNING SHEET

UNIT: To Love God LESSON #1: The New Life SCRIPTURE: Gal. 5

My aims for this session are to help me and my students to:

Identify the fruit of the Spirit in their livesCompare the life of the prisoner and the freemanFeel patriotism toward God and pledge allegiance to Him

FELLOWSHIP:

Activity Chosen Complete this sentence: "I feel free when"or use word association with the word "freedom" (group)Time Required 10 minutes Materials Required Have theactivity written on visible poster paper

APPROACH TO THE LESSON:

Learning Activity Chosen Complete the activity sheet on the fruitof the Spirit (individually)Time Required 10 minutes Materials Required Activity Sheetand pencils

EXPOSITION AND RESPONSE TO THE LESSON:

Learning Activity Chosen Prepare character sketches of the prisonerand the freeman; role play them being interviewed by a reporterTime Required 20 minutes Materials Required Bibles for Gal. 5,reporter questions, paper and pencils

CONCLUSION AND DECISION:

Learning Activity Chosen Write a "pledge of allegiance" to ourfreedom-giver; design a freedom flag, banner, or bumper stickerTime Required 20 minutes Materials Required Paper, pencils,poster paper, crayons, markers, material scraps, glue

APPROACH TO THE LESSON:

FRUIT OF THE SPIRIT

I feel LOVE when . . .

I feel JOY when . . .

I feel PEACE when . . .

I feel PATIENCE when . . .

I feel KINDNESS when . . .

I feel GOODNESS when . . .

I feel FAITHFULNESS when . . .

I feel GENTLENESS when . . .

I feel SELF-CONTROL when . . .

EXPOSITION AND RESPONSE TO THE LESSON:

REPORTER

1. What is your life like as a prisoner? Freeman?
2. How did you gain your freedom?
3. Who gives you your life instructions? (Prisoner, Freeman)
4. How do you use your freedom?
5. What does your freedom or imprisonment mean for your emotional life?

TEACHER'S PLANNING SHEET

UNIT: To Love God LESSON #2: Wholeness SCRIPTURE: Rom. 12
Matt. 5

My aims for this session are to help me and my students to:

Explore the word "wholeness" through definition, drawing, and synonyms

Differentiate between Christlike and nonChristlike characteristics

Complete a self-inventory and write a personal goal

FELLOWSHIP:

Activity Chosen Select a childhood hero or a hero today and tell

another why he or she was a hero or heroine to you

Time Required 10 minutes Materials Required Have the activity

written out on visible poster paper

APPROACH TO THE LESSON:

Learning Activity Chosen Using the two verses, write a personal definition,

put the verses in picture form, or list synonyms-all relating to wholeness

Time Required 10 minutes Materials Required Bibles for Rom.

8:28, Col. 1:28, pencils, markers, crayons, paper

EXPOSITION AND RESPONSE TO THE LESSON:

Learning Activity Chosen List Christlike characteristics and non-Christ-

like characteristics making a word collage (use Romans 12) in a group

Time Required 20 minutes Materials Required Romans 12,

magazines, glue, scissors, poster paper, pencils, paper

CONCLUSION AND DECISION:

Learning Activity Chosen Complete the self-inventory from the Beatitudes;

write a personal motto or personality wish based on the above study

Time Required 20 minutes Materials Required inventory, pencils,

paper

CONCLUSION AND DECISION:

THE BEATITUDES AND YOUR OWN LIFE: read over the Beatitudes and give yourself a grade for each one bases on the scale: (1) very weak in this area, (2) weak but improving, (3) moderately strong in this area, (4) very strong in this area.

HAPPY ARE THOSE WHO KNOW THEY ARE SPIRITUALLY POOR.

Have you come to the place where you can admit to others that you don't have all the answers? That you have needs? That you need God and others? Are you able to let others know where you are "spiritually poor"? To "let it all hang out"?

1 2 3 4

HAPPY ARE THOSE WHO MOURN.

Are you able to show your emotions? To express your feelings? To feel deeply your own and others' needs? Do you "release" others to show their emotions? Are you really free of "graveclothes" in your emotional life?

1 2 3 4

HAPPY ARE THE MEEK.

Are you the kind of person that enables other persons to come forth because of your gentle spirit? Are you able to lead from weakness? To affirm others' strengths?

