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THE PASTOR'S COUNSELING RELATIONSHIP

THE TEEN-AGER

SHORT TITLE

A Thesis Submitted in Partial Fulfillment
of the Requirements for the Degree of
Master of Divinity, M. Div.,
Department of Divinity, University of
Chicago, Chicago, Illinois

THE PASTOR COUNSELS TEEN-AGERS

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June 1958

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THE PASTOR'S COUNSELING RELATIONSHIP
WITH TEEN-AGERS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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June 1958

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CHAPTER I

INTRODUCTION

The Adolescent and the Ever-changing World

This is an awesome age. With each hour of every day we meet some new concept in education, medicine, weaponry, in fact in almost any area of civilization that can be named. Our lifetimes have seen greater changes than two hundred years before, or two thousand years before that. "Civilization has been a long time coming to the boiling point; but we are now caught up in the boiling."¹ We as adults can see the over-all picture of development as we compare these times with times past, but there are millions of teen-agers in the United States today who cannot reflect back into the past to see an age "develop." The modern world is taken for granted by these teen-agers, while to others of us it may seem marvelous. "The world of jet propulsion, fruit for breakfast, TV, and interplanetary travel seem as familiar and non-extraordinary to youth as an old shoe."²

Even if these young people are unaware of the outstanding pace of their world, adults are not unaware of the outstanding pace of the teen-ager himself. The teen-ager has come to the forefront of American life and thinking. His ways and his life are closely scrutinized by news and

¹Clarice Bowman, Ways Youth Learn (Nashville: Abingdon-Cokesbury Press, c.1952), p. 13.

²Ibid., p. 14.

publicity sources, and his troubles and growing pains are widely known because of those in his group that cannot cope with these problems and find themselves in trouble.

These are not really "problem youth" but youth with problems, many of which have been thrust upon them as innocent victims. "They grow up into a world today seething in the aftermath of wars, writhing in tensions, groveling in insecurities."³ Undoubtedly every generation of young people since the beginning of time has had its own share of problems and questions concerning maturity and taking one's place in society that had to be faced and overcome. Growing up will always be a strain on young people, but in a sense the young person of today labors under an added burden because he is growing into a culture which is in itself inconsistent in defining his status. He is growing into a society "which fails to provide him with any preparation for increasingly responsible membership."⁴ The teen-ager's lack of preparation leads to a lack of security, as Clarice Bowman so aptly states: "Security is what this generation does not have, not in their homes, not in their social relationships, not in the international scene, not in their future dreams."⁵

The adolescent of today does have problems. This thesis will deal with the problems of the adolescent as they affect his relationship to the church and to the pastor.

³Bowman, op. cit., p. 14.

⁴P. Blos, The Adolescent Personality: A Study of Individual Behavior (New York: Appleton-Century-Crofts, c.1954), p. 264.

⁵Bowman, op. cit., p. 14.

A Definition of Adolescent

There are several common definitions for the term adolescent. The writer has chosen to limit the term in this thesis to young people between the ages of thirteen and twenty. The term adolescent and teen-ager will be used interchangeably. Malm and Jamison also give us this enlightening and colorful definition:

Who is the adolescent? He is the fifteen-year old Dick, who, as tall as his father, thinks he ought to be allowed to drive the car alone. He is seventeen-year-old Jim, who shaves every day but still has to tell his parents where he is going and when he leaves the house at night. He is eighteen-year-old Tom, who has been going steady for over a year with the same girl and wants to marry her but knows he couldn't support a wife.

She is thirteen-year-old Peggy, who wears lipstick but whose mother won't allow it. She is fourteen-year-old Nancy Jo, who loves bubble gum and who is going to her first formal dance next week. She is sixteen-year-old Helen, who is only a junior in high school but who goes with a college boy of twenty-one and looks to all she meets like a college girl herself.

He is--she is--any boy or girl who is on the path from childhood to adulthood.⁶

Importance of the Problems of the Adolescent

The true importance of the adolescent does not hinge upon the fact that he has problems, the results of which affect himself and society today, but rather upon the fact that the adolescent of today is the citizen of tomorrow. Therefore, how he meets the problems of adolescence will

⁶Marquerite Malm and Olis Jamison, Adolescence (New York: McGraw-Hill Co., c.1952), p. 3.

have a direct bearing on what type of adult he will be in his home, job, and family life later on in life. This in turn has a bearing on society as a whole because these young people will make up the society of our country in the next twenty-five years. The kind of life that our 15,372,000 teen-agers live today will help determine what they are tomorrow and what America will be tomorrow.⁷ "Soon we will place future history in his hands."⁸ If nothing else is said about the entire field of work with young people, this one point stands out strikingly: young people's work is of supreme importance today.⁹

It is also a fact that we shall soon place the future of the church into the hands of the young people of today, and so in a way the future of the church depends upon the loyalty of its young people.¹⁰ This makes the problems of the young people the problem of the church. It follows that there is no other time in life when the teen-ager of today needs the guidance and strength of the church more than in these trying years of his growth into adulthood. These are the most important "becoming" years of his life. He makes his three most important decisions during this period: his lifework, his future life's partner, and his philosophy of life. Certainly it is vital that the teen-ager has the right hand of God

⁷Members of the Staff, Ladies Home Journal, Profile of Youth, edited by Maureen Daly (New York: Lippincott, c.1951), p. 9.

⁸H. H. Remmers and D. H. Radler, The American Teenager (New York: The Bobbs-Merrill Co., c.1957), p. 20.

⁹Nevin C. Harner, The Educational Work of the Church (New York: Abingdon-Cokesbury Press, c.1939), p. 152.

¹⁰Ibid., p. 132.

to lead him through these situations. It is a tragedy, both for the church and for the teen-ager when he is lost to the church during these crucial years. No later return to the church can erase this scar.¹¹

The Problem

These restless years are precisely the years when the danger of loss from the church is greatest.¹² What are the causes validating this statement? Reporting on the religious situation encountered with teen-agers in small towns, August Hollingshead finds that while Protestant pastors in general were very concerned about the loss of their young people they still were unaware of the fact that their services of worship were not appealing to the teen-ager. Hollingshead also reports that the pastors had raised a barrier between themselves and the young people because of their attitude toward the young people's behavior.¹³ It has also been pointed out that the church has sometimes been less than sympathetic to the feelings and desires of teen-agers with respect to amusement; and with a dogmatic and one-sided non-sympathetic opinion has caused the teen-ager to lose faith in the willingness of the church and the pastor to hear them open-mindedly.¹⁴ It seems that many times the pastor has failed to meet his young people on common ground thus proving to them that he and the church are trying their best to see life through teen-age eyes. This causes the teen-ager to take his loyalty elsewhere.

¹¹Ibid., p. 153.

¹²Ibid., p. 152.

¹³August B. Hollingshead, Elmtown's Youth (New York: John Wiley and Sons, Inc., c.1949), pp. 256-257.

¹⁴Harner, op. cit., p. 160.

A recent survey conducted by The Lutheran Church--Missouri Synod clearly indicates that this church body also is bothered by the problem of losing young people between the ages of thirteen and twenty. The survey makes plain the fact that the problem is becoming more acute with each passing year.¹⁵ It is not exaggerating to state that some of the reasons behind the problem of the teen-ager leaving the church are traceable to the pastor. Positively stated then, the problem of the thesis is: What can the pastor do to enlarge his understanding of the teen-ager himself, and the techniques of counseling the teen-ager, so that he is better equipped to serve the young person in his congregation, helping him to grow spiritually and socially into a mature and responsible adult, firmly rooted in his faith.

Objectives of the Thesis

The thesis covers four areas of pastor-teen-ager relationship. First, research was done to provide a general review of the counseling tools and climate in the pastor's over-all counseling relationship. A rather large portion of a chapter is devoted to the horizontal relationship between the pastor and the teen-ager because it was found that this is a vital, and oftentimes neglected area. A lengthy chapter is devoted to the special problems that bother teen-agers and how these problems affect their lives. Included is the perplexing problem of interest recession in matters of

¹⁵Walter W. Stuenkel and Alfred P. Klausler, a summary of the Youth Survey Report prepared and written, upon authorization of the Board of Directors of the Lutheran Church--Missouri Synod and the Executive Board of the Walther League St. Louis: Concordia Publishing House, 1957 , p. 11.

religion during the teen years. The chapter on the pastor's approach to the teen-ager in counseling is a review unit. Much time has been spent on the final chapter devoted to helping the pastor provide useful information to his young people on various topics that relate to teen-age life and problems. This chapter should prove very useful to the busy pastor.

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W. L. Marshall, *Practical Psychology* (New York: Harper and Brothers, 1912), p. 112.

W. L. Marshall, *The Science of Mental Psychology* (Philadelphia: W. B. Eerdmans, 1912), p. 112.

W. L. Marshall, *Psychology and Its Uses and Abuses* (New York: Harper and Brothers, 1912), p. 112.

CHAPTER II

THE PASTOR ESTABLISHES A COUNSELING CLIMATE

General Attitudes That Make a Good Pastoral Counselor

The ultimate goal of pastoral counseling is to lead people closer to the Savior by bringing them into a right relationship with Him.¹ The pastor must meet the needs of his people; to meet these needs the pastor must be able to inspire confidence in those who come to him for counsel.² To achieve his objectives, there are certain characteristics that are invaluable and essential for the pastor. These characteristics also pertain to the pastor who intends to help his teen-agers.

The pastor himself must have a sound, healthy mind, a morally upright character, and a well-rounded personality.³ The strength of the pastor along these lines many times will have much to do with helping those who come to him, because most people are very sensitive and responsive to the factors involving the pastor's own personality. He must know his own weaknesses and faults and should have known the full power of God in overcoming

¹John S. Bonnell, Pastoral Psychiatry (New York: Harper and Brothers, c.1938), p. 173.

²Carl Schindler, The Pastor as Personal Counselor (Philadelphia: Muhlenberg Press, c.1942), p. 11.

³John S. Bonnell, Psychology for Pastor and People (New York: Harper and Brothers, c.1948), p. 9.

them. He should have experienced firsthand the help that he desires others to find.⁴ This self-knowledge will be of aid to the pastor in overcoming the temptations of self-righteousness and censoriousness when his members unfold stories of sordid human failure and sin.

Certainly the personal qualities of Jesus Christ serve as perfect examples. The pastoral counselor must deeply respect his fellow man and be concerned for his interest. He will seek to develop an understanding of the heart of man, an acute compassion for human failures and weaknesses, an unfailing gentle spirit, and a great love for people.⁵

A perusal of the literature of counseling reveals clearly a strong emphasis on the characteristics of personality that make it possible for the counselor to get along well with people. These characteristics are fundamental for the successful counselor because of his close association with the innermost lives of people during the counseling process.⁶ The counselor should be able to meet people easily and be able to make them feel at ease in his presence. He will also see to it that his physical appearance lends itself to the atmosphere that he is trying to create.⁷ He will be congenial and warm in his conversation, sincere and genuine in his attitude. There will be no sham about him at all.

⁴William E. Hulme, How To Start Counseling (Nashville: Abingdon-Cokesbury Press, c.1955), pp. 16-7.

⁵Bonnell, Pastoral Psychiatry, p. 52.

⁶Shirley Haurin and Blanche Paulson, Counseling Adolescents (Chicago: Science Research Associates, c.1950), p. 321.

⁷Bonnell, Pastoral Psychiatry, p. 41.

Grover, in his study based on a survey of ninety-one secular adolescent counselors, reports on the personality traits which these counselors themselves rated as vital for the work. They are,

understanding, a sympathetic attitude, friendliness, a sense of humor, stability, patience, objectivity, sincerity, tact, fairness, tolerance, neatness, calmness, broadmindedness, kindness, pleasantness, social intelligence, and poise.⁸

Richard Edwards gives further insights on the parallel attributes which meet in the pastoral counselor:

1. Approachability and reserve, so as to be an open-minded, wide-eared listener, but also a deep well, not a babbling brook.
2. Objectivity and at the same time subjectivity, in the sense of a full-flowing life of his own.
3. Disinterestedness [sic] and concern; the counselor's focus of interest is in the other person; and his chief concern, therefore, is that help be given rather than that he be the one to give it.
4. Sensitivity and robustness.
5. Insight and accurate observation.
6. Patience and resourceful action.
7. A knowledge of life as it is and a sense of the sacredness of personality.⁹

One of the prime qualities of a good counselor is a willingness to listen. The need for a sympathetic and understanding friend is urgent. Others who may be called upon to help, neighbors and friends, many times

⁸Hamrin, op. cit., p. 323.

