

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Master of Sacred Theology Thesis

Concordia Seminary Scholarship

5-1-1993

Communication Principles in Pastoral Counseling

Dieter Joel Jagnow

Concordia Seminary, St. Louis, ir_jagnowd@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/stm>



Part of the [Practical Theology Commons](#)

Recommended Citation

Jagnow, Dieter Joel, "Communication Principles in Pastoral Counseling" (1993). *Master of Sacred Theology Thesis*. 545.

<https://scholar.csl.edu/stm/545>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Master of Sacred Theology Thesis by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

COMMUNICATION PRINCIPLES IN PASTORAL COUNSELING

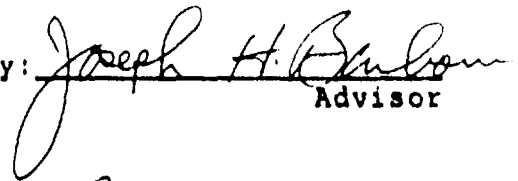
A Thesis Presented to the Faculty
of Concordia Seminary, Saint Louis,
Department of Practical Theology,
in Partial Fulfillment of the
Requirements for the Degree of
Master of Sacred Theology

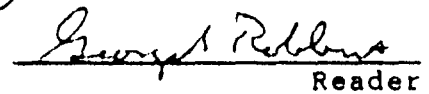
By

Dieter Joel Jagnow

May, 1993

Approved by:


Advisor


Reader

Our efforts to improve communication
in the ministry
are not intended to lead people
to Christ by ourselves.

It is the Holy Spirit who brings people to faith.
Our efforts are intended to give more and better room
for the Spirit's activity.

TABLE OF CONTENTS

INTRODUCTION	v
Chapter	
1. FUNDAMENTALS OF PASTORAL COUNSELING AND COMMUNICATION	1
PART I - FUNDAMENTALS OF PASTORAL COUNSELING	
Pastoral Counseling and Pastoral Care	2
Objectives of Pastoral Counseling	6
Functions of Pastoral Counselor	13
The Uniqueness of Pastoral Counseling	16
A Unique Setting	20
An Integrated View	22
PART II - FUNDAMENTALS OF COMMUNICATION	
The Nature of Communication	28
Communication Models	31
Communication Settings	36
Intrapersonal Setting	37
Interpersonal Setting	39
Group Setting	41
Public Setting	42
Mass Setting	43
Functions of Communication	44
2. THE COMMUNICATIVE NATURE OF PASTORAL COUNSELING ..	
The Communicative Process of Pastoral Counseling ..	49
The Participants of the Process	51
The Context	55
The Channel	57
The Nonverbal Channel of Communication	58
Nonverbal and Verbal Communication	61
Functions of Nonverbal Communication	62
Body Motions	65
Paralanguage	66
The Message	68
Barriers	70
Feedback	79
Listening	83
Reasons for Listening	84
Active Listening	86
Guidelines for Effective Listening	91
Pastoral Counseling as a Communicative Relationship	94
Functions of Relationship	98
Attitudes that Foster Relationship	100

Pastoral Counseling as Dialogical Communication ..	104
Dialogue Versus Monologue	106
Purpose of Dialogue	108
Pastoral Counseling as Communicative	
Proclamation	112
The "Present-Tense" Power of the Gospel	117
The "Present-Tense" Adequacy of the Gospel	119
CONCLUSION	123
BIBLIOGRAPHY	127

INTRODUCTION

The pastoral ministry has different areas of shepherding. Pastoral counseling is one of these areas. Shepherding God's people in the Christian community also means counseling them according to their emotional needs. It belongs to the nature and task of the public ministry to serve those with emotional problems. As a "shepherd" the Christian pastor is called to teach, preach, lead, and counsel God's people in the congregation.

There are many elements involved in a pastoral counseling process. A handbook would include all or some topics such as a definition of pastoral counseling, its distinctive nature, its objectives, counseling techniques, and the role of God's Word in the process. In this thesis we will touch some of the basic topics of pastoral counseling. However, the main purpose is to approach an important ingredient of pastoral counseling that usually is not included as a separate topic in counseling manuals, that is, communication, particularly interpersonal communication.

This study intends to explore the pastoral counseling process as an interpersonal communication process having three basic assumptions as a guideline. The first assumption is that the principles of communication are

necessarily present in pastoral counseling and determine its nature as a communicative process. Susan Gilmore correctly stresses that

We cannot think about the process of counseling without thinking about communication. Achieving the purpose of counseling is inconceivable without communication and the content of counseling does not exist unless it is communicated.¹

Similar understanding is expressed by James Hansen, Richard Stevic and Richard Warner when they say that

The techniques of counseling involve the counselor's sensitivity and skill in receiving communication from the client as well as . . . skill in communicating with the client.²

As a result, it is understood that pastoral counseling profits by subjecting itself to principles that govern effective interpersonal communication. Not that we consider communication itself as an end goal in the counseling ministry, but rather the use of communication in reaching some other goals. These goals can be summed up in one statement: to improve the pastor's counseling effectiveness.

The second assumption is that the pastoral counselor is a communicator. He is God's messenger and channel. God is the "primary source" of the Christian message. He uses

¹ Susan K. Gilmore, The Counselor-In-Training. Century Psychology Series, eds. MacCorquodale, Lindzey, Gardner, and Clark, Kenneth E. (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1973), 225.

² James C. Hansen, Richard R. Stevic and Richard Warner, Jr., Counseling: Theory and Process, 2nd ed. (Boston:Allyn and Bacon, Inc., 1978), 273.

the pastor as His instrument to communicate His Word to people. The pastor cannot be God's messenger without being a communicator. As a result, he cannot be a pastoral counselor without being a communicator, particularly a communicator of God's message.

This is axiomatic, but easy to forget. In fact, the pastor might see himself as a preacher, teacher, missionary, administrator, or counselor, but not as a communicator in the proper sense of the term. Of course, to be a communicator is not a ministerial activity in the sense that it has been determined by God. However, since the pastor cannot not communicate, his ministry is necessarily characterized by and largely carried out through continuous acts of communication. The pastoral ministry has a communicative facet that is inherent in its very nature. Pastoral counseling is one of these settings of the pastor's communicative ministerial activity.

Of course, an interpersonal communication process can take place only when at least two communicators are involved in the process. In pastoral counseling not only the pastor is a communicator, but also the counselee. Both pastor and counselee are equally important as communicators, although they perform different roles in the process. In this thesis, however, we do not intend to discuss in detail the role of the counselee as a communicator. Although much of what will be said about the pastor as a communicator could

be applied to the counselee as well, a more complete picture of his participation in the process would require a separate study.

The third assumption is that the pastor's communication can be effective or ineffective, and that the positive or negative results are necessarily felt in the counseling process. Therefore, it is important that he find ways to improve the effectiveness of his communication in order to be more effective in his counseling. Not that good communication automatically means good counseling, for there are many other requirements, but, rather, that it can help to improve adequacy and efficacy. A pastor who communicates well probably will do well in counseling.

This threefold purpose is discussed in two chapters. The first chapter provides some fundamentals of both pastoral counseling and communication. It is intended to provide the framework for the second chapter. A certain number of topics will be introduced here and developed in the other chapter. As a result of this approach, some repetition of material occurs. When this happens, however, it is intentional, with the purpose of clarifying and complementing the point introduced earlier in the thesis.

The second chapter discusses the communicative nature of pastoral counseling. It approaches pastoral counseling as a communication process, a communicative relationship, a dialogical communication, and a communicative proclamation.

The intention is to see the whole pastoral counseling process as a setting of the ministerial activity that involves well defined communication principles. Otherwise, throughout the chapter guidelines for improving the pastor's communicative effectiveness are also presented. This chapter also presents detailed suggestions of how the pastoral counselor can deal with communication barriers and improve the effectiveness of his communication in pastoral counseling.

Extensive research has been conducted on pastoral counseling and communication. We will not attempt to survey or summarize them. Likewise, there is no intention to evaluate critically the various communication and counseling theories or methods. The objective of this thesis is to simply examine some principles or dimensions of communication that can be verified in pastoral counseling. It is this writer's belief that those topics discussed will provide a useful framework for the threefold purpose of this thesis. As a result of this selective approach, other important connected topics will not be discussed. Some of these cases have suggestions for further study which are provided in footnotes throughout the thesis.

Finally, it is necessary to note that this study is not primarily intended to be a "technical" approach to pastoral counseling and communication. The main purpose is to be practical, or more specifically, pastoral. Our concern

is with the Christian pastor while acting as a communicator in his pastoral counseling. This concern justifies the presence of many practical guidelines. It is to be considered the motive that underlines this thesis, and is developed in the second chapter.

CHAPTER 1

FUNDAMENTALS OF PASTORAL COUNSELING AND COMMUNICATION

Both counseling and communication are two vast fields of human knowledge and activity. For instance, the number of different counseling approaches is estimated at more than 400.¹ During the last forty years there has been an enormous development in the communication field.² Therefore, a discussion of all their fundamental elements is impossible here. This thesis will approach only a particular field of counseling, that is, pastoral counseling. Even so, it will only be possible to discuss briefly some aspects of both pastoral counseling and communication in depth.

This first chapter is intended to discuss some basic

¹ See Scott Meier, The Elements of Counseling (Pacific Grove, CA: Brooks/Cole Publishing Company, 1989), 1. Walther Koehler, Counseling and Confession: The Role of Confession and Absolution in Pastoral Counseling (Saint Louis: Concordia Publishing House, 1982), 13, comments that the general term "counseling" "like love can cover a multitude of sins. It refers to a wide range of procedures including: giving advice and information, encouraging the verbalization of difficulties, helping to work through inner conflicts, interpreting test scores, and psycho-analyzing."

² For details, see Frank Dance and Carl E. Larson, The Functions of Human Communication: A Theoretical Approach. (New York: Holt, Rinehart and Winston, 1976), 22-26; Chester Pennington, God has a Communication Problem (New York: Hawthorn, Inc., 1976), 37-41.

fundamentals of both pastoral counseling and communication. This will be helpful to build bridges to the second chapter and, ultimately, to the general purpose of this thesis. An overview will be given especially to elements of both fields that might help not only to situate them in time and space, but also to discuss some specific points. Among them are the following: a) the objectives of pastoral counseling; b) the uniqueness of pastoral counseling; c) the nature of communication; d) models of communication; and e) the purpose of communication.

FUNDAMENTALS OF PASTORAL COUNSELING

PART I

Pastoral Counseling and Pastoral Care

First of all, it is useful to address a question of terminology: "Pastoral Counseling" or "Pastoral Care?" There is a great deal of divergence with regard to the use of these terms in matters that involve the pastor's activity as a "shepherd." Some authors make no distinction between pastoral care and pastoral counseling, while others make a sharp distinction between them, as separate fields of activity.

In contemporary usage there is a tendency to see both expressions as different aspects of one reality. Pastoral care should be seen in a broad way and as referring to all

pastoral work concerned with the help of persons. Leroy Aden points to this tendency by saying that "pastoral care is a broader and more generic term referring to the church's entire ministry of helping or healing, of caring or curing individuals or groups."³ Pastoral counseling, on the other hand, should be understood as a more structured caring ministry, as more therapeutic than pastoral care. In short, pastoral counseling is a "specialized ministry" following specific methods. Aden also asserts this by considering pastoral counseling as "a specialized activity within pastoral care . . . a ministry of helping or healing through intensive attention to the individual and his life situation."⁴ Hulme differentiates both ministries in this way:

Pastoral care is a supportive ministry to people and those close to them who are experiencing the familiar trials that characterize life in this world, such as illness, surgery, incapacitation, death, and bereavement The pastor's hospital ministry is a specific example of pastoral care. On the other hand, pastoral counseling, either in one-to-one relationships or in groups, is a ministry to persons, couples, and families that assists them in working through pressing problems in their relationship to themselves, to others, and to God. Both are dialogical ministries, and both are

³ Leroy Aden, "Pastoral Counseling as Christian Perspective," in The Dialogue Between Theology and Psychology, ed. Peter Homans. Studies in Divinity III ed. Jerold C. Brauer (Chicago: The University of Chicago Press, 1968), 164.

⁴ Ibid.

oriented to the healing process in pain and suffering.⁵

Writing about pastoral counseling, Ralph Underwood points out that

Counseling refers to those pastoral conversations which take place when people acknowledge a need for healing, sustaining, guiding, and reconciling. Consequently, pastoral counseling is the consultation required when people's need is addressed, whether that need be for help in time of brokenness, adversity, decision, or alienation.⁶

In this sense, pastoral counseling is one application or form of the Christian ministry. It is included in the larger ministry of pastoral care of the Christian church. Pastoral counseling involves pastoral care, but not all pastoral care is pastoral counseling. Walther Koehler compares both areas by saying that

While the concerns of pastoral counseling and pastoral care do correspond, a recognized difference in execution usually exists. The process of pastoral counseling is generally a time-limited, frame-of-reference-bound arrangement. Pastoral care, on the other hand, is much less time appointed and much less structured, thus allowing for many options and approaches.⁷

⁵ William Hulme, Pastoral Care & Counseling: Using the Unique Resources of Christian Tradition (Minneapolis: Augsburg Publishing House, 1981), 9.

⁶ Ralph L. Underwood, "Pastoral Counseling in the Parish Setting." in Clinical Handbook of Pastoral Counseling, eds. Robert J. Wicks, Richard D. Parsons, and Donald E. Capps. Studies in Pastoral Psychology, Theology and Spirituality Series, ed. Robert J. Wicks (New York: Paulist Press, 1985): 332-348.

⁷ Koehler, Counseling and Confession, 15. For additional details regarding this matter, see Kenneth Siess, "The Gospel Approach to Counseling," Concordia Theological Monthly, 6, 7 (June, July-August 1969), 454-464. Siess

The term "pastoral" modifies the word "counseling." It designates both the context and the purpose of the counseling process.

The context is that of the Christian community, the congregation. In this community the called minister acts as pastor and performs pastoral functions under the auspices of this group of Christians. In this context, the pastor is given the responsibility for the spiritual and emotional welfare of the members of the group.

The purpose or objectives of pastoral counseling will be detailed in the next section of this thesis. Here it is necessary to point out that the ultimate objective of pastoral counseling is the pastor's communication of the Gospel as he helps the counselee with his or her problem. Siess sums up this purpose by saying that

it is this one overarching goal of applying the gospel to the needs of people that makes pastoral counseling pastoral. It is this which integrates counseling with everything else that the pastor does in his pastoral office.⁸

Finally, it is useful to point out that there are distinct categories of pastoral counseling. Talking about the issue, Collins points out that pastoral counseling tends

explains pastoral counseling in this way: it is a "formal situation in which the counselee knows he has some kind of need, seeks out the pastor and asks for his help, and agrees to talk his problem over with the pastor at prearranged time and under controlled circumstances (usually in pastor's office)."

⁸ Siess, "The Gospel Approach to Counseling," 454-464.

to fall into one of three categories. Some pastoral counselors use strictly secular methods applied to religious problems and use them in religious settings. Others use one religious method, such as prayer and meditation on the Bible. Finally, most counselors fall into a third group "that involves a combination of the secular and the religious."⁹

Objectives of Pastoral Counseling

What does the pastor hope to accomplish through the pastoral counseling process? There is no general agreement regarding this issue. Dugald Arbuckle's opinion is that when one tries to figure out what the objectives are, "He is struck by the fact that his list of answers is usually smaller and more difficult to arrive at than when he wonders what his objectives are not."¹⁰ However, there are some objectives that have received ample acceptance:

1. To help the counselee change his behavior. The objective of all counseling is to bring about change. Hulme stresses this by saying that "the purpose of counseling is

⁹ Gary R. Collins, Excellence and Ethics in Counseling. Resources for Christian Counseling, ed. Gary R. Collins. (Dallas: Word Publishers, 1991), 6. For details regarding those categories, see David G. Renner, "Christian Counseling and Psychotherapy." in Psychology and Religion, ed. David G. Benner (Grand Rapids: Baker Book House, 1988), 264-275.

¹⁰ Dugald S. Arbuckle, Counseling: Philosophy, Theory and Practice. (Boston: Allyn and Bacon, Inc., 1970), 189.

to facilitate change in the life of the person seeking it."¹¹

The counselee has a problem. If the pastor is going to help the counselee to help himself, something should change. If the counselee is a depressed person, he needs to change the way he looks at self, life, faith, relationships, feelings. In the case of a troubled marriage, the pastor wants to help husband and wife improve or fix their relationship. Evelyn Peterson says that this goal has the purpose of "enabling the client to change his words, actions or reactions to stressful situations."¹² In other words, to help the counselee to bring into full operation his unique potential to behave more positively and effectively.¹³

2. To help the counselee develop self-insight, self-understanding, and self-acceptance, that is, to understand ones own history, handicaps, emotions, beliefs, gifts, and so forth. Self-insight is a fundamental step in overcoming problems. Arbuckle says that the counselor's purpose is "to help each counselee obtain and maintain an awareness of self

¹¹ Hulme, Pastoral Care & Counseling: Using the Unique Resources of the Christian Tradition, 19.

¹² Evelyn Peterson, Who Cares? A Handbook of Christian Counseling. (Wilton, CT: Morehouse-Barlow Co, Inc., 1982), 25.

¹³ It must me noted here that, in pastoral counseling, the changing of behavior is intimately connected to the Holy Spirit, who acts through God's Word.

so that he can be responsible for himself."¹⁴ In fact, self-insight means to see oneself as God in Christ sees each human being. Therefore, it can be said that one of the purposes of pastoral counseling is to assist the counselee in learning to live as a person who is a Son of God through Jesus Christ.

3. To help the counselee relieve symptoms. The counselee may be suffering from intense guilt, marital quarrels, loss, depression, fears. His or her suffering is always a painful experience. The counselor's help, however, will only be a "symptom relief"; the real causes are still to be treated.

4. To help the counselee in decision making when he or she is having a hard time to decide what to do or which way to follow in a certain moment of his or her life. This purpose is somehow akin to others already mentioned. But it has something unique. C. W. Brister comments that

It is unique . . . in that many persons turn to a pastor when they face difficult decisions. The counselor facilitates rebirth in a person who has sat in darkness and seeks redemptive light for a new start. People seek advice about educational needs and opportunities, marriage adjustments, family conflicts, sexual frustrations, treatment of enemies (frequently in their own household), approaches to aging, or negotiating freedom from a manipulative parent. Although such conversations may involve only one interview, people place great stock in what the minister says The pastor serves as a catalyst, facilitating changes; as a broker, putting decision makers in touch with new

¹⁴ Dugald S. Arbuckle, Counseling: Philosophy, Theory and Practice, 193.

options; and as a prophet, confronting counselees with divine reality.¹⁵

5. To enable the counselee to see himself free.

People with troubles seem to be imprisoned within a box. They fear there is no exit. During the counseling process the counselee begins to find openings in the box--windows and doors of freedom are opened.¹⁶ Being free, he opens his life to a future with hope, new ways of being, knowing, doing; of growing as a person and as a son of God.

Christians find themselves forgiven for past life events; they can be guilt-free. 1 John 1:9 states that "If we confess our sins, He [God] is faithful and just and will forgive us our sins and purify us from all unrighteousness." Once forgiven, the counselee might look forward to the future, following the example of the Apostle Paul: "But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Philippians 3:13-14). However, with the past forgiven by God in Christ, guilt may still haunt a Christian, consciously or subconsciously. Exactly for this reason the

¹⁵ C.W. Brister, The Promise of Counseling (New York: Harper and Row, Publishers, 1978), 104, 105.

¹⁶ The idea of the metaphor is borrowed from Melvin C. Blauchette, "Theological Foundations of Pastoral Counseling," Pastoral Counseling, Barry K. Estadt, ed. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1983), 24.

Christian church also performs the ministry of pastoral counseling.

6. To put the counselee in touch with God or to prepare him to listen to God's voice. This is not only a unique purpose of pastoral counseling, but also a vital one. The growth in faith that leads to eternal salvation must have priority over all other objectives. Therefore, to be "Christian" or "pastoral," counseling cannot lose sight of this purpose. It is based on God's promise of hearing His children and helping them at all times (Matthew 7:7-11; John 14:13-14), and on the efficacy of His Word.

By nature human beings are selfish and tend to ignore or hate God (cf. Romans 1:28-32). Through faith in Jesus Christ a person receives the Holy Spirit who gives them victory in overpowering his sinful nature. The pastoral counselor proclaims the Word of God and trusts that the healing and growing of the counselee are a result of the Holy Spirit's action. He proclaims the Word and stresses the action of God in helping the counselee handle his difficulties. He helps the counselee to see the will of God in his life and exposes him to the power of the Word through the Spirit. As Paul puts it in 1 Corinthians 3:6: "I planted the seed, Apollos watered it, but God made it grow." Armin Schuetze and Frederik Matzke assert this by saying that

Scripture says, "It is God who works in you to will

and to act according to his good purpose" (Php 2:13). Sometimes we as shepherd-counselors are tempted to feel responsible for bringing about change through our logical arguments or concerned urging. And if there is no growth in sanctification, we consider ourselves as failures. Remember, it is God who works change in the will or heart, and in the actions which result from the former. All this happens in the counselee, not by the pastors's power but through the power of God The only thing that will turn hearts and minds around is the Word of God It's simply the power of the Spirit by the Word of God that turns the hearts and minds so that people will want to follow God and ask, "What is his will?"¹⁷

In other words, the pastoral counselor acts as a facilitator or communicator rather than an activator of God's action. His goal must be bringing the counselee under the influence of the Holy Spirit, who is to guide him to a change in attitude and behavior.¹⁸

Finally, here can be added an objective that is not directly intended to help the counselee, but the church itself: "To allow the counseling experience to be a resource for a fuller and richer theological understanding of human nature."¹⁹ For instance, so as the pastor in his visits to a member can gain insights for his preaching, so pastoral counseling can contribute "to the church's understanding of

¹⁷ Armin Schuetze W and Frederick A. Matzke, The Counseling Shepherd (Milwaukee: Northwestern Publishing House, 1988), 27.

¹⁸ This purpose will be discussed with more details in the second chapter of this thesis.

¹⁹ Brian H. Childs, Short-Term Pastoral Counseling: A Guide. (Nashville: Abingdon Press, 1990), 21.

itself, its mission, and the world in which it lives."²⁰
 This does not mean that the nature and the mission of the church are determined and shaped by the pastoral counseling; they already have been determined and shaped by God Himself in His Word. The focus here is that through pastoral counseling the church can better see the multiple effects of human original sinfulness and how to proclaim God's Word better.

We can summarize the purpose of pastoral counseling by using Dobbins excellent summary. He says that pastoral counseling is:

- (1) Personal, face-to-face relationship
- (2) Between person or persons needing help and one skilled in the art of providing help
- (3) In which the person needing help is stimulated and guided to self-expression, self-revelation, and self-understanding
- (4) In which the one seeking to provide help enters intelligently and sympathetically into the other's difficulty and furnishes a screen upon which it may be freely projected
- (5) As a result of which the troubled friend discovers the real root of the difficulty, finds resources for dealing with it, and undertakes constructively a solution of his own choosing
- (6) In all of which Christ and the Gospel are given maximum opportunity to demonstrate their adequacy for every area of life
- (7) With conscious dependence upon the Holy Spirit for illumination and guidance and with quiet confidence in the fulfillment of Christ's prayer promises when the conditions are met.²¹

²⁰ Ibid.

²¹ Gaines S. Dobbins, "The Pastor as Counselor," Review and Expositor: A Baptist Theological Journal 50 (October 1953): 421-429.

Functions of the Pastoral Counselor

One of the functions of the pastoral counselor is to assist the counselee in diagnosing and understanding his problem, and in helping him to help himself in his restoration and growth--through a communication process that is oriented by and based on God's Word.