1 2 3 4

HAPPY ARE THOSE WHOSE GREATEST DESIRE IS TO DO WHAT GOD REQUIRES. Are you excited about God's leading in the daily decisions of your life as you ought to be? What really motivates you? In the hard-nosed decisions of your professional life, where does God come in? Do you really put people above things?

1 2 3 4

HAPPY ARE THOSE WHO SHOW MERCY TO OTHERS.

Are you a "caring" kind of person? Sensitive to others' needs? Giving yourself without thought of return? A "grace" giver-like Christ?

1 2 3 4

HAPPY ARE THE PURE IN HEART.

Have you come to terms with yourself to the extent that you are able to be yourself? The same person in church that you are in the world? The same language? Are you transparent? Open? Honest? Willing to let others know you deeply?

1 2 3 4

HAPPY ARE THOSE WHO WORK FOR PEACE AMONG MEN.

Are you able to reconcile differences without destroying their uniqueness? Is your own manner disarming? Do you bridge differences? Can you accept genuinely and sincerely those who do not agree with you?

1 2 3 4

HAPPY ARE THOSE WHO SUFFER PERSECUTION BECAUSE THEY
DO WHAT GOD REQUIRES. Are you able to take
criticism from those nearest to you without
reacting defensively? How about from your
children? Do personal attacks tend to destroy
your own self-image? Are you able to "take the
heat" in your home or place of business?¹

1 2 3 4

¹Program for the National Serendipity Workshops with Lyman
Coleman (Waco: Creative Resources, 1972), p. 49.

TEACHER'S PLANNING SHEET

UNIT: To Love Self LESSON #3: In God's Image SCRIPTURE: Gen. 2
Psa. 8

My aims for this session are to help me and my students to:

Write and identify that which makes man special to God

Construct an image of oneself using pictures

FELLOWSHIP:

Activity Chosen Share one thing that makes you a special person and
one thing that you like about yourself

Time Required 10 minutes Materials Required Have the
activity written out on visible poster paper

APPROACH TO THE LESSON:

Learning Activity Chosen Put the words of Gen. 1:27 into a poem
or to the tune of "Oh, How I Love Jesus"

Time Required 10 minutes Materials Required Bibles, paper,
and pencils

EXPOSITION AND RESPONSE TO THE LESSON:

Learning Activity Chosen Using these Scriptures, write a job
description for man including characteristics, qualifications, job
requirements, job responsibilities, purpose for the job (group)

Time Required 20 minutes Materials Required Bibles for
Gen. 2:7-9, 15-23 and Psa. 8, paper and pencils

CONCLUSION AND DECISION:

Learning Activity Chosen Create a thank-you montage to God represent-
ing you as a special creation using pictures to depict every aspect
of you - social, spiritual, physical, emotional, and intellectual

Time Required 20 minutes Materials Required poster paper,
markers, crayons, magazines, scissors, glue

TEACHER'S PLANNING SHEET

UNIT: To Love Self LESSON #4: Humanity of Jesus SCRIPTURE: Heb. 2:10-18

My aims for this session are to help me and my students to:

Identify the humanity in Jesus particularly in the area of emotion
and as it appears in Heb. 2:10-18

Relate Christ's humanity to theirs using an acrostic

FELLOWSHIP:

Activity Chosen Fill out a graffiti poster on "I am glad to be a
human-being"

Time Required 10 minutes Materials Required poster paper
hung up with markers available, write theme on the top

APPROACH TO THE LESSON:

Learning Activity Chosen Describe the feelings and emotions of Jesus
using these selected verses

Time Required 10 minutes Materials Required worksheet of
verses and pencils

EXPOSITION AND RESPONSE TO THE LESSON:

Learning Activity Chosen Prepare an advertisement brochure selling
humanity based on Hebrews 2:10-18 (group)

Time Required 20 minutes Materials Required Bibles, paper,
pencils, markers, crayons, pictures, scissors, glue

CONCLUSION AND DECISION:

Learning Activity Chosen Complete an acrostic making sentences or
words beginning with the letters H U M A N relating Christ's
humanity to yours

Time Required 20 minutes Materials Required paper, pencils

APPROACH TO THE LESSON:

Describe the feelings and emotions of Jesus as they appear in these verses from The Living Bible.