⁹Richard Henry Edwards, A Person-Minded Ministry (Nashville: Abingdon-Cokesbury Press, c.1940), p. 141.

have the ready-made remedy ready and are more than eager to give it. If the pastor just adds his^s own opinion to those of the rest, he is of little help. He can provide some catharsis by just listening to the problem objectively.¹⁰

The pastor who is serious in his desire to be a helpful counselor to his people will also take the time to provide himself with materials designed to help him increase his effectiveness. He will study some authoritative books (cf. bibliography of this thesis) and periodicals, and he will talk with his colleagues in the field about helpful techniques.

Pre-counseling

"Counseling with youth is the ounce of prevention that is worth the pound of cure."¹¹ The emphasis in counseling today is placed on problems that have already occurred, rather than upon preventive counseling before the problem. If the pastor can succeed in using his opportunities with teens to talk of life situations that may develop later on, he will be using his influence in a most useful way. He is helping them to form life-long patterns during this developing period with the result that he will not see them in his counseling room later on in life.¹²

In general, there is potential value for counseling in anything that brings the pastor into contact with his young people. The pastor makes his own opportunities to counsel with his young people through his resources and skills. By his very attitude toward the young people, in preaching, in

¹⁰Schindler, op. cit., p. 6.

¹¹Hulma, op. cit., p. 43.

¹²Ibid., p. 42.

informal meetings after services, in contacts during the week, the energetic pastor can form attitudes in the minds of the young people which will either open or shut the door of opportunity to counsel with them. His personality and outlook will show in these contacts, and adolescents are very keen in sensing the warm friendly attitude, the sympathy toward their cause, the mind that understands their point of view. The teen-ager is on the lookout for that attitude; he wants to find someone to guide and help him. He expects that person to be his pastor. If the pastor's counseling personality is showing in his contacts with his teen-agers, the adolescent will see it.

Specifically, the pastor can use the tools set up in the parish to contact youth as a springboard to counseling. The pastor can publicize the fact that he is available at specific times for counsel. He will make sure that the young people are specifically informed that they are welcome. Some pastors also schedule personal interviews with the young people of the parish at least once a year to prepare the way for counseling. An invitation card something like the following may be used:

Dear John:

This is an invitation to come to my office at the church at 3:30 P.M. on Wednesday, so that we may have a visit together.

If this is not convenient for you, would you contact me prior to the time to arrange for another appointment.

Sincerely yours,
Your Pastor
(signature)¹³

Another plan that the pastor can use to incite a counseling relationship is to invite the young people over to the parsonage for an informal evening. This is an opportunity for the pastor's counseling personality to show

¹³Hulme, op. cit., p. 43.

through, and the young people may be encouraged through this contact to ask for an appointment, or to continue a conversation on a specific subject in private. Naturally, to insure the best attendance at these meetings, the pastor will check to see that the meeting time suits the teen-agers.

The organized youth program of the parish offers a wealth of counseling opportunities, or at least situations which later lead to counseling. In the Bible classes for teen-agers the subject matter can be chosen to deal with situations which give the pastor opportunity to show his counseling personality, his understanding of what makes life interesting and vital for the young people. The pastor usually has opportunities to talk to the youth at various times in other youth meetings. Here he can select a topic that he knows relates to the problems of his young people, thus stimulating them to do some serious thinking about their own behavior in the matter, and also to come to him for further information and help. He may choose topics on "personality consciousness," "self-confidence," or some aspect of the Christians date and sex life. Topics such as these have high emotional appeal to young people. They want to know as much as possible about them.¹⁴

Oftentimes the more informal atmosphere of the social meeting can provide opportunities for counsel and also can help the pastor to understand his own young people better, so that he can help them more through his counseling program. While they are at play, he will be able to look

¹⁴Hulme, op. cit., p. 47.

more deeply into the problems of individual young people; he will see mal-adjustments, anti-social tendencies, home influence and other conditions. He will see the true personality of each one. Much of his spiritual therapy can proceed from these contacts with teen-agers at play.¹⁵ Many times the conversations and "bull sessions" that take up after the meeting has closed will involve the pastor in counseling situations either with groups or individuals, or will provide the impetus for a later appointment.

By being on the scene when the teen-agers gather to work or to play, by taking an interest in what they do and how they act, the pastor is showing that he is interested in them and that he is available to them. The more he is with them the better they will know him. This familiarity helps to break down the barriers of self-consciousness and fear that prevent the teen-ager from coming to him with a problem. This is vital.

The pastor should be alert to every means and opportunity at his disposal to be near his teen-agers. He must use every way possible to show them that he is interested in them and in their problems, and that he is interested in helping them. He should show his counseling personality in all of his contacts with them. "A minister's supreme task is to keep the way wide open between his young people and himself."¹⁶

¹⁵O. P. Kretzmann, "The Pastor and Youth," Concordia Theological Monthly, VIII (August, 1937), 574.

¹⁶Nevin C. Harner, The Educational Work of the Church (New York: Abingdon-Cokesbury Press, c.1939), p. 187.

A Horizontal Relationship with the Teen-ager

One of the most important, if not the most important, aspects of the pastor's relationship to his teen-ager is a horizontal level between the two. This means that the pastor must know the adolescent's world and he must be able to see that world with a teen-ager's eye. This is not a simple thing for the pastor to accomplish. Most pastors would be willing to admit that in practically every function of the parish they think of adults instead of youth. Their services, their planning programs, are all geared mostly to adult Christians. This is natural because the minister himself is mature, his training has taught him that he will deal with adults, and he sees life through the eyes of an adult. It takes a real effort on the part of a pastor to play the role of pastor to young people while at the same time assuming his role of pastor to adults. Age, of course, works against the pastor continuously. The older and more experienced he becomes, the higher the barrier tends to grow between himself and his young people. Even at the outset of his parish experience he is removed from the teen-ager because of his own maturity, but it is relatively simple for him to regress to his own teen-age, in order to understand their behavior and problems. He can understand them, but at the same time he does not have the life experience at his young age to give them maximum help. As he progresses in service, his personality, his wisdom in life experience, his adeptness in dealing with people grow, but at the same time, those very years of experience are separating him from his young people.¹⁷

¹⁷Harner, op. cit., p. 163.

"Thus it is that when he is best fitted in point of age to understand young people, he is at least able to give them help; and when he is most able to give them help, he is at least fitted by age to understand them."¹⁸

In the first place it is important that the pastor is always ready to listen to the teen-ager's point of view with the same respect that he listens to an adult. He should remember that not all teen-agers have learned the rules of being tactful in what they say.¹⁹ The pastor has to have the patience of Job at times to listen to what the teen-ager has on his mind. Perhaps, to the pastor, the problems that the teen-ager has are easily solved; perhaps his behavior is odd or even repulsive, sometimes rather foolish, but to be of value to the teen-ager the pastor must hear him out with patience.

Many times the pastor makes the mistake of judging the behavior patterns of his teen-agers on the basis of adult standards. The behavior of teen-agers when judged by these criteria may appear to be completely senseless at times. It is typical that the teen-ager lacks a sense of values that most adults have developed through maturity. The teen-ager goes to great extremes in his thoughts, feelings, and actions. Morris comments that it is only through an understanding of what lies behind the action in the teen-ager's life that a helpful approach to the real problems of the teen-ager can be made.²⁰

¹⁸Ibid.

¹⁹Dorothy Roberts, Partners With Youth (New York: Association Press, c.1956), p. 155.

²⁰K. C. Garrison, Psychology of Adolescence (Revised edition; New York: Prentice Hall, Inc., 1951), p. 20.

In adolescence interests are a strong motivating point in behavior, and therefore it is important to know what the most common interests of the teen-agers are if the adult is to understand correctly what appears to be erratic and senseless behavior.²¹ According to a survey by Averill, the following are prominent interests among teen-agers:

Type, style, condition of clothing; condition of nails; concern over complexion and facial make up. . . . Gangs flourish among junior high-school boys, and supply unlimited pleasure through opportunities which they offer for activity and adventure. . . . Motion pictures are interesting, both because their themes are fascinating and because of the personalities of the actors and actresses who appear in them. Music and the radio possess wide appeal for young people. Those interests that center about the school experiences are almost without number including curricular tastes and distastes, teacher personalities, gymnastics and athletics, and clubs. . . . There is an unnumbered host of imitative and epidemic interests and fads which flourish intermittently in every adolescent community. Ambitions of youth lie in the realm of the spectacular, or the active, or the creative. Their ideals are those suggested by the living men and women who are engaged in interesting or intriguing forms of human behavior.²²

The pastor can improve his knowledge of the adolescent's behavior by keeping an ear tuned to the conversations that he overhears at gatherings of young people, and to the way they express themselves in his presence; by observing the activities that seem to appeal to them the most; and by paying careful attention to what they write insofar as he comes into contact with their written expressions.

At best it is unfair, at worst, harmful to the teen-ager to expect him to act in a way that is wholly pleasing to adults. Many adults feel

²¹E. B. Hurlock, Adolescent Development (New York: McGraw-Hill Book Co., c.1949), p. 209.

²²Lawrence A. Averill, Adolescence: A Study in the Teen Years (Boston: Houghton Mifflin Co., c.1936), p. 213.

that the adolescent is really just a miniature adult during the time that he is growing into adulthood. The true picture that the pastor should understand is that the teen-ager must be helped to live a wholly fresh, constructive adolescence, in an adolescent way, but in a way that leads him to be a happy and socially valuable adult.²³ It is important for the pastor to understand the specific form that the teen-ager assumes in his cultural situation, and to do this he must be aware of the pressures that impinge upon the teen-ager during the adolescent years.²⁴ He should be acquainted with the demands of teen-age social life; what makes popularity in the eighth grade compared with what makes popularity in the twelfth grade. He must know the teen-agers hope, needs, desires, interests, and even how his fears take shape in his life. The pastor must understand not only the adolescent and his behavior but also how each teen-ager fits into the pattern of behavior of all teen-agers, and how he differs if he does. He should be acquainted with adolescent defense and escape mechanisms so that he can differentiate between normal adjustment problems and those which show the adolescent to be heading for permanently damaging personality maladjustments.²⁵

Also included in the pastor's responsibility is the recognition of the problem of the teen-ager even if he does not want to talk about it.

²³Marquerite Malm and Olis Jamison, Adolescence (New York: McGraw-Hill Book Co., c.1952), p. 36.

²⁴C. M. Bowman, Ways Youth Learn (Nashville: Abingdon-Cokesbury Press, c.1952), p. 228.

²⁵Malm, op. cit., p. 36.

The pastor ought to know when he should try to help the teen-ager with his problem and when it is better to let well enough alone. Malm is very helpful here when she suggests:

It involves knowing what happy well-adjusted adulthood for the adolescent really means and knowing what he can do for him in his growing-up years in order that he actually may become the best that he has the possibility to be.²⁶

Another of the most important aspects of the horizontal level between the pastor and the teen-ager is the atmosphere that exists between the pastor and the adolescent. The pastor must provide an atmosphere of friendly acceptance so that the teen-ager will have the impression that the pastor's attitude is one of complete objectivity. The teen-ager needs to know that the pastor will in no way be prejudiced toward him, by virtue of the fact that he is a teen-ager, or by the fact that the problem he brings is one that usually evokes a negative response from most adults. The pastor's attitude must be one of complete fairness; if the teen-ager does not trust the pastor, the opportunity to help him is lost, and the pastor has failed in his purpose.²⁷

Here is a summary of teen-age opinion, from the teen-agers themselves, on the attitudes that they appreciate most in adults with whom they work.

This excerpt describes aptly the horizontal relationship in action:

They are pleasant, co-operative, and sincere; they are willing to allow 50-50 decisions; they are open-minded and enthusiastic; they lack the attitude of "I know it all" and do not show out-moded prejudice and domination; they can see when we need help, offer it but do not try to force it, demonstrate their confidence in us, and

²⁶Malm, op. cit., p. 11.

²⁷Roberts, op. cit., p. 5.

enjoy our successes; they are friendly and nice to everyone; they are willing to admit when they make mistakes and are willing to change their ideas; they are patient, understanding, broadminded, fair, and willing to do their share.²⁸

Roberts furthermore points out that the teen-ager responds positively to the modern pastor who is on the horizontal plane with his teen-agers.

We like the attitude which says, "I remember when I was young and I can see where your problems are different than mine were because they have a modern slant"--and then leans forward and listens to your problems.

These remarks sum up very well the attitudes and understanding that the pastor must have in order to keep the respect and trust of his teen-agers and in order to have them come to him with their problems and joys.

As was mentioned earlier in this chapter,³⁰ it is much more simple for a young pastor to achieve a horizontal relationship with his teen-agers, but as the pastor advances in age this becomes more difficult. Part of the horizontal relationship is keeping up with teen-age times. The older pastor is more likely to lose his understanding of the changing times. The older the pastor gets the less he naturally comes into contact with the current teen-age fads in clothing, transportation, and amusement. Teens rebel against those who judge everything by "when-I-was-young standards."