Another function is to give warm, personal support to the counselee in all times. As a Christian, he feels a spiritual relationship with other Christians and helps and cares for them (cf. Romans 12:9-11). Russel Dicks says that the pastoral counselor's function is

to be a soul-companion to those who need . . . companionship. It is walking along the way with a friend; sometimes the distance is short, with only the need or opportunity for a word, a smile, a hand clasp. Sometimes it is a longer way. In sickness and in pain, in birth and death and bereavement, in pain and fear and loneliness, in greed and selfishness and lust, the son is returning home. "Neither do I condemn thee."²²

The Christian community is a community bonded by a covenant with God and spiritual relationship through faith in the same Savior. Jesus regarded the Christian community as his body, a united and nurturing family, and the faithful as children of God. In this setting the pastor is appointed (called) in a special way to guide, encourage, comfort his brothers and sisters, to help them to be more satisfied human beings and better sons of God; to care for them as a

²² Russell L. Dicks, Pastoral Work and Personal Counseling (New York: The MacMillian Company, 1945), 17.

messenger, a minister of God.

To assist the counselee to understand better himself, his limitations, virtues, and his relationships with himself, others and, especially, with God is another function. Reconciliation with God (cf. 2 Corinthians 5:18-21) stands as a high goal for pastoral counseling. In Christ there is basis for restored identity, a constructive self-image, and a positive self-esteem. Self-acceptance is based on Christ's sacrifice on the cross and unconditional acceptance of what he has done. In fact, "reconciliation" is a biblical image for the pastoral ministry, including counseling. In 2 Corinthians, Paul refers to it by saying:

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.²³

The primary focus of the ministry of reconciliation is, of course, to bring men to reconciliation with God through Jesus Christ. The objective reconciliation must be brought to man to be made an individual reality through faith in Christ (subjective reconciliation), by means of the ministry of reconciliation which uses the means of grace. As a result of this reconciliation, man has now open doors

²³ 2 Corinthians 5:18-21.

to become reconciled with himself. Reconciliation with God, therefore, should be viewed as entailing both the spiritual life and the inner emotional life of the counselee.

In pastoral counseling, the minister is also called to give Christian guidance to the counselee. He can help the counselee to discern what is really healthy and acceptable before God, assisting him in the process of making decisions that will enhance life.²⁴ Above all, the pastor's function in pastoral counseling is to be an "agent" or "channel" of God. The pastoral counselor is primarily a ministry of God. The counseling process is only one of the settings where God's "yes" and "no" is proclaimed or communicated. It also prepares the counselee to hear the Law as God's commandment and to hear the Gospel as actual deliverance and help.²⁵

Another function is to be a facilitator in the process of problem-solving. The counselor's function is to facilitate the process of healing of the counselee. He sets up a framework which helps the counselee in arriving at a solution to the problem he faces.

The pastor needs to refer the counselee to a specialist if necessary. Sometimes he will encounter people whose problems are too serious and complex, and beyond the

²⁴ Refer to Melvin Blauchette, "Theological Foundations of Pastoral Counseling," 22.

²⁵ The presence of the Word of God and its proclamation in the pastoral/communication process is discussed with more details in the second chapter of the thesis.

scope of his expertise. In this case a specialist is needed. Vaughan says that the function of pastoral counselors is to help "normal" people "to live more Christian lives and solve their problems on the basis of their faith and Christian commitment. . . ." On the other hand, he continues, "psychologists and psychiatrists treat people who are mentally and emotionally ill through the use of medical and psychological strategies."³⁶

It must be noted, however, that the role of the pastoral counselor does not cease by referring the counselee to someone else. The counselee still needs Christian assistance. The pastor still has to care for the counselee as a brother in Christ and as a parishioner.

The Uniqueness of Pastoral Counseling

Although pastoral counseling has involved the use of material pertaining to secular counseling fields, it is necessary to stress that it is not (cannot be) secular, but

³⁶ Richard P. Vaughan, Basic Skills for Christian Counselors: An Introduction for Pastoral Ministries (New York: Paulist Press, 1987), 19. Vaughan also has a good chapter about referral (pp. 150-158). He discusses especially who should be referred by the pastor, to whom the pastor should make a referral, and how the pastor can make a successful referral. See also Childs, Short-Term Counseling: A Guide, 79-96; Paul Meier and others, Introduction to Psychology and Counseling: Christian Perspectives and Applications, 2nd ed. (Grand Rapids: Baker Book House, 1991), 300. This book presents a list of patterns of referral to psychologists, psychiatrists, school psychologists, marriage and family counselors, and pastoral counselors.

is a distinct type of counseling. What particularly distinguishes it from other forms of counseling and psychotherapies is the approach and orientation the counselor takes. The counselor has a distinctive perspective of what it means to be a human being. He also often perceives in the suffering person's words a different struggle and end point. This means that the warmth, openness, and acceptance of the pastor in any pastoral counseling process takes a spiritual level, based in spiritual values and biblical principles.³⁷ If this happens, those who need help can go to the pastor with all their worries and fears and unsolved problems, because they know that they will be received by the pastor for who they are--God's children, brethren in Jesus Christ--in spite of all their failures and problems. As a matter of fact, pastoral counseling is built upon the understanding that the counselor is a person of faith, is trustworthy, and knows

³⁷ The Bible is the final standard of authority in Christian counseling. Paul E. Meier and others, Introduction to Psychology and Counseling: Christian Perspectives and Applications, 314, points to this fact by saying that "Christians are not left to be 'tossed back and forth' but can look to find a final authority. Relying on the Holy Spirit to guide them through the Bible, Christians are not dependent on their own consciences to direct their behavior. If conscience agrees with the Word of God, it is valid; if not, conscience is invalid. The Bible not only gives insights into human behavior but also puts everything into proper perspective. It tells who we are, where we come from, and our nature and purpose."

This issue is discussed with more details in the second chapter of the thesis.

how to apply the Word of God to a specific situation. It is even assumed that the counselor will either directly or indirectly share his faith with those who seek him for Christian counseling.³⁸ Vaughan talks about the subject:

Counselors in pastoral ministry hold and follow a set of Christian beliefs and values and usually their counselees hold and follow the same beliefs and values, which manifest themselves either directly or indirectly in the counseling process. The primary and explicit goal of counselors in pastoral ministry is to help Christians solve their problems in a way that follows the message of Jesus Christ as found in the Gospels Much of the counseling undertaken by pastoral counselors deals with some kind of a problem the counselee is facing. The problem is discussed in the context of the counselee's Christian faith and commitment which distinguishes counseling in pastoral ministry from other types of counseling. For example, when a counselor in pastoral ministry attempts to help someone with a marriage problem, the Christian view of marriage as a permanent commitment will inevitably come up.³⁹

Of course there are factors of personal relationship that are basic both to pastoral counseling and secular counseling (or psychotherapies). For instance, both fields share the view of a human inner weakness of people who need and seek help. However, psychotherapies are assigned to help a person under the rulership of self and the relationships with others, and usually the Word of God is not present. On the other hand, pastoral counseling is

³⁸ This does not mean that the pastor will always be able to treat the person. In certain cases, as it was mentioned earlier, the pastor might help the person by referring him or her to someone else.

³⁹ Vaughan, Basic Skills for Christian Counselors: An Introduction for Pastoral Ministries, 17.

designed to help under the rulership of Christ and is primarily concerned with the person's relationship with God. It helps the individual deal with problems that involve, either directly or indirectly, his Christian commitment. It focuses on the religious dimension that exists in every problem. Vaughan points out that pastoral counseling

Besides encouraging people to develop their spiritual faculties as Christians and to grow as human beings . . . [it] also helps them to face and resolve, in accordance with Christian principles, the normal problems of everyday life.⁴⁰

Using a figurative language, pastoral counseling is to be concerned with the "heights" of human experience, while other methods of counseling are concerned with the "depths" of human experience.⁴¹ As a result, say Martin Bobgan and Deidre Bobgan, "one major limitation to psychotherapy is that it rarely, if ever, deals with the spiritual aspect of man. Its main sphere of concentration is with the mind, will, and emotions."⁴² The spiritual dimension, therefore, is what clearly differentiates pastoral counseling from psychotherapeutic approaches.

We can state this distinctiveness using two short

⁴⁰ Richard P. Vaughan, An Introduction to Religious Counseling: A Humanistic Approach (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1969), 34.

⁴¹ See Carlo A. Weber, Pastoral Psychology (New York: Sheed and Word, Inc., 1970), 7,8.

⁴² Martin Bobgan and Deidre Bobgan, The Psychological Way/The Spiritual Way (Minneapolis: Bethany Fellowship, Inc., 1979), 143.

monologues. In psychotherapy the counselor might say, "I am here to help you. I will use all my attention and expertise to help you grow and heal. With all my heart I hope that my relationship with you will be helpful to you." In pastoral counseling the parallel monologue might be, "We are here in the name of our God. As a messenger of God's love and care, also for you, I will do everything in my power to guide you in seeing that God's will; and that this must be done in you for your recovery and growth in the faith."⁴³

A Unique Setting

The uniqueness of the Christian pastoral counseling can also be seen by the fact that it occurs within the context of a Christian community, the community of the Church. This community is grounded over a doctrinal background. The elements that form this framework in one way or another are present in the pastoral counseling, both by the counselee and the counselor, considering that both belong to the same community. It is the church, for instance, that holds the means of grace. Since pastoral counseling is carried on within the framework of the church, it must go hand-in-hand with the Word and Sacraments.⁴⁴

⁴³ The idea of these monologues is borrowed from Gerald May, Care of Mind, Care of Spirit: Psychiatric Dimensions of Spiritual Direction (New York: Harper & Row, 1992), 99.

⁴⁴ The presence of God's Word in pastoral counseling will be discussed with more detail in the second chapter of this thesis.

Hulme states that "to separate the church's means of grace from pastoral counseling would divorce pastoral counseling from its Christian context."⁴⁵ Otherwise, this church setting also has many other distinctive resources: confession, absolution, prayer, Christian fellowship, and so forth. Talking about these resources, Koehler considers that the pastoral counselor

must avoid regarding these 'resources of faith' as psychological palliatives or mere support therapy but must rather view them as avenues and channels for the reception of God's healing grace⁴⁶

All these elements affect the pastoral counseling and help to determine its uniqueness, as Underwood observes: ". . . the parish setting gives shape and direction to pastoral counseling by virtue of its distinctive embodiment of the meaning of community of faith."⁴⁷

It is our understanding that the Holy Communion has an important role in pastoral counseling. However, the discussion of this important point is beyond the scope of this study. See, for instance, William E. Hulme, Counseling and Theology (Philadelphia: Fortress Press, 1967), 226-250.

For a study regarding the presence of confession and absolution in pastoral counseling, see Hulme, *Ibid*, 39-57. See specially Walther J. Koehler, Counseling and Confession: The Role of Confession and Absolution in Pastoral Counseling.

⁴⁵ William Hulme, Counseling and Theology, 202.

⁴⁶ Koehler, Counseling and Confession, 35,36. See also Hulme, Pastoral Care & Counseling: Using the Unique Resources of the Christian Tradition, *passim*, for a study of confession, absolution, and prayer.

⁴⁷ Ralph L. Underwood, "Pastoral Counseling in the Parish Setting," 332-348. See also Hulme, Pastoral Care & Counseling: Using the Unique Resources of the Christian

An Integrated View

Although all sickness is rooted in sin as a result of the Fall, and all men are in bondage to sin, personal sin is not necessarily the cause of emotional sickness. For this reason, as Mark McMinn points out, "most Christian counselors today do not assume that emotional health is always necessary for spiritual health." There are people who appear to have a vital relationship with God and still are in ongoing battles with problems such as depression, anxiety, and relationship difficulties as the life of the Apostle Paul exemplifies. Always assuming that spiritual health "must come before emotional health denies that physiological, social, and psychological factors contribute to emotional problems."¹⁸ Therefore, it is assumed here that findings of the studies of behavioral sciences can be used in theological oriented programs. They can serve to elucidate the understanding of man given in the Word of God. There can be an integrated view. Eduard Thurneysen talks about the issue:

Pastoral care is and remains proclamation of the Word to the individual But--and here begins the relationship between pastoral care and psychology--in order to deliver the Word of forgiveness to man, we

Tradition, 29, 153-170, for a comprehensive study of the role of the "community of faith," the congregation, in pastoral counseling.

¹⁸ Mark R. McMinn, Cognitive Therapy Techniques in Christian Counseling. Resources for Christian Counseling, ed Garry R. Collins (Dallas: Word Publishing, 1991), 34.

must avail ourselves of a knowledge of his inner life in as exact, methodical, and comprehensive a way as is possible Thus pastoral care needs psychology as its outstanding auxiliary As messengers of the Word to the individual we cannot know enough about man and, consequently, not be expert enough in the methods and perceptions which psychologies and psychotherapies use in the investigation and treatment of man The knowledge of man as provided by psychology furnishes the material in which the understanding of man obtained from Holy Scripture is unfolded, and applied and thereby becomes powerful and operative.⁴⁹

Hulme expresses a similar idea by saying that the concepts of sciences are helpful to the pastoral ministry. However, he stresses, they are not a substitute Word. "Instead, they enlighten us in our understanding of the Word and enhance our potential for communicating it."⁵⁰

It is possible to have a blend, that is, an integrated view of counseling, involving Scripture and psychology. There is room for both fields under the same roof. Pastoral counseling should make use of all appropriate resources available. These resources can undo some of the disorder precipitated by the Fall. "The more we subdue such disorder, the more we bring persons to wholeness and, we hope, to God," says William Kirwan.⁵¹ An integrated view

⁴⁹ Eduard Thurneysen, A Theology of Pastoral Care, trans. Jack A. Worthington and Thomas Wieser (Richmond, VA: John Knox Press, 1962), 201-202, 206.

⁵⁰ William Hulme, Pastoral Care Come of Age (Nashville: Abingdon Press, 1970), 18.

⁵¹ William Kirwan, Biblical Concepts for Christian Counseling: A Case of Integrating Psychology and Theology (Grand Rapids: Baker Book House, 1984), 70

the biblical meaning of God, man, sin, grace, and so forth, and uses elements of human reason in order to apply better the content of God's Word to the specific situation and problem of each counselee.

These elements, however, must be approached within a clearly theological framework. Hulme correctly asserts this by saying that the challenge is to incorporate these elements into pastoral counseling so that the pastor can bolster its psychological framework with a theological foundation--"to the strengthening of this personal ministry with people to people with problems."⁵² The pastoral counselor can combine theological and psychological elements, but must know when the first stops and the second takes over on a non-scientific plane.

Without a sharp awareness and practice of its uniqueness, pastoral counseling tends to become a more or less specialized rendering of assistance to people in trouble with nothing really to distinguish it and connect it to the community of faith, the congregation, and to the Christian faith. Without this foundation, pastoral counseling is deprived of its uniqueness as a distinct form of counseling.

Merely interjecting religious jargon does not mean that the counseling is pastoral nor produces the expected

⁵² William Hulme, Counseling and Theology, 11.

spiritual results. As William Arnold stresses, pastoral counseling "carried out as mere technique without substantive (biblical/theological) 'reasons' is shallow and subject to aimless wandering among new fads and approaches."⁵³ Talking about pastoral care in a broader sense, which involves pastoral counseling, Thurneysen sums up what happens when this uniqueness is lost:

Pastoral care then becomes psychological counsel in religious garb. Everything is turned around. Instead of the Word of God, psychological considerations take first place. The words of faith, insofar as they are still used, are stripped of their own content and become mere symbolic concepts which are applied to the investigation of purely psychic facts. "Sin" becomes a symbol for the entanglement of man in neurotic fixation; "forgiveness" another word for the inner release and liberation sought in the psychotherapeutic process of healing; "prayer" a remedy for the recovery of self-confidence applied profitably "to religiously susceptible man." "God" himself becomes the expression for the feeling of "harmony with the infinite," which appears when man regains control of his inner forces. Thus "psychological pastoral care" no longer recognizes, or sees only quite indistinctly and from afar, that sin is something quite different from psychic disturbance . . . , that man is ultimately helped not by psychotherapeutic healing but by forgiveness, and that forgiveness is once again something other than merely a new orientation of man's inner being.⁵⁴

Therefore, pastoral counseling has to be Christian and God-pleasing. First of all, its search for solutions must be Scriptural and Christ-centered. It must rest upon the conviction that God will use the process as a channel to

⁵³ William Arnold, Introduction to Pastoral Care (Philadelphia: The Westminster Press, 1982), 9.

⁵⁴ Eduard Thurneysen, A Theology of Pastoral Care, 214.

have His Word proclaimed, His forgiveness given, and His healing power offered.⁵⁵ In this thesis the understanding is that, in spite of the uniqueness of pastoral counseling, the pastor may use a great deal of material borrowed from secular psychologies and psychotherapies, for they have points in common.⁵⁶

PART II

FUNDAMENTALS OF COMMUNICATION

To define "communication" for the purpose of examination and explication is a difficult task. The term has been used for a great variety of things, each one with its particular characteristics. Communication is, in fact, much more than a "phenomenon;" it is rather an

⁵⁵ As it is discussed especially in the second chapter of this thesis, the key to uniqueness and effectiveness of pastoral counseling is found in God's Word. It is fundamentally the Word that distinguishes pastoral counseling from any other counseling or psychotherapy.

⁵⁶ For details regarding similarities and differences between pastoral counseling and other types of counseling/therapies, see Granger Westberg, Minister and Doctor Meet (New York: Harper & Brothers, Publishers, 1961), 128-134; Lawrence J. Grabb, Jr., "Basic Biblical Counseling," Christian Counseling and Psychotherapy, ed. David G. Benner (Grand Rapids: Baker Book House), 91-92; Bobgan and Bobgan, The Psychological Way/The Spiritual Way; Paul D. Meier and others, Introduction to Psychology and Counseling: Christian Perspectives and Applications, 297-320; Clinton W. McLemare, Clergyman's Psychology Handbook: Clinical Information for Pastoral Counseling (Grand Rapids: William B. Eerdmans Publishing House, 1974), 49-55; and Koehler, Counseling and Confession, 25-32.

"epiphenomenon." For instance, the term has been used to label events such as the speaking to someone, the dialogue, the sending of a letter, the body motions, the mass media and their act, and so forth. On the other hand, if an exhaustive study were to be made in order to reach a precise definition, it would have to include findings from such areas as theology, psychology, anthropology, linguistics, and mathematics. Practically all fields of human knowledge have developed theories of communication within themselves as separate disciplines.⁵⁷

Talking about this issue, John Bluck says that "even the simplest definition of communication invites an argument."⁵⁸ Harry DeWire stresses that we cannot define what we really mean by communication. In a certain sense, he continues, "we do know what it is and recognize it when it occurs, and most of the time we are at ease while participating in it" His conclusion is that "it is one thing to be able to describe how communication is carried on . . . and quite another to describe what is

⁵⁷ For a more detailed list of academic disciplines that have been concerned with human communication, see Myron Chartier, Preaching as Communication: An Interpersonal Perspective. Abingdon Preacher's Library, ed. William D. Thompson (Nashville: Abingdon Press, 1981), 11-12.

⁵⁸ John Bluck, Christian Communication Reconsidered (Geneva: WCC Publications, 1989), 1.

actually taking place."⁵⁹

Since communication is so diverse and discursive, the attempt to create a generally accepted definition of it as a single act hinders rather than helps. Thus, conceptual descriptions will be set up regarding the nature of communication.⁶⁰

The Nature of Communication

"Communication" comes from the Latin "communis," common, and "communicare," to establish a community, to share. This sense of "making something common" (with someone) is a fundamental one. On one hand, it has a basic meaning of the passing along of information. On the other hand, it lays down the basis of other connected concepts: process sharing of meaning, interaction, dialogue, and relationship. Bluck points out that "from the outset

⁵⁹ Harry A. Dewire, The Christian as Communicator. Publication of Westminster Studies in Christian Communication, ed. Kendig Brubaker Cully. (Philadelphia: The Westminster Press, 1961.), 1,2.

⁶⁰ It must be noted that, this thesis does not deal with what usually has been termed "theology of communication," in spite of the importance of this subject. There are many studies around. A partial list would include the following: John Bluck, Christian Communication Reconsidered, 68-75; Pierre Babin and Mercedes Iannone, The New Era in Religious Communication, trans. David Smith (Minneapolis: Fortress Press, 1991), 70-109; Charles Kraft, Communicating the Gospel God's Way (Pasadena, CA: William Carey Library, 1979); William F. Fore, Television and Culture: The Shaping of Faith, Values, and Culture (Minneapolis: Augsburg Publishing House, 1987), 38-54.

there's something corporate involved. Some sort of interchange or dialogue is demanded in communication."⁶¹

Gordon Wiseman and Larry Barker describe this interactive nature in this way:

Interaction implies that more than one element is involved and that the elements are not static but are changing and interacting. Relationship suggests a sorting of elements to find common concerns or likenesses. Integration suggests a pulling together of the common elements toward a single objective or goal. Process suggests growth, development, changes which move toward a central objective. Influence suggests an ultimate contact, and evaluation as to whether communication was successful. Thus, a working definition might be that communication is a process which involves a series of interactions where relationships are discovered and integrated toward a specific objective, that of trying to influence one another.⁶²

The concept of process, interaction, continuous change, and continuous interplay are among the elements involved stressing that communication is not a one-way act, a cause and effect event, or a static entity fixed in time and space.⁶³ Instead, it is a dynamic movement that involves interrelationships. It can be seen as a flowing, spiraling process of interweaving. As H. Wayland Cummings and Charles Summerwill stress, it is a community process by which people "achieve and maintain common experiences about

⁶¹ Bluck, Christian Communication Reconsidered, 1.

⁶² Gordon Wiseman and Larry Barker, Speech: Interpersonal Communication. (San Francisco: Chandler Publishing Company, 1967.), 6,7.

⁶³ See Merrill R. Abbey, Communication in Pulpit and Parish (Philadelphia: The Westminster Press, 1976), 25-26.

the meaning of the world in which they find themselves, and discover how to solve problems in cooperative ways for the mutual benefit of each."⁶⁴ As a matter of fact, communication in the purest sense of the word cannot take place without commonality and interaction. H. J. C. Pieterse stresses that "without partaking of one another's life and life world there can be no communication."⁶⁵

Finally, in this conceptual description of interpersonal communication it is necessary to include the concept of dialogue. Dialogue always refers to a give-and-take conversation between two or more persons able to accept each other's ideas, opinions, and feelings,⁶⁶ and is opposed to monologue. Dialogue is particularly important in communication settings in which persons are directly involved. It is a necessary way to create and maintain interactions, and thus, relationships. Dialogue involves verbal and nonverbal language, as it will be discussed in the second chapter of this thesis.

⁶⁴ H. Wayland Cummings and Charles Summerwill, Overcoming Communication Barriers in the Church. (Valley Forge, PA: Judson Press, 1981), 9,10.

⁶⁵ H. J. C. Pieterse, Communicative Preaching (Pretoria: University of South Africa, 1987), 89.

⁶⁶ See Kenneth Erickson, The Power of Communication. (Saint Louis: Concordia Publishing House, 1968), 16. See also Joachin Scharfenberg, Pastoral Care as Dialogue. (Philadelphia: Fortress Press, 1980), 15ff.

Communication Models

How does communication work?

The systematic study of communication models is relatively new. Beginning particularly in the Forties, many theories have appeared trying to explain the great variety of elements and settings of the process--"ranging from the behavior of slime molds to the genesis of childhood schizophrenia."⁶⁷

It is virtually impossible to determine the number of different models that exist today, ranging from rather simple to extremely complex. On the other hand, no one model identifies all the parts of the process or explains all of their interacting relationships. In fact, the communication process is so dynamic, nonlinear, ever-changing and the elements may become so numerous that an adequate representation is an impossible task. Bluck comments that communication is shaped by a number of variables impossible to see and control; it is always "a multi-levelled, repetitive and circular process impossible to draw in any static outline."⁶⁸ As a matter of fact, daily communication has been practiced with success on many levels and by different persons without any theoretical

⁶⁷ Frank E. X. Dance and Carl E. Larson, Speech Communication: Concepts and Behaviors. (New York: Holt, Rinehart and Winston, 1972), 8.