1. "And what pity he felt for the crowds that came, because their problems were so great and they didn't know what to do or where to go for help. They were like sheep without a shepherd." Matt. 9:36
2. "About three o'clock, Jesus shouted, 'Eli, Eli, lama sabachthani,' which means, 'My God, my God, why have you forsaken me?'" Matt. 28:46
3. "Although Jesus was very fond of Martha, Mary, and Lazarus, he stayed where he was for the next two days and made no move to go to them." John 11:5-6.
4. "Looking around at them angrily, for he was deeply disturbed by their indifference to human need, he said to the man, 'Reach out your hand.' He did, and instantly his hand was healed!" Mark 3:5
5. "Then he returned to the three disciples and found them asleep. 'Peter,' he called, 'couldn't you even stay awake with me one hour?'"
Matt. 26:40
6. "When Jesus saw her weeping and the Jewish leaders wailing with her, he was moved with indignation and deeply troubled Tears came to Jesus' eyes." John 11:33,35
7. "Jesus went into the Temple, drove out the merchants, and knocked over the money-changers' tables and the stalls of those selling doves."
Matt. 21:12
8. "But when Jesus saw what was happening he was very much displeased with his disciples and said to them, 'Let the children come to me, for the Kingdom of God belongs to such as they. Don't send them away!'"
Mark 10:14,16
9. " . . . and he said, 'I have looked forward to this hour with deep longing, anxious to eat this Passover meal with you before my suffering begins.'" Luke 22:15
10. " . . . for he was in such agony of spirit that he broke into a sweat of blood, with great drops falling to the ground as he prayed more and more earnestly." Luke 22:44

TEACHER'S PLANNING SHEET

UNIT: To Love Self LESSON # 5: Recognizing and Identifying Feeling SCRIPTURE: Psa. 40 Peter's Experiences

My aims for this session are to help me and my students to:

Identify the feelings of David and Peter

Identify their own feelings and emotions using the emotional checklist,
writing a feeling prayer, and completing a feeling worksheet

FELLOWSHIP:

Activity Chosen Talk about the easiest and the most difficult
emotion for you to share using the emotional checklist if necessary

Time Required 10 minutes Materials Required emotional check-
list, have the activity written out on visible poster paper

APPROACH TO THE LESSON:

Learning Activity Chosen One person read Psalm 40 aloud while others
record feelings of David; discuss openness and honesty

Time Required 15 minutes Materials Required Bibles, pencils
and paper

EXPOSITION AND RESPONSE TO THE LESSON:

Learning Activity Chosen Complete Peter's emotional pilgrimage;
discuss the variety and range of emotions

Time Required 15 minutes Materials Required worksheet,
pencils

CONCLUSION AND DECISION:

Learning Activity Chosen Write a feeling prayer expressing your honest
feelings to God; complete the worksheet on "How I feel when"

Time Required 20 minutes Materials Required paper, pencils,
worksheet

FELLOWSHIP:

EMOTIONAL CHECKLIST

- | | |
|------------------------------|--|
| 1. accepted | 46. dominated |
| 2. accepting | 47. domineering |
| 3. affectionate | 48. eager to impress others |
| 4. afraid | 49. eager to please others |
| 5. alarmed | 50. easily manipulated |
| 6. alienated from others | 51. easy going |
| 7. alienated from self | 52. embarrassed |
| 8. angry | 53. envious |
| 9. anxious | 54. escape, desirous to |
| 10. anxious to please others | 55. evasive |
| 11. apathetic | 56. evil person, like an |
| 12. appreciated | 57. excited |
| 13. attractive | 58. exhilarated |
| 14. awkward | 59. failure, like a |
| 15. beaten | 60. fatalistic |
| 16. beautiful | 61. fearful |
| 17. bewildered | 62. fearful |
| 18. brave | 63. flirtatious |
| 19. calm | 64. friendless |
| 20. cheated | 65. friendly |
| 21. closed | 66. frigid |
| 22. comfortable | 67. frustrated |
| 23. committed | 68. generous |
| 24. compassionate | 69. genuine |
| 25. competent | 70. giddy |
| 26. concerned for others | 71. grateful |
| 27. confident | 72. gratified by personal accomplishment |
| 28. confused | 73. grudge-bearing |
| 29. connected | 74. guilty |
| 30. contented | 75. gutless |
| 31. cop-out, like a | 76. happy |
| 32. cowardly | 77. hateable |
| 33. creative | 78. hateful |
| 34. cruel | 79. homicidal |
| 35. curious | 80. hopeful |
| 36. cut off from others | 81. hopeless |
| 37. defeated | 82. hostile |
| 38. dejected | 83. humorous |
| 39. dependent | 84. hurt |
| 40. depressed | 85. hurt by criticism |
| 41. deprived | 86. hyperactive |
| 42. deserving punishment | 87. hypochondriacal |
| 43. desperate | 88. hypocritical |
| 44. disappointed in myself | 89. ignored |
| 45. disappointed in others | 90. immobilized |