²⁸Malm, op. cit., pp. 158-9.

²⁹Ibid.

³⁰Supra, p. 15.

Consider this example of a young boy's thoughts about his pastor:

During the period of confirmation the minister quizzed us on the Catechism and Bible History. In his explanation of the Catechism during class periods, even I could pick obvious flaws. He condemned card playing, dancing, and movies as truly the works of Satan, and all people of more liberal views as followers of the devil.³¹

This pastor may have been echoing what was held to be true during his youth, but if he keeps these views today, he will be held in ridicule by today's teen-agers. He certainly will not retain their respect. It is important that the pastor keeps up with the times. The pastor of this age to serve the youth of this age must know what the youth are thinking and doing.

Hollingshead gives us this example of a pastor who was not up on the times, who did not have the trust and confidence of his teen-agers, and who consequently did not know what his young people were doing. Before the sequence quoted below Hollingshead mentions that the particular problem arose when the pastor frowned publicly upon his teen-agers who went roller skating in the local rinks which were not owned by Lutherans.

The approved rink is owned by a Norwegian Lutheran in another community. Although the minister urges his young people to go to the rink for "good clean fun," he does not attend skating parties himself since he believes that his presence in a commercialized public place, where the one function is pleasure, places the stamp of the church's approval on the activity carried on in the place. He justifies his private, informal approval of roller skating at the rink in these terms: "it's a good clean place run by a Norwegian gentleman."³²

³¹Paul Landis, Understanding Teen-agers (New York: Applaton-Century-Crofts, c.1955), pp. 98-9.

³²August B. Hollingshead, Elmtown's Youth (New York: John Wiley and Sons, Inc., c.1949), p. 262.

Hollingshead drives home the point when he states later:

The rink has the reputation among non-Lutherans, adults, and adolescents, as the toughest place in the vicinity.³³

This situation becomes disastrous in cases where the pastor has taken a dogmatic stand against a practice close to the hearts of his teen-agers, such as happens many times in the case of dancing. If the pastor is not acquainted with the times and treats a matter such as this strictly from a legalistic point of view, devoid of any understanding or consideration for the teen-agers' point of view, the teen-ager will either withdraw from the church and continue the practice with his own group, or more commonly, continue the practice and keep the fact from the pastor. In either case the pastor has lost his opportunity to guide the adolescent, not because he is against dancing, but because of his attitude. The teen-ager has lost his respect for the pastor and will genuinely attempt to keep what he is doing from the pastor, knowing that the pastor will not even attempt to understand, much less approve.³⁴

However, even in a delicate situation such as this, if the church and the pastor meet the teen-agers on common ground, proving to them that they are looking at this situation squarely through the eyes of the teen-agers, the adolescents will not resent even a decision that goes completely against what they were originally attempting to do; in fact they will respect and

³³Ibid.

³⁴Ibid., p. 266.

³⁵Harner, op. cit., p. 160.

love the pastor who suffers with them in this matter.³⁵ They will rarely go behind his back, and most assuredly he will keep his contact with them intact. It is not easy to overemphasize the vital aspect of the pastor's keeping up with the times.

A pastor sometimes finds it a problem to know how to act in the presence of the young people. Should he be "one of the gang": putting his arms around them, punching them in the arm, joining with abandon in their games and athletic events, being called by his first name among those that he knows well; or should he always act very staid and reverend depicting their thoughts of the typical minister, studious, above playing with them or joking, a true man of distinction at all times?

The preferences of the teen-agers themselves are quite clear on this point. They prefer a completely well-rounded man. They want a man who is a minister to them and whose behavior at all times speaks well for his profession. They want him to be dignified but in a human manner, perfectly natural, simply being himself.

They do not want a pastor who wears an artificial dignity, who is so stultified that they cannot talk to him without embarrassment. Such a man will never really know his young people. He will know only what they want him to know. They will change their conversation and their habits in his presence to suit what they think is his preference, but show their true personalities behind his back. He does not have their trust, respect and confidence, and therefore he will not be of much help or inspiration to them.³⁶

³⁵Harner, op. cit., p. 160

³⁶Ibid., p. 183.

On the other hand, they will not respect the glad-hand type pastor either. (The man who tries to be popular by horsing around, back slapping hilarious jokes, and the like, will be seen by the teen-ager as an artificial person.) Such a pastor will not have the true respect of his teen-agers.

As Harner so clearly comments:

What they want him to do is to help them see what they would not see without his help; to put his richer experience at their disposal without dictating or "stealing the show." This is one of the finest arts, and one of the hardest to master. But when proficiency in it finally arrives, the way is at last open into the hearts of the youth organizations, and into the hearts of the young people themselves.³⁷

In summation, the adolescent during his growing process, which takes him from youth to adulthood, needs to know that the pastor can be reached emotionally; that he will know about the various problems that they have and that he will understand their problems because he is able to look at these problems through the eyes of his young people; that he will know and understand their own personalities and characteristics; that he loves them and desires above all to understand and help them, not to chastise or nag them. They may not need to call on the pastor for weeks or even months at a time, but they need to know that when they do need him, he is on call for them at any time, ready and able to help them.³⁸

³⁷Ibid., pp. 182-3.

³⁸Rudolph Wittenberg, On Call for Youth (New York: Association Press, c.1955), p. 240.

CHAPTER XXI

PROBLEMS OF TEEN-AGERS IN MODERN LIFE

All Teen-agers Have Problems

The following list of community, national, and world forces impinge particularly upon young lives today.

1. Disruption of family units; increased transiency; increased number of divorces; lowered moral idealism.
2. Interruption of youth's usual patterns for life-planning; difficulties as to education, vocation, marriage, and finding a place to live.
3. Economic contradictions; abnormal boom times with money cheap, and purchasing "hogwild"; then unemployment, fear of inflation and depression; growing popularity of get-money-the-easy-way ideas; jackpots, contests, gambling.
4. Accentuation of the sex problem: lowered sex standards; elimination of the external restraints of fear for social disease and fear of pregnancy; returning military personnel with lowered standards; lack of home training; unrestraint in high school crowds.
5. Frustrations, particularly among boys: getting "steamed up for great adventure" but facing ordinariness; hoodlumism on upsurge.
6. Increase in racial and social tensions.
7. Confusion as to ethical standards.
8. Drink rampant--even making inroads among nuns on church rolls; wide-spread and psychologically subtle propaganda encouraging drinking; frank promotion through mass communications. Increasing use of narcotics.
9. The world continuously apprehensive over the possible outbreak of its worst war.¹

¹Clarice W. Bowman, Ways Youth Learn (New York: Harper and Brothers, c.1952), p. 15.

Beside these general stimuli to problems in teen-age life, there are specific areas that cause teen-agers much frustration. Adolescence is a time of emotional growth and acute interest in social affairs. There are many problems connected with this total growing process that appear as almost insurmountable to the teen-ager. "Some of the common stumbling blocks to happiness and success in the teen years are the adolescent's feelings of inadequacy, insecurity and inferiority."² In passing from childhood to adulthood the teen-ager must learn to become free from home supervision. This involves responsibility for support, a life calling, and responsibility for leisure time. During this period the teen-ager is also evolving his philosophy of life.³ Through the years of adolescence the teen-ager is searching for his place in a world which many times baffles him.

The Physical Problem

Adolescence is characterized by a profound physical growth and change. The body takes on adult forms; the sexual organs develop to maturity. It is not at all unusual that, for a period in middle adolescence, the body becomes very ungainly and awkward. The teen-ager is deeply concerned about these changes in his body. Many times he is bewildered as to what is taking place because he has not been prepared to understand these changes and their meaning. There are problems of self-consciousness and even distaste for these new changes.⁴

²Paul Henry Landis, Understanding Teen-agers (New York: Appleton-Century-Crofts, c.1955), p. 12.

³Luella Cole, Psychology of Adolescence (New York: Rinehart and Company, Inc., c.1936), p. 13.

⁴Bowman, op. cit., p. 209.

With the physical changes also come emotional changes. There is a definite emotional maturity and growth in adolescence. These emotional changes affect the teen-ager's outlook on life, his behavior, his interests, in many characteristic ways. His behavior is apt to be extremely unstable, fluctuating from dedication and interest to weak indifference, from extreme to extreme. New physical development such as menstruation, masturbation and nocturnal emissions may trigger emotional guilt problems.⁵

There are also problems connected with the individual teen-ager in his group because the group shows such a wide discrepancy in physical and emotional growth and adjustment, and because of the types of interest associated with various stages of development.

The Problem of the Peer Group

The social behavior of youth toward his contemporaries changes radically as adolescence progresses. The teen-ager is supremely conscious of his peer group. "The fear of being different is one of the most troublesome anxieties of the teen-age."⁶ He will try to appear as much like the group that he is associated with as is possible, in behavior, language, and in attitude. He will conform to the pattern set by his group in every conceivable way. Group opinion becomes, to him, a selective influence for desirable and undesirable behavior. The most powerful force motivating

⁵P. Blos, The Adolescent Personality: A Study of Individual Behavior (New York: Appleton-Century-Crofts, Inc., c.1954), p. 277.

⁶Oliver Butterfield, Love Problems of Adolescence (New York: Emerson Books, c.1941), p. 13.

his life at this time is the approval or disapproval of his peers.⁷ Group belongingness becomes increasingly important, and looms larger in the total life picture of the teen-ager as adolescence progresses. Hurlock feels that this slavish conventionality in behavior can be traced in part to the basic feelings of insecurity present in almost all adolescents.⁸

Peer pressure extends to all functions of the adolescent life. It makes a difference where you live, which clique you belong to in high school, what your father does for a living, what your brothers and sisters are like, how much money you have, what type clothing you wear, where you go on dates and with whom you go on dates. The pressure to conform is persistent, and the fear of being out of the group is always present.⁹

In order to be a part of the group, to obtain its support, the teen-ager must conform to its standards completely. There is no middle ground. No allowance is made for individual differences. Quite a problem is raised if the individual teen-ager is in urgent need of group approval, but is not ready or willing to conform to the behavior standards of his group. An adolescent who is not able to exhibit the behavior valued by the group is automatically regarded as an outsider. Group pressures, in terms of adequate behavior, is very powerful in directing the members of the group if they are to live up to its standards.¹⁰

⁷Bowman, op. cit., p. 248.

⁸Elizabeth Hurlock, Adolescent Development (New York: McGraw-Hill Book Co., c.1949), p. 160.

⁹Rudolph Wittenberg, On Call For Youth (New York: Association Press, c.1955), p. XII.

¹⁰Bowman, op. cit., p. 249.

In addition, peer pressure is not understood by most adults, and many times is regarded as a destructive and undesirable part of teen-age growth by these adults. This misunderstanding or indifference toward this treasured adolescent standard of behavior raises further difficulty with the teen-ager. If he is loyal to the urgings of the peer group, he denies himself acceptance with the adults, and if he aligns himself with adult standards of behavior, he will be ostracized by his peer group. This is an oversimplification of the true picture, but it does present the problem which with some variations confronts each growing teen-ager.¹¹ Since the approval or disapproval of the peer group is far more important in the eyes of adolescents than the approval of parents and adults, the teen-ager is far more likely to behave himself according to the peer standards when a conflict arises between the peer and adult groups.¹²

Bowman comments on the beneficial aspects of peer culture. He feels that the group lends moral support and helps the teen-ager to reorganize existing relationships, feelings, and identifications. For instance, the teen-ager may shift possible guilt feelings about certain acts from his own shoulders to the group.¹³

According to findings by Blos, the way that the teen-ager meets this phase of his growth process, moving from family-centered existence through the peer culture to adult forms of group life and conformity, is very important in the final picture of adult maturity.¹⁴

¹¹Blos, op. cit., p. 254.

¹²Hurlock, op. cit., p. 161.

¹³Bowman, op. cit., p. 249.

¹⁴Blos, op. cit., p. 254.

The Social Problem

Probably the topics most discussed by teen-agers are connected with their social life, dating, and friends. There are innumerable problems connected with the teen-age social life. Many times these problems do not appear very serious to the adult mind, but to the adolescent they are vital. Teen-agers are very much concerned about their social reputations. They want to know what makes a datable personality, how to ask for a date, what makes a good date, where to go on a date, how much to spend on a date, how to introduce a date to parents, how not to be embarrassed on dates, how to be well mannered on a date, how to dress on a date, how to set a time limit for a date, how old you have to be to have a date, how old you have to be to go on single car dates, and about chaperons and blind dates.¹⁵

They are interested in popularity, getting along with others, how to be more popular, how to win friends, how to get into the clique. They are interested in physical means to popularity, how much makeup to wear, how to improve their figures, how to gain or lose weight, how to keep a clear complexion, how to act grownup, how grownup to act.¹⁶

"The sex question is also the biggest dating problem of young people themselves."¹⁷ The question of love and love making is very crucial. The teen-ager's moral sense in most cases is very acute and so he asks questions from a moral point of view. What is puppy love? Is a crush the real thing?