⁶⁸ Bluck, Christian Communication Reconsidered, 6.

engagement! Yet models are necessary and useful. They are attempts to portray verbally or diagrammatically the communication process. They try to isolate the factors involved in the process and try to check out the relationships between and among them. They provide a "plan" of analysis with which to approach any communication act, giving a rough idea of what it looks like in the whole.

According to Frank Dance and Carl Larson, the models are presented with explicational and taxonomic objectives. They are explicational in the sense that they attempt to explain what is meant by "communication"; and taxonomic in the sense that they are concerned with the identification and description of the elements involved in the process.⁶⁹

In short, communication models have three main functions: a) To describe the process of communication; b) To show the relationships of the parts or elements; and c) To aid in identifying and correcting communication failures.

Aristotle is credited with formulating the first communication model in his "Rhetoric." The classic conception states that there are three parts of the process: speaker, speech (or message), and audience (or listener).

⁶⁹ Dance and Larson, Speech Communication: Concepts and Behavior, 19. For details of communication models and their functions see the excellent study of Werner J. Severin and James W. Tankard, Jr., Communication Theories: Origins, Methods, Uses. Humanistic Studies in the Communication Arts. (New York: Hastings House, Publishers, 1975).

In other words, there must be a source for the message, a message to be sent, and a listener who receives the message. The three elements remain basic for contemporary models.



Aristotle's Communication Model

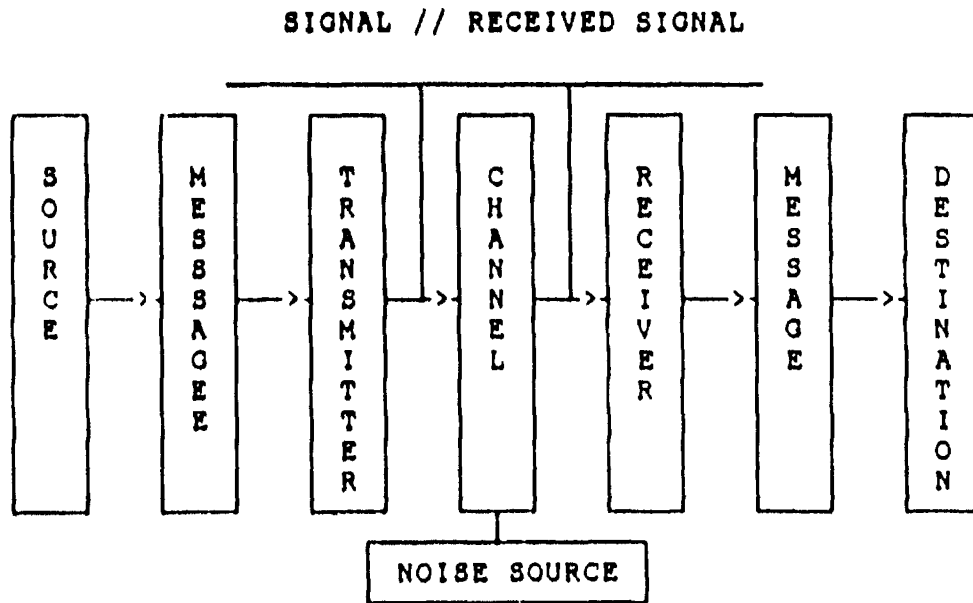
An earlier contemporary verbal model is the so-called Lasswell-Model. It has these elements: Who - Says What - In Which Channel - To Whom - With What Effect. This model has been regarded as an appropriate perspective from which to see mass communication. It can also be used for interpersonal settings.

Another earlier model is the Shannon-Weaver Model (1949).⁷⁰ It represents communication in terms of transmission of information.

As this model shows, the information source produces a message to be communicated. The source can be an institution, a group, or individual. It selects a message that will best serve its purpose for initiating a communication act. It also selects a channel that is to be used to transmit the message and converts the message to a signal suitable for the channel. The message may be verbal

⁷⁰ Claude Shannon and Warren Weaver, The Mathematical Theory of Communication (Urbana, IL: University of Illinois Press, 1949), 98.

or nonverbal. The receiver, an individual or a group, picks up the message and decodes or translates it. Noise is everything that gets into the process and reduces the understanding of the message.



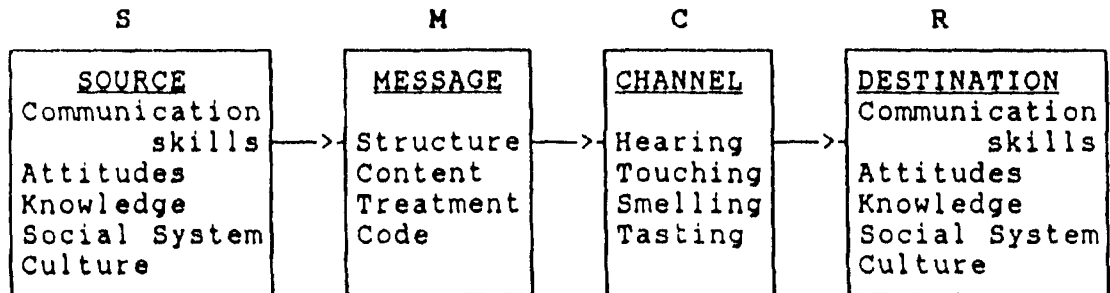
Shannon-Weaver Model

A fully taxonomic model of communication is the Berlo Model (1960), also called BMCR Model.¹¹ The attempt is to identify, label, and describe the elements of the process particularly in terms of relationships between two persons. It is, therefore, a "psychological" model.

The Berlo Model points out that in the communication process, there are factors affecting the source and the receiver's effectiveness to communicate. It also stresses

¹¹ David K. Berlo, The Process of Communication (New York: Holt, Rinehart and Winston, Inc., 1960), 72.

that the message has two formal aspects, elements and structure.⁷² The other items, content, treatment, and code, deal more with how the message is to be transmitted by a given channel.⁷³



Berlo's SMCR Model

Another element of communication not yet characterized is feedback. Feedback tells the person sending a message whether or not the message has been heard, seen, or understood, and how. Depending on the response of the receiver, the sender can use the feedback in order to take further steps to improve or maintain the effectiveness of his communication. Whatever the model, source, message, channel, receiver, feedback and barrier will be involved in

⁷² "Elements" refer to words, pictures, etc, and "structure" refers to the relationships between the elements.

⁷³ See Merrill R. Abbey, Communication in Pulpit and Parish, 31ff. for details. Merrill's book is largely developed using the Berlo's Model.

the process.⁷⁴

Communication Settings

The kind of communication that occurs between the pastor and the counselee in a counseling process is only one of different types that exists in the "world of communication." Communication can be categorized in many ways, contexts or settings. Among the generally accepted settings we can include intrapersonal, interpersonal, group, public, and mass.⁷⁵ As a matter of fact, people communicate on so many levels, for so many reasons, with so many people, in so many ways, that any kind of categorization would be imperfect. However, the settings here presented are useful tools as we provide the scope needed to understand better the communication process in pastoral counseling.

The Intrapersonal Setting

In the intrapersonal setting what is important is what

⁷⁴ A model of communication including these elements is presented in the second chapter of this thesis. A description of the elements is provided in the second chapter.

⁷⁵ Some authors have different groups of settings. Wiseman and Barker, Speech - Interpersonal Communication, 7, have intrapersonal, interpersonal, mass, and cultural. Rudolph F. Verderber, Communicate! 6th ed. (Belmont, CA: Wadsworth Publishing Company, 1990), 17, presents only three settings: interpersonal, decision-making group, and public-speaking. Wayland H. Cummings and Charles Somerville, Overcoming Communication Barriers in the Church, 13, say that the settings are seven: intrapersonal, the dyad, the small group, the organization, the public event, the mass communication event, and the social setting.

goes on in the "inner world" of the communicator, within the individual's mind. It is the "encounter within."

The mind is a sphere of communication that creates a universe of elements eventually to be expressed through such elements as words, gestures, or facial expressions.

Intrapersonal communication deals with how an individual remembers information and how he categorizes it. Pieterse explains this process by saying

Each person has an inner world of his own--his associations, the meaning he attaches to words, concepts, events, his experience, attitude, motivations, needs and the way he perceives and interprets the world around him. This communication includes the processing of internal and external messages as well as one's self-deliberation and discussion with oneself.⁷⁶

It also stresses the importance of one's self-image, goal-setting, decision-making, and imagination. In other words, it is here that principles for the individual's communication behavior is established.

According to Gail Myers and Michele Myers, the intrapersonal setting has several elements that, united, compose its communication model. First of all there is the environment. It is formed by experiences going on around the individual, such as sounds, words, noises, smells. Through perception the person selects a certain amount of sensory cues on which to focus. Then this selection goes through a classification system, in which the individual

⁷⁶ H. J. C. Pieterse, Communicative Preaching, 76.

makes selections according to his or her knowledge, and interests. Finally, there is a response. It may occur only inside the person or externally, that is, directed to a receiver. In this case we would have another communication setting--the interpersonal.⁷⁷

The inner setting is fundamental for establishing one's own general communication behavior. Virtually all the patterns for handling communication acts are formed here. Wiseman and Barker correctly assert that "intrapersonal communication is the base for all communication--the reflection area for ideas, thoughts, and feelings, and primarily for interpersonal communication."⁷⁸

All forms of communication originate from intrapersonal communication. John Bittner comments:

Intrapersonal communication is the basis of all other forms of human communication. Without an effective system of intrapersonal communication, an organism is unable to function in its environment or to be open to external forms of communication.⁷⁹

This setting is the only one that does not require at least two persons in order to establish a communication act. Here, sender and receiver are one and the same.

⁷⁷ See Gail E. Myers and Michele Tolela Myers, The Dynamics of Human Communication: A Laboratory Approach, 2nd ed. (New York: McGraw Hill, Inc., 1976), 19-23.

⁷⁸ Wiseman and Barker, Speech - Interpersonal Communication, 8.

⁷⁹ John R. Bittner, Mass Communication: An Introduction, 5th ed. (Englewood Cliffs, NJ: Prentice Hall, 1989), 8.

The Interpersonal Setting

Another basic setting of communication is the interpersonal. Along with the intrapersonal, the interpersonal is the starting point from which one can move to settings of group or even mass communication.

Interpersonal communication is that kind which occurs when one individual is linked with another in a communicative event or communicative relationship. It ranges from the passing encounter to those long-term relationships, involving brief conversation as well as longer and detailed talks. Pastoral counseling usually fits in this last category. Thus it is the communication that takes place between two persons.⁸⁰ It can be called the "I-You relationship."

In the interpersonal setting of communication relationships are formed, maintained, and changed. Therefore, there is much more involved and going on in the process than only words, gestures and facial expressions.

⁸⁰ Here it is necessary to note that there is no total agreement regarding the number of persons to be included in a interpersonal communication process. Some authors include two or more persons (see, for instance, Wiseman and Barker, Speech - Interpersonal Communication, 8). Others talk of small groups (see Verderber, Communicate!, 17). And other authors include only two persons (as, for example, Cummings and Summervill, Overcoming Communication Barriers in the Church, 14). It is the face-to-face communication. In this thesis the term "interpersonal" is used in this sense.

Dance stresses this fact by saying that

There is no human relationship characterized by greater intimacy than an open and honest dialogue between two people . . . In such relationships two people enter the interiority of one another. Your words, if accepted by me, enter the deepest recesses of my being. My words, if accepted by you, are given welcome, or at least entry, into your innermost thoughts, your past experiences, your plans for the future, your fantasies, and your hopes. Our mutual exchange of . . . communication can affect both internal and external changes in one another's life state and life style. What . . . is so specifically "human" and so completely intimate as the sharing, open, accepting speech communication dialogue?⁸¹

Pieterse comments that the interpersonal setting can be considered the best kind of communication, "for in conversation one has plenty of opportunity to clear up misunderstanding and to come across to another at a human level."⁸² Therefore, how the individual relates to others is strongly influenced by his ability to use the adequate communication skills in order to shape messages, listen and respond, and cope with barriers.⁸³

Group Setting

One of the basic needs of human beings is to be together, for membership in a community, for participating in a group. Therefore, groups are everywhere. They can be

⁸¹ Frank E. X. Dance and Carl E. Larson, The Functions of Human Communication: A Theoretical Approach, 56.

⁸² H. J. C. Pieterse, Communicative Preaching, 76.

⁸³ For details, see chapter 2.

small or large, formal or informal. One of the examples of this setting is a Christian congregation. People belong to them out of necessity or for work, belief (e.g., a congregation), or just fun.

The involvement with one another establishes continuous acts and forms of communication. People in groups are always talking, solving problems, arriving at decisions, living together, sharing common objectives, or just sharing life experiences. When we think on the Christian community level, we have groups of fellowship, Bible study, planning, worship, and others.

The many groups that exist can be grouped in two basic types, each one with its proper communication process. One is the small group, which "is primarily characterized by its free interchange in which little or no organization of who talks when is important."⁸⁴ In such groups usually anyone can communicate with any other person without restrictions or fears. Therefore, perhaps the most important feature of this setting is the opportunity for verbal interaction between the members of the group.

The second type is the group that usually requires organized control, implicit or explicit rules, and leadership--the "organized group." Thus, in this type of group the chief characteristic is what we can call

⁸⁴ Cummings and Summervill, Overcoming Communication Barriers in the Church, 14.

"organizational communication." There is a concern with structured communication. One of the practical results of this requirement is a lower level of freedom. A person cannot simply express his message because there are orders to be followed and respected. The voting assembly of a congregation can be cited as one of this type of group.⁸⁵

Public Setting

The public setting of communication can be understood as a "person-to-persons communication," or according to Martin Howard and Kenneth Anderson, "speaker-audience communication."⁸⁶ It happens when one individual speaks to others. It is relatively formal and the listeners accept its formality. It also requires from the listeners that they remain quiet while the speaker delivers his message-- and usually they agree with it. Lecture and sermon are two examples of this kind of communication.

As it may easily be implied, the public setting is strongly characterized by one-way communication. James Harless comments that public communication "is still face-to-face communication, but at long distance." As a result,

⁸⁵ The effects of this type of group on the communication and counseling processes are beyond the scope of this thesis. Our purpose is to discuss the person-to-person process, pastor and counselee in a pastoral counseling process.

⁸⁶ Martin H. Howard and Kenneth E. Anderson, Speech Communication: Analysis and Readings. (Boston: Allyn and Bacon, Inc., 1968), 73-79.

more receivers are out there and the opportunities for feedback are fewer. On the other hand, this setting is usually asymmetrical, that is, the sender, or speaker, dominates the sending of messages while others function as receivers.⁸⁷

Sometimes, however, circumstances might produce variations and increase the participation--feedback--of the listeners. It happens, for instance, when in a political rally or union strike meeting the listeners shout approval or disapproval, applaud, laugh, boo or hiss, or in sermons with lots of "amens." In some circumstances the listeners may be allowed to interrupt the speaker in order to make questions and give answers, and express opinions and/or feelings. Sometimes even the silence of the receivers can communicate powerful messages.

Mass Setting

Mass communication is characterized primarily by a message addressed to a large number of "unknown" persons. This setting requires a mass medium such as television, radio, magazine, newspaper, and books. A mass medium makes it possible for a message to go far beyond the physical limits of the sender.

Mass communication is largely impersonal because

⁸⁷ James D. Harless, Mass Communication: An Introductory Survey, 2nd ed. (Dubuque, IA: Wm. C. Brown Publishers, 1990), 12-13.

participants in the process are usually unknown to each other. As a result, interaction between speaker and listener (or writer and reader) is minimal; there is a low level of feedback. On one hand, the message is presented to receivers who are remote and even may not be viewing, listening or reading it. On the other hand, time, distance and technology prevent people from replying to the message.⁸⁸

Functions of Communication

Communication acts occur generally for a purpose. The motivation for it can be summed up in one word, need.⁸⁹

These needs determine some functions of communication, such as information, social, solutions, behavior, and disclosure.

Persons and societies cannot function, or even survive, without information. The sharing or exchanging of information, therefore, is something continually present among people, groups, and organizations. Information is exchanged in many different ways such as dialogue, speech, sermon, letter, books, radio, and so forth. The informative

⁸⁸ For a brief comparison of mass and interpersonal communication settings, see James F. Engel, Contemporary Christian Communication: Its Theory and Practice (Nashville: Thomas Nelson Publishers, 1979), 44-45.

⁸⁹ See Willian D. Brooks and Phillip Emmertt, Interpersonal Communication (Dubuque, IA: Wm. C. Brown Company Publishers, 1976), 16-24. The authors present a good discussion of four categories of needs: physical, social, ego, and consistency.

function comprehends the material or the content of what is communicated.

Communication is perhaps the most important way to establish and maintain relationships with other people,⁹⁰ that is fulfilling social needs of interaction. For instance, there is a human need to love and be loved, to relate to others and to have them relate to us. As the cliché says, "no man is an island unto himself".

Another function is that of finding solutions. Solutions are needed every time and everywhere. Wayland Cummings and Charles Sommervill say that an important function of communication "is to bind persons together with others in such a way that they might find solutions to problems"⁹¹ that cannot be found alone. There is a need (the problem) and people use communication processes as a way of satisfying that need (the solution). When different persons find different solutions for the same problem, controversies may arise. Therefore, communication can also be used to resolve them.⁹²

⁹⁰ For details, see Chapter 2.

⁹¹ See H. Wayland Cummings and Charles Somervill, Overcoming Communication Barriers in the Church, 18-19. The authors consider resolving of controversies as one of the significative functions of communication. This function, however, can very well be included in the finding solutions function, as it happens in this thesis.

⁹² See Randolph L. Lowry and Richard W. Meyers Conflict Management and Counseling. Resources for Christian Counseling, ed. Gary R. Collins (Dallas: Word,

The function of finding solutions can easily be recognized in a counseling process. Counselor and counselee are interacting, verbally and nonverbally, in order to overcome emotional problems of the counselee.

The changing of behavior is another function of or need in communication. Communication can be used to regulate or change behaviors, that is, beliefs, values, and attitudes. People can have behaviors modified for better or worse. The function can also be used to direct other people out of bad intentions.

Dance and Larson say that "our success in changing the external behavior of others indicates success in changing or regulating their internal behavior."⁹³ It is correct to say that the changing of behavior may be external or internal. However, external changes are not always a necessary result of internal changes. For instance, an individual may be "persuaded" to modify external attitudes for a given reason and for a certain period of time, but internally he is not totally convinced.

The function of changing behavior is easily observed in a counseling process. The interpersonal relationship between the counselor and the counselee has exactly this purpose of changing beliefs or attitudes or feelings of the

Incorporated, 1991), 68.

⁹³ Frank E. X. Dance and Carl E. Larson, Speech Communication: Concepts and Behaviors, 86.

counselee.

Another key purpose of communication, stresses Fran Ferder, "is to reveal, to make known what is inside the heart of another."⁹⁴ We can say that communication discloses, establishes a process "of discovery of what had been hidden or at least not fully understood."⁹⁵

⁹⁴ Fran Ferder, Words Made Flesh: Scripture, Psychology & Human Interaction (Notre Dame, IN: Ave Maria Press, 1986), 29.

⁹⁵ Ralph L. Underwood, Empathy and Confrontation In Pastoral Care, ed. Don S. Browning (Philadelphia: Fortress Press, 1985), 46. See also Rudolph F. Verderber, Communicate!, 135-164.

CHAPTER 2

THE COMMUNICATIVE NATURE OF PASTORAL COUNSELING

Pastoral counseling and communication are two distinct fields. Each one has its proper foundation, nature, and objectives. Nevertheless, there are common elements between the two areas. These elements are not necessarily identical, but they share some common characteristics. Therefore, we can say, there are connections between pastoral counseling and communication, or better, that principles of the communication process are present in the pastoral counseling process. As a matter of fact, communication is fundamental to the counseling process.¹ Pastoral counseling is largely a communication process.

How can we investigate these connections between pastoral counseling and communication? An adequate way seems to be the recognition of insights from the communication field that may be applied to the pastoral counseling field. This might help to clarify the ultimate purpose of this thesis, that is, of identifying points of contact between pastoral counseling and communication, and seeing that the pastor can be a better counselor by

¹ See Richard Dayringer, The Heart of Pastoral Counseling: Healing Through Relationship (Grand Rapids: Zondervan Publishing House, 1989), 93

improving the effectiveness of his communication.

This chapter intends to discuss briefly a few of these communication principles for the enrichment in theory and practice of the pastoral ministry, particularly of the latter. Some elements of both fields identified in the first chapter will be used as a foundation and then expanded. Emphasis will be placed on the pastoral counseling, involving especially both the process and the counselor.²

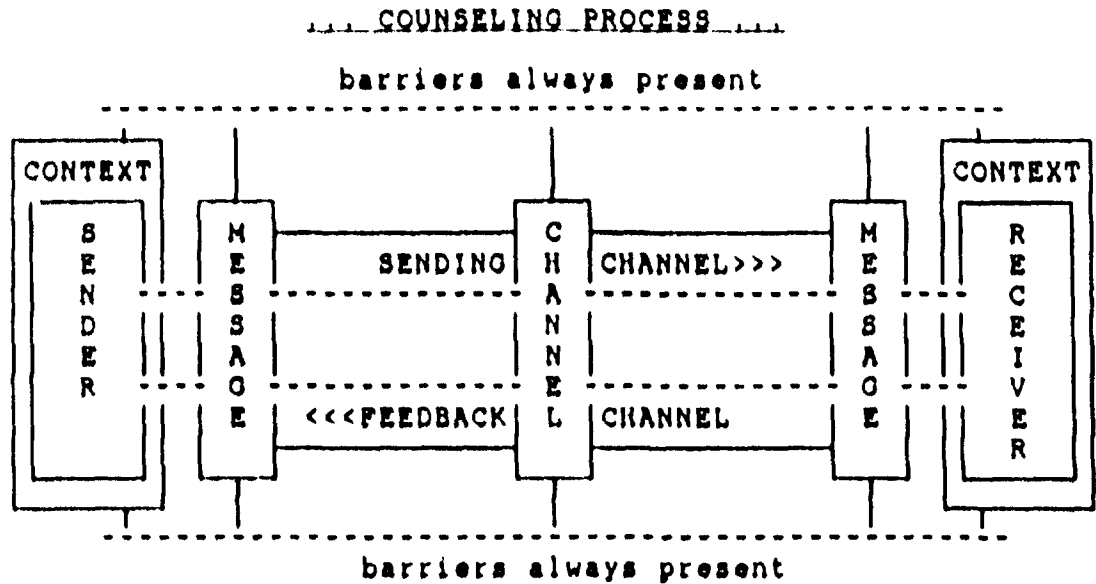
The Communicative Process of Pastoral Counseling

Talking about the nature of communication, Fran Ferder stresses three important facts: a) communication means "moving toward others rather than away from them;" b) communication "means speaking and behaving in such a way that a person's life is focused toward relationship"; and c) effective communication is "that style of interacting that moves people toward friendship and intimacy."³ As written in the first chapter, and will also be asserted in this one, pastoral counseling involves interaction, relationship, and

² As indicated in the Introduction, the primary focus of this study is the role of verbal communication with the pastor's acting as a counselor in the pastoral counseling process. Therefore, in this section, as in others, the pastor's role has primary treatment. The role of the counselee is not forgotten, but discussed much less.

³ Fran Ferder, Words Made Flesh: Scripture, Psychology & Human Communication (Notre Dame, IN: Ave Maria Press, 1986), 29.

dialogue.