- | | |
|----------------------------------|----------------------------|
| 91. impatient | 141. prejudiced |
| 92. inadequate | 142. pressured |
| 93. incompetent | 143. protective of others |
| 94. inconsistent | 144. proud of others |
| 95. in control | 145. proud of self |
| 96. indecisive | 146. quiet |
| 97. independent | 147. rejected |
| 98. inferior | 148. religious |
| 99. inhibited | 149. remorseful |
| 100. insanity, afraid of | 150. repelled by others |
| 101. insecure | 151. repulsive |
| 102. insincere | 152. restrained |
| 103. involved | 153. rewarded |
| 104. isolated | 154. sad |
| 105. jealous | 155. sadistic |
| 106. judgmental | 156. secure |
| 107. lonely | 157. seductive |
| 108. loser, like a | 158. self-complacent |
| 109. lovable | 159. self-pity |
| 110. loved by another | 160. self-reliant |
| 111. loving of others | 161. sexually abnormal |
| 112. loyal | 162. sexually aroused |
| 113. manipulated | 163. shallow |
| 114. manipulative of others | 164. shy |
| 115. masculine | 165. silly |
| 116. masked | 166. sincere |
| 117. masochistic | 167. sinful |
| 118. melancholy | 168. sluggish |
| 119. misunderstood | 169. soft |
| 120. needy | 170. sorry for self |
| 121. old beyond years | 171. stubborn |
| 122. optimistic | 172. stupid |
| 123. out of contact with reality | 173. suicidal |
| 124. out of control | 174. sunshiny |
| 125. overcontrolled | 175. superior to others |
| 126. overlooked | 176. supported |
| 127. oversexed | 177. supportive |
| 128. paranoid | 178. suspicious of others |
| 129. passionate | 179. sympathetic |
| 130. peaceful | 180. tender |
| 131. persecuted | 181. terrified |
| 132. pessimistic | 182. threatened |
| 133. phoney | 183. tolerant |
| 134. pity for others | 184. torn |
| 135. played-out | 185. touchy |
| 136. pleased with others | 186. triumphant |
| 137. pleased with self | 187. two-faced |
| 138. possessive | 188. ugly |
| 139. poutful | 189. unable to communicate |
| 140. preoccupied | 190. unappreciated |

- 191. uncertain of others
- 192. uncertain of self
- 193. understanding
- 194. ungifted
- 195. unresponsive
- 196. unrestrained
- 197. up-tight
- 198. used by others
- 199. useless
- 200. victimized
- 201. vindictive
- 202. violent
- 203. weary of living
- 204. weepy
- 205. winner, like a
- 206. wishy-washy
- 207. youthful²

²John Powell, The Secret of Staying In Love (Niles: Argus Communications, 1974), pp. 156-159.

EXPOSITION AND RESPONSE TO THE LESSON:

PETER'S EMOTIONAL PILGRIMAGE: below are 10 episodes taken from the life of Peter. Read each Scripture passage and indicate on the scale how you feel Peter would have felt after each one. Assume that 1 on the scale is severe depression and 10 is supreme ecstasy. After you have read all the episodes and put a mark to indicate the feeling response to each, connect the marks with a line to show the ups and downs of Peter's emotional pilgrimage.

A. JESUS' CALL TO PETER. "Jesus was walking by the shore of the Sea of Galilee when he saw Simon and his brother Andrew on the lake 'Come with me, and I will make you fishers of men.' And . . . they left their nets and followed him" (Mark 1:16-18).