¹⁵Infra, Chapter 4.

¹⁶Ibid.

¹⁷Landis, op. cit., p. 139.

How can I tell if I'm in love? How can I tell real love from other loves? What constitutes love making; is it just kissing good night, holding hands? What is "petting"? How far should you go on a date? Is it all right to go farther if you go steady, if you are "engaged to be engaged," actually engaged? These questions are asked not only from a moral point of view but also from the popularity standpoint. The teen-ager wants to know how his reputation will be affected by his conduct on dates.¹⁸

It is not difficult to see why today's teen-ager is so confused as to the proper conduct. There are so many divergent views among families, schools, so-called adolescent authorities, and even churches and pastors, that authorities agree that it is a wonder that the teen-ager is as stable in this situation as he is. The young people themselves, future generations, and society at large will pay the penalty for misinforming and not properly educating adolescents.¹⁹

The Religious Problem

The main facets of the religious problem in teen-age life stand out clearly. During adolescence there is a period of skepticism where there is a change from childhood belief to adolescent rationality. Secondly, teen-agers do not find the services of worship interesting or practical enough to desire to attend regularly and faithfully.²⁰ Hollingshead found in his survey of youth that religion was comparable in a way to

¹⁸Ibid.

¹⁹H. H. Remmers and D. H. Radler, The American Teen-ager (Indianapolis: Bobbs Merrill, 1957), p. 18.

²⁰Hollingshead, op. cit., p. 244.

wearing clothing or taking a bath, something one just has to do to be acceptable to society, not something governing life, vital and integral to successful living.²¹ Because religion is not vital to them, teen-agers drop away from the church. This is a serious problem to the church, but much more serious, from the standpoint of the pastor, to the teen-ager.

At the same time the period of adolescence is the age of greatest religious receptivity. The adolescent ardently desires answers to his questions about religion and faith. "At no other time in life is the problem of the meaning and significance of life felt so keenly, and a positive personal answer appreciated so deeply, as during adolescence."²² Awakened interest in religion during the teen years is brought about by several factors. The adolescent has increased intellectual powers which are now brought to bear on religious beliefs. His reasoning powers are beginning to form for permanent use. Higher education appeals to youth to look for rational loopholes in all of his intellectual contacts. Blows of fate, loss in the family of life or income, may even cause a renewed interest in religion during adolescence.²³

Hurlock suggests that as the reasoning ability in the adolescent progresses, there is a tendency to think through and question the religious beliefs of childhood which were taught dogmatically. This is especially true where he notices a conflict between his experiences and the dogmatic

²¹Ibid.

²²Carl Schindler, The Pastor as Personal Counselor (Philadelphia: Muhlenberg Press, c.1942), p. 21.

²³Hurlock, op. cit., pp. 293-4.

religious beliefs. When he notices conflicts between what he has learned in high school and in Sunday school, his new found reason leads him to begin to doubt the validity of his religious beliefs.²⁴ There are many reasons behind the teen-agers doubts of religious beliefs that may date from childhood according to Hurlock. When early religious training has been completely dogmatic, young people later become skeptical of religious doctrines that are not concrete, specific, and practically workable. As he grows more mature, the teen-ager realizes his own individuality and begins to think independently. He thinks over the beliefs that as a child he accepted without reason. He may have friends in his clique or peer group who have different religious beliefs, and he may begin to wonder who is correct. This situation is intensified where the adolescent lives in a home that recognizes two or more religions as correct.²⁵

In a study of the religious doubts of high school seniors, the majority of the doubts fell into three classes: doubts concerned with the Bible; doubts about religious doctrines in general; and doubts concerning doctrines peculiar to a given denomination. Examples of doubts relating to the Bible were reported as concerning the origin of man, the parting of the water, Noah and the ark, and Daniel in the lions' den. The general religious doctrines most often doubted were expressed thus: "The coming of Jesus and the resurrection sound like a fairy tale," and "I don't believe you go to Heaven or Hell when you die. That's the end, there isn't any more." An example of doubting related to doctrines peculiar to a given denomination was the question about why it is wrong to dance, go to the movies, play cards, or engage in other worldly pleasures that are forbidden by the Lutherans. From these examples, it is apparent that the doubts are of doctrines rather than of spiritual values.²⁶

²⁴Ibid., p. 295.

²⁵Ibid., pp. 296-98.

²⁶Ibid., pp. 298-99.

Religious doubts are practically universal with adolescents, although they vary greatly as to intensity and duration. These periods of skepticism are also filled with emotional tension for the teen-ager. He is brooding and depressed, perhaps full of self-reproach. Religious skepticism is likely to lead to a falling away from church attendance and a decrease in participation in church youth activities. Personal devotional life will suffer, and many times an adolescent will drop away from church life permanently.²⁷

There are ways to help the adolescent beset by these serious religious doubts. First of all the pastor should be alert to the fact that his adolescents will most likely suffer some skepticism during the teen years. He should be prepared to help them. From the smallest child in the cradle roll to the college age classes he can make the religious dogma of the church practical and meaningful to everyday life. Young people crave to be able to understand meaning and content, even of religion. He should make "faith" a meaningful concept, so that the Holy Spirit can make the un-understandable firmly believable. He should attempt to make religion a personal thing because, at this time, adolescents are absorbed in themselves more than at any other time in life.

The pastor can also encourage his young people to take advantage of his counseling services when religious doubts arise. If he has their confidence, love and trust, they will come to him for comfort and aid, and he will be able to help them through this period.

²⁷Hurlock, op. cit., Chapter Ten, passim.

The second religious problem that is very common among teen-agers is the interest factor. Teen-agers say that church services and youth programs just do not hold their interest. It is interesting to note that the majority of teen-agers who do attend worship and activities regularly generally do so because they enjoy it. Arnold Gesell in a survey of youth ages ten to sixteen found this to be the case.

However, a majority of our group [FIFTEEN YEAR OLDS] attends no religious services. It is striking that those attending Sunday School do so because they enjoy the services, not because their families wanted them to go, or because it is the thing to do.²⁸

Nevin Harner suggests that the church has raised a barrier between herself and many of her youth because throughout her history she has been adult centered. He also states that the way the Christian life has been presented to youth of today has not increased their appreciation of religion. The terms are predominately negative; here are the things you must not do in order to be a good Christian.²⁹ The charge has also been leveled against the church that she is so slow to encourage active participation in public divine worship and in governmental, as well as organizational activities, that young people simply fall away because of lack of challenge and interest.³⁰

The liturgical service may cause a stumbling block to young people. Without proper instruction they fail to understand its technical terminology and its application to them. Harner asked the question: "How

²⁸Arnold Gesell, Youth: The Years From 10--16 (New York: Harper and Brothers, c.1956), p. 502.

²⁹Nevin Harner, The Educational Work of the Church (New York: Abingdon-Cokesbury Press, c.1939), p. 158.

³⁰Hurlock, op. cit., p. 290.

do you think we are supposed to feel during the first part of the service?" to a group of teen-age boys. The replies: "reverent," "religiously," "be in a praying mood," or no answer at all.³¹

There is no pat solution to this problem of interest but again the pastor who is alert to the problem who is always looking for and trying new ways to interest his teen-agers, is making progress toward a solution. He should be on the lookout for ways to make the services of worship more interesting and vital to the youth of the congregation. He should attempt to find ways for the youth to participate actively in the services, and in the governmental and organizational structure of the church. He should attempt to make the youth organizations practical for the young people. He should incorporate projects that the youth want to do, and most important of all, he should make the Bible study interesting, up-to-date, and connected to everyday teen-age life. When he has the opportunity to instruct his young people, he should make every attempt to explain the reasons for the liturgical service, show them the meaning and the beauty of the various parts, and how they can actively participate for edification. The teen-ager, because of his vast energy and curiosity, desires everything to have meaningful use, and he wants to participate actively.

Remmers and Radler in their comprehensive look at fifteen thousand American teen-agers today give us added insights into the religious problems of the adolescent through their careful and minute breakdown of age, education, geographical location, home background, and religious affiliation. The numbers given represent the per cent of fifteen thousand polled who answered "yes" to the question.

³¹Harner, op. cit., p. 169.

TABLE 1

TEENAGERS' RELIGIOUS PROBLEMS*

	Confused in My Religious Beliefs	Bothered by Thoughts of Heaven and Hell	Conflict Between the Bible and My School Subjects	Not Living Up to My Religion	Searching for Some- thing to Believe In	Standards of "Right" and "Wrong"
	%	%	%	%	%	%
Total.	10	12	7	22	5	19
Boys	9	11	6	22	5	16
Girls.	10	14	7	21	6	21
Grade 9.	8	15	6	19	4	18
Grade 10	12	11	9	23	6	18
Grade 11	10	13	6	22	6	22
Grade 12	9	10	5	23	6	17
East	8	12	5	17	5	14
Midwest.	11	12	7	23	6	20
South.	8	14	8	26	5	21
West	6	12	8	17	4	12
Rural.	9	13	7	21	4	19
Urban.	11	11	6	22	7	18
Protestant	10	12	8	23	6	19
Catholic	7	14	4	19	4	14
Jewish	15	9	3	18	6	24
None	10	11	8	15	7	19
Low Income	9	13	7	21	5	18
High Income.	12	11	7	23	7	19

*Remmers and Radler, op. cit., pp. 166-74.

TABLE 2.

RELIGIOUS BELIEF AND KNOWLEDGE *

	Sex		Grade			Community		Religion			Income		Region			Mother's Education						
	Total	Male	Female	Grade 9	Grade 10	Grade 11	Grade 12	Rural	Urban	Protestant	Catholic	Jewish	Other	Low	High	East	Midwest	South	West	Grade	High School	College
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
I would like to know more about religion																						
Yes	89	87	91	86	88	90	91	91	88	90	89	69	82	89	87	86	65	95	95	90	87	89
No.	10	11	8	13	10	9	8	8	10	9	10	31	15	9	12	13	14	3	3	9	12	10
No response	1	2	1	1	2	1	1	1	2	1	1	0	3	2	1	1	1	2	2	1	1	1
I like to argue about religion																						
Yes	18	21	14	15	13	22	20	18	17	16	23	27	15	16	27	25	18	12	18	16	17	23
No.	76	71	81	79	79	72	74	76	76	77	72	62	75	77	72	69	76	80	74	77	76	71
No response	6	8	5	6	8	6	6	6	7	7	5	11	10	7	1	6	6	8	8	7	7	6
The more I learn about science the more I doubt my religious beliefs																						
Yes	13	15	10	13	13	14	11	14	12	13	10	19	18	13	12	15	14	9	12	13	10	14
No.	83	80	86	83	83	83	84	83	83	84	86	69	73	83	84	81	82	86	83	83	86	81
No response	4	5	4	4	4	3	5	3	5	3	4	12	9	4	4	4	4	5	5	4	4	5
Man has evolved from lower forms of animals																						
Yes	35	38	33	36	37	35	34	36	35	36	32	58	38	34	38	47	35	29	35	34	36	40
No.	40	39	41	35	37	44	44	40	40	40	45	12	32	39	42	32	41	42	40	40	41	39
Don't know.	24	21	26	29	25	20	21	24	24	24	21	27	30	25	20	21	22	28	23	24	23	21
No response	1	2	0	0	1	1	1	0	1	0	2	3	0	2	0	0	2	1	2	2	0	0
Religious faith is better than logic for solving life's important problems																						
Yes	57	53	61	58	57	57	56	58	57	57	63	23	48	57	56	51	54	66	59	59	56	52
No.	18	20	15	15	18	19	19	18	18	18	14	44	24	17	21	23	21	11	17	16	19	21
Don't know.	22	23	22	24	21	23	22	23	22	23	20	33	24	23	21	26	23	21	20	22	22	24
No response	3	4	2	3	4	1	4	1	3	2	3	0	4	3	2	0	2	2	4	3	3	3

RELIGIOUS BELIEF AND KNOWLEDGE (cont.)