AN INTERPERSONAL COMMUNICATION MODEL¹

When the pastor and the counselee initiate a counseling process, they also initiate an interpersonal communication process (graphically represented above). The kind of relationship that they create involves and reflects the communication process. Otherwise, the relationship is created, maintained, and its quality is increased through communication, as it will be seen in other sections of this chapter.

Therefore, using elements of communication models presented in the first chapter, we can now discuss the

¹ Although not innovative, this model of communication is a personal attempt to visualize the elements of the process according the way they are presented in this thesis.

presence of elements of the communication process in the counseling process with more details.⁵

The Participants of the Process

The participants of the communication process in an interpersonal pastoral counseling process are, of course, the pastor, the counselee, and God Himself. In this thesis the focus is on the human participants, the pastor and the counselee.

Since the counseling process is a relationship process, both pastor and counselee exchange roles continually. According to what is shown in the figure above, both are supposed to be both sender and receiver in the communication process. Here, our main concern is the role of the pastor as a sender, a sending communicator.

As a minister of the Word, the pastor is called to lead the communication of the substance of God's love in Christ. He is God's messenger. God, the "primary source," uses the pastor as a channel to communicate His Gospel to men. The pastor is constantly involved with people and continually receives messages and has to send messages back. Therefore, the pastor is a communicator. It belongs to his

⁵ See also Ralph L. Underwood, Empathy and Confrontation in Pastoral Care, ed. Don S. Browning (Philadelphia: Fortress Press, 1985), 39-55. For a brief discussion of caring as an expression of Christian communication, see Fran Ferder, Words Made Flesh: Scripture, Psychology & Human Communication, 99-110.

nature and function to be a communicator, a sender of messages. He may not be truly aware of this fact, but in all his ministry--even in pastoral counseling--he is always performing and involved in communication acts. He cannot be God's messenger without being a communicator. He cannot be involved in a counseling process without being a communicator. Ralph Underwood indicates this fact by saying that "the ministry of the Word is the model that highlights the role of communication. The pastor is a communicator in all phases of his . . . work. Whether verbally or nonverbally, when the pastor communicates, the pastor ministers.⁶ "The counselor is a communicator,"⁷ remarks Marian Robinson.

In an interpersonal communication process, such as pastoral counseling, when the pastor is the sender of a message he is called "source," "sender," "speaker," "encoder." He can also be called the "originating communicator." In a given moment of the process he is the "origin" of a message which provides verbal and nonverbal cues to which the receiver, the counselee, after having the message, can respond.

The one who receives the message, the counselee, is

⁶ Ralph L. Underwood, Empathy and Confrontation in Pastoral Care, 27.

⁷ Marian D. Robinson, Meaningful Counseling: A Guide for Students, Counselors, and Clergy (New York: Human Sciences Press, 1989), 51.

called "listener," "receiver," "decoder." He can also be named as "receiving communicator" or "responding communicator," for he receives and interprets (decodes) the message, and also responds to it. Therefore, he also communicates, has a role of communicator in a given moment of the process.

For a given reason the counselor, when in his role of originating communicator or sender, is stimulated to say something, to produce, encode a message. He has a need or purpose which the communication act is intended to help to fulfill. Having decided what message will best serve his purpose, the counselor then chooses the channel that is to be used, verbal or nonverbal.

Thus, when acting as the originating communicator, the pastor performs three basic steps: a) deciding on what message to transmit; b) encoding the message into an appropriate form; and c) transmitting the form.⁸

H. J. C. Pieterse points out that "communication does not end when the message has been sent" ⁹
Communication only takes place when the message reaches the receiving communicator and he interprets it. Therefore,

⁸ See David Filbeck, Social Context and Proclamation: A Socio-Cognitive Study in Proclaiming the Gospel Cross-Culturally, foreword by James Buswell III (Pasadena, CA: William Carey Library, 1985), 3.

⁹ H. J. C. Pieterse, Communicative Preaching (Pretoria: University of South Africa, 1987), 29.

this is another indispensable element of the communication process. In fact, this is the ultimate reason for every communication act.

In his role of receiving communicator, the counselee must decode the message. By decoding the message, he filters the counselor's interpretation through his own personality. Pieterse explains this activity in this way:

The listener follows the message, imitating it, as it were, as though walking behind, following in the footsteps of the speaker. In understanding this following takes the form of reasoning and absorbing in the listener's mind The message is translated, as it were, into information by the receiver. He or she repeats the message in his or her mind, in his or her own way, which means that the message takes on a new form, becoming the receiver's own communication The receiver can now respond by coding a message, choosing a medium which may be different from that in which the original message was sent.¹⁰

In order to decode the message, the counselee must be able to understand the signs used by the pastor. In fact, both pastor and counselee need to have a common or corresponding verbal and nonverbal language. When the respective frame of reference or common field of both are similar, the chances of successful communication acts between the two are considerably greater.

Each of the participants of the communication act, pastor and counselee, bring to the process many elements that in one or another way affect the message. One of these

¹⁰ Ibid., 29.

elements is skill. Each participant has his own skills in talking, listening, understanding; in communicating.

Each participant brings to the process what can be called his own communicative attitude. He may be open, interested, participative, or bored, disinterested, and an antagonist to the communication process. For instance, the counselee's problem may cause him to manifest a certain "communicative mood." If the pastor is concerned with his next sermon, his concern may affect his communication.

Finally, each participant is a part of a system, a context. This context in one way or another affects the communication process. The communication act is always affected by the context, as it is seen below.

The Context

"Context" is used here in order to designate all those settings, systems, communities, the whole network of elements that affect the pastor and the counselee while involved in the communication process. It can be the physical setting in which the counseling process takes place, or the specific circumstances in which it occurs. It also refers to cultural, social, emotional particularities of both the pastor and the counselee.

Pieterse points out that the context involves elements such as culture, social system, intellectual and emotional powers, psychic and religious disposition, personal frame of

reference, knowledge of the matter being communicated, skill at encoding and decoding the message, and ability in using verbal and nonverbal language.¹¹ Also included are elements such as the atmosphere and amenities of the physical setting in which the counseling process takes place, such as sounds present, lighting, furnishings, the quality of the relationship between the pastor and the counselee, and their motivation regarding the counseling process.

William Fore suggests that the context ultimately embraces the whole universe:

Communication models now embrace a never-ending, all inclusive process, extending backward in time to take into account our personal and corporate history, and forward in time to take into account the future, involving other selves, families, communities, societies, and, ultimately, the whole of creation.¹²

Therefore, when the pastoral counselor and the counselee communicate, they always communicate themselves as well. All behavior communicates, and the pastor and the counselee are always involved in some form of behavior. The whole personality is always involved in the process. They communicate by their very presence.

The context influences the message of the originating and the responding communicators. Chester Pennington comments:

¹¹ Ibid., 97.

¹² William F. Fore, Television and Culture: The Shaping of Faith, Values, and Culture (Minneapolis: Augsburg Publishing House, 1987), 42-43.

Sender and receiver(s) are influenced by many sociological factors We share the same culture, and live in the same social structures. But beyond these common influences, differences begins to appear. Our family backgrounds are different. The social groups in which we participate are different. The peer groups who influence us are different. All these differences help to make us who we are, and we bring them with us to every occasion.¹³

For this reason, the pastoral counselor should know well the receptive mood of the counselee, the systems and structures that affect him in one or another way. It is important to know facts regarding his or her past, family, job, relationships, involvement in the church. Charles Kraft's advice is that

Considerations of context are extremely important in the communication process. Learning to observe, analyze, and adapt one's communicational efforts to the realities of the contexts within which one participates should, therefore, be a major focus of anyone who seeks to be an effective communicator. Though it is not possible to control all contextual factors, a communicator is frequently able to gain greater control via careful analysis and to adapt effectively to many factors that lie beyond his control.¹⁴

The Channel

Channel is the way the message moves from one person

¹³ Chester Pennington, God has a Communication Problem (New York: Harper & Row, Inc., 1974), 58. See also Ralph L. Underwood, Empathy and Confrontation in Pastoral Care, 30; David Filbeck, Social Context and Proclamation: A Socio-Cognitive Study in Proclaiming the Gospel Cross-Culturally, 3.

¹⁴ Charles H. Kraft, Communication Theory for Christian Witness (Nashville: Abingdon Press, 1983), 192. See also pages 175-192 for a good discussion of the role of the context in a communication process.

to another.¹⁵ The channel is also called "medium," "vehicle," or "transmitter." The pastor and the counselee, when in the role of sender, may use verbal channels (voice) or nonverbal channels such as gestures, facial expressions, eye contact, and others. Usually, both channels are present and used either alternately or simultaneously. The nonverbal channel is discussed below.

The Nonverbal Channel of Communication

The process of interpersonal communication always involves physical channels for the transmission of messages or meanings. Generally speaking, there are physical ways or channels to establish a communication process between the pastoral counselor and the counselee. One involves verbal signals. Important as they are, the verbal factors are not enough or all the story of a communication act. Communication is not a simple matter of lip movements and words. The other channel involves nonverbal signals. Therefore, we can say that interpersonal communication takes place on two levels, the verbal and the nonverbal.¹⁶ The counselor must also move in the nonverbal level in order to be an effective communicator. It must be noted that

¹⁵ Here the term "channel" is used as a synonyms word of "medium" or "vehicle."

¹⁶ Actually, there is a third level, the contextual, which also communicates, gives meaning to the message. The context is discussed in another section of this chapter.

although the levels are inseparable and work simultaneously, they can be separated for discussion purposes.

The nonverbal level is a fundamental tool for the imparting of meanings, interactions, and relationships.

Scott Meier comments:

People communicate with each other by paying attention to the verbal content of messages and to the most overt nonverbal messages No one can tell you exactly what to look for, but the importance of observing others' nonverbals, in role plays and everyday situations, cannot be overemphasized.¹⁷

Pieterse notes that the nonverbal communication also adds to the meaning of the message. He also remarks that it "tells more about one's actual feelings or attitude than words."¹⁸

As a matter of fact, people many times used to think of communication as being only verbal, whether in written or spoken symbols. Gail and Michele Myers say that "for long time people felt that unless words were involved, communication did not take place."¹⁹

But people do not simply speak; they speak in a certain way, attitude, or spirit. The meaning of what they speak is not something confined to their words.

¹⁷ Scott T. Meier, The Elements of Counseling (Pacific Grove, CA: Brooks/Cole Publishing Company, 1989), 24

¹⁸ J. H. C. Pieterse, Communicative Preaching, 28, 78.

¹⁹ Gail E. Myers and Michele Tolela, The Dynamics of Human Communication: A Laboratory Approach, 2nd ed. (New York: McGraw Hill, Inc., 1976), 223.

Communication is both verbal and nonverbal. Verbal language as well as nonverbal language convey meaning. For instance, ~~* positive feeling may be communicated between two persons~~ using a glance, a smile, or a touch. Negative expressions may be transmitted by a frown or a threatening gesture. A look can communicate an indescribable feeling. "Attitudes, sincerity or insincerity, anger or friendliness are clearly conveyed by nonverbal means," says Pieterse.²⁰ Howard Stone stresses that "crucial ideas can be made explicit by a gesture, deep meaning by an image."²¹

Nonverbal communication, therefore, can be defined as that part of a message which is not words, but "which may accompany words or occur separately from words--and includes facial expressions, gestures, posture, spacing, tone of voice, pitch, volume, speed of talking, etc."²² Gordon Wiseman and Larry Barker define nonverbal communication by saying that it is made of sending messages that includes all forms of transmission not represented by word symbols. Otherwise, it also includes "sign language, action or

²⁰ J. H. C. Pieterse, Communicative Preaching, 79.

²¹ Howard W. Stone, The Word of God and Pastoral Care (Nashville: Abingdon Press, 1988), 60.

²² Patricia Noller, Nonverbal Communication and Marital Interaction. International Series in Experimental Social Psychology, vol. 9. (Oxford: Pergamon Press, 1984), 2. For a definition of nonverbal communication, see also Paul D. Meier and others, Introduction to Psychology and Counseling: Christian Perspective and Applications, 2nd ed. (Grand Rapids: Baker Book House, 1991), 75.

movement language, and object or pictorial language."²³

Nonverbal and Verbal Communication

Nonverbal communication is complementary to the verbal communication, that is, both work together in a communication act. For instance, the nonverbal language restates what has been said verbally. Other times, it complements the meaning of the verbal language. It can also be used to bring accents to certain meanings of the verbal language.

This complementarity can also be verified in at least two other situations. First, the nonverbal language has a substitutionary role in the communication process, that is, it is used as substitute for words. In the second, it has a contradictory role, that is, it may contradict the verbal language in some way. For instance, the counselee may say "I'm not nervous," but the nonverbal language that he communicates may say the opposite.²⁴ In this case, the

²³ Gordon Wisemann and Larry Barker, Speech - Interpersonal Communication (San Francisco: Chandler Publishing Company, 1982), 208. For a comprehensive list of nonverbal symbols, see Linda Heun and Richard Heun, Developing Skills for Human Interaction (Columbus, OH: Charles E. Merrill Publishing Company, 1975), 36-40.

²⁴ Refer to Mark L. Knapp, Nonverbal Communication in Human Interaction (New York: Holdt, Rinehart & Winston, 1972), 8-11. For more details about this relationship, see also Michael J. Nolan, "The Relationship Between Verbal and Nonverbal Communication," Communication and Behavior, eds. Gerhard J. Hanneman and William J. McEwen (Reading, MA: Addison-Wesley Publishing Company, 1975), 98-118.

nonverbal communication has also a regulatory role in the communication process. On the other hand, however, the nonverbal language has some unique characteristics when compared to the verbal language.

Nonverbal communication is continuous. It is continuous for as long as the pastor and the counselee are together, even if sounds and words are not present or have a definite beginning and end.

Nonverbal language is multichanneled, that is, the same message may be transmitted by different channels at the same time. For instance, when the counselee says, "I don't know what to do," the meaning can simultaneously be expressed by the tone of his voice, by his facial expressions, or even by a bodily movement. The verbal channel is not multichanneled, for it uses only one channel, words.

Nonverbal communication is temporally flexible. For example, gestures can be carried out slowly or quickly without significant changes (if any) in their meaning. On the other hand, verbal communication is temporally inflexible. A verbal message can easily become distorted or less effective if it is communicated too rapidly or too slowly.

Functions of the Nonverbal Communication

The nonverbal language has many specific functions.

These functions also show the importance of the nonverbal communication compared to the verbal language. Myron Chartier suggests the following functions:²⁵

a) Nonverbal language functions as a second channel of communication, in addition to verbal language.

b) Nonverbal language carries more meaning than does verbal language. "Usually the impact of words is weaker and less direct than the effect of nonverbal cues."

c) Nonverbal language conveys more information about one's personality than verbal language.

d) Nonverbal language communicates more accurately feelings and emotions than the verbal language; therefore, it is more suitable for expressing emotional states and very important in the counseling process. Nonverbal communication usually has more impact on people than words in communicating feelings. What is said nonverbally, whether in the form of facial expression or gestures, is said to be more significant than what is said with words.²⁶

²⁵ See Myron R. Chartier, Preaching as Communication: An Interpersonal Perspective. Abingdon Preacher's Library, ed. William D. Thompson (Nashville: Abingdon, 1981), 89-92.

For more details about the functions of the nonverbal communication, see also Rudolph F. Verderber, Communicate!, 6th ed. (Belmont, CA: Wadsworth Publishing Company, 1990), 84-85; Patricia Noller, Nonverbal Communication and Marital Interaction, 3-7; Michael Argyle, Bodily Communication (New York: International Universities Press, Inc., 1975), passim.

²⁶ See Wayland H. Cummings and Charles Somerville, Overcoming Communication Barriers in the Church (Valley Forge, PA: Judson Press, 1981), 29.

Nonverbal communication can communicate feelings that would be very difficult to do with words.

Talking about the subject, Rudolph Verderber says that nonverbal messages tend to accurately reflect true feelings. For example, he says, when something "strikes you as funny, you may smile slightly or laugh loud When you are sad, the corners of your mouth may twitch or your eyes might fill with tears."²⁷

Thus, the nonverbal functions mainly in the area of communication of feelings. Verbal language is the primary mode to communicate cognitive information (content information). Nonverbal communication, on the other hand, is the primary mode to share feelings and deal with human relationships²⁸ (affective information). Both are necessary in a pastoral counseling process. However, the nonverbal language usually plays a greater role.

e) Nonverbal language is of primary importance in defining relationships.²⁹

f) The message of the nonverbal language is relatively free of falsehood and distortion, for it is rarely under the

²⁷ Verderber, Communicate!, 84.

²⁸ Paul D. Meier and others, Introduction to Psychology and Counseling: Christian Perspective and Applications, 75, says that nonverbal language helps define the nature of a relationship.

²⁹ The role of relationship in pastoral counseling is discussed below in this chapter.

conscious control of the communicator. Verbal signs can be more easily manipulated than nonverbal signs.

g) Nonverbal language is more suitable for tacit messages. Although honesty is to be regarded as an effective way of confronting in pastoral counseling, sometimes there may be messages that are seemingly too confrontative to be stated explicitly and, therefore, are more effectively communicated indirectly, through nonverbal language.

Since nonverbal communication does cover all aspects of communication that is not totally verbal, its range is impressive. It covers people's actions or attributes other than words as well as other elements that are used by them. These elements can be called "channels." Among the many channels that exist two are particularly important in a counseling process: Body motions and paralanguage.

Body Motions

Among the many different types of body motion that exist, gestures, facial expressions, and eye contact play a major role. They are not random movement. They have specific functions and are a vital part of the total sending and receiving of messages.

One of the basic functions of body movements is to complement and reinforce the message a person is transmitting, to establish congruence. For instance, if the

counselor says "tomorrow it will be different!" with a lively facial expression, the meaning of the verbal message is reinforced by the nonverbal language.

Body motions are also an important means to transmit emotions, feelings, and moods. They may be used to express shame, guilt, embarrassment, impatience, frustration, anger, fear, joy, happiness, self-confidence, satisfaction, and others. Verderber points out that people generally react through their body motions in one of four different ways:

Some people show less emotion with their body than they are really feeling. Some people show more emotion with their body than they are really feeling Some people act as if nothing has happened regardless of how they are feeling. And some people react in a totally different manner from what we'd expect in the situation Because of the patterns of displays people adopt, we need to be very careful about the conclusions we draw from them.³⁰

Paralanguage

One part of nonverbal expression also deals with "paralanguage," another important nonverbal communication channel. It is concerned with how something is said rather than with what is said.

The spoken word is never neutral. It is always affected by nonverbal cues such as the volume or intensity of the voice, the emphasis or inflections given, the pitch of the voice, and its rate or speed. It is true that the regular vocal characteristics of a person normally are

³⁰ Verderber, Communicate!, 88

determined by physical formation. Sometimes they can change because of emotional states, something that is frequently present in pastoral counseling. For instance, tension or fear may produce variations in the pitch of the counselee's voice because of muscle tensions, contractions, and expansions in the larynx.

The pastoral counselor needs to become aware of both the world and the importance of nonverbal communication in the counseling process. Simply paying attention to verbal language means getting only a part of the total picture. Nonverbal language is necessary for the complete understanding of messages created during the process.

The pastor can learn a great deal about the counselee from observing his nonverbal communication. What Meier says is a valid tendency:

When faced with conflicting messages on the nonverbal and verbal levels, counselors tend to trust nonverbal communication as more indicative of basic feelings. The assumption is that it's easier to censor verbal than nonverbal communication.¹¹

However, since nonverbal language may also be ambiguous, the pastor must also be aware of subjectivity in his understanding and evaluation of the nonverbal message.

¹¹ Scott Meier, The Elements of Counseling, 25. Myron R. Chartier, Preaching as Communication: An Interpersonal Perspective, 86, expresses the same truth in this way: "Nonverbal communication is not only the richest source of knowledge of emotional states, but is also a reliable and stable indicator of the emotion that is being conveyed and received."

Therefore, it is always better to pay attention to and analyze simultaneously both channels of communication.

The Message

Communication is also a matter of passing on a message. In an interpersonal communication process, the message is an audible and/or visible stimulus originated by the pastor or the counselee, goes through the channel, and is intended to mean something to the one in the role of receiver.

The message always carries a content. Communication must have content, asserts Pieterse. There must be something to say, to communicate. The content, says Pieterse,

comprises ideas or thoughts, their conceptualization, the way they are organized, the proofs adduced in support of ideas, and illustrations or metaphors used to render it concrete. Content is an extremely important part of communication. Without it communication is vacuous and words are inflated so that meaning and credibility suffer.¹²

A message, in order to be sent, must first be encoded into a form. David Filbeck says that "it is the form carrying the message that is transmitted, and it is the form that is received and interpreted in order to receive the message."¹³

¹² H. J. C. Pieterse, Communicative Preaching, 77.

¹³ David Filbeck, Social Context and Proclamation: A Socio-Cognitive Study in Proclaiming the Gospel Cross-Culturally, 13.

Howard Martin and Kenneth Andersen have a useful reminder regarding the message: "Whatever the source might have said, intended to say, or thinks he said, the message is what he did say."³⁴ This means that a barrier may get in the way of the creating and/or sending of the message.³⁵ Actually, according to Linda Heun and Richard Heun, at least four messages potentially exist in interpersonal communication.³⁶ Supposing that the pastor is the originating communicator and the counselee the receiving communicator, the situation would be the following. The first is the intended message, what the pastor wants to communicate. The second is the actual message, the totality of the communicated signs that were actually sent by the pastor.

The third, the received message, is what the responding communicator, the counselee, has received. According to his communicative ability, he may receive more or less from the actual message. Finally, there is the interpreted message, which is screened by the counselee's frame of reference. Usually it is somewhat different than

³⁴ Howard H. Martin and Kenneth E. Andersen, Speech Communication: Analysis and Readings. (Boston: Allyn and Bacon, Inc., 1968), 19.

³⁵ The meaning of the message is affected by various elements. The issue of barriers and ways of overcoming them is discussed later in this chapter.

³⁶ Linda Heun and Richard Heun, Developing Skills for Human Interaction, 13.

the intended or the actual message of the pastor. The pastor must be aware of this when communicating with the counselee. The effectiveness of his message can be negatively affected.

Some of the basic principles regarding the message in the pastoral counseling setting are the following:

- a) The message must be transmitted through signs (i.e., ways of expression) that refer to the same frame of reference of both the pastor and the counselee.
- b) The message of the pastor must arouse needs in the counselee and suggests ways to meet these needs.
- c) The pastor must elaborate his message in such a way as to obtain the attention of the counselee.
- d) The lower the predictability of the counselor's message, the greater its impact upon the counselee.
- e) The effectiveness of the message is greater when the counselee has to "digest" it, that is, when he has to actively respond to it.
- f) Concrete messages are more easily understood and retained.
- g) The content of the message must be appropriate to the context.

Barriers

Perfect communication is an illusion. Any communication process always includes noises or barriers.

The barriers can take many different forms and produce many different effects. The number of forms can be reduced and the effect diminished, but the barriers can never be excluded completely from the process. Raymond McLaughlin comments that "perfect communication is a phantom. Messages will never convey exactly the same meaning in the minds of both speakers and listeners."³⁷

A barrier is anything that disturbs, distracts or blocks the communication process. It can be present in any element of the communication circle, that is, in the participants, in the channel, in the message, or in the context.

Verderber points out that the barriers can be external, internal or semantic.³⁸ External barriers are those resulting from activities going on in the external context of the communicators and draw their attention away from intended meaning. They can be the result of passing traffic, children crying or playing, the hammering of workmen.

Internal barriers are thoughts and feelings of both the sender and the receiver that interfere with meaning.

³⁷ Raymond McLaughlin, Communication for the Church (Grand Rapids: Zondervan Publishing House, 1968), 97.

³⁸ See Rudolph Verderber, Communicate!, 10-11. See also James D. Harless, Mass Communication: An Introductory Survey, 2nd ed. (Dubuque, IA: Wm. C. Brown Publishers, 1990), 10.