B. JESUS HEALS PETER'S MOTHER-IN-LAW. "He came forward, took her by the hand, and helped her to her feet. The fever left her" (Mark 1:31).

C. JESUS' UNEXPECTED COMEBACK. "'Who do you say I am?' Peter replied: 'You are the Messiah.' He began to teach them that the Son of Man had to undergo great sufferings At this Peter took him by the arm and began to rebuke him. But Jesus turned round and . . . rebuked Peter. 'Away with you, Satan; you think as men think, not as God thinks'" (Mark 8:29-33).

D. JESUS' TRANSFIGURATION BEFORE PETER. " . . . and in their presence he was transfigured; his face shone like the sun, and his clothes became white as the light" (Matthew 17:1-2).

E. JESUS' TRIUMPHAL ENTRY ON PALM SUNDAY. " . . . approaching Jerusalem . . . (many) spread their cloaks . . . while others spread brushwood . . . (and) shouted, Hosanna! Blessings on him who comes in the name of the Lord!" (Mark 11:1-9).

F. GETHSEMANE. "He took Peter and James and John with him. Horror and dismay came over him, and he said to them, 'My heart is ready to break with grief; stop here, and stay awake'" (Mark 14:33,34).

G. PETER'S DENIAL OF JESUS. "Peter followed . . . at a distance In the courtyard . . . another girl, seeing him, said, 'This fellow was with Jesus of Nazareth.' . . . At this he broke into curses and declared with an oath, 'I do not know the man.' At this moment the cock crew He went outside, and wept bitterly" (Matthew 26:58-75).

H. THE EMPTY TOMB. "Then Simon Peter came up . . . and he went into the tomb. He saw the linen wrappings lying, and the napkin . . . rolled together in a place by itself" (John 20:6,7).

I. JESUS APPEARS TO PETER AFTER PETER HAS GONE BACK TO FISHING.
 "' Simon . . . do you love me more than all else? . . . Then
 tend my sheep'" (John 21:15,16).

J. JESUS ASCENDS UP TO HEAVEN. " . . . as they watched, he was
 lifted up, and a cloud removed him from their sight" (Acts 1:9).³

	A	B	C	D	E	F	G	H	I	J
10										
9										
8										
7										
6										
5										
4										
3										
2										
1										

³Program . . ., op. cit., p. 44.

CONCLUSION AND DECISION:

How do I feel when . . .

you surprise me with something nice?

you seem to appreciate me?

you laugh at my jokes?

I try to convince you of something and you can't accept it?

you seem to be rejecting my feelings?

you praise or compliment me?

I am confronted with or think of that which I fear most?

I think that you are judging me?

you become violently angry with me?

I think of praying with you?

I reflect that you love me?

you seem annoyed with me?

when I do not seem able to reach you?

you frown at me?

you are being too hard on yourself?

you smile at me?

you reach out to touch me?

I reach out to touch you?

you interrupt me in conversation?

I think I have hurt your feelings?

you seem to be holding something back from me?

I think about your death, and what life will be without you?

I have to apologize to you?⁴

⁴Powell, op. cit., pp. 186-187.

TEACHER'S PLANNING SHEET

UNIT: To Love Others LESSON #6: Relationship SCRIPTURE: John 15

My aims for this session are to help me and my students to:

Write the attitudes in I Cor. 13 toward one's fellowmanList characteristics of a good relationshipEvaluate one's own relationships

FELLOWSHIP:

Activity Chosen Select a picture that reminds you of a present or
past relationship and share about itTime Required 10 minutes Materials Required magazines,
scissors, have the activity written out on visible poster paper

APPROACH TO THE LESSON:

Learning Activity Chosen Substitute in your name for "love" in
I Cor. 13; rewrite 4 attitudes toward your fellowman in verse 7Time Required 10 minutes Materials Required Worksheet on
I. Cor. 13, paper and pencils

EXPOSITION AND RESPONSE TO THE LESSON:

Learning Activity Chosen Be social workers and prepare a case study
describing the relationship Christ has with God the Father and us
(group)Time Required 20 minutes Materials Required Bibles for
John 15, guidelines for the case study, pencil and paper

CONCLUSION AND DECISION:

Learning Activity Chosen Complete relationship questionnaireTime Required 20 minutes Materials Required questionnaire,
pencils

APPROACH TO THE LESSON:

Substitute in your name in the place of the word "love" in these verses from I Cor. 13.