	Sex		Grade			Community		Religion			Income		Region				Mother's Education					
	Total	Male	Female	Grade 9	Grade 10	Grade 11	Grade 12	Rural	Urban	Protestant	Catholic	Jewish	Other	Low	High	East	Midwest	South	West	Grade	High School	College
One should accept his religious faith without question	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Yes	27	28	26	32	28	24	25	30	26	26	32	31	28	29	24	24	26	29	33	29	25	26
No.	57	56	58	48	55	62	61	54	58	59	54	39	47	54	63	64	59	54	47	54	60	61
Don't know.	12	12	11	16	12	10	9	13	11	11	10	23	18	12	11	9	12	13	13	12	12	10
No response	4	4	5	4	5	4	5	3	5	4	4	7	7	5	2	3	3	4	7	5	3	3
Our fate in the hereafter depends on how we behave on earth																						
Yes	69	66	72	65	68	73	71	69	69	69	77	23	55	70	69	68	66	74	73	70	68	68
No.	9	9	9	10	8	8	8	9	9	9	6	27	13	8	11	11	11	6	4	8	10	12
Don't know.	17	19	15	20	17	14	17	20	16	17	12	46	26	17	16	21	18	15	16	16	19	16
No response	5	6	4	5	7	5	4	2	6	5	5	4	6	5	4	0	5	5	7	6	3	4
God knows our every thought and movement																						
Yes	83	79	88	84	81	84	86	85	83	84	88	38	74	84	82	81	80	89	88	85	82	80
No.	4	5	2	3	4	4	3	3	4	3	3	12	8	3	5	5	5	1	2	4	2	6
Don't know.	10	14	7	11	12	9	9	10	10	10	6	50	16	10	11	12	13	7	5	9	13	13
No response	3	2	3	2	3	3	2	2	3	3	3	0	2	3	2	2	2	3	5	2	3	1
God controls everything that happens everywhere																						
Yes	60	55	65	62	56	60	61	64	58	59	69	31	50	61	57	58	56	64	67	63	58	52
No.	19	20	17	18	19	19	18	16	20	20	14	23	17	17	22	21	20	17	11	16	21	23
Don't know.	16	19	14	16	18	15	16	16	17	17	10	39	23	16	17	17	13	15	12	15	18	20
No response	5	6	5	5	7	6	5	4	5	4	7	7	10	6	4	4	6	4	10	6	3	5
Most people who don't believe in God are bad people																						
Yes	18	17	18	25	18	15	13	23	15	17	16	8	27	18	16	16	16	24	11	20	14	16
No.	61	62	61	55	59	66	65	57	64	61	65	69	51	60	65	63	65	62	65	60	63	64
Don't know.	18	17	20	17	19	17	20	18	19	18	15	23	22	19	17	19	16	22	21	17	20	17
No response	3	4	1	3	4	2	2	2	2	4	4	0	0	3	2	2	3	2	3	3	3	3

RELIGIOUS BELIEF AND KNOWLEDGE (cont.)

	Sex		Grade			Community		Religion			Income		Region			Mother's Education						
	Total	Male	Female	Grade 9	Grade 10	Grade 11	Grade 12	Rural	Urban	Protestant	Catholic	Jewish	Other	Low	High	East	Midwest	South	West	Grade	High School	College
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Men working and thinking together can build a good society without any divine or supernatural help																						
Yes	33	39	27	39	35	29	29	37	31	34	24	50	40	33	31	33	35	32	28	34	32	30
No.	46	40	52	37	44	51	51	44	47	45	55	31	29	44	51	46	44	49	49	44	48	50
Don't know.	18	18	18	20	18	19	17	17	19	18	18	19	19	19	15	18	19	17	18	19	17	18
No response	3	3	3	4	3	1	3	2	3	3	3	0	3	4	3	3	2	2	5	3	3	2
People lose faith in their religion by studying certain sciences																						
Yes	31	34	29	29	32	33	32	36	29	31	33	27	36	31	32	36	29	32	34	33	28	32
No.	36	34	38	37	34	38	35	32	38	38	36	27	25	34	41	33	39	34	33	35	39	38
Don't know.	29	27	31	31	30	27	27	29	30	29	26	35	34	30	25	26	28	32	30	28	32	28
No response	4	5	2	3	4	2	5	3	3	2	5	11	5	5	2	5	4	2	3	4	1	2
The first writing of the Bible was done under the guidance of God																						
Yes	57	52	62	61	54	58	56	58	57	56	64	42	48	57	57	55	57	57	57	58	56	55
No.	14	16	12	14	13	14	15	15	14	15	10	12	18	13	16	15	14	14	12	14	13	17
Don't know.	25	26	23	22	28	23	24	24	25	25	20	42	28	25	23	24	25	25	24	24	27	24
No response	4	6	3	3	5	5	5	3	4	4	6	4	6	5	4	5	4	4	7	4	4	4
My prayers are answered																						
Always.	21	18	23	25	21	19	20	21	21	22	22	0	16	20	23	21	20	25	16	21	17	25
Sometimes	65	61	68	62	62	67	68	67	64	65	69	65	54	65	64	68	64	62	71	65	69	60
Almost never.	5	6	3	4	5	5	5	3	6	5	3	8	7	5	6	3	6	3	6	5	5	6
I never say prayers	7	11	3	6	9	8	6	6	8	7	3	19	16	7	7	6	8	7	4	8	5	7
No response	2	4	3	3	3	1	1	3	1	1	3	8	7	3	0	2	2	3	3	1	4	2

RELIGIOUS BELIEF AND KNOWLEDGE (cont.)

	<u>Sex</u>		<u>Grade</u>			<u>Community</u>		<u>Religion</u>			<u>Income</u>		<u>Region</u>			<u>Mother's Education</u>						
	Total	Male	Female	Grade 9	Grade 10	Grade 11	Grade 12	Rural	Urban	Protestant	Catholic	Jewish	Other	Low	High	East	Midwest	South	West	Grade	High School	College
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
God is																						
A human-looking being	20	22	18	19	24	18	20	21	20	22	12	4	26	21	18	18	19	26	14	21	19	18
A bodiless spirit which exists everywhere.	67	64	70	70	63	68	67	69	66	66	79	61	48	66	68	70	66	65	72	67	69	66
Only a symbol of man's ideals	9	10	8	7	9	10	9	7	10	9	5	27	16	8	10	9	11	5	9	8	9	11
No response	4	4	4	4	4	4	4	3	4	3	4	8	10	5	4	3	4	4	5	4	3	5
My religious beliefs have made me																						
Very happy	36	31	40	37	35	37	33	37	35	34	46	5	23	35	37	34	32	41	36	37	33	35
Happy	37	37	37	39	37	36	36	38	36	38	36	34	31	36	37	39	37	34	37	36	39	38
Neither happy nor unhappy	23	27	19	18	22	23	26	21	24	24	14	45	35	24	20	23	24	20	23	23	22	23
Unhappy	2	2	2	2	3	2	2	2	2	2	1	5	3	2	3	2	3	2	1	2	2	2
Very unhappy	2	2	1	2	2	2	1	2	2	1	2	11	3	2	2	2	1	1	1	2	1	2
No response	0	1	1	2	1	0	2	0	1	1	1	0	5	1	1	0	3	2	2	0	3	0

*Ibid.

The Home Problem

Another of the common problems that faces the teen-ager is the home situation. Many times the home influence is not what it should be, many times there is divorce or separation, many times there is an alcohol or a sexual problem in the home. These adverse situations have a bearing on the life of the teen-ager. His view of the home, marriage, and the opposite sex can be vitally affected by his own home conditions. Even in the normal home there are problems between parents and adolescents which affect the teen-ager's behavior and future.

Many times the pastor will be thrust into the home situation by virtue of the fact that he is asked to "try to do something with Johnny." The pastor should be careful to create the right impression on both teen-ager and parent by showing that he is capable of objective and sympathetic understanding of both sides. He can best help the teen-ager by not identifying himself with either the parents or the adolescents. By avoiding the time-worn words of "parental advice," and by showing that he understands the two-sidedness of the situation, the teen-agers will find him refreshingly different, and worthy of confidence and respect. Parents and teen-agers alike will be more apt to hear and follow his advice.³⁴

³⁴William E. Hulme, How to Start Counseling (New York: Abingdon-Cokesbury Press, c.1955), pp. 49-51.

The teen-ager needs to face his true feelings about his parents before he is able to cope with his home problem, and conversely the parents need to understand that the teen-ager's behavior during adolescence is symptomatic of his need of the family love, affection, and help.³⁴

A Survey of Other Problems

The teen-ager today is bothered by many other problems too numerous for detailed discussion. Other areas of stress include: future vocation, military service, and pre-marital problems. In 1957, Dr. Remmers of Purdue University, an acknowledged authority on psychological testing, and his staff conducted a survey of more than fifteen thousand American teen-agers to find out what problems disturbed them the most. A three hundred item check list was based on replies to this request:

The Purdue Opinion Poll for Young People wants to find out what problems are of greatest concern to high school students. Here is your chance to make known some of your ideas. Write a page or two about the things that bother you and other teen-agers--your real problems. These don't necessarily have to deal with school. They could be personal problems, home problems, social problems, or anything else that is important to you and to teen-agers in general. Do not sign your name. We want you to be frank and sincere. Your ideas will help all of us to understand teen-agers better.³⁵

Here are the partial results of that poll broken down into sex, school standing, geographical location, rural--urban, religious background, and income categories. The author of the thesis has included those which he feels will be of prime interest to the pastor, and which show a general trend of teen-age stress. The numbers presented are the percentage of the fifteen thousand teen-agers polled who answered "yes" to the questions cited.

³⁵Remmers and Radler, op. cit., p. 55.

TABLE 3

TEENAGERS' MOST COMMON PROBLEMS*

	Get Stage Fright Before a Group	Wonder if I am Normal in My Mind Works	Want to Discuss My Personal Problems	Most Learn to "Keep my Head"	Must Always Be "On the Go"	Feel I'm Not as Smart as Others	Hesitate to Assume Responsibilities	Feel I'm Not Wanted	Do Things I Later Regret	Have a "Crush" on (Boy) (Girl)	Lack Attractiveness for Other Sex	Feel Guilty About Things I've Done	Can't Help Day Dreaming	Worry About Little Things	Trouble Keeping My Temper	Easily Excited	Ill at Ease at Social Affairs
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Total	53	15	24	23	29	33	18	13	41	41	18	26	35	35	33	23	25
Boys	46	16	19	22	30	30	21	12	38	34	18	25	29	26	27	14	26
Girls	59	14	29	24	28	37	15	14	43	47	18	27	41	44	38	32	25
Grade 9	54	15	24	24	27	36	16	14	42	48	23	28	35	32	34	23	26
Grade 10	54	15	23	24	29	33	19	13	42	41	19	24	35	36	32	24	25
Grade 11	53	15	23	22	29	35	19	12	41	39	16	29	37	35	32	24	26
Grade 12	47	15	27	22	33	28	19	11	36	29	12	21	34	40	32	23	23
East	54	13	24	25	25	36	17	14	42	38	16	29	36	34	37	24	23
Midwest	53	15	24	22	30	33	18	12	40	44	20	26	35	34	31	23	28
South	54	18	28	30	34	31	16	14	44	31	15	25	34	47	36	25	19
Mountain-Pacific	43	17	18	22	21	29	19	14	33	35	20	19	32	35	36	19	23
Rural	55	14	23	25	27	35	16	15	43	40	19	26	35	35	35	25	25
Urban	50	16	25	21	31	32	20	11	39	41	18	26	35	36	31	22	25
Protestant	53	14	23	23	28	32	18	13	41	42	19	26	36	35	33	22	27
Catholic	55	13	25	22	29	38	18	12	38	38	18	27	34	35	33	26	21
Jewish	43	23	39	29	36	29	17	16	45	38	17	31	31	54	32	27	28
None	50	21	20	17	28	32	14	12	39	31	17	16	33	25	27	22	21
Low Income	55	15	24	24	28	36	18	14	42	40	19	27	35	34	35	24	27
High Income	45	13	25	19	31	27	16	10	38	43	18	24	34	39	28	21	22

TEENAGERS' MOST COMMON PROBLEMS (cont.)

	Need More Correct Information About Sex	How Far Should High School Students Go	I Think About Sex a Good Deal	Parents Avoid Discussing Sex With Us	I Need a Vocabulary to Discuss Sex	Should High School Students Get and Make Love	Embarrassed in Any Discussion of Sex	Must I Work to Be Popular	I Kiss My Date the First Time	Should I Go Steady	Want to Know About Venereal Disease	Want to Get Rid of Pimples	Want to Improve My Posture and Body Build	Concerned About Improving My Figure	Want to Gain (or Lose) Weight
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Total	15	25	12	20	9	18	11	14	21	22	13	33	37	25	52
Boys	16	24	17	22	11	18	10	14	22	19	15	33	42	7	49
Girls	14	26	8	18	7	18	12	14	20	25	12	33	33	41	56
Grade 9	17	24	12	18	11	20	16	17	24	20	11	31	40	26	54
Grade 10	16	25	13	18	7	17	11	15	20	22	13	34	39	27	53
Grade 11	13	27	13	20	8	19	7	10	21	25	16	36	36	24	51
Grade 12	13	24	10	25	9	15	6	11	18	22	15	33	32	21	51
East	15	21	9	18	9	17	10	9	18	20	9	31	33	25	50
Midwest	16	26	13	21	10	19	12	15	23	23	14	33	40	27	54
South	12	24	13	20	8	17	5	15	21	23	17	40	38	24	52
Mountain-Pacific	11	25	7	17	9	21	14	15	15	22	15	35	30	12	44
Rural	15	25	10	19	10	20	11	15	21	22	14	36	38	23	50
Urban	15	24	14	20	9	16	10	13	22	22	13	31	37	27	54
Protestant	15	26	12	20	9	19	10	15	22	24	14	34	38	24	52
Catholic	15	21	9	18	8	16	13	12	20	19	11	31	37	27	54
Jewish	18	25	29	21	9	17	11	15	24	23	17	30	39	30	56
None	13	23	11	23	9	17	8	11	21	14	17	30	30	20	48
Low Income	15	26	12	21	9	19	11	15	21	22	13	35	37	24	52
High Income	14	23	12	19	9	16	10	12	21	22	14	29	38	29	53

TEENAGERS' MOST COMMON PROBLEMS (cont.)