For instance, if the pastor is not feeling well or if he is concerned with a speech to be delivered just after the counseling session, he may be creating barriers.

Semantic barriers are those resulting from alternate meanings caused by the use of symbols. Certain symbols may signify different things for different people. According to the Heuns, potential barriers can be associated with: a) the receiving process of the sender; b) the sender's decoding the feedback of the message received; c) the sender's processing the meanings attached to the message; d) the sender's encoding a message to be sent; e) the physical process of the sender's sending a message f) the physical process of the receiver's receiving the message; g) the receiver's decoding the original message received; h) the receiver's processing the meaning he attached to the message; i) the receiver's encoding a feedback to be sent; j) the receiver's sending a feedback message.³⁹

Pastoral counseling is a communication process; therefore, barriers are also present. The effectiveness of the pastoral counselor's communication is affected negatively by the presence of barriers. They usually produce damaging and confusing results. They decrease the effectiveness of the communication process and, as a result,

³⁹ See Linda R. Heun and Richard E. Heun, Developing Skills for Human Interaction, 73-74, for an incomplete but very useful classification of barriers created by the participants of an interpersonal communication process.

of the pastoral counseling process.

There are many kinds of communication barriers in pastoral counseling: cultural, physical, psychological, spiritual, intellectual, or linguistic. Trying to categorize the many reasons why pastor and counselee fail to communicate effectively is an impossible task. Some of the barriers that can be present in pastoral counseling are discussed below.

Differences between the pastoral counselor and the counselee can be a cause of barriers in counseling. For instance, there may be a difference of understanding: the pastor sees a certain problem in one way, and the counselee in another way. Difference of expectations can also create barriers. If the counselee expects the pastor to perform "miracles" in helping him with his problem, and they don't happen, he can become frustrated. This frustration can be manifested as a barrier in a given moment of the communication process.

Verbal obscurity tends to create significant barriers in pastoral counseling. When the pastor (or the counselee) does not make clear what he wants to say, or when he does not express what he really wants or means, his communication tends to create barriers in the process.⁴⁰ Verbal clarity

⁴⁰ See James C. Hanse, Richard R. Stevic and Richard W. Warner, Counseling: Theory and Process (Boston: Allyn and Bacon, Inc. 1978), 276.

is fundamental to accurate and effective communication.⁴¹

Psychological barriers also produce communication failures in pastoral counseling:

There are times when the client cannot tell the counselor everything about himself because of these psychological barriers between himself and the material he wants to present. The simplest form of this barrier is when the client cannot tell something because he has forgotten the material. The memory failure results not only from the absence of the information but also in distortion so that in all innocence the client gives erroneous information. We are aware that people remember and forget in a selective fashion and that patterns by which memory alters or discards past events are influenced by emotional factors. Emotional forces may set up barriers between the client and the material the counselor seeks even if it is focused on the past or the present. In short, there are obstructions to communication that exist not in the client's wish to withhold or distort information but in his psychological inability to produce it.⁴²

The same is also true regarding the pastor. For instance, Richard Vaughan says that a personal conflict the pastor has may also affect the effectiveness of his hearing. When the counselee talks about something that calls to the pastor's mind a painful experience, he can become distracted by being caught up in his own feelings. The result is that he is no longer able to listen to what the counselee is saying.⁴³

⁴¹ For details, see Fran Ferder, Words Made Flesh: Scripture, Psychology & Human Communication, 134-138.

⁴² Hanse, Stevic and Warner, Counseling: Theory and Process, 276.

⁴³ Richard P. Vaughan, Basic Skills for Christian Counselors (New York: Paulist Press, 1987), 82-83. See also Marcus D. Bryant, The Art of Christian Care (Saint Louis:

The pastor can create a barrier by listening selectively, that is, by listening only to what he wants to hear of the counselee's communication. Again, this not only causes the pastor to fail to get the whole picture, but also is against the objective of communication in pastoral counseling.

Talking about the presence of communication barriers, Carl Rogers states that the principal barrier to interpersonal communication is the tendency to judge, "to evaluate, to approve or disapprove, the statement of the other person." This tendency, he continues, is heightened in contexts where feeling and emotions are deeply involved. Pastoral counseling is such a context. For instance, one type of barrier is to listen judgmentally. It is a human tendency to judge the message of the other person in order to distinguish what is true or false, correct or incorrect, good or bad. Listening judgmentally diverts the pastor's attention from what the counselee is trying to communicate. On the other hand, it can center the pastor's attention on conclusions and solutions without having the whole picture, without knowing fully the counselee's problem. As a solution, Rogers suggests an attitude of empathic understanding, a situation in which, in pastoral counseling, the pastor comes to understand the counselee from the

counselee's point of view. Rogers says:

Real communication occurs. . . when we listen with understanding. What does that mean? It means to see the expressed idea and attitude from the other person's point of view, to sense how it feels to him, to achieve his frame of reference in regard to the thing he is talking about.⁴⁴

Defensive behavior is behavior that causes defensive listening and prevents the receiving communicator from concentration upon the message. Defensiveness, a defensive attitude, can also become a barrier to effective communication in pastoral counseling.⁴⁵ For instance, the counselee might be afraid of hearing what the pastor has to say about his problem. As a result, he might make use of defensive listening in order to "close" his ears.

The counselee can become defensive when the pastor behaves with neutrality, that is, when he shows apathy or lack of concern for the counselee. He can manifest his neutrality by pretending to listen when not listening, or

⁴⁴ Carl R. Rogers, "Communication: Its Blocking and Its Facilitation," Communication: Concepts and Processes, ed. Joseph A. DeVito (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1971): 181-188.

⁴⁵ For details about behaviors as barriers for effective communication, see Jack R. Gibb, "Defensive Communication," Communication: Concepts and Processes, ed. Joseph A. DeVito (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1971): 195-203, in whom the two examples discussed below are based. See also Heun and Heun, Developing Skills for Human Interaction, 80-83; and Hanse, Stevic and Warner, Counseling: Theory and Process, 275-276.

when he is distracted, involved with other issues.⁴⁶ The opposite attitude would be empathy, which tends to reduce defensiveness and, therefore, the effect of the barriers.

When the counselee feels that he is not communicating with the pastor he knows, it is possible that the pastor is not being authentic or sincere in his communication. Not being authentic, therefore, is another communication barrier. Sincerity, points out Pieterse, is a vital requirement of good communication. Sincerity enhances the credibility of the message. "One does not primarily note what a person says, but how he says it."⁴⁷ Trevor Rowe correctly remarks that the most fundamental factor that affects the authenticity of a communicator "is whether or not what he says is living and important for the communicator itself."⁴⁸

Emotional involvement with the counselee's problem is another barrier. For instance, this can cause the pastor to "hear" his own feelings caused by the counselee's problem instead of "hearing" the counselee's feelings.

When the pastor listens "faster" than the counselee is talking this can also be seen as a barrier. In doing so,

⁴⁶ See Earl Koile, Listening as a Way of Becoming (Waco, TX: Calibre, 1978), 59.

⁴⁷ H. J. C. Pieterse, Communicative Preaching, 93.

⁴⁸ Trevor Rowe, The Communication Process. (London: Epworth Press, 1978), 36.

says James Hamilton, "the counselor gets ahead of the counselee and begins to draw conclusions upon what the counselee is going to say." The result, concludes Hamilton, is that "this 'you are not with me' awareness is felt by the counselee and he becomes frustrated as he attempts to verbalize his problem."⁴⁵

Finally, another barrier can be created by the pastoral counselor when he "performs" more than he communicates. That is, when he calls attention to himself instead of his message. The principle to be observed here is that a good communicator calls attention to his message.

The barriers phenomenon teaches the pastoral counselor that in communication he needs to pay attention to the whole environment or context of his dialogue with the counselee. Barriers are everywhere in the process. He must try to carry on the counseling in a context that is relatively free from distractions of any kind.

Better communication in pastoral counseling may not be easy, but is possible. It is looking honestly at the barriers and reducing the gap between himself and the counselee so that the pastor can better deal with them and improve the effectiveness of his communication. God has

⁴⁵ James D. Hamilton, The Ministry of Pastoral Counseling (Grand Rapids: Baker Book House, 1975), 63.

given to the pastor the ability to learn.⁵⁰

There are many ways of overcoming barriers in pastoral counseling. Below we shall look to two elements that play a vital role in any communication process--in any counseling process: feedback and listening.

Feedback

The pastor cannot assume that real communication has occurred just because he has sent a message. Of course, some communication may have occurred, but he cannot be sure that the message he intended is the one the counselee has received. William Hulme correctly remarks that "it is only as we encourage feedback that we may realize that we are not always as clear to the other in our communication as we think".⁵¹ Therefore, a fundamental element of the communication process, an element necessary to overcome barriers in pastoral counseling is feedback.

Feedbacks are messages sent by the receiving communicator to the originating communicator in response to the original message sent. When the receiver responds, he not only becomes the originating communicator, but most

⁵⁰ For a comprehensive study of communication barriers and ways of overcoming them, see for instance Donald L. Kirkpatrick, No-Nonsense Communication (Brookfield, WI: K & M Publishers, 1978), 43-88.

⁵¹ William G. Hulme, Christian Caregiving: Insights from the Book of Job (Saint Louis: Concordia Publishing House, 1992), 103.

important, he opens channels for true communication. If he does not respond, the communication process is broken.

It is feedback that marks interpersonal communication as a circular process; it stresses that communication is indeed an interaction process, a dynamic and on-going two-way process. It provides the necessary elements for both the sender and the receiver to interact and interchange. In such a situation, states Pieterse, the "sender is recipient and recipient sender, and it all goes on simultaneously. This interaction perpetuates the process. . . ." ⁵¹ It is feedback that makes the communication go round and keep rolling.

The interchange between the participants of the communication process is carried out through verbal and nonverbal language. It may be a word, a gesture, a silence. Any sign capable of communicating something can be used to express feedback.

Feedback is response. Through feedback, the participants of the process communicate a variety of response-messages. The importance of this process cannot be underestimated, as being a formal response (say yes or no type). John Bluck correctly points out that feedback is more than response:

It's not like a form you fill in and mail without much expectation of any reply, but rather a response

⁵¹ H. J. C. Pieterse, *Communicative Preaching*, 94.

made in order to influence any further transmissions or messages. Given the circular nature of the communication process that sort of feedback is being given continually and the communication circle is modified as a result. This ongoing reshaping and returning by the responses from sender and receiver alike forms the very nature of dialogue.⁵³

Therefore, feedback is not any response, but a purposeful response, truly communicative response.

In pastoral counseling, feedback provides cues and supplies information about the effect of the communication process between the pastor and the counselee. For instance, a basic purpose is to test the counselee's understanding of the message sent by the pastor. How well the pastor will be understood is influenced by three basic factors:

(1) the relationship of the information to the needs of the client; (2) the relationship of existing information in the client's perceptual field; (3) and the openness of the client's perceptual field at the moment of communication.⁵⁴

The purpose is not to check if the counselee agrees or disagrees with the message of the pastor, but that he understands it. In the case of a favorable response of the counselee, positive feedback and agreement, the pastor knows that he not only is communicating, but communicating in a way accepted by the counselee. On the other hand, if he sends signs that he is not understanding the message, he is

⁵³ John Bluck, Christian Communication Reconsidered (Geneva: WCC Publications, 1989), 16.

⁵⁴ Hansen, Stevic and Warner, Counseling: Theory and Process, 274.

in fact sending a warning light to the pastor: amend or improve your communication.

Thus, more than an informative purpose, feedback has an educative purpose.⁵⁵ It helps the pastor to adapt his communication to the counselee's needs, according to the linguistic or emotional reactions he shows. Feedback helps the counselor to check and improve the effectiveness of his communication.

Feedback is particularly important in pastoral counseling because of the interpersonal setting. Interpersonal communication usually provides instantaneous feedback. The pastor and the counselee have the unique opportunity of shaping and reshaping their messages until the meaning becomes as clear as possible, or until a satisfactory communication is made.⁵⁶

The pastor must be aware of this instantaneous nature of feedback in pastoral counseling. In order to grasp the cues sent by the counselee, he needs to be truly involved in the communication process. Attention and concentration are

⁵⁵ See also Pieterse, Communicative Preaching, 96.

⁵⁶ See also James Engel, Contemporary Christian Communication: Its Theory and Practice (Nashville: Thomas Nelson, 1979), 41. He says: "The instantaneous feedback makes interpersonal communication highly efficient in the sense that both sender and receiver can keep trying until effective contact is made." See also Roy Eldon Hiebert, Donald F. Ungurait and Thomas W. Bohn, Mass Media: An Introduction to Modern Communication (New York: David McKay Company, Inc., 1975), 172.

fundamental. For instance, stresses Pieterse, feedback the need to listen; listening is a vital action in the process.⁵⁷ The loss of important cues can reduce the effectiveness of the pastor as communicator, but especially as counselor.

What the Myers say can also be applied to the pastoral counselor: "An integral part of reducing barriers in communication is making optimum use of feedback, both in giving and receiving it."⁵⁸ The use of feedback is an essential tool to improve communication effectiveness in pastoral counseling.

Listening

Listening is an indispensable part of the interpersonal communication process. Chartier suggests that "listening is probably the most important communication activity."⁵⁹ Human beings spend more time receiving messages than in producing them. Interpersonal communication is dialogue, one person speaking to another who is listening. "When the art of listening is lost, the

⁵⁷ H. J. C. Pieterse, Communicative Preaching, 95. See also the following section of this chapter.

⁵⁸ Gail E. Myers and Michele Tolela Myers, The Dynamics of Human Communication: An Laboratory Approach, 131. See also pages 133-135 of the Myers' book for additional suggestions for giving and receiving feedback.

⁵⁹ Myron R. Chartier, Preaching as Communication: An Interpersonal Perspective, 48.

art of communication likewise goes by the board," says Pieterse.⁶⁰

The major thrust of a pastor's training is to help him preach, teach, talk, not to listen. His ministerial activity in fact requires much sending of verbal messages. For this reason, listening usually is a difficult task for him in the public ministry.

Pastoral counseling is a communication process, and listening is at the very heart of it. A large amount of time is (should be!) expended by the pastoral counselor in listening to the counselee. Vaughan stresses that "listening is the most important of all the skills used in counseling."⁶¹

Reasons for Listening

Listening is an essential ingredient of effective communication in pastoral counseling for many reasons. First, listening is the pastor's primary way of getting information about the counselee and his problem. Hamilton

⁶⁰ H. J. C. Pieterse, Communicative Preaching, 80. Gordon Wiseman and Larry Barker, Speech: Interpersonal Communication have this remark: "Listening. . . is a primary function of the responding communicator. Before he can properly evaluate and react to the originator's message, he must hear, understand, and remember the concepts being presented. It is in the area of receiving and correctly evaluating messages that listening becomes of primary importance."

⁶¹ Richard P. Vaughan, Basic Skills for Christian Counselors, 79.

notes that "there is only one person who has certain information that the pastor needs and that is the counselee. The only way to receive that information is to hear it."⁶² By becoming more informed about the counselee, the pastor will learn more about the counselee. "When a pastor-counselor is talking, the counselee is learning little and the pastor is learning nothing," remarks Hamilton.⁶³ When the pastor is listening, he is also learning. In order to learn, the pastor needs to listen to what the counselee is consciously or unconsciously trying to say. This does not mean that the listening attitude is the only one valid. There are moments that the pastor needs to talk, particularly when he proclaims the Word of God.

Another reason for listening is to show to the counselee that the pastor is interested in him as a person and a fellow Christian. This listening attitude helps the counselee to feel deeply understood, to express himself, and to create courage to talk about his problem. Vaughan points out that when "people feel understood, they are more likely to speak about how they feel."⁶⁴ In the presence of a pastor who listens and understands his situation, the

⁶² James D. Hamilton, The Ministry of Pastoral Counseling, 63.

⁶³ Ibid., 63.

⁶⁴ Vaughan, Basic Skills for Christian Counselors, 81. Vaughan also says that active listening "causes people to ventilate their feelings."

counselee in trouble can gain relief and often new insight.

Active Listening

In a pastoral counseling setting the pastor is required to concentrate more on being a listening counselor than a talking preacher. The skill of listening is an ability that he should have while in a communicative relationship with the counselee. Therefore, he is expected to be convinced that listening is fundamental to him as a counselor, and to improve his listening ability in order to be a better communicator-counselor. Hamilton stresses that the pastoral counselor must "see the value of listening and must use accurate listening as the foundation upon which the remainder of his counseling skills rest."⁶⁵

Talking about the meaning of listening in pastoral counseling, William Miller and Kathleen Jackson say that,

On the surface, most pastors take it for granted that listening is important, but quality listening involves much more than being quiet, or waiting a longer than average time before giving advice.⁶⁶

In fact, listening in pastoral counseling is much more than the daily listening one does in a conversation; it is much more than the physical process of hearing. Listening is "the emotional process in which a person integrates

⁶⁵ James D. Hamilton, The Ministry of Pastoral Counseling, 63.

⁶⁶ William R. Miller and Kathleen Jackson, Practical Psychology for Pastors (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1985), 32.

physical, emotional, and intellectual abilities, in an active, empathic search for meaning."⁶⁷ It is a quest for meaning and understanding.

In pastoral counseling the pastor improves his communicative effectiveness by using what can be called active or reflective listening.⁶⁸ Thus, the first step in listening improvement is the recognition that it is not a passive activity or process, that simply happens, without any effort. A passive listener only hears, while an active or reflective listener truly listens. Chartier says that passive listening is listening without personal involvement or, pseudolistening.⁶⁹ Active listening means to listen with the heart and without judgments. Vaughan explains:

When we as counselors listen, we give our total and individual attention not only to what is being said but to how it is being said. We even go so far as to note what is not said. We do not focus on what we are going to say next, as frequently happens in conversation. For the time being, we suspend all categorizing and diagnosing. We pass no judgments. We simply listen to what the counselee is saying and then we ask ourselves what this person is experiencing right now and/or what this person has experienced in the past. We then try to imagine how we would feel if we were in this person's shoes. This kind of listening demands a conscious

⁶⁷ Chartier, Preaching as Communication: An Interpersonal Perspective, 51.

⁶⁸ Active or reflective listening is what Rogers termed "accurate empathy" or "understanding." See Carl R. Rogers, "The Necessary and Sufficient Conditions of Therapeutic Personality Change," Journal of Consulting Psychology, 21 (1957): 95-103.

⁶⁹ Chartier, Preaching as Communication, an Interpersonal Perspective, 49.

effort on our part to listen to everything the person has to say without approving or disapproving what is said.⁷⁰

The object in active listening is not to hear the counselee's problem in order to offer a solution; rather, it is to listen to the counselee as a person--his life, his biases, his reasons for what he does and says, his social context, and his problem.

By listening intently, the pastoral counselor seeks to listen from the counselee's perspective. He gives up himself in order to become fully aware of what is going on inside the counselee while he is speaking. He is silently communicating to the counselee: "You are important to me. I respect you. I really want to understand you. Keep talking, please." Qualitative and communicative relationship and dialogue are created and maintained by listening attentively, supportively, and empathically.

Active listening implies that the pastoral counselor must keep from inserting his own "world" into the process.⁷¹ One hundred percent of the listening process should be devoted to being tuned to all the cues the counselee transmits.

Active listening means that the pastor will, at times,

⁷⁰ Vaughan, Basic Skills for Christian Counselors, 79.

⁷¹ Miller and Jackson, Practical Psychology for Pastors, 39, notes: "Good listening means refraining from roadblocks, from putting in your own material. . . ."

repeat and reflect verbally and nonverbally the understood meanings of the counselee. In this sense, he acts as a mirror to the counselee. He permits the counselee "to hear his own thoughts as they have gotten through to the counselor."⁷² The pastor gives back to the counselee an image of the counselee's present communicative and emotional state. Feeding back with comments and paraphrasing the content of the message are common ways of practicing active listening. This not only helps the pastor better understand the messages the counselee sends, but also helps the counselee in correcting his message and improving his communication. Furthermore, as Miller and Jackson point out, reflective listening also provides immediate feedback, giving to the pastor the opportunity to know if he reflected well or if he missed the mark.⁷³

Listening involves accepting periods of silence.

Armin Schuetze and Frederick Matzke comment:

It is not necessary to have a constant verbal interchange during a counseling session. Both parishioners and pastors need time to think and assimilate information. Think time means silent time. Silent time does not mean that nothing is happening or that the counselor isn't doing his job or that the parishioners are angry. Above all, accepting silence helps to encourage the parishioner to talk. If he knows his pastor will always "jump in" whenever there is a

⁷² Refer to Armin W. Schuetze and Frederick A. Matzke, The Counseling Shepherd (Milwaukee: Northwestern Publishing House, 1988), 95.

⁷³ Miller and Jackson, Practical Psychology for Pastors, 48-49.

two-lull in the conversation, he knows he doesn't really have to talk. He can depend upon his pastor to talk for him during the interview.⁷⁴

Listening in pastoral counseling cannot be limited to the reception of words. It includes all types of verbal and nonverbal communicative signals. Vaughan stresses that the pastoral counselor must be listening not only to the actual words of the counselee, but also to all nonverbal cues.⁷⁵

Hamilton has this remark:

Listening with the heart enables the pastor to hear inaudible cries and to see invisible tears. A pastor's listening skill is not fully developed until he can not only hear what is being said, but also what is not being verbalized.⁷⁶

Words and the manner in which they are employed by the counselee provide important information about him. The same happens with the counselee's unintentional and intentional sounds, grunts, and groans.

Active listening does not mean that the pastoral counselor has to remain silent during this time. As a matter of fact, it is necessary periodically to speak some brief words, such as, "I understand what you are saying," "I see that it is hard for you, that you are struggling." This not only helps the flowing of the process, but also

⁷⁴ Schuetze and Matzke, The Counseling Shepherd, 95. For more details on silence in pastoral counseling, see also Wayne E. Oates, The Presence of God in Pastoral Counseling (Taco, TX: Word Books Publisher, 1986), 69-84.

⁷⁵ Vaughan, Basic Skills for Christian Counselors, 81.

⁷⁶ Hamilton, The Ministry of Pastoral Counseling, 63.

encourages the counselee to continue his talking. On the other hand, even if the pastor does not respond verbally to the counselee, he must continually give indications that he is actually listening. "This may be done by eye contact, nodding his head, smiling or other facial expression. He may gesture with his hands to indicate a desire for some verbal expression."⁷⁷

Guidelines for Effective Listening

Some guidelines for improving the effectiveness in pastoral listening have already been mentioned. Others are suggested below.⁷⁸

The most obvious and simple guideline is the one more frequently forgotten: stop talking and start listening. There must be a balance between talking and listening. Sometimes the pastor needs to talk more, and other times to listen more. He must "feel" what is better in a given moment.

The pastoral counselor must be prepared to listen.

⁷⁷ Schuetze and Matzke, The Counseling Shepherd, 95.

⁷⁸ For more details on guidelines for effective listening, see Chartier, Preaching as Communication: An Interpersonal Perspective, 55-59; Joseph A. DeVito, The Elements of Public Speaking (New York: Harper & Row, Publishers, 1981), 31-34; Carl H. Weaver, Human Listening: Process and Behavior. The Bobbs-Merrill Series in Speech Communication, ed. Russel R. Winds (Indianapolis: The Bobbs-Merrill Company, Inc., 1972), 82-106.

The preparation for listening is essentially an attitude, a conscious and continuous listening attitude. It means to be ready to listen actively, not just to hear. Continued readiness to listening communicates to the counselee an attitude of "tell me your history. I'm ready to hear. I care about you and your problem," encouraging him to express himself. It also requires that the pastor concentrate on the process.

Another important guideline is that the pastor needs to listen to the total message, the real message the counselee is communicating. This involves the counselee's verbal and nonverbal language. The counselee's message may be contained in words as well as in silences, omissions, gestures. The pastor will never get all the meaning of the message, but he can get more of it if he listens attentively and searches for it.