_____ IS VERY PATIENT AND KIND, NEVER JEALOUS OR ENVIOUS,
 NEVER HAUGHTY OR SELFISH OR RUDE. _____ DOES NOT DEMAND
 _____ OWN WAY. _____ IS NOT IRRITABLE OR TOUCHY.
 _____ DOES NOT HOLD GRUDGES AND WILL HARDLY EVEN NOTICE
 OTHERS DO _____ WRONG. _____ IS NEVER GLAD ABOUT
 INJUSTICE, BUT REJOICES WHENEVER TRUTH WINS OUT. (Living Bible)

EXPOSITION AND RESPONSE TO THE LESSON:

- CASE STUDY: 1. Who's involved?
 2. What's the nature of the relationship?
 3. What are the results of the relationship?
 4. How did it begin?
 5. What does it mean to each one involved?

CONCLUSION AND DECISION:

Complete this self-interview on social relationship.

1. How am I being treated?
2. How do I feel?
3. Am I pursuing my goals?
4. Are our life styles consistent?
5. Am I free to feel, act, talk the way I want to?
6. Do I feel respect or criticism for him/her?
7. Am I transferring or displacing from other relationships to this one?
8. Do I have other resources?
9. Am I relating to this person because loneliness is terrible?
10. When I am angry, do we resolve our problems, ignore them, or make them worse?
11. Do I live for my needs, the other person's needs, or both?
12. How does he treat others?
13. Is he consistent in what he says and does?
14. Is he truthful or lying?
15. Does he express his feelings, attitudes, intentions, goals?
16. Is he supportive in time of difficulty?
17. Does he take initiative in proposing activities?⁵

⁵Rolland S. Parker, Emotional Common Sense (New York: Harper and Row, Publishers, 1973), p. 71.

TEACHER'S PLANNING SHEET

UNIT: To Love Others LESSON #7: Destructive Judgments SCRIPTURE: Rom. 2:1-4
Matt. 7:1-5

My aims for this session are to help me and my students to:

Reword or paraphrase what God says about judgment

Differentiate between judgmental and nonjudgmental statements

FELLOWSHIP:

Activity Chosen Share what it was like when God became more than
a word to you

Time Required 10 minutes Materials Required Have the

Activity written out on visible poster paper

APPROACH TO THE LESSON:

Learning Activity Chosen Complete the agree-disagree sheet on
making judgments

Time Required 10 minutes Materials Required Worksheets
and pencils

EXPOSITION AND RESPONSE TO THE LESSON:

Learning Activity Chosen Prepare a news broadcast from God based
on these passages giving His message on judgment, listing His
priorities; share

Time Required 20 minutes Materials Required Bibles for
Rom. 2:1-4, Matt. 7:1-5, pencils and paper

CONCLUSION AND DECISION:

Learning Activity Chosen Using the case study example, identify
Judgmental and nonjudgmental statements on the worksheet

Time Required 20 minutes Materials Required worksheets

APPROACH TO THE LESSON:

AGREE-DISAGREE

	Agree	Disagree
1. We sometimes pre-judge a person on limited evidence.	_____	_____
2. It is necessary at times to judge the worth of a human being by saying he's "bad" or "no good."	_____	_____
3. Judgments usually involve indirect, destructive criticism that is fatal to good self-image.	_____	_____
4. Judgments are death to true dialogue.	_____	_____
5. Judgments enter a dialogue when one believes another has caused his emotion.	_____	_____
6. "This is why you have no friends" is a judgmental statement.	_____	_____
7. It is not fair to judge another because I often do the same or other things worthy of judgment.	_____	_____

CONCLUSION AND DECISION:

Identify the judgmental statements with a "J" and the nonjudgmental with an "NJ."

CASE: We agreed to meet at a certain place at a certain time. You are a half hour late. I am angry.

- _____ 1. You could have been on time.
- _____ 2. You're always late.
- _____ 3. I really am tired of having to wait.
- _____ 4. What kept you?
- _____ 5. Anyone else could have left on time to get here.
- _____ 6. It's a half-hour past our agreed time to meet.