	Try to Live Up to Ideals of My Group	Desire to Feel Important to Society or Own Group	Need to Develop Self-confidence	Want to Make New Friends	Wish I Were More Popular	Want People to Like Me More	Afraid of Failure or Humiliation	Trying to Get Rid of an Undesirable Habit	Unsure of Myself	How Do I Refuse a Date Politely	What To Do on a Date	How to Keep (Boys) (Girls) Interested in Me	Not Popular With (Boys) (Girls)	Don't Have a (Girl) (Boy) Friend	Don't Know How to Ask for a Date	Seldom Have Dates
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Total	23	21	36	50	42	54	20	29	23	26	19	29	21	35	16	44
Boys	21	18	31	45	36	47	17	31	20	16	20	25	18	41	26	48
Girls	24	24	40	56	47	60	24	27	26	36	18	33	23	30	7	39
Grade 9	26	21	33	52	50	55	20	31	21	28	25	34	26	38	21	50
Grade 10	20	20	32	50	44	54	20	28	23	27	20	28	20	34	17	46
Grade 11	21	23	40	52	35	54	22	29	24	23	15	28	17	35	13	41
Grade 12	23	22	41	46	32	52	20	27	26	27	12	23	16	30	9	32
East	24	19	34	49	37	50	21	30	24	26	14	26	16	35	10	39
Midwest	23	23	38	52	45	56	21	30	23	27	22	31	23	37	19	47
South	26	22	37	62	43	63	19	31	23	27	13	27	15	23	11	38
Mountain-Pacific . .	16	13	28	30	26	40	15	19	19	20	14	24	23	34	13	38
Rural	21	18	35	49	40	55	21	28	24	25	19	28	21	34	15	43
Urban	24	24	37	52	43	53	20	29	23	28	18	30	20	37	17	44
Protestant	24	21	38	52	42	56	21	28	24	27	19	29	21	35	17	45
Catholic	19	19	34	49	40	49	20	30	21	24	19	28	21	36	13	44
Jewish	25	32	35	49	46	57	21	37	23	31	15	35	19	40	10	33
None	19	19	26	45	40	48	18	23	17	19	16	21	16	28	15	38
Low Income	22	19	36	49	42	54	21	29	24	26	19	29	22	36	17	45
High Income	27	27	37	55	43	54	19	30	21	29	18	30	17	33	13	40

*Ibid., pp. 80-5.

In order to understand the teen-ager and to be able to carry out his counseling responsibility toward the adolescent, the pastor must know what type of problems the teen-ager faces, when he faces them, and how he reacts to these problems. It is important to recognize that the teen-ager himself recognizes the fact that he has problems and that he is willing to discuss these problems with someone whom he trusts and loves. He desires help.

The pastor will be interested deeply in the religious problems of his teen-agers because the stamina and the faith, to face and overcome other problems, must stem from the adolescent's relationship with his Creator.

CHAPTER IV

THE PASTOR'S APPROACH TO TEEN-AGE COUNSELING

The Eclectic Method of Counseling

There are many accepted methods in counseling today, and there are almost as many means of classifying these methods as there are methods. One of the commonly accepted classifications divides counseling techniques into two schools: the directive method and the non-directive or client-centered method.

The pastoral counselor has an opportunity to draw from both of these methods to be of maximum help to his people, especially to his teen-agers. He can use concepts of both the directive and the non-directive methods to form what can be called an eclectic method of pastoral counseling.

To gain a clear understanding of eclectic counseling, it may be helpful to compare the aforementioned two methods. As a directive counselor the pastor assumes the responsibility for the problem situation of the client and actively guides the client to a solution of his problem. In an oversimplified way, the directive method of counseling is an advice giving step. The client has a problem; the pastor has some answers which are applied to the problem to bring about a change.

In a client-centered situation the pastor does not give an answer, even though he might know a solution to the client's problem. The pastor attempts to make the client see the reasons lying behind the problem and thus to arrive at a solution by himself. Carl Rogers, an authority on this type of counseling, believes that the individual, not his problem, is the

most important focus in non-directive counseling because the aim in the counseling situation is to achieve growth in the client so that he can learn by solving the present problem to solve later problems.¹

In a theological situation it is possible to see a wedding of these two types of counseling methods into what we have called the eclectic method. The pastor will attempt to aid the client in a growth process, to help him face and recognize this problem and to work out a solution. This facet is taken from the non-directive method. To do this many times, the direct application of God's Word is brought to bear on the individual-- in an interpretive, "directive" way. Rogers' client-centered technique in an adapted form is shown here. The pastoral counselor using the eclectic method probably would be more directive than Rogers' especially in steps eight, nine and ten.

1. The individual comes for help.
2. The helping situation is defined. The client is made aware from the outset that his counselor does not have the answers, but that the counseling situation provides a place where he can work out his own solution with assistance.
3. The counselor encourages the client to express his feelings freely about the problem. His attitude is friendly, interested, and receptive. He makes his client aware that the hour is set aside for him.
4. The counselor accepts, recognizes, and clarifies the client's negative feelings. He should be prepared to respond to the feelings that lie behind what the client says, rather than to its intellectual content.

¹Carl R. Rogers, Counseling and Psychotherapy as quoted in Murry C. Ross, Religious Beliefs of Youth (New York: Association Press, c.1950), p. 198.

5. When the negative feelings have been expressed, they are followed by expressions of positive impulses which make for growth. This positive expression is one of the most certain and predictable phases of the entire process.
6. The counselor accepts these positive expressions without praise or blame. He recognizes them as no more or less a fact than the negative feelings previously expressed.
7. This insight--the understanding and acceptance of himself--is the next most important aspect of the whole process. It provides a basis on which the individual can go ahead to new levels of understanding.
8. With this process of insight there is a process that clarifies the possible decisions and courses of action. Here the counselor helps to clarify the different choices that the individual can make. He must recognize the feelings of fear and lack of courage that the individual is experiencing.
9. The client begins minute, but highly significant positive actions, as he begins to reorganize his life in a more wholesome direction.
10. The remaining steps lead to a more complete and accurate understanding of himself and to an increase of integrated positive action by the individual. Gradually he should feel a diminishing need for the counselor's help and realize that the relationship must end.²

Techniques in Pastoral Counseling

In this section the writer discusses only those techniques which can be taken from the field of secular counseling and applied usefully to the eclectic method of pastoral counseling. It is assumed that the theological techniques of counseling, i.e., the use of the means of Grace in counseling are known to the pastor.

²Ross, op. cit., pp. 199-201.

One of the essential factors in a good counseling relationship is rapport between the pastor and the client. Rapport is a feeling of confidence and mutual respect between the two people, which permits and assists another personality to be expressive, and which is vital to bringing about healing and in gaining a feeling of emotional security. Russell Dicks states that being able to establish a relationship of rapport is more than just a matter of technique: it is a product of the pastor's loving concern for the person before him, the pastor's experience with life, and it depends upon the health of the pastor's own personality. Rapport does not depend on what the pastor knows or believes, but on how he acts in relation to his beliefs.³ Each teenager that comes for counsel with a problem knows the grief of personal crises and does not feel that he knows the way out of this situation. He seeks understanding as a person as his primary goal in the counseling situation, not the answer to his problem. He also seeks acceptance as a person, outside of this outward problem situation.⁴ Rapport with the client provides the impetus for this understanding and acceptance on the part of the pastor.

Empathy is also tied in very closely with rapport in the close, personal relationship of the pastor and counselee. Empathy simply explained is the pastor putting himself in the place of the client, feeling the problem with him, sensing the right moment when the person is about to want help. Bonnell speaks of the difficulty of accurately defining empathy but

³Russell L. Dicks, Pastoral Work and Personal Counseling (Revised edition; New York: The Macmillan Company, c.1949), p. 5.

⁴Eugene Morris, Counseling With Young People (New York: Association Press, c.1954), pp. 70-1.

describes it as the ability, through a subtle sixth sense, to be aware of what is going on within the other person, and to enter into a sympathetic understanding with him.⁵

From empathy grows the ability to reflect accurately the feelings of the young person to help him better understand and express himself and his problem. Reflecting feeling is different from reflecting content of remarks as Morris points out.

Anyone can parrot words and imitate the manner in which they were said. Real understanding, alertness, and sensitivity are required to mirror feelings accurately. One excited adolescent, for example, may exclaim, "We have a new baby at our house!" How does the leader respond? Would the statement, "You have a new baby at your house," be an appropriate remark? Perhaps. "So you have a new baby!" might be another way of saying it, but that might not reflect this young person's feelings. "And you're pretty happy!" might be a more accurate way of mirroring how this adolescent feels about the event. . . . The main thing is to attempt to reflect the feelings and emotion of the young person being counseled.⁶

There are other helpful techniques that the pastor should practice in the counseling interview. He may help clarify mixed reactions or thoughts and feelings by careful questions and comments. The counselor may give information to clear up the problem situation; he may ask questions to get the background or to raise issues; he may suggest possible areas for further exploration if the client seems to be at the end of his own avenues of exploration; he may suggest possible sources of action in a direct way or by influence.⁷

⁵John S. Bonnell, Psychology For Pastor and People (New York: Harper and Brothers, c.1948), pp. 57-9.

⁶Morris, op. cit., pp. 73-4.

⁷Ibid., pp. 74-8.

The pastor must also be aware of the meaning of conduct in order to understand his people in problem situations. This is very important with youth work. Among the comments on conduct enumerated by Hiltner these can be helpful to the pastor seeking to counsel young people:

1. All conduct has meaning. Not a bit of behavior is merely capricious.
2. The meaning of conduct can be understood only if we look both at conscious awareness and at deeper levels which influence personality and affect its acts, but which are not ordinarily recognized in consciousness.⁸

Teen-age Symptomatic Behavior

The pastor should also be aware of the special psychiatric concepts that apply specifically to the behavior of teen-agers. There are common adolescent defense mechanisms, commonly used by adolescents to alternate a normal situation which is hard to face. Some use of defense mechanisms is natural in adolescent behavior, but these are not the normal, usual methods for solving problems. They should be temporary and not excessive. Projection is putting the blame for some fault or failure on some other person, event, or thing. Everyone has this fault to some degree, and it is unusual only when the teen-ager uses projection as the normal way of handling mistakes in life.⁹

Identification is an extremely common form of adolescent escape. The teen-ager identifies himself with some person who is not at all like himself. This mechanism becomes dangerous when the identified person is

⁸Seward Hiltner, Pastoral Counseling (Nashville: Abingdon-Cokesbury Press, c.1949), pp. 71-8.

⁹Paul Landis, Adolescence and Youth (Revised edition; New York: McGraw-Hill Book Company, 1952), pp. 118-25.

far removed from the actual self, a more important figure perhaps; or when identification is with some object that would make the normal loves of life difficult or impossible. It is possible in extreme cases that the identification would be made with a completely fictional character of imagination. This provides complete escape.¹⁰

Rationalization is the technique of substituting one's own true motives for an action which he does not want to face, with motives that will satisfy him and prove more acceptable to his group. Once again this is a natural tendency to a degree but has to be watched if it becomes the normal way of handling problem situations.¹¹

Compensation is a form of withdrawal in some activity where an individual is not talented or thinks he is not talented, and an attempt to excel in another non-related field, to "compensate" for the former failure. The most common example perhaps is the boy who, not being an athlete, becomes a bookworm in the bad sense of that term.¹²

Day dreaming is a common situation in all human life, but it can be a form of definite escape for the teen-ager. If an adolescent meets reality in life, as a rule there is no harm done in day dreaming, but when the struggles of real life are not faced and overcome, but are taken out in dreaming acceptable answers, there is the possibility of serious mental disturbance.¹³

Sometimes certain attitudes manifest themselves in the behavior and conversation of teen-agers. It is essential that the pastor recognize

¹⁰Ibid.