Empathic listening is another fundamental attitude or skill. The pastor must put himself in the counselee's place, trying to listen to the message and understand it according to what the counselee communicates verbally and nonverbally. Empathy is a manifestation of Christian love in action in its total dimension. "Carry each other's burdens," advises Paul to the Galatians (6:2). Kraft stresses that "empathy is as important to effective

communication as it is to express love."⁷⁹ Leslie Virgo says that "it is in empathetic listening that both communication and counseling find their core"⁸⁰

Patient listening is also necessary in pastoral counseling. Too prompt a response reduces listening effectiveness. The pastor must allow time for the counselee to express himself without diversions and obstacles, especially if he is having a hard time in expressing his message. Patience also means that the pastor must not reach conclusions and suggest solutions too quickly.

The pastor must listen with an open mind, not judgmentally. He must guard himself from imposing his own meaning upon the message of the counselee. This does not mean that he should not listen critically, but evaluation is in order only after the complete message has been communicated.

Communication barriers in pastoral counseling cannot be avoided, but they can be minimized. Absolute communication effectiveness between the pastor and the counselee is impossible, but it can be improved. What is true in any communication setting in which persons are involved is also true in any aspect of the pastor's public

⁷⁹ Charles H. Kraft, Communication Theory for Christian Witness, 209.

⁸⁰ Leslie Virgo, "First Aid in Pastoral Care, VII: Skills of Pastoral Care." The Expository Times 96 (October 1984): 4-9.

ministry, also in pastoral counseling:

We can improve our chances of understanding each other if we improve our communication skills. By sharpening our skills of observation, we can combat channel noise. By improving our mental concentration we can fight semantic noise. Realizing we can't exchange meanings, we can focus on making good use of feedback, on being more empathetic, and on putting ourselves in the place of others to try to understand their needs and how they use symbols.⁸¹

The pastoral counselor who has listened actively, who has sought to understand the total reality of the counselee, is in a better position to improve the effectiveness of his communication and, therefore, to give more effective counsel.

Pastoral Counseling as a Communicative Relationship

As it was seen in the first chapter, the term "communication" has a basic sense of making something common with someone. When the pastor and the counselee enter into communication, they begin to overlap one another and they partake of one another's worlds. In other words, they acquire something in common. This process of commonness, of a spiraling process of interweaving messages and meanings, suggests action such as relationship.

The communication process is a vehicle for creating relationships:

Communication is a means for expressing and demonstrating the unique life and energy of each person

⁸¹ James D. Harless, Mass Communication: An Introductory Survey, 12-13.

in a relationship and the process of the partnership. It supports and reflects both the life within each of us and between two of us.³²

Relationships, of course, are not something strange to the pastor's life. In all his pastoral work he has to be with people, interact with them, and communicate with them. In a Christian congregation, pastor and members share the same Savior, faith, hope, and belong to the same body of Christ. Pastor and members are a "community," the "community of the saints." What is common in this community not only defines the nature of the congregation as a part of the church of Christ, but also marks the living process of sending out and receiving waves of messages, of communication, of relationships. Pastor and members cannot be effective in their sanctified Christian life and work without the practicing of their faith in visible signs of communication and relationship. Ferder correctly points out that "effective communication is a style of talking and behaving that sustains relationships over time."³³

This is what can be called the "general relationship"

³² Sherod Miller, Elam W. Nunnally, Daniel B. Wackmann, Alive and Aware: Improving Communication Relationships (Minneapolis: Interpersonal Programs, Inc., 1975), 280-281. See also Mark Steinberg and Gerald R. Miller, "Interpersonal Communication: A Sharing Process," Communication and Behavior, eds. Gerhard J. Hanneman and William J. McEwen (Reading, Massachusetts: Addison-Wesley Publishing Company, 1975), 126-148.

³³ Fran Ferder, Words Made Flesh: Scripture, Psychology & Human Communication, 25.

of the pastor and members. Pastoral counseling requires a type of relationship that is quantitatively different. In this particular setting of the ministry, the general pastoral relationship is "deepened and intensified for a relatively short period in order to deal with some specific problem."⁸⁴

It must be noted that the pastoral counseling relationship depends upon belonging to the body of Christ. The Christian fellowship, in an ultimate sense the relationship between the pastor and the counselee, is founded upon God and not upon each other. The pastoral counseling relationship is above all a "Christian relationship." As in all other aspects of the process, the relationship has the primary function of bringing about an awareness of God's redemptive activity in Jesus Christ.

Richard Dayring notes:

The pastoral counselor normally enters a relationship with a religious perspective. For clergy, God's love is involved in the relationship, undergirding both minister and client Pastoral counselors try to provide the kind of interpersonal relationship that does not obscure, but rather magnifies and illuminates the relationship God offers individuals.⁸⁵

⁸⁴ Carrol A. Wise, Pastoral Counseling: Its Theory and Practice (New York: Harper & Brothers, 1951), 44.

For further discussion regarding the pastor's general relationships, see for instance Richard Dayringer, The Heart of Pastoral Counseling: Healing Through Relationship, 125-146; and H. J. C. Pieterse, Communicative Preaching, 101-108.

⁸⁵ Richard Dayringer, The Heart of Pastoral Counseling: Healing Through Relationship, 37.

Pastoral counseling is fundamentally a personal interchange and relatedness between the pastor and the counselee, a mutual relationship. Dayringer defines relationship in this way:

Relationships refers to the conscious, voluntary, realistic, appropriate, rational, legitimate, and earned responses of both counselor and client to one another in their current interaction. It is the emotional force that comes into operation between two or more people because of their communicative behavior. Relationship, then, is the spontaneous and earned reciprocity of affective attitudes which persons hold toward each other.⁸⁶

Robinson expresses the idea of interchange and reciprocity by considering the relationship process as "interpersonal communication in focus." He also says that counseling is "a meaningful reciprocal relationship . . . by which the positive self-extension of the counselor enables the client to know, to become, and grow in selfhood."⁸⁷ In the process the inner self of the pastor and the counselee mature, grow, and express themselves through verbal and nonverbal language. For this reason, says Meier, a basic factor "of counseling is the relationship between the counselor and client."⁸⁸ During all the process a constant

⁸⁶ Ibid., 34.

⁸⁷ Marian D. Robinson, Meaningful Counseling: A Guide for Students, Counselors, and Clergy, 128.

⁸⁸ Scott Meier, The Elements of Counseling, 2. Meier adds that "different approaches emphasize the counseling relationship to varying degrees, but all practitioners understand that the client and the counselor must first make contact."

interplay of feelings, emotions, and ideas result in meaningful verbal and nonverbal communication.

A nonrelational communication in pastoral counseling would be not only impersonal but also against the nature of the Christian fellowship. As a matter of fact, without a relationship that offers a nexus of constructive elements, there can be little or no success in counseling. Therefore, in any type of communicational interaction the process is closely tied to the relationship between the participants.⁸⁹ This is especially important in a counseling process. Since relationship is a fundamental element to the helping process, asserts Richard Parsons, it needs "to be of primary concern to all pastoral counselors."⁹⁰

Functions of Relationship

Each relationship in pastoral counseling is created for some functional purpose. Discussing this issue, Dayringer says that "one function is to meet the basic

⁸⁹ See Charles H. Kraft, Communicating the Gospel God's Way, 126. See also to William F. Fore, Television and Culture: The Shaping of Faith, Values, and Culture, 39. He asserts that one cannot correctly understand communication without relationships. This would be like "trying to understand a human being through an autopsy: the life is missing."

⁹⁰ Richard D. Parsons, "The Counseling Relationship," Clinical Handbook of Pastoral Counseling, ed. by Robert J. Wicks, Richard D. Parsons, and Donald E. Capps (New York: Paulist Press, 1985), 97-117. For a good overview of the role of relationship in counseling, see also James C. Hansen, Richard R. Stevic and Richard Warner Jr., Counseling: Theory and Process, 238-369.

interpersonal needs of love, sense of belonging, security, and self-esteem"⁹¹ This function is necessary in order to allow the counselee to trust the pastor and feel free to talk about his problem.

Relationship is also a setting for "relationship learning." In this relationship with the pastor, the counselee can learn to recognize and deal with his impulses and feelings, to learn new values and attitudes, and to gain insight into himself.⁹²

Another function of relationship discussed by Dayringer is that of providing

a model with which a client has an opportunity to develop new patterns of response to situations that were formerly traumatic. In the counselor-client relationship the client reproduces or reactivates his or her characteristic interpersonal behavior, and this provides the arena or proving ground for testing out constructive actions and response patterns. The relationship can then become a pattern or guide in establishing good human relationships outside of therapy.⁹³

Relationship also can be seen as having a function of practicing Christian fellowship, based on the fellowship

⁹¹ Richard Dayringer, The Heart of Pastoral Counseling: Healing Through Relationship, 41.

⁹² See *Ibid.*, 41.

⁹³ *Ibid.*, 41-42. Richard P. Vaughan, An Introduction to Religious Counseling: A Christian Humanistic Approach (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1969), 13, expresses a similar idea by saying that as a result of the relationship with the pastoral counselor, the counselee "can then profit from this experience and form similar relationship with people he meets in the normal course of his life."

that both the pastor and the counselee have with God through faith in Christ. It is an arena for practicing the "bearing with one another in love" (cf. Ephesians 4:2), for carrying "each other's burdens" (cf. Galatians 6:2), and for having "equal concern for each other" (cf. 1 Corinthians 12:25). Through relationship, says Garry Belkin, "a new world is built. It is a world where neither is alone, but where each shares joyfully and painfully in the other's life."⁹⁴

Attitudes That Foster Relationship

There are many guidelines that can help the pastoral counselor establish a constructive relationship in a counseling process. The following are suggested⁹⁵:

a) The pastor must listen to all that the counselee has to say. Belking comments: "The beginning of a constructive counseling relationship requires the counselor to listen without censure or perceptual defense."⁹⁶

b) The pastor must show to the counselee, by verbal and nonverbal language, from the beginning of the process, that he is there and ready to help the counselee in his problem.

⁹⁴ Garry S. Belkin, Introduction to Counseling, 2nd ed. (Dubuque, IO: Wm. C. Brown Publishers, 1980), 110.

⁹⁵ Guidelines a) through c) are based on a series of guidelines suggested by Garry S. Belkin, Introduction to Counseling, 102-104.

⁹⁶ Ibid., 103.

c) The pastor should freely express all that can help the counselee in his problem. Belkin says that "when the client sees the counselor talking openly, this communicates the message that the counselor is really interested in her or him as a person."³⁷ Without openness there cannot be communication and, therefore, relationship. Only openness models openness.

d) The pastor must try to understand the counselee, and make him feel that he is sincerely accepted and accurately understood. Quality of interpersonalness emerges when the pastor is aware of the counselee as a human being and especially as a brother in Christ. The counselee only can feel free and communicate freely if he feels that he is understood and accepted by the pastor.

e) The pastor must be capable of communicating to the counselee that he has an accepting attitude toward him, giving witness to Christian values such as love, respect, interest and encouragement.

f) The pastor should guarantee the freedom of the counselee. Robinson comments:

Effective interpersonal relationships and genuine mutuality depend on the freedom of each person. It is the restriction one person places on another that causes hate and resentment. Openness of mind, largeness of spirit, the willingness to let another person to be himself, gives him a sense of freedom, and is a gesture of love. We spontaneously move toward those who are open, receptive, and welcoming. We recant from those

³⁷ Ibid., 104.

who are threatening, domineering, and rejecting. People will be unable to relate to others if they are denied the opportunity of self-expression, or of participation and sharing.⁹⁸

g) The pastor must be aware that verbal clarity is a basic skill for an adequate communicative relationship. Ferder comments that verbal clarity involves the ability to speak straightforward, without "beating around the bush." It is an open, honest, and congruent style of speaking. "Verbal clarity enables others to understand what we are saying and to make sense of our whole message."⁹⁹ Verbal clarity fosters the counselee's accurate understanding and allows for corrections of misunderstandings. When misunderstanding occurs during the process, they always can be cleared up by dialogue. Verbal clarity also shows to the counselee that he or she is being invited to express his or her problem and feelings in the same way, without fear.

h) The pastor should avoid using dogmatic wordings, that is, communication that leaves no room for discussion. Dogmatic statements only hinder communication, create barriers and defensiveness. A constructive relationship is built when the pastor uses what is called "dialogical wordings," that is, a kind of language that fosters a circular, two-way communication.

⁹⁸ Marian D. Robinson, Meaningful Counseling: A Guide for Students, Counselors, and Clergy, 31.

⁹⁹ Fran Ferder, Words Made Flesh: Scripture, Psychology & Human Communication, 133-134.

Carl Rogers' client-centered therapy considers the relationship a primary element in counseling. Some of his ideas about creating a relationship are condensed and adapted below in affirmative sentences, and may be used as a summary of the guidelines here suggested:

a) The pastoral counselor must be perceived by the counselee as trustworthy, dependable, and consistent.

b) The pastoral counselor must let himself experience positive attitudes--caring, liking, respect, and so forth--toward the counselee.

c) The pastoral counselor must receive the counselee as he is and be able to communicate this attitude to him or her.

d) The pastoral counselor must be able to enter fully into the world of the counselee's feelings and meanings. However, he must be strong enough as a person and secure within himself to be separate from the counselee.

e) The pastoral counselee must be able to act with such a sensitivity in the relationship that his attitude will not be perceived as a threat by the counselee.

f) The pastoral counselor must be ready to meet the counselee as someone who is in a process of healing, of "becoming," that is, he cannot be bound by the past of the counselee.¹⁰⁰ However, the pastor must be aware of a

¹⁰⁰ See Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), 50-55.

fundamental guideline; he cannot force the relationship to happen. Forced relationships are not authentic and are not helpful in the counseling process. The relationship must be allowed to grow slowly and naturally. It does grow as the counselee gradually comes to increase his confidence and trust in the pastor, based on the acceptance and understanding of the latter.

Pastoral Counseling as Dialogical Communication

Dialogue is a basic ingredient of communication, for both speaking and listening--verbally and nonverbally--are involved and also essential to the process. Dialogue is necessary to create and maintain relationships.¹⁰¹ Interaction without dialogue is impossible. Gaylord Noyce stresses that dialogue "stands for the relationships that make and mold our personhood."¹⁰² Hulme remarks that "pastoral counseling is dialogical in structure: there is listening and speaking, giving and receiving."¹⁰³ Therefore, pastoral counseling without dialogue is

¹⁰¹ Reuel L Howe, The Miracle of Dialogue (New York: The Seabury Press, 1963), 3, says that dialogue is a worker of miracles: "it can bring relationship into being, and it can bring into being once again a relationship that has died."

¹⁰² Gaylord Noyce, The Art of Pastoral Conversation (Atlanta: John Knox Press, 1982), 7.

¹⁰³ William G. Hulme, Pastoral Care & Counseling: Using the Unique Resources of the Christian Tradition (Minneapolis: Augsburg Publishing House, 1981), 92.

impossible.¹⁰⁴

Dialogue stresses the communication process as a two-way street, characterized more by simultaneity than by taking turns. It is always a two-way process¹⁰⁵ of sharing of verbal and nonverbal meanings. Kenneth Erickson stresses this dynamic reciprocity by saying that dialogue always ~~refers to a "give-and-take conversation between two persons~~ able to accept each other's ideas, opinions, and feelings."¹⁰⁶

Reuel Howe, in his already classic "The Miracle of Dialogue," sees dialogue as an interactional process and stresses the necessity of mutual acceptance:

Dialogue is that address and response between persons in which there is a flow of meaning between them in spite of all the obstacles that normally would block the relationship. It is that interaction between persons in which one seeks to give himself as he is to the other, and seeks also to know the other as the other is. This means that he will not attempt to impose his own truth and view on the other. Such is the relationship which characterizes dialogue and is the precondition to dialogical communication.¹⁰⁷

¹⁰⁴ See Joachim Sharfenberg, Pastoral Care as Dialogue, trans. O. C. Dean, Jr. (Philadelphia: Fortress Press, 1987), 35-51, for a discussion of forms of dialogue in pastoral counseling.

¹⁰⁵ See Hendrix J. C. Pieterse, "A Dialogical Theory of Communication from a Practical Theological Perspective." Evangelical Quarterly 62 (March 1990): 223-240.

¹⁰⁶ Kenneth Erickson, The Power of Communication: For Richer Interpersonal Relationship (Saint Louis: Concordia Publishing House, 1986), 15.

¹⁰⁷ Reuel L. Howe, The Miracle of Dialogue, 37. Howe indicates "barriers" in the dialogue process.

Thus, dialogue can also be understood as a circular process,¹⁰⁹ that is, a movement of meanings from the sender to the receiver, back to sender, and so on. It helps the communication process perform interactions in which there is change and exchange and in which meanings are transferred and transformed.

Dialogue Versus Monologue

Dialogue is emphasized here in order to point out one important aspect of the nature of pastoral counseling, that is, interaction, exchange, relationship, or communication process, as it has been stressed. If pastoral counseling is to be a communication process, there is no place for monologue.

The idea of the pastor doing all the talking and handing out all the words is a misunderstanding of the communicative nature of the pastoral counseling process. "For the dialogue to be authentic," stresses Pieterse, "both

¹⁰⁹ Some authors, such as Alistair McFadyen, The Call to Personhood: A Christian Theory of the Individual in Social Relationships (Cambridge: Cambridge University Press, 1990), 314 prefer to see dialogue as a spiral process rather than circular. Alistair says: "In dialogue there is a sharing of the dialogue roles of I and Thou, so that all partners are given space and time for independent communication and are attended to by others. Because attending to the independent communication and being of others can change one's own understanding of them, oneself or the world (and potentially one's identity as well), dialogue is also dialectical process and more like a spiral process than a circle."

parties must truly participate."¹⁰⁹

Pastoral counseling concerned only with eliciting information tends to be one-sided, monological. When things change into a mere interview, with the pastor asking the questions and the counseling answering, things get one-sided.¹¹⁰

In a monologue a person is primarily concerned for himself. The communication of such a person, stresses Howe,

is parasitical, anxious, and lacking in creative impulses and possibilities. His communication is parasitical because he is not really interested in others and values them only according to the feelings they produce in him. He is anxious because he seeks confirmation of himself, is afraid of personal encounter, and tolerates only agreement with himself and his ideas. And he is uncreative because his word is a closed, not open, one; that is, he seeks to present his own meaning as final and ultimate. The word of monologue is not only blocked by meaning barriers, but it creates them as well¹¹¹

What monologue can best do in a counseling process is to confirm the need for dialogue, to truly communicate. Dialogue breaks the lonely monologue of suffering that the counselee is living. It opens the possibility of exercising Christian love, understanding, caring, communication.

Therefore, the pastoral counselor cannot view his conversation with the counselee indifferently. It is

¹⁰⁹ H. J. C. Pieterse, Communicative Preaching, 103.

¹¹⁰ See Sherod Miller, Elam W. Nunnally and Daniel B. Wackmann, Alive and Aware: Improving Communication in Relationships, 109.

¹¹¹ Howe, The Miracle of Dialogue, 36.

precisely in the pastoral conversation that pastoral care focuses most intensely upon another child of God and his needs.

Purpose of Dialogue

Dialogue in pastoral counseling is not simply a sympathetic or social conversation. Dialogue is a purposeful conversation. The pastoral counselor and the counselee are "one" working on a problem that concerns both of them. Each makes his own contribution to the enterprise. It is a cooperative effort and process. On one side, the counselee is the one who better knows about his problem and is subjectively involved in it. On the other hand, the pastor participates as one who has some degree of ability, experience, and training. His skills provide him with perceptiveness and discernment. His involvement in the problem is objective rather than subjective, allowing him to see and say what the counselee cannot see and say. Therefore, both counselee and counselor meet in order to reach something that is really important, particularly for the counselee.

Discussing the purpose of dialogue, Howe divided it in two distinct blocks, inadequate purpose and adequate purpose.¹¹² One inadequate purpose is to give answers to

¹¹² See Howe, The Miracle of Dialogue, Chapter 4, 51-56. Some considerations discussed by Howe will be adapted to the pastoral counseling setting.

people's questions. What Howe is trying to say here is that each person must make his own decisions.

As it was discussed in the first chapter, one of the objectives of pastoral counseling is to help the counselee to help himself. The pastor listens carefully, introduces helpful information, raises pertinent questions, stimulates the counselee's thinking, and uses every available resource in order to assist the counselee in arriving at his own understanding and answer. The pastor proclaims God's Word so that the Holy Spirit can work and produce results in the life of the counselee. The pastor, therefore, is expected to be a facilitator of the process, and not the source of all solutions and answers. C. W. Brister comments that

In the listening-responding dialogue of counseling, the pastor functions as a facilitator of the divine-human conversation and as a loving personal catalyst, accelerating a counselee's spiritual change and growth. Both the dialogue of the sanctuary and of the pastoral interview are essentially transaction with God.¹¹³

Another inadequate purpose is "that of securing consensus with the point of view of the communicator."¹¹⁴ It is not of the pastor's business in a counseling process to persuade the counselee to accept the pastor's ideas, concepts, and solutions. Persuasion is something that

¹¹³ C. W. Brister, Pastoral Care in the Church (New York: Harper & Row, Publishers, 1964), 168.

When Brister refers to "dialogue of the sanctuary," he is talking about the God-human dialogue in worship.

¹¹⁴ Howe, The Miracle of Dialogue, 55.

belongs to the role of the Holy Spirit. The pastor's task is to make every effort to be God's messenger in all the process, even when not proclaiming the Gospel. That is, the pastor should see the dialogue process as an important way of achieving consensus with God's "point of view."

Underwood comments that

The final aim of pastoral conversation is 'to help the other person see his life in God's light' The pastor does not enter into the conversation on his own authority, but rather, as one who is commissioned and charged by God . . . to assist the person to understand that Christ is present in all circumstances¹¹⁵

The adequate or positive objectives of dialogue, according to Howe, are four:

1) To be used as a channel by which information and meaning is conveyed and received. This is particularly important in a counseling process. For instance, by the time the pastor makes a diagnosis of the counselee's problem, he needs information about the origins, ramifications and consequences of the problem.

2) To help people to make responsible decisions, to translate words and feelings into action. As it was seen in the first chapter, decision making is one of the objectives of pastoral counseling. For instance, if the counselee has to change behavior, he must first recognize and decide that this is important and necessary in his healing process.

¹¹⁵ Ralph L. Underwood, Empathy and Confrontation in Pastoral Care, 42-43.

3) To restore the tension between vitality and form in order "to bring parties of a relationship into communicative relation with one another, to shake them free of their conformity and make them available for transformation."¹¹⁶

4) To bring persons into being. Dialogue is a means of developing self-insight, self-understanding, and self-acceptance: of achieving the growing and healing of the counselee. Brister has this idea in mind when he says that

Pastoral counseling may be viewed as the process of conversation between a responsible minister and a concerned individual or intimate group, with the intent of enabling such persons to work through their concerns to a constructive course of action.¹¹⁷

Dialogue also can have a positive purpose of confrontation. Confrontation is a means of pointing out discrepancies between what is said and done.¹¹⁸

Well conducted dialogue always furthers the counseling process in some way, either by enriching the relationship between the pastor and the counselee, or by developing ways to reach answers and solutions. Using dialogue both pastor and counselee stress the communicative nature of pastoral

¹¹⁶ Howe, The Miracle of Dialogue, 64.

¹¹⁷ C. W. Brister, Pastoral Care in the Church, 175-176.