(J,J,NJ,NJ,J,NJ)⁶

⁶Powell, op. cit., p. 132.

TEACHER'S PLANNING SHEET

UNIT: To Love Others LESSON #8: Listening to and Sharing Feelings SCRIPTURE: Rom. 12

My aims for this session are to help me and my students to:

Listen for and restate or clarify a content message

Listen for and clarify a feeling message

Write out effective feeling messages in response to statements

FELLOWSHIP:

Activity Chosen Make a line graph of your life experiences; share it

Time Required 10 minutes Materials Required Have the activity written out on visible poster paper, paper and pencils

APPROACH TO THE LESSON:

Learning Activity Chosen Participate in a listening and sharing triad; sharing what one has seen, heard, learned or experienced during the sessions

Time Required 10 minutes Materials Required instructions, paper and pencils

EXPOSITION AND RESPONSE TO THE LESSON:

Learning Activity Chosen Participate in a listening and sharing triad using Romans 12

Time Required 20 minutes Materials Required Bibles for Romans 12, instruction sheets

CONCLUSION AND DECISION:

Learning Activity Chosen Complete the response sheet dealing specifically with communicating emotion or feeling

Time Required 20 minutes Materials Required worksheet, pencils

APPROACH TO THE LESSON:

Listening Triads: Divide the group into groups of three-triads.

The first person in each triad should take one minute to share what he has seen, learned, heard of during the sessions together. The other two are to restate what they heard and what they think the first person was really trying to say. When all three have agreed to their satisfaction, then the second person will share his idea. So it will continue for the third member of the triad.

It will be easier if each person in the triad will write down first what he has seen, learned, heard or experienced in the sessions before beginning the sharing. Then he must stick to what he has written down.⁷

EXPOSITION AND RESPONSE TO THE LESSON:

Triads: Divide the group into listening triads of three people each.

Each person will discuss the lesson Scripture in this manner:

The first person in the triad will read 2 or 3 verses to himself, then explain them to the other two who will not have their Bibles open. After his explanation of the verses, the other two members of the group will in turn restate what he said, until all three, and especially the one who started, agree that the two listeners heard and understood the first student's explanation.

Then the second student reads the next two or three verses silently and explains them to the other two members of the triad. They take turns re-phrasing his explanations until he is satisfied that they have repeated not only the words but the meaning he was trying to give. The third student does likewise, and they repeat the process until all of the assigned Scripture is covered. The Scripture to be used is Romans 12.⁸

⁷International Center For Learning, Adult, 1974.

⁸Ibid.

CONCLUSION AND DECISION:

Identify the feeling expressed. Respond to each statement using such phrases as "you sound," "you feel," and "I hear you saying"

Examples:

- a. I don't know what to do about my job.
You sound concerned about your work.
- b. Suzie always gets what she wants.
You feel she gets more than you do and that's not fair.⁹

-
1. You always try to tell me how to run my life!
 2. We've only one week until vacation-time.
 3. This isn't fun for me at all. I can't think of anything to do.
 4. I wish I hadn't yelled at her like that.
 5. I don't know anyone here at church and I have trouble meeting people.
 6. I always seem to do the wrong things.
 7. Get away, you don't care about me!
 8. I've really had it with you.
 9. He's so sweet and caring.

-
1. anger, being bossed, insulted 2. glad, relieved 3. bored, stumped
4. sorry, regretful 5. lonely, discouraged, depressed 6. unsure,
uncertain 7. unloved, hurt, angry 8. anger, disgust 9. like, affection

⁹Willaim V. Pietsch, Human Be-ing (New York: New American Library, 1974), pp. 102, 124.

CONCLUSION AND DECISION, CONTINUED:

Identify your feeling in the situation. Respond to each using such phrases as "I feel . . . ," and "I am"

Example:

You just flunked an exam, someone asks about it.
I feel sick inside, like a failure.

-
1. A friend is cracking his knuckles again and you are getting worked up.
 2. A friend is sulking and acting sad all day. You don't know why.
 3. The gal next to you begins to cry for no apparent reason.
 4. You've been asked to speak in a service, but are afraid to admit that it scares you to death.
 5. You just finished an assigned job which you thought you did well, but your supervisor sees only the negative things.

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