¹¹Ibid.

¹²Ibid.

¹³Ibid.

the meaning of these attitudes. There is the "I don't care" attitude. This is either a sign of discouragement in which the adolescent needs love and acceptance, or it is an attitude of defiance which can be won over by the counselor's patience and understanding.¹⁴

Many times the pastor will encounter a teen-ager who insists that he "is no good," even though to the outside world he may be a success. The real reasons for this attitude are puzzling; however, the attitude shows that the teen-ager is unhappy and needs understanding. The youngster himself may not know the reasons behind his feelings. Probably the best help in this situation is to accept these negative feelings and assist him to clarify the reasons, rather than to attempt to show that he is wrong and to reassure that he is "good."¹⁵

Another common teen-ager feeling is, "I know I should, but. . . ." He knows what he should do, but he does not want to do it at this time. At this age, there is a dichotomy to the teen-ager between "like to do" and "have to do." This is not too serious and is likely to be outgrown.¹⁶

"I know what I can't do" may be a plea for help. Many times parents imply that they know that children are capable of things which in reality the child cannot accomplish. They make acceptance conditional upon completing these things. The harder he is pushed the greater his anxiety will become. The teen-ager should be accepted with his liabilities as well as his talents.¹⁷

¹⁴Ibid.

¹⁵Rudolph Wittenberg, On Call For Youth (New York: Association Press, c.1955), pp. 3-8.

¹⁶Ibid., pp. 52-3.

¹⁷Ibid., pp. 65, 67, 74, 77.

"I'm in love" signals to the pastor and to the parents that calm influence from the outside is needed. This "love" situation is different to the teen-ager than to the adult. Love to the teen-ager may just be "showing independence." He may feel that he is no longer a "child." He may feel this indicates a new high level of achievement. Understanding adults do not have to feel that they must agree with the teen-ager in every way, but to be hostile at this point will drive the teen-ager away. Calm listening is important because at this exciting time the teen-ager needs adult influence very much.¹⁸

The adolescent desires to show that he is growing up, and therefore he attempts to act independently of his family more as time goes on. This may trigger the "I want to be left alone" attitude. His growing sexual desires may make his former attitude of love toward his parents different now. Sometimes his desire for solitude is the much sought after inner peace which he cannot find in his own world, and thus is an inner attitude rather than one brought on through parental or other adult behavior. Adults should recognize the teen-ager's need for privacy and should not deny it, unless it becomes an obsession.¹⁹

Rudolph Wittenberg sums up this section for us as he relates the following suggestions to help the adult counselor recognize problem situations in teen-agers.

¹⁸Ibid., pp. 102-24.

¹⁹Ibid., pp. 84, 86, 87, 89, 93, 95, 96, 101.

1. Adolescence is a time of inner and outer disturbance, and anything is possible. We have no clear-cut criteria of what is normal and not normal at this time.
2. No single piece of behavior can be considered, by itself, but needs to be seen as part of a young person's total behavior.
3. Your personal observation of somebody's behavior might be a reaction to you; his behavior might be very different with another teacher, counselor, friend, neighbor. Your own observation is bound to be limited and insufficient.
4. Your past experience from your own adolescence or your experience with other young people is no guideline or any kind of help with the specific young man or woman before you now. Don't think that because something was right or worked for you or for Bill's son that it therefore could also work for the youngster before you now.
5. After sufficient and continued observation of enough details and in many different situations you might form certain impressions. Don't give them a label or a scientific name, but jot them down and look at them again. If unusual-seeming traits are continuous and of an extreme nature a specialist should be consulted.
6. Very passive and markedly withdrawn behavior in all areas should be watched; it is less than very aggressive behavior, but can mean more deep-seated trouble.
7. Repetition of infantile behavior in an exaggerated form is not unusual at this time; rather, the intensity and the frequency need to be observed. Some temper tantrums, some crying, giggling, over-eating, over-talking, over-sensitivity, fantasy, rediscovery of the genital organs and masturbation, sexual games, hostility--all these can be expected to some degree without any concern. If there is a great deal of this and if extreme behavior occurs very frequently we should think of deeper and not merely passing disturbances.²⁰

²⁰Ibid., pp. 158-59.

Extent of Pastoral Counseling with Teen-agers

The pastor should know his limitations. He should not diagnose physical and mental illness, but he should be able to recognize the symptoms of these illnesses. There are cases where the counseling process should be discontinued and professional specialists brought into the picture. If there is no insight or improvement after several sessions, or if there is no response after a mutually agreeable trial session, there is indication that the problem may be too deep for the pastor to uncover.²¹

The pastor should be familiar with the agencies in the community that can serve to help him in referring serious cases. If possible he should know a competent psychologist and a psychiatrist who will respect religion and treat the counselee's Christian faith positively.²² He should know personally many of those whom he will contact as he attempts to aid teen-agers: the local high school principal, hospital superintendent, the judges in city courts, police officials in charge of the juvenile court, as well as social welfare and medical agencies.

Pitfalls of the Pastoral Counselor

There are pitfalls in counseling that the pastor should watch. Because of his role as the leader of the congregation, the pastor may try to arrange things in the counseling situation to work out the way that he would like to see them work out. The pastor should watch the temptation to project his own ideas into the counseling relationship as he

²¹William E. Hulme, How to Start Counseling (Nashville: Abingdon-Cokesbury Press, c.1955), pp. 145-46.

²²Hiltner, op. cit., p. 105.

deals with his teen-agers. Being intimately connected with the young people in the congregation he may have pet ideas on who should marry whom. He may also wonder "how such a fine girl as Joan could ever fall for such a loafer as Jim." He could be right in his judgments; on the other hand, he could be wrong. He is taking precautions to assure himself of how much damage could be done in the counseling relationship through any personal bias. The personal opinions of the pastor must not enter the counseling room with the pastor.²³

At times it is possible for the pastor to move too fast in the counseling relationship, to move into areas where the teen-ager is not ready to follow. An attempt to direct the course of the interview and the problem may well throw the interview off the track, with the possible result that the opportunity to help the teen-ager is lost. It is important to analyze the way an interview developed after it is complete, to see the transitions and statements that brought the problem to light in a helpful way. Morris cites these possible reasons behind the interview which proceeds too fast. They serve as pointers for the pastor to help him avoid an approach that is not effective with the teen-ager.²⁴

1. You wanted to see the youth get at the root of the problem under discussion.
2. You desired to explore some side issue of special interest at the moment or one you feared might not come up again.
3. You felt a necessity to strike while the iron was hot.

²³William E. Hulme, Counseling and Theology (Philadelphia: Muhlenberg Press, c.1956), p. 85.

²⁴Morris, op. cit., p. 97.

4. You planned your strategy with the aim of accomplishing certain objectives which seemed important at this time.
5. You felt it necessary to counterbalance the youth's comments with a different frame of reference or point of view (really trying to impose your own ideas).
6. You became ego-involved and felt a need for self-assertion because of your own personal biases and/or insecurities.
7. You became boxed or impatient due to your own emotional or physical state, including the pressure of time.²⁵

The pastor must watch that he does not misunderstand or misinterpret the comments or the behavior of the teen-ager in the counseling interview. The counseling relationship can be ruined by a miscalculation of the teen-ager's readiness, insight into his problem, or his maturity. The progress of the interview and the over-all helpful atmosphere of the relationship will be affected. There are danger signals to show how this pitfall develops, and by checking himself on these items the pastor can avoid improper analysis.

1. You were unable to put yourself in the other person's shoes and view the problem as he sees it.
2. You lacked an intimate acquaintance with the matter under discussion.
3. You did not have a correct understanding of the interpersonal relationships being described.
4. You had been woolgathering and therefore failed to concentrate upon the youth's responses, verbal and nonverbal.

²⁵Ibid., p. 98.

²⁶Ibid., p. 99.

5. You did not allow him to communicate his thoughts and feelings because you had an ax to grind and were pre-occupied.
6. You lacked sufficient sensitivity, especially concerning the youth's nonverbal responses.
7. You could not recognize evidence which did not conform to your preconceived notions.
8. You were simply not at your best physically and therefore not as alert as usual.
9. You felt that the youth's comments or behavioral expressions were ambiguous and susceptible to various interpretations.
10. You parroted back words, rather than seeking their underlying meanings.
11. You allowed your personal skills and resources to be taxed by the situation or the problem.²⁷

The foregoing list not only is helpful from the viewpoint of accurate analysis in the interview, but also gives the reader a general list of pitfalls that beset the pastor as counselor.

A summary of this entire section is given aptly by Hamrin:

1. Don't think you can always be successful in helping every pupil to solve his problems. Counseling is not magic.
2. Don't think that your judgment is infallible.
3. Don't pass judgment on the thinking or acts of a pupil. If you do, he may not confide in you again because he feels that you are trying to put him in his place.
4. Don't be shocked by anything a pupil tells you.
5. Don't assume the responsibility for solving the other fellow's problem for him.

²⁷Ibid., pp. 99-100.

6. Don't expect a person to thank you for your help.
7. Don't attempt to get your only satisfaction through counseling others.
8. Don't expect to get a "lift" out of every interview.²³

The pastor's approach to counseling with the teen-ager is vitally important. He should be equipped with knowledge of the skills of counseling in general, and Christian counseling in particular. He should know the feelings and the reactions of those he is to counsel, their most common psychiatric habits, normal and abnormal. He should know other agencies and people who will be able to aid those that he is not qualified to help, and he should always be eager to improve where he has erred in the past.

²³Shirley A. Maurin, Chats With Teachers About Counseling (Bloomington, Ill.: McKnight and McKnight Publishing Co., 1950), p. 42.

CHAPTER V

AIDS FOR THE PASTOR IN COUNSELING TEENS

Introduction

Many times teen-agers, despite all that the pastor can do, are shy. They do not want to talk about their problems to anyone. These young people may be helped by a parish library for their use. Some of the adolescents who will not talk to the pastor about their problems will privately use sources placed in a library for their use. The teen-agers' library can also serve as an impetus for the teen-ager to consult with his pastor after reading from books placed there for him.

Books placed in this teen-agers' library should be of the type that are able to speak to his various problems, that will help him solve them, and yet are not offensive to the Christian point of view.

It is also important that the pastor be familiar with books which young people might find helpful in various areas of adolescent concern. In this way he can familiarize himself with the main concerns of the teen-agers, and know what answers are available to them--and to him.¹

Recently more city libraries are installing a "Young Adults Department" which offers good reading material, not only in problem areas, but in all areas of teen-age interest, and qualified personnel gives the teen-ager aid in finding what he needs. These departments cater only to teen-

¹Alfred P. Klausler, Executive Secretary of Communications of the Walther League, in a personal letter to the writer, October 10, 1957.

agers. They are equipped with novels, biographies, historical works, magazines, and other special works of interest and help to the adolescent. The pastor should certainly be aware of such a department in the city library, and should browse around himself in order to know what is available, and how the staff will cooperate with him in his work.

This chapter is included in the thesis in order to acquaint the pastor with a sampling of the current literature available in the public libraries to help the teen-ager himself, and to help parents and adults to understand and help their young people.

Books for Pastors to Help Them Understand and Aid Young People

Baruch, Dorothy. How to Live With Your Teenager. New York: McGraw-Hill Book Company, c.1953.

This is a book which is intended to aid parents in understanding their teen-agers. Written in 1953 by the well-known psychologist Dorothy Baruch, this book deals squarely and frankly with problems parents face. Sample chapter headings: "Your Feelings [parents] are Important"; "The Strivings That Drive Him"; "It Helps to Know How Trouble Starts"; "In Guiding Your Teen-ager: Take First Things First"; "He Doesn't Have to Obey That Impulse"; "What Every Teen-ager Wants to Know"; "Sex Education is More than Sex Information"; "Putting in What's Left Out of Sex Education"; "The Little Matter of Big Responsibilities"; "Is Your Child Adopted"; "If You've Been Separated or Divorced"; "Let's Not Leave Emotional Education Out of Our Schools." (257 pages)

Gesell, Arnold Lucas. Youth: The Years From 10--16 by Arnold Gesell and Others. New York: Harper and Brothers, c.1956.

An up-to-date, detailed volume on the teen-ager with an excellent

bibliography and reading list included. The work will give the pastor a good insight into the young people between ten and sixteen, and will show the general trend of almost everything he is, and does.

The years ten to sixteen are treated separately according to the following outline of maturity traits: (1) Total action system; (2) Self-care and routine; (3) Emotions; (4) The growing self; (5) Interpersonal relationships; (6) Activities and interests; (7) School life; (8) Ethical sense; (9) Philosophic outlook.