¹¹⁸ This is one sense of "confrontation" in pastoral counseling. Another sense, that also can be used, is that of using confrontation as a way of changing the participants involved in the communication/dialogue process. For details, see Jean M. Chappuis, "Jesus and the Samaritan Woman: The Variable Geometry of Communication." The Ecumenical Review 34 (January 1982): 8-34.

counseling.¹¹⁹

Pastoral Counseling as Communicative Proclamation

In February 15, 1530, Luther wrote a remarkable letter to his father, who was dying:

Dear Father: James, my brother, has written me that you are seriously ill I'm worried about you. For even though God has thus far forgiven you and preserved for you a strong, tough boy, yet your age gives me anxious thoughts at this time--although regardless of this [worry], none of us is, or should be sure of his life at any time

. . . I pray from the bottom of my heart that the Father, who has made you my father and given you to me, will strengthen you according to his immeasurable kindness, and enlighten and preserve you with his Spirit, so that you may perceive with joy and thanksgiving the blessed teaching concerning his Son, our Lord Jesus Christ, to which you too have been called and have come out of the former terrible darkness and error. . . .

Therefore let your heart now be bold and confident in your illness, for we have there, in the life beyond, a true and faithful helper at God's side, Jesus Christ, who for us has strangled death, together with sin, and now sits . . . awaiting us, so that when we depart, we dare not worry or fear that we might sink or fall to the ground He [Christ] is so wholeheartedly faithful and righteous that he cannot forsake us

. . . I commend you to him who loves you more than you love yourself. He has proved his love by taking your sins upon Himself He has prepared everything in the most certain way, so that you are not permitted to worry about or be concerned for anything except keeping your heart strong and reliant on His word and faith. If you do this then let Him care for the rest. He will see to it that everything turns out well

¹¹⁹ For more details about the presence and importance of dialogue in pastoral counseling, see also William G. Hulme, Christian Caregiving: Insights of the Book of Job, 102-103.

. . . .¹²⁰

As Charles Bachmann points out, it is correct to say that no complete methodology of pastoral care or counseling was envisioned by the Reformer. His concepts and practice "grew out of earnest application of fundamental theological truths" ¹²¹

Luther's course of action as pastoral counselor seems often to be dictated by the necessities of the moment. However, it was also based on the same fundamental truth: the Word of God. This is clearly shown in his pastoral letter to his dying father. Luther clearly asserts that his father's faith is nothing but a sign of God's gracious love for him, despite his sins. He also stresses that God's promises are valid and true, that God has shown his love through his Son, and that in Jesus man has the most faithful helper in the hour of sorrow and death. Tears, sorrows and death are overcome through faith in Jesus. Only by faith can one face the afflictions of this "vale of tears" and reach eternal life, the perfect wholeness.

Luther performed his ministry without dissociating it from the Word. Stone puts it, "He believed that all

¹²⁰ Luther's Works, American Edition, vol.49, Letters II, trans. and ed. Gottfried G. Krodel (Philadelphia: Fortress Press, 1972), 267-271.

¹²¹ C. Charles Bachmann, "Luther as Pastoral Counselor." Pastoral Psychology 3 (November, 1952): 35-42.

ministry arises out of and returns to the Word."¹²² As a matter of fact, pastoral counseling is one of the many platforms from which the Word is launched.

As it has been seen elsewhere in this thesis, one of the meanings of communication is sharing, making something common with someone, passing along a message. In the pastoral counseling process this concept is clearly present in different ways. This section briefly discusses the pastor's sharing of something detected in Luther's letter to his father and that is vital to the nature of Christian counseling: the communication or proclamation of God's Word or Gospel.

As it was seen in Chapter 1, pastoral counseling has unique characteristics. After all, it is the proclamation of God's Word that establishes the basic distinction from pastoral counseling and secular counseling. While the concept of divine power through the Word of God is usually outside of the latter, it defines and marks the uniqueness of pastoral counseling in an incomparable way. True pastoral counseling is impossible if it is based on human articulateness, even if the pastor and the counselee speak about God and divine things. In some moment of the process the Word must be articulated. The message of God must be shared, declared, communicated. Stone remarks that

¹²² Howard Stone, The Word of God and Pastoral Care, 64.

"pastoral care involves both proclamation (or communication) of the Word and a mutual listening for it and speaking it."¹²³

The idea that the proclamation of the Gospel is not only central but also vital to pastoral counseling has been resisted by some pastoral theologians. Pastoral counseling cannot be "preaching," they think. For this reason, a great emphasis has been put on the relationships between the pastor and the counselee as means of communicating the Gospel.¹²⁴ The result of this emphasis is commented upon by Donald Capps:

Pastors in their counseling have relied on this relationship to make whatever affirmation of the Christian faith they deem appropriate, and have used "secular" psychotherapies as their primary medium of verbal communication. They have therefore not had a very clear sense that pastoral counseling has a Christian purpose. Certainly, they have not felt that a major purpose of pastoral counseling is to proclaim the Christian Gospel.¹²⁵

Of course, pastoral counseling is not intended to be a pulpit. However, it is necessary to understand that the

¹²³ Ibid., 56.

¹²⁴ The concept of pastoral counseling as being essentially a relationship process seems to be a result of the influence of Carl Rogers's emphasis that the real issue is not what the counselor says, but how he relates himself to the counselee.

The role of relationship in communication and pastoral counseling was discussed earlier in this chapter.

¹²⁵ Donald Capps, Pastoral Care and Preaching: A Quest for an Integrated Ministry (Philadelphia: The Westminster Press, 1980), 120.

pastoral mission of the counselor falls under the general mission of the ministry, particularly pastoral care, which includes the sharing, the communication, the proclamation, the concrete declaring of the Word of God in the living present of the counselee. Christian counseling operates from a Christian perspective, and deals with the counselee from this perspective. It intends to be a process that includes the Word of God, as will be seen below.

Pastoral counseling cannot be seen only as an expression of Christian concern to respond to human needs in general, but as a part of the distinctive pastoral work of making the Word of God alive in the life of the counselee. On the other hand, as the Word of God is totally dependable and authoritative, the pastor can apply it with confidence that God will act through it. Talking about the role of the Gospel in pastoral counseling, Kenneth Siess points out

The need for pastoral counseling arises not out of faddish fascination with psychology but rather out of the very nature of man himself. By virtue of his predicament man faces a continual conflict with himself, his fellow man, and with God. It is to this conflict that the gospel speaks, and it is in this area of conflict that the pastor ministers. His purpose is to bring to bear the means of grace to provide strength so that the Christian can face his conflicts more openly and fight against them more productively.¹²⁶

The pastoral counselor proclaims the Word of God to the counselee believing that God addresses man in the Word as a

¹²⁶ Kenneth Siess, "The Gospel Approach to Counseling," Concordia Theological Monthly, XL, vol. 6,7 (June, July-August, 1969): 454-464.

creative force, regenerating, motivating, enlivening, healing the counselee. The pastor's communication/proclamation of the Word allows it to continue resounding with all its power. Through the Word God communicates Himself to the counselee and produces the effects He wants.

The "Present-Tense" Power of the Gospel

Christian proclamation, however, is not only the proclamation of a past event that once took place in the life, death and resurrection of Jesus Christ. It is not human words, not "views" of any kind, not an abstract philosophical concept, but "good news," divine facts. God speaks through the Gospel. Jacob Firet says: "The word of God is his speech: he is always present when he speaks; it is always the word which proceeds from his mouth."¹²⁷ Therefore, the Word of God is the dynamis Theou, the power of God, for God is the subject of it. Paul says in Romans 1:16 that he is not ashamed of the Gospel because it is "the power of God." It is a powerful present act, for the proclamation gives life for the listener through the activity of the Holy Spirit; it creates and/or strengthens faith in Jesus Christ as the Savior. The Word of God is living and active today (cf. Hebrews 4:12). The Gospel is

¹²⁷ Jacob Firet, Dynamics in Pastoring, trans. John Vriend. (Grand Rapids: Williams B. Eerdmans Publishing Company, 1986), 33.

the authoritative proclamation which draws the immediate situation of the listener into what Paul calls "a new life" (cf. Romans 6:4).

Talking about the efficacy of the Word, Eduard Thurneysen points out that

Because Christ has become flesh, there is now nothing fleshly and human, however sinful and corrupt it may be, that cannot be reached and grasped by the Word of God and translated into God's own. Since Jesus Christ was born, died, and rose again, the name of God is set over everything that is on earth. There is no problem, no sorrow, no sin, no pain . . . over which a word of judgement and of grace cannot and must not be pronounced in the power of this name.¹²⁸

Talking about proclamation, Paul Harms concludes that only the pure and powerful Gospel can produce the expected results:

It must liberate, give sight to the blind, not just suggest that seeing is superior to blindness. It must give hearing to the deaf, not just recommend that hearing is better than deafness. It must straighten the legs of the cripple, not just recommend that walking is better than crawling. It must rid the body of leprosy, not just recommend that health is better than illness. No matter how glowing the picture of health, there will not be much health given unless the Great Physician is in attendance When He is absent, do not be surprised that no equipping, no healing, no freeing, no encouraging, no strengthening goes on.¹²⁹

Gerhard Forde stresses that proclamation is "present-tense, first-to-second-person, unconditional promise

¹²⁸ Eduard Thurneysen, A Theology of Pastoral Care, trans. Jack A. Worthington and Thomas Wieser (Richmond, VA: John Knox Press, 1962), 118.

¹²⁹ Paul W. F. Harms, "The Gospel as Preaching," in The Lively Function of the Gospel, ed. Robert W. Bertram (Saint Louis: Concordia Publishing House, 1966), 39-57.

authorized by what occurs in Jesus Christ according to the scriptures." Therefore, he continues, the content of proclamation is "I here and now give the gift to you, Christ himself I do it in both Word and sacrament. This is God's present move, the current 'mighty act' of the living and powerful God."¹³⁰

The Gospel is not only words about Christ. It is not merely historical description of facts connected to His life. The apostle Paul states that "our gospel came to you not simply with words, but also with power, with the Holy Spirit" (1 Thessalonians 1:5). Always accompanied by the Spirit, the proclamation of the Gospel is not man's word, but is the "demonstration of the Spirit's power" (1 Corinthians 2:4). The Word of God has power because it is empowered by the Holy Spirit. Therefore, there cannot be a proclamation of God's Word apart from the ministry of the Holy Spirit.

The "Present-Tense" Adequacy of the Gospel

It is not simply that the Gospel must be communicated and be present in the counseling process. As it has been emphasized, it must be communicated indeed, but in full relationship to the issue of the moment, that is, it must be adequate. Harms remarks that content of the Gospel may be

¹³⁰ Gerhard Forde, Theology is for Proclamation. (Minneapolis: Fortress Press, 1990), 2.

biblical, but its imagery may have little to do with the moment diagnosed. Therefore, he illustrates,

If we are talking sheep language, we had better talk shepherd language to go with it; if we are talking night language, we had better talk day language; with slavery language, the language of freedom; with orphan language, the language of adoption; with lost language, the language of found; with death language, the language of life; with hostility language, the language of reconciliation The nakedness of Christ is met with the nakedness of Christ on the cross, not by justification by faith. The rebellious sonship of an Absalom is met with the faithful sonship of Christ in His crucifixion, not by justification by faith. The melancholy of the preacher in Ecclesiastes is met by our Lord who for the joy which was set before Him endured the cross despising the shame, not by justification by faith....

What is being stated here is similar to what Richard Caemmerer calls "modes of Gospel" and "complexes of the Gospel." He points out that the Scriptures have a cluster of pictures setting forth in human language the meaning and content of the Gospel.¹³¹

Related to the adequacy of communicating the Gospel is the issue of diagnostic adequacy. First, diagnosis of the counselee's problem is essential. Second, an adequate prescription of new directions is also essential. The pastor's proclamation of the Gospel can be of little help if it is directed to a nonexistent problem or to a wrong problem.

¹³¹ Paul Harms, "The Gospel as Preaching," 51-52.

¹³² Richard R. Caemmerer, Preaching for the Church (Saint Louis: Concordia Publishing House, 1959), 28-31.

Of course, all men, even the Christians, still have a sinful nature. However, the natural sinfulness is manifested in different forms. Sometimes it is a specific sin, a sinful orientation. Other times, it is a specific emotional problem resulting not from a sin, but from the sinful nature. Thus it can be said that the power and efficacy of the Word is misused if the diagnosis is depression and the pastor proclaims the Gospel to the counselee as only justification by faith, without directing it to the depression problem.

Talking about the issue, Stone stresses that if pastoral counseling has indeed presented the communication of the Word to the counselee, then "it must also be done in a hermeneutically responsible way." This means that instead of interpreting the Word while "pouring over scripture, commentaries, and theological handbooks . . . the minister accomplishes the hermeneutical task while concretely listening to others pour out their distress."¹³³ In other words, the problem of the counselee is removed from its own level and exposed to the light of the Word, to a wholly new judgment, to a wholly new perspective, which surpasses any human judgment and perspective. Hulme refers to this approach by saying that the "spiritual counselor is equipped to give a gospel approach [emphasis added] to the

¹³³ Howard W. Stone, The Word of God and Pastoral Care, 64.

counselee's need".¹³⁴

Therefore, the counselor needs to specify the language of the Gospel to the specific problem of the counselee. The counselee's problem must be brought into the light of the Word of God. And since the Word is intended to speak here and now to the counselee, the pastor must decide how the message to be communicated by the Word in this special situation can better be proclaimed.¹³⁵ If he does not do so, the Gospel may serve only as a "Band-Aid,"¹³⁶ and not as the dynamis Theou.

¹³⁴ Hulme, Christian Caregiving: Insights of the Book of Job, 100. In fact, in his book he shows how the Job's friends tried to do this when faced by Job's problem.

¹³⁵ For further details, see Donald Capp, Pastoral Counseling and Preaching: A Guest for an Integrated Ministry, 120-141; Howard Stone, The Word of God and Pastoral Care, passim; Eduard Thurneysen, A Theology of Pastoral Care, passim. An practical example of how the Gospel can be applied to problems such as guilt, sorrow, insecurity, loneliness, anger, inferiority, family problems, etc., is found in Edgar N. Jackson, How to Preach to People's Needs, with an introduction by Ralph G. Turnbull (Grand Rapids: Baker Book House, 1974). The author deals with preaching, but in some ways his suggestions can also be used in pastoral counseling situations. See also Howard W. Stone, The Word of God and Pastoral Care, 63-77, for a discussion pastoral care as communication of the Word.

¹³⁶ This reference to the use of the Word as "Band-Aid" in pastoral counseling is suggested by Mark R. McMinn, Cognitive Therapy Techniques in Christian Counseling, 34. However, he uses it in a different sense than it is used here, that Scripture and prayer have a powerful effect within the context of counseling, but they cannot simply be used as a complete answer to all emotional problems. If this happens, it would be a case of "Band-Aid" use.

CONCLUSION

This thesis is intended to approach pastoral counseling as a process composed of communicative principles or elements. Although these principles are not unique to pastoral counseling, they are fundamental to this area of the ministerial activity. As a matter of fact, the very existence of pastoral counseling depends on its communicative nature. No pastoral counseling is possible without communication. No pastoral counseling can take place without at least two persons--pastor and counselee--involved in some kind of relationship, interaction, dialogue, communication.

As a result of this communicative nature of pastoral counseling, this thesis was developed with the overall basic understanding that the pastoral counselor should be the first one to recognize the communicative nature of pastoral counseling, the communication barriers that limit the effectiveness of the counseling process, and search for ways of overcoming them as much as possible. Although the counselee plays a significant role in the process, the pastor cannot carry out his counseling based on the counselee's communicative skill.

The first step that the pastor must take is to

experience himself not only as a pastor-counselor, but also as a pastor-communicator. This communicative attitude is fundamental for understanding the counseling process as a event full of communicative moments, and for creating a communicative climate. It was the intention of this thesis to discuss some basic concepts of both pastoral counseling and interpersonal communication in order to illustrate this topic.

As a communicator the pastoral counselor can never take his communicative activity with the counselee for granted. Even if it happens largely unconsciously, events don't just happen. In fact, effective communication requires a great deal of conscious effort. This thesis intended to provide a great deal of guidelines for improving the pastor's communicative ability.

Effective pastoral counseling requires from the pastor that his activity be counselee-oriented. Although the role of the counselee in this process was not discussed in details, it is necessary to understand that this orientation is incomplete if the pastor does not also aim to see and understand the counselee as someone involved, actively participating in an interpersonal communication process. This means that the pastor needs to see not only himself as a communicator, but also the counselee. As a result, he needs to carry out a communicative activity that takes into consideration the counselee as someone who manifests himself

as a person using verbal and nonverbal language, someone who is capable of receiving and sending messages, and someone whose communicative ability is influenced by many barriers. Therefore, the pastor's communication must be counselee-directed.

Although the issue of the communicative presence of the Holy Spirit in the communication/counseling process is a fundamental one, it was not the intention to discuss it with details in this thesis. However, it is necessary to remark here that, after all, the communicative nature of pastoral counseling and the communicative activity of the pastoral counselor are nothing if disconnected from the activity of the Holy Spirit. Ultimately, it is His operating and communicative activity that creates the basis for effectiveness in the process. The pastor's skills, even the most well developed, are useless and ineffective to accomplish a pastor's ultimate goal unless accompanied by the working of the Holy Spirit.

As a minister called by God to shepherd God's people, the pastor has the responsibility of performing his ministry in the most effective way possible in all areas of his activity. Therefore, as a minister called by God to assist persons with emotional and spiritual problems, the pastor must be ready to serve as a counselor, to face the challenges and difficulties of this task, and to try to overcome his deficiencies in this area. The difficulties

and deficiencies in the area of interpersonal communication are included in this task. What Paul admonished to Timothy is also directed to the pastor while acting as a communicator in pastoral counseling: "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth" (2 Timothy 2:15).

BIBLIOGRAPHY

A. Counseling

Books

- Adams, Jay. A Theology of Christian Counseling: More than Redemption. Grand Rapids, Zondervan Publishing House, 1986; reprint, Philipsburg, NJ: Presbyterian and Reformed Publishing Company, 1979.
- Aden, Leroy E, and J. Harold Ellens, eds. The Church and Pastoral Care. Psychology and Christianity Series. Grand Rapids: Baker Book House, 1988.
- Anderson, Ray S. Christians Who Counsel. Grand Rapids: Zondervan Publishing House, 1990.
- Arbuckle, Dugald S. Counseling: Philosophy, Theory and Practice, 2nd ed. Boston: Allyn and Bacon, Inc., 1970.
- Arnold, William V. Introduction to Pastoral Care. Philadelphia: The Westminster Press, 1982.
- Backus, William. Telling the Truth to Troubled People. Minneapolis: Bethany House Publishers, 1985.
- Belkin, Garry S. Introduction to Counseling, 2nd ed. Dubuque, IA: Wm. C. Brown Publishers, 1980.
- Benner, David E., ed. Christian Counseling and Psychotherapy. Psychology and Christianity. Grand Rapids: Baker Book House, 1987.
- _____, ed. Psychology and Religion. Grand Rapids: Baker Book House, 1988.
- Bobgan, Martin and Deidre Bobgan. The Psychological Way/The Spiritual Way. Minneapolis: Bethany Fellowship, Inc., 1979.
- Bonhoeffer, Dietrich. Spiritual Care, trans. Jay C. Rochelle. Philadelphia: Fortress Press, 1982.
- Borchert, Gerald L. and Andrew Lester, eds. Spiritual Dimensions of Pastoral Care. Philadelphia: The Westminster Press, 1985.

- Brister, C. W. Pastoral Care in the Church. New York: Harper & Row, Publishers, 1964.
- _____. The Promise of Counseling. New York: Harper & Row, Publishers, 1978.
- Bryant, Marcus D. The Art of Christian Care. Saint Louis: The Bethany Press, 1979.
- Campbell, Alastair V. Rediscovering Pastoral Care. London: Darton, Longmann & Todd, 1981.
- Carter, John D. and Bruce Narramore. The Integration of Psychology and Theology. Rosemead Psychology Series. Grand Rapids: Zondervan Publishing House, 1979.
- Capps, Donald. Life Cycle Theory and Pastoral Care. Theology and Pastoral Care Series, ed. Don Browning. Philadelphia: Fortress Press, 1983.
- _____. Pastoral Care: A Thematic Approach. Philadelphia: The Word, 1979.
- Childs, Brian H. Short-Term Pastoral Counseling: A Guide. Nashville: Abingdon Press, 1990.
- Clebsch, William A., and Charles R. Jaekle. Pastoral Care in Historical Perspective. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1964.
- Cobb, John B, Jr. Theology and Pastoral Care. Creative Pastoral Care and Counseling Series, ed. Howard J. Clinebell, Jr. Philadelphia: Fortress Press, 1977.
- Collins, Gary, ed. Christian Counseling: A Comprehensive Guide. Waco, TX: Word Books, 1980.
- _____. Effective Counseling. Psychology for Church Leaders Series. Carol Stream, IL: Creation House, 1972.
- _____. Excellence and Ethics in Counseling. Resources for Christian Counseling, ed. Gary Collins. Dallas: Word Publishers, 1991.
- _____. Psychology and Theology: Prospects for Integration, ed. and with a contribution by H. Newton Malany. Nashville: Abingdom Press, 1981.
- Crabb, Lawrence J. Basic Principles of Biblical Counseling. Grand Rapids: Zondervan Publishing House, 1975.

- _____. Effective Biblical Counseling. Grand Rapids: Zondervan Publishing House, 1977.
- Davie, Peter. Pastoral Care and the Parish. Oxford: Basil Blackwell Publisher Limited, 1983.
- Dayringer, Richard. The Heart of Pastoral Counseling: Healing Through Relationship. Grand Rapids: Zondervan Publishing House, 1989.
- Dicks, Russel L. Pastoral Word and Personal Counseling. New York: The MacMillian Company, 1945.
- _____. Principles and Practices of Pastoral Care. Successful Pastoral Counseling Series. Philadelphia: Fortress Press, 1963; reprint, Englewood Cliffs, NJ: Prentice-Hall, Inc., 1963.
- Droege, Thomas A. The Faith Factor in Healing. Philadelphia: Trinity Press International, 1991.
- Estadt, Barry K., ed. Pastoral Counseling. Englewood Cliff, NJ: Prentice Hall, Inc., 1983.
- Fleck, J. Roland and John L. Carter, eds. Psychology and Christianity: Integrative Readings. Nashville: Abingdon Press, 1981.
- Gilmore, Susan K. The Counselor-In-Training. Century Psychology Series, eds. MacCorquodale, Lindzey, Gardner, and Clark, Kenneth E. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1973.
- Grant, Brian W. Reclaiming the Dream: Marriage Counseling in the Parish Context. Nashville: Abingdon Press, 1986.
- Greeves, Frederic. Theology and the Cure of Souls. London: The Epworth Press, 1960.
- Halmos, Paul. The Faith of the Counsellors: A Study in the Theory and Practice of Social Case Work and Psychotherapy. New York: Schocken Books, 1966.
- Hamilton, James D. The Ministry of Pastoral Counseling. Grand Rapids: Baker Book House, 1975.
- Hansen, James C., Richard R. Stevic and Richard Warner Jr., Richard. Counseling: Theory and Process, 2nd ed. Boston: Allyn and Bacon, Inc., 1978.
- Hiltner, Seward. Pastoral Counseling. New York: Abingdon Press, 1959.

- _____. Preface to Pastoral Theology. Nashville: Abingdon, 1958.
- Holifield, E. Brooks. A History of Pastoral Care in America: From Salvation to Self-Realization. Nashville: Abingdon Press, 1984.
- Homans Peter, ed. The Dialogue Between Theology and Psychology. Essays in Divinity III, ed. Jerald C. Brauer. Chicago: The University of Chicago Press, 1968.
- Hulme, William G. Christian Caregiving: Insights from the Book of Job. Saint Louis: Concordia Publishing House, 1992.
- _____. Counseling and Theology. Philadelphia: Muhlenberg Press, 1956.
- _____. Pastoral Care Come of Age. Nashville: Abingdon Press, 1970.
- _____. Pastoral Care & Counseling: Using the Unique Resources of the Christian Tradition. Minneapolis: Augsburg Publishing House, 1981.
- Hunter, Rodney, general ed. Dictionary of Pastoral Care and Counseling. Nashville: Abingdon Press, 1990.
- Hurding, Roger F. Restoring the Image: An Introduction to Christian Care and Counseling. Exeter, England: The Paternoster Press, 1980.
- _____. The Tree of Healing: Psychological and Biblical Foundations for Counseling and Pastoral Care. Grand Rapids: Zondervan Publishing House, 1985.
- Jake, France. Clinical Theology: A Theological and Psychiatric Basis to Clinical Pastoral Care. London: Darton Longman & Todd, 1966.
- Kirvan, Willian T. Biblical Concepts for Christian Counseling: A Case for Integrating Psychology and Theology. Grand Rapids: Baker Book House, 1984.
- Koehler, Walter J. Counseling and Confession: The Role of Confession and Absolution in Pastoral Counseling. Saint Louis: Concordia Publishing House, 1982.
- Lowry, L. Randolph and Richard W. Meyers. Conflict Management and Counseling. Resources for Christian Counselors, ed. Gary R. Collins. Dallas: Word, Incorporated, 1991.

- Lyon, H. Curtis. Counseling at the Cross: Using the Power of The Gospel in Christian Counseling. Milwaukee: Northwestern Publishing House, 1991.
- May, Gerald. Care of Mind, Care of Spirit: Psychiatric Dimensions of Spiritual Direction. New York: Harper & Row, 1982.
- May, Rollo. The Art of Counseling: How to Gain and Give Mental Health. New York and Nashville: Abingdon-Cokesbury, 1939.
- Mayer, Herbert T. Pastoral Care: Its Roots and Renewal. Atlanta: John Knox Press, 1979.
- McLemore, Clinton W. Clinical Information for Pastoral Counseling: Clergyman's Psychological Handbook. Grand Rapids: Eerdmans Publishing Company, 1974.
- McMinn, Mark R. Cognitive Therapy Techniques in Christian Counseling, ed. Garry R. Collins. Dallas: Word Publishers, 1991.
- Meier, Paul D. and others. Introduction to Psychology and Counseling: Christian Perspective and Applications, 2nd ed. Grand Rapids: Baker Book House, 1991.
- Meier, Scott. The Elements of Counseling. Pacific Grove, CA: Brooks/Cole Publishing Company, 1989.
- Miller, William R. and Kathleen Jackson. Practical Psychology for Pastors. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1985.
- Noice, Gaylord. The Art of Pastoral Conversation. Atlanta: John Knox Press, 1981.
- Noller, Patricia. Nonverbal Communication and Marital Interaction. International Series in Experimental Social Psychology, vol. 9. Oxford: Pergamon Press, 1984.
- Lawrence, Grabb. Basic Principles of Biblical Counseling. Grand Rapids: Zondervan Publishing House, 1975.
- Oates, Wayne E., ed. An Introduction fo Pastoral Counseling. Nashville: Broadman Press, 1959.
- _____. New Dimensions in Pastoral Care. Philadelphia: Fortress Press, 1970.

- _____. The Presence of God in Pastoral Counseling. Taco, TX: Word Books Publisher, 1986.
- Oden, Thomas C. Pastoral Theology: Essentials of Ministry. San Francisco: Harper & Row, 1983.
- Parachin, Victor M. Grief Relief. Saint Louis: CBP, 1991.
- Peterson, Evelyn H. Who Cares? A Handbook of Christian Counseling. Wilton, CT: Morehouse-Barlow Co., Inc., 1982.
- Pruyser, Paul W. The Minister as Diagnostician: Personal Problems in Pastoral Perspective. Philadelphia: The Westminster Press, 1976.
- Purves, Andrew. The Search for Compassion: Spirituality and Ministry. Louisville, KY: Westminster/John Knox Press, 1989.
- Robinson, Marian D. Meaningful Counseling: A Guide for Students, Counselors, and Clergy. New York: Human Sciences Press, Inc., 1988.
- Russel, L. Dicks. Principles and Practices of Pastoral Care. Philadelphia: Fortress Press, 1966; reprint, Englewood, NJ: Prentice-Hall. Inc., 1963.
- Sharfenberg, Joachim. Pastoral Care as Dialogue, trans. O. C. Dean, Jr. Philadelphia: Fortress Press, 1987.
- Schuetze, Armin W. and Frederick Matzke. The Counseling Shepherd. Milwaukee: Northwestern Publishing House, 1988.
- Sipe, A.W. Richard and Clarence J. Rowe, eds. Pshychiatry, Ministry and Pastoral Counseling, 2nd ed. Collegeville, Minnesota: The Liturgical Press, 1984.
- Smith, Darrell. Integrative Therapy. Grand Rapids: Baker Book House, 1990.
- Southard, Samuel. Theology and Therapy: The Wisdom of God in a Context of Friendship. Dallas: Word Publishing, 1989.
- Stone, Howard W. The Word of God and Pastoral Care. Nashville: Abingdon Press, 1988.
- Thurneysen, Eduard. A Theology of Pastoral Care, trans. Jack A. Worthington and Thomas Wieser. Richmond, VA: John Knox Press, 1962.

- Tschudy, James Jay. The Art of Counseling. Salt Lake City: Deseret Book Company, 1963.
- Tyler, Leona E. The Work of the Counselor, 3rd ed. Century Psychology Series. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1969.
- Underwood, Ralph L. Empathy and Confrontation in Pastoral Care, ed. Don S. Browning. Philadelphia: Fortress Press, 1985.
- Vanderpool, James A. Person to Person: A Handbook for Pastoral Counseling. Garden City, NY: Doubleday & Company, Inc., 1977.
- Vaughan, Richard P. Basic Skills for Christian Counselors. New York: Paulist Press, 1987.
- _____. An Introduction to Religious Counseling: A Christian Humanistic Approach. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1969.
- Wallis, J. H. Personal Counseling: An Introduction to Relationship Therapy. London: George Allen & Unwin LTD, 1973.
- Weber, Carlo A. Pastoral Psychology. New York: Sheed and Word, Inc., 1970.
- Westberg, Granger. Minister and Doctor Meet. New York: Harper & Brothers, Publishers, 1961.
- Wicks, Robert J., Richard D. Parsons, and Donald Capps, eds. Clinical Handbook of Pastoral Counseling. New York: Paulist Press, 1985.
- Wise, Carroll A. The Meaning of Pastoral Care. New York: Harper & Row, Publishers, 1966.
- _____. Pastoral Counseling: Its Theory and Practice. New York: Harper & Brothers, 1951.
- Woody, Robert Henley, James Hansen and Robert H. Rossberg. Counseling Psychology: Strategies and Services. Pacific Grove, CA: Brooks/Cole Publishing Company, 1989.
- Wurth, G. Brillengurg. Christian Counseling in the Light of Modern Psychology. Philadelphia: The Presbyterian and Reformed Publishing Company, 1962.

Periodicals

- Aden, LeRoy. "Counseling and the Desire for Help." Pastoral Psychology 29 (Winter 1980): 83-85.
- Bachmann, C. Charles. "Luther as Pastoral Counselor." Pastoral Psychology 3 (November 1952): 35-42.
- Bain, Homer A. "The Pastoral Counselor as Prophet." The Journal of Pastoral Care 40,4 (December 1986): 322-329.
- Benson, Colleen K. "Forgiveness and the Psychotherapeutic Process." Journal of Psychology and Christianity 11 (Spring 1992): 76-81.
- Bluehm, Reimund. "Zum Begriff der Erfahrung in der Seelsorge." Zeitschrift Fuer Theologi un Kirche 82, 1 (1985): 111-127.
- Bockmuehl, Klaus. "Let Us Be Listeners." Crux: A Quarterly Journal of Christian Thought and Opinion 25 (June 1889):3-7.
- Carlson, David E. "Jesus' Style of Relating: The Search for a Biblical View of Counseling." Journal of Psychology and Theology 4 (Summer 1976): 181-192.
- Daher, Douglas. "Defining Sin and its Place in the Counseling Relationship." The Journal of Pastoral Care 32 (September 1978): 200-212.
- Dobbins, Gaines S. "The Pastor as Counselor." Review and Expositor: A Baptist Theological Journal 50 (October 1953): 421-429.
- Hiltner, Seward. "Christian Shepherd." Pastoral Psychology 10 (March 1959): 47-54.
- Hulme, William E. "Mind Your Tongue: Reflections on Christian Conversation." Word & World: Theology for Christian Ministry 6 (Summer 1986): 249-255.
- Lebacqz, Karen and Smith, Archie, Jr. "The Liberation of Language: Professional Ethics in Pastoral Counseling." Quarterly Review: A Scholarly Journal for Reflection on Ministry 5 (Winter 1985): 11-20.
- Leslie, Virgo. "First Aid in Pastoral Care, 7: Skills of Pastoral Care." The Expository Times 96 (October 1984): 4-9.

- Lieske, Henry L. "Principles of Counseling." Concordia Theological Monthly 24 (October 1953): 715-739.
- Oates, Wayne. "Holy Spirit as Counselor." Review and Expositor: A Baptist Theological Journal 54 (April 1957): 233-245.
- Owens, Virginia Stem. "The Jesus 'Technique.'" Christianity Today 28 (September 21, 1984): 54-55.
- Patton, John. "What Pastoral Counseling Is." The Journal of Pastoral Care 30 (December 1976): 218-221.
- Presley, David B. "Three Approaches to Religious Issues in Counseling." Journal of Psychology & Theology vol 20, (Spring 1992): 39-46
- Rogers, Carl R. "The Necessary and Sufficient Conditions of Therapeutic Personality Change." Journal of Consulting Psychology, 21 (1957): 95-103.
- Rowan, John. "Holistic Listening." Journal of Humanistic Psychology 26,1 (Winter 1986): 83-102.
- Siess, Kenneth. "The Gospel Approach to Counseling." Concordia Theological Monthly, 6,7 (June, July-August 1969): 454-464.
- Sohn, Otto E. "The Essentials of Effective Pastoral Counseling." Concordia Theological Monthly 22 (August 1951): 567-577.
- Stewart, Charles W. "Relationship Counseling." The Journal of Pastoral Care 13 (Winter 1959): 209-219.
- Stone, Howard W. "Word of God and Pastoral Care." Encounter 44 (Autumn 1983): 369-390.
- Thompson, Garth D. "On Pastors and Counselors." Andrews University Seminary Studies 22 (Autumn 1984): 341-348.
- Veuter, C. J. H. "Guidelines for the Praxis of Pastoral Counseling." The Journal of Pastoral Practice, 10 (1991): 55-62.
- Virgo, Leslie. "First Aid in Pastoral Care VII: Skills of Pastoral Care." The Expository Times 96 (October 1984): 4-9.
- Wayne, Oates E. "The Levels of Pastoral Care: The New Testament Concept of a Health-Giving Ministry." Pastoral Psychology 2 (May 1951): 11-16.

Wise, Carroll A. "The Pastor as Counselor." Pastoral Psychology 2 (February 1951): 9-14.

Communication

Books

- Abbey, Merrill R. Communication in Pulpit and Parish. Philadelphia: The Westminster Press, 1976.
- Argyle, Michael. Bodily Communication. New York: International Universities Press, Inc., 1975.
- Babin, Pierre and Mercedes Iannone. The New Era in Religious Communication, trans. David Smith. Minneapolis: Fortress Press, 1991.
- Bittner, John R. Mass Communication: An Introduction, 5th ed. Englewood Cliffs, NJ: Prentice Hall, 1989.
- Berlo, David K. The Process of Communication. New York: Holt, Rinehart and Winston, 1960.
- Bluck, John. Christian Communication Reconsidered. Geneva: WCC Publications, 1989.
- Brennan, John. The Conscious Communicator: Making Communication Work in the Work Place. Reading, MA: Addison-Wesley Publishing Company, 1974.
- Brooks, William B. and Emmert, Philip. Interpersonal Communication. Dubuque, IA: Wm C. Brown Company Publishers, 1976.
- Buck, Ross. The Communication of Emotion. The Guilford Social Psychology Series. New York: Guilford Press, 1984.
- Cahn, D. Dudley, ed. Intimates in Conflict: A Communication Perspective. Hillsdale, NJ: L. Erlbaum Associates, 1990.
- Chartier, Myron R. Preaching as Communication: An Interpersonal Perspective. Abingdon Preacher's Library, ed. William D. Thompson. Nashville: Abingdon, 1981.
- Cummings, H. Wayland and Charles Somervill. Overcoming Communication Barriers in the Church. Valley Forge, PA: Judson Press, 1981.

- Cushman, Donald P., Dudley D. Cahn. Communication in Interpersonal Relationships. Sunny Series in Human Communication Processes. Albany: State University of New York Press, 1985.
- Dance, Frank E. X. and Carl E. Larson. Speech Communication: Concepts and Behaviors. New York: Holt, Rinehart and Winston, 1972.
- _____. The Functions of Human Communication: A Theoretical Approach. New York: Holt, Rinehart and Winston, 1976.
- Danziger, Kurt. Interpersonal Communication. Pergamon General Psychology Series, ed. Arnold P. Goldstein and Leonard Krasner. New York: Pergamon Press, Inc., 1976.
- Davis, Ken. Secrets of Dynamic Communication: Preparing & Delivering Powerful Speeches. Grand Rapids: Zondervan Publishing House, 1991.
- Davitz, Joel R. and others. The Communication of Emotional Meaning. Westport, CT: Greenwood Press, Publishers, 1976; reprint, New York: McGraw-Hill Book Company, 1964.
- DeVito, Joseph A. Communication: Concepts and Processes. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1971.
- _____. The Elements of Public Speaking. New York: Harper & Row, Publishers, 1981.
- DeWire, Harry A. The Christians as Communicator. Publication of Westminster Studies in Christian Communication, ed. Kendig Brubaker Cully. Philadelphia: The Westminster Press, 1961.
- _____. Communication as Commitment. Philadelphia: Fortress Press, 1972.
- Dicks, Russel L. Pastoral Work and Personal Counseling. New York: McMillian Company, 1945.
- Engel, James F. Contemporary Christian Communication: Its Theory and Practice. Nashville: Thomas Nelson, 1979.
- Erickson, Kenneth. The Power of Communication. Saint Louis: Concordia Publishing House, 1986.
- Ferder, Fran. Words Made Flesh: Scripture, Psychology & Human Communication. Notre Dame, IN: Ave Maria Press, 1986.

- Hanneman, Gerhard J. and William McEven, eds. Communication and Behavior. Reading, MA: Addison-Wesley Publishing Company, 1975.
- Harless, James D. Mass Communication: An Introductory Survey, 2nd ed. Dubuque, IA: Wm. C. Brown Publishers, 1990.
- Hastings, Martin H. and Kenneth Anderson. Speech Communication: Analysis and Readings. Boston: Allyn and Bacon, 1969.
- Hiebert, Roy Eldon, Donald F. Ungurait and Thomas W. Bohn. Mass Media: An Introduction to Modern Communication. New York: David McKay Company, Inc., 1975.
- Holtzman, Paul D. The Psychology of Speaker's Audiences. Publication of Scott, Foresman's College Speech Series, ed. Theodore Clevenger, Jr. Glenview IL: Foresman and Company, 1970.
- Howe, Reuel L. The Miracle of Dialogue. New York: The Seabury Press, 1963.
- Kirkpatrick, Donald L. No-Nonsense Communication. Brookfield, WI: K & M Publishers, 1978.
- Knapp, Mark L. Nonverbal Communication in Human Interaction. New York: Holdt, Rinehart & Winston, 1972.
- Kraft, Charles H. Communication Theory for Christian Witness. Nashville: Abingdon Press, 1983.
- Langs, Robert J. The Listening Process. New York: Jason Aronson, 1978.
- Lawyer, John W. and Neil H. Katz. Communication Skills for Ministry, 2nd ed. Dubuque, IA: Kendall/Hunt Publishing Company, 1985.
- McLaughlin, Raymond. Communication for the Church. Grand Rapids: Zondervan Publishing House, 1968.
- Miller, Gerald R. ed. Explorations in Interpersonal Communication. Sage Annual Reviews of Communication Research, vol. V. Beverly Hills, CA, 1976.
- Miller, Sherod, Elain W. Nunnally and Daniel B. Wackmann. Alive and Aware: Improving Communication in Relationships. Minneapolis: Interpersonal Communication Programs, Inc., 1975.

- Myers, Gail E. and Michele Tolela Myers. The Dynamics of Human Communication: A Laboratory Approach, 2nd ed. New York: McGraw Hill, Inc., 1976.
- Penman, Robyn. Communication Processes and Relationships. London, New York: Academic Press, 1980.
- Pennington, Chester. God has a Communication Problem. New York: Hawthorn, Inc., 1976.
- Richardson, Lee, ed. Dimensions of Communication. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1979.
- Rossiter, Charles M. and Barnet W. Pearce. Communicating Personally - A Theory of Interpersonal Communication and Human Relationships. Indianapolis: Bobbs-Merrill Educational Publishing, 1975.
- Rowe, Trevor. The Communication Process. London: Epworth Press, 1978.
- Sells, James William. 7 Steps to Effective Communication. Atlanta: Forum House, Publishers, 1973.
- Severin, Werner J. and James Tankard, Jr. Communication Theories: Origins, Methods, Uses. Humanistic Studies in the Communication Arts. New York: Hastings House, 1979.
- Shannon, Claude and Warren Weaver. The Mathematical Theory of Communication. Urbana, IL: University of Illinois Press, 1949.
- Stowe, Everett M. Communicating Reality Through Symbols. Westminster Studies in Christian Communication Series, ed. Kendig B. Cully. Philadelphia: The Westminster Press, 1966.
- Verderber, Rudolph F. Communicate!, 6th ed. Belmont, CA: Wadsworth Publishing Company, 1990.
- Vohs, John and G. P. Mohrmann. Audiences, Messages, Speakers. New York: Harcourt Brace Iovanovich, Inc., 1975.
- Weaver, Carl H. Human Listening: Process and Behavior. The Bobbs-Merrill Series in Speech Communication, ed. Russel R. Winds. Indianapolis: The Bobbs-Merrill Company, Inc., 1972.
- Webber, Robert E. God Still Speaks: A Biblical View of Christian Communication. Nashville: Thomas Nelson Publishers, 1980.

Wiseman, Gordon and Larry Barker. Speech - Interpersonal Communication. San Francisco: Chandler Publishing Company, 1967.

Periodicals

Chappuis, Jean M. "Jesus and the Samaritan Woman: The Variable Geometry of Communication." The Ecumenical Review 34 (January 1982): 8-34.

Fore, William F. "A Theology of Communication." Religious Education 82 (Spring 1987): 231-246.

_____. "A Context for Communication." The Journal of Pastoral Care 39 (December 1985): 289-292.

Pieterse, Hendrick J.C. "A Dialogical Theory of Communication from a Practical Theological Perspective." The Evangelical Quarterly 62 (July 1990): 223-240.

Zens, Jon, . "'Truth in Love': Communication in the Body of Christ." Searching Together 14 (Winter 1985): i-ii.

Yu, Thomas Chi-Ping. "The Meaning of Listening: A Biblical Perspective." Theology and Life 7 (December 1984): 3-12.

General

Biederwolf, William E. Study of the Holy Spirit. Foreword by William Moorehead. Grand Rapids: Kregel Publications, 1985.

Bertran, Robert W. The Lively Function of the Gospel. Saint Louis: Concordia Publishing House, 1966.

Caemmerer, Richard R. Preaching for the Church. Saint Louis: Concordia Publishing House, 1959.

Capps, Donald. Pastoral Care and Preaching: A Guest for an Integrated Ministry. Philadelphia: The Westminster Press, 1980.

Drakeford, John W. The Awesome Power of Positive Attention. Nashville: Broadman Press, 1990.

- Filbeck, David. Social Context and Proclamation: A Socio-Cognitive Study in Proclaiming the Gospel Cross-Culturally. Pasadena, CA: William Carey Library, 1985.
- Firet, Jacob. Dynamics in Pastoring, trans. John Vriend. Grand Rapids: William B. Eerdmans Publishing Company, 1986.
- Forde, Gerhard. Theology is for Proclamation. Minneapolis: Fortress Press, 1990.
- Ford, Cleverley. The Ministry of the Word. London: Hadder and Stoughton, 1979.
- Fore, William F. Television and Culture: The Shaping of Faith, Values, and Culture. Minneapolis: Augsburg Publishing House: 1987.
- Gensen, Gary C. Pastor: A Day and a Week in the Life of a Parish Clergyman. Lima, OH: Fairway Press, 1990.
- Gerkin, Charles. Prophetic Pastoral Practice: A Christian Vision of Life Together. Nashville: Abingdon Press, 1991.
- Harms, Paul W. Spirit and Power. Saint Louis: Concordia Publishing House, 1964.
- Heun, Linda R. and Richard E. Heun. Developing Skills for Human Interaction. Columbus, OH: Charles E. Merrill Publishing Company, 1975.
- Howard, H. Martin and Kenneth E. Anderson. Speech Communication--Analysis and Readings. Boston: Allyn and Bacon, Inc., 1968.
- Hughes, Robert Don. Talking to the World in the Days to Come. Nashville: Broadman Press, 1991.
- Hunter, Robert L. Helping when It Hurts: A Practical Guide to Helping Relationships. Philadelphia: Fortress Press, 1985.
- Jackson, Edgar N. How to Preach to People's Needs. Grand Rapids: Baker Book House, 1970.
- Jahsmann, Allan H. Power Beyond Words: Communication Systems of the Spirit and Ways of Teaching Religion. Saint Louis: Concordia Publishing House, 1969.

- Kadai, Heino O., ed. Accents in Luther's Theology - Essays in Commemoration of the 450th Anniversary of the Reformation. Saint Louis: Concordia Publishing House, 1967.
- Koile, Earl. Listening as a Way of Becoming. Waco, TX: Calibre, 1978.
- Kraft, Charles H. Communicating the Gospel God's Way. Pasadena, CA: William Carey Library, 1979.
- Lingren, Alvin J. Foundations for Purposeful Church Administration. Nashville: Abingdon Press, 1965.
- Luther, Martin. Luther's Works, American Edition, vol. 49, Letters II, trans. and ed. Gottfried G. Krodel. Philadelphia: Fortress Press, 1972.
- McFadyen, Alistair I. The Call to Personhood: A Christian Theory of the Individual in Social Relationships. Cambridge: Cambridge University Press, 1990.
- Mueller, John Theodore. Christian Dogmatics. Saint Louis: Concordia Publishing House, 1934.
- Nichols, J. Randall. The Restoring Word: Preaching as Pastoral Counseling. San Francisco: Harper & Row, Publishers, 1987.
- Niebuhr, H. Richard and Daniel D. Williams, eds. The Ministry in Historical Perspective, paperback ed. San Francisco: Harper & Row, 1983.
- Moseley, Romney M. Becoming a Self Before God: Critical Transformations. Nashville: Abingdon Press, 1991.
- Pieterse, H. J. C. Communicative Preaching. Pretoria: University of South Africa, 1987.
- Rogers, Carl R. On Becoming a Person. Boston: Houghton Mifflin, 1961.
- Schlink, Edmund. Theology of the Lutheran Confessions, trans. Paul F. Koehneke and Herbert J. A. Bauman. Philadelphia: Muhlenberg Press, 1961.
- Sleeth, Ronald E. Proclaiming the Word. Nashville: Abingdon Press, 1964.
- Stott, John R. W. The Preachers' Portrait: Some New Testament Word Studies. Grand Rapids: Wm B. Eerdmans Publishing Company, 1961.

Stuempfle, Jr., Herman G. Preaching Law and Gospel.
Philadelphia: Fortress Press, 1978.

Wedel, Alton. The Mighty Word: Power and Purpose of
Preaching. The Preacher's Workshop Series. Saint Louis:
Concordia Publishing House, 1977.