Then each of the above, in each year, is broken down and treated according to maturity trends and growth gradients. (1) Total Action System: (a) physical growth; (b) sex interests; (c) health; (d) tensional outlets; (e) responses to out procedures. (2) Self-care and Routine: (a) eating; (b) sleeping; (c) bathing; (d) clothing; (e) care of room; (f) money and working. (3) Emotions: (a) emotions in general; (b) anger; (c) worries and fears; (d) humor; (e) affectivity; (f) self-assertion; (g) expressed feeling. (4) The Growing Self: (a) the growing self; (b) self-evaluation; (c) wishes and inclinations; (d) the future. (5) Interpersonal Relationships: (a) mother-child; (b) father-child; (c) sibling; (d) family; (e) same-sex friends; (f) opposite-sex friends; (g) crushes; (h) parties. (6) Activities and Interests: (a) out-door activities; (b) in-door activities; (c) clubs and camps; (d) reading; (e) radio, television, and phonograph; (f) movies. (7) School Life: (a) general; (b) school subjects and work; (c) teacher-child relationships. (8) Ethical Sense: (a) right and wrong; (b) sense of fairness; (c) response and reason; (d) honesty; (e) swearing, drinking, and smoking. (9) Philosophic Outlook: (a) time and space; (b) death and diety.

All of the information is integrated from year to year so that the reader has a total picture of the developing adolescent as he follows the design of the work. (521 pages)

Hurlock, E. B. Adolescent Development. New York: McGraw-Hill Book Company, c.1949.

This is a rather general work on adolescence, but it has been included in this bibliography because of its wide, yet detailed picture of a teen-ager's life and personality. It will give the pastor background information about adolescents that will facilitate his understanding of their lives, desires, and problems. The volume is well documented, giving much evidence to substantiate theory. Although the chapter on religion will not suit Lutherans, there are many things about adolescent interest in religion and worship which will be enlightening to the pastor.

The work consists of 530 pages plus an exhaustive bibliography. Chapter headings: "Adolescence, the Transition Age"; "Puberty Changes"; "Body Changes"; "Emotions in Adolescence"; "Social Behavior"; "Friendship and Leaders"; "Social Interests"; "Personal Interests"; "Religious Beliefs and Attitudes"; "Moral Concepts and Behavior"; "Sex Interests and Behavior"; "Personality"; "Meaning of Maturity." (530 pages)

Ladies Home Journal. Members of the Staff. Profile of Youth. Edited by Maureen Daly. New York: Lippincott, c.1951.

Here is a book to help parents, pastors, and young people. Fifteen writers, editors, and researchers from The Ladies Home Journal traveled in forty-five states to collect this over-all portrait of American youth.

The book gives twelve profiles of teen-agers from all backgrounds and parts of the nation. Included in the profiles are ten general articles on teen-age life, covering such topics as: going steady, necking, driving,

sex education, trade schools, teen-age cruelty, blanket parties, parked cars, social inferiority, subsidized marriages, and teen-age fads and fun. All of the profiles and articles are actually taken from teen-age interviews and their thinking on these matters is recorded.

The book is valuable to the pastor for his knowledge of the teen-age child, and to young people as they see how other outstanding teen-agers handle the same problems that they themselves face. No particular religious tone or bias is evident. (255 pages)

Landis, Paul Henry. Understanding Teen Agers. New York: Appleton-Century-Crofts, c.1955.

A recent volume by an authority on adolescent psychology. Landis says: "Years of research into the problems of teen-agers and general familiarity with the research of others, provides the background for this book." Landis uses the studies of scientists who have spent much time with youth, plus the autobiographies of teen-agers themselves to authenticate his work.

The work is shallow from a theological viewpoint, but its forte is in showing the ways of teen-age life, and how the adult can understand and help the adolescent.

Sample chapter headings: "How Teen-agers Meet the Problem of Growing Up"; "We Can Help Without Hindering"; "Guiding the Teen-agers in Dating Years"; "The Teen-ager in the Family"; "Physical Growth and Moral Problems."

Moser, Clarence G. Understanding Boys. New York: Association Press, c.1955.

Moser, Clarence G. Understanding Girls. New York: Association Press, c.1957.

Both of these volumes are aids to parents or to pastors who desire to understand and help boys and girls as they grow up. The books are very up-to-date and practical. Fathers and mothers are eager to do the best for their children. The big problem is how to translate that eagerness into workable efforts. These volumes are helpful here. The volumes are not deeply theological (Y. M. C. A.), but will not offend the Lutheran.

National Association of Secondary School Principals. It's High Time. Washington: National Education Association, c.1955.

A pamphlet available from: National Association of Secondary School Principals, 1201 Sixteenth Street, N. W., Washington 6, D. C. The cost is fifty cents.

The pamphlet contains forty pages of helpful hints for parents toward understanding their young teen-agers. Sample chapter headings: "Time to Understand Him ('all my friends are allowed to')"; "Time to Understand Yourself ('parent types')"; "Time to Work Together ('home chores, curfews and rules')."

There are short timely paragraphs which really get down to the root of teen-ager--parent relationships, written by a group of parents, high-school principals, and editors of parent--teacher publications.

Wittenberg, Rudolph. On Call For Youth. New York: Association Press, c.1955.

As the preface states, this is a book about the interaction between young people and their leaders in our society. It is written for group leaders and ministers, teachers and parents. It is unique in the sense that it is particularly oriented toward understanding and helping rather than toward causes of behavior. It deals with everyday manifestations of behavior, the ways in which they appear in a young person, and the ways in which a leader or parent has helped or was not able to help.

The author stresses the factors that increase the counselor's awareness of his own role, what the problem is, and how he can help. Sample chapter headings: "'No' is Not a Dirty Word"; "'Ideal Father' or Good Leader"; "Using Authority Effectively"; "Skills and Common Sense"; "Testing Our Work"; "'I Know What I Can't Do'"; "Too Much Encouragement."

**Books the Pastor May Suggest to His Teen-agers
to Help Them Understand and Solve Their Problems**

Armstrong, David W. Questions Boys Ask. New York: Dutton Company, c.1955.

This is a straight-forward book of questions boys ask, and questions that they should ask but sometimes do not. The author is the National Director of the Boys Club of America, a man with fifty years of daily experience working with boys of all classes and kinds. The author shirks no questions however troublesome, and provides realistic and honest answers. He does not treat any subject from the religious point of view, but the influence of religion is felt in the answers guiding teen-age boys in questions of morals and behavior. Subjects treated include: "How Can I Be Popular"; "How to Improve Personality"; "How to Improve Appearance"; "What About Girls and Sex"; "What is Right and Wrong"; "Do I Have to Do What the Gang Does"; "What About Parents"; "Where Shall I Get Advice."

Beery, Mary. Young Teens Talk it Over. New York: McGraw-Hill Book Company, c.1957.

This is a volume for younger teen-agers, covering especially the special problems and frustrations which are often encountered for the first time by junior-high boys and girls.

It is a question and answer type guide book with a unique approach. The suggestions and remarks are from young teens themselves, and the advice and comments are from an author well-acquainted with their problems. There are over 130 questions, all with answers by the author and by the teen-agers themselves. The volume is very practical, taking problems apart to bring out all possible points of view. Chapters include: "Let Others Help You"; "Everything Stems From Home"; "Family, Keep it a Circle, Not Going in Circles"; "School, You Make it What it is"; "To Have Friends You Must be One"; "Boy--Girl Relationships, The Golden Rule Holds Good"; "Parties and Dances, They Develop Social Poise"; "Dates, There are Rules to Guide You." There is a fine bibliography following the last chapter.

(150 pages)

Crawford, John, and Dorothy Crawford. Teens, How to Meet Your Problems. New York: Womens Press, c.1951.

An interesting short book dealing with everyday situations that may develop into problem areas in the teen-ager's life. The book is very sharply written with real life incidents used to explain and point out problems, hopes, aspirations, joys, disappointments, strengths and weaknesses in the teen-ager's life. The authors' purpose is to promote healthier teen insight and self-understanding. They wish also to alert older men and women everywhere to be more available to boys and girls who need help. They also hope to foster better confidence and understanding between teens and parents in all homes.

The volume is in language and scope better suited to older teen-agers. Topics covered include: "Teens Discouraged by Troubles (To Help You See Your Own Difficulties Objectively)"; "Trouble Inside the Family Circle"; "Troubles With Friends"; "Trouble at School"; "Troubles Deep Within Your-

self"; "Teens Meeting Their Troubles Squarely"; "Working Things Out Somehow."

The book also contains a chapter on where and how to ask for help, and a very helpful reading list for further reference.

Crawford, J. Edmond. Milestones for Modern Teens. New York: Whiteside, Inc., c.1954.

This book is written for the purpose of helping teen-agers to understand themselves and their problems. Although problems are discussed from the psychological viewpoint, i.e., "Certain experiences in your childhood that really hurt or pained you may be the 'forgotten' causes of the difficult problems you are having today," basic issues are also met. The author attempts to probe into the reasons behind teen action, feelings, hurts and loves, and then to describe definite steps toward a change for the better. Included at the conclusion is a bibliography of books and pamphlets to help the teen-ager understand himself and his world, each of which concentrate on a single aspect of young life.

Sample chapter headings include: "Do You Wonder if God Still Cares," (which does not go into Gospel aspects at all); "Do Your Parents Seem Too Old-fashioned"; "Are You Living in a Breaking Family"; "Has Death Been Very Close to You"; "Do You Often Miss Out on the Fun"; "What is Your Score"; "What About the Right Career For You"; "Are You Very Much in Love."

Dickerson, Roy E. Understanding Myself. New York: Association Press, c.1942.

Although the work is a bit outdated, it still contains much helpful information for the teen-ager. The book is written in a very interesting story form with real life people portraying life situations. There are eight general headings: "Let's Take a Look at Your Life"; "You and Your

Ego"; "What Are Your Fears, Desires, Wishes"; "Are You Unhappy"; "How to Control Your Conflicts"; "Can You Manage Your Emotions"; "How to Remake Yourself," and "Are You Mature."

Under each heading there is a short chapter dealing with problems that come under that heading. The book is written basically from the Christian viewpoint. Each chapter takes about five minutes to read.

Duval, Evelyn Millis. Facts of Life and Love. Revised edition. New York: Association Press, 1956.

This second enlarged edition is an excellent guidebook to help every teen-ager grow up with as few problems as possible, and a guide for parents in understanding and explaining the whys and hows of life to teen-ager children.

About a fourth of the book presents the psychology of sex, clearly, in both word and illustration. The remainder of the book gives the facts needed to gain self-confidence and social acceptance during adolescence, and to prepare for a happy marriage and home later on. It explains what is expected on a date, how to be a good date, how to handle the good-night kiss, petting, love out of bounds, drinking, promiscuity, how to tell if you are in love, falling out of love if jilted. It speaks of the engagement period, what young men and women should know about one another before they marry, and what marriage requires to be lasting. A thirty-five cent pocket edition is available.

Fedder, Ruth. You the Person You Want to be. New York: McGraw-Hill Book Company, c.1957.

This book is for the mid and later teens. It is written more as a philosophy for young people, rather than a question--answer volume. It tries to direct young people into a well-rounded adulthood. The book is written in a very appealing style and will hold the interest of teen-agers.

Sample of contents: "Are You Someone You Like"; "What is a Teen-ager"; "That How You 'Got That Way'"; "It Takes a Heap of Living"; "You've Got What it Takes"; "Living Begins at Home"; "People are Important"; "You and Your Date"; "You and Your Marriage"; "You and Your Life Work"; "You and Your Schooling"; "You and Your Ideals."

The author is well known in this field, having also written a helpful book for girls: When a Girl Grows Up. (224 pages)

Gregor, Arthur. Time Out For Youth. New York: The Macmillan Company, c.1953.

A book for young men and women in their teens to help them adjust to living happily at home, in school, and in the outside world. The volume gives suggestions in solving the large and small problems of the teen-age.

Sample chapter headings: "The Matter of Cooperation"; "Family Life Has Changed"; "Oh, It's Money, Money, Money"; "Living in the High School World"; "Success in Friendship"; "Study Strategy"; "Getting into the Social Whirl"; "The Other Sex"; "Cues for Manners"; "Personality Plus"; "Developing Your Ideals."

Although the book is written in a textbook form with check lists of main emphases at the end of each chapter, it can be helpful to young people as a handbook of advice. (235 pages)

Hulme, William E. Face Your Life With Confidence. New York: Prentice Hall, c.1953.

Here is a volume that really comes to grips with the true problems of the teen-ager in the teen-agers own language. In short story form the chapters are interesting conversations with typical real life teen-agers. Dr. Hulme treats military service, discord at home, troubled love affairs, courtship, marriage, parental understanding, making the most of teen-age life, friendships, making plans for the future,

religious doubts and fears, and other subjects. The chief value of this book lies in the fact that the problems of teen-age life are dealt with from a Lutheran point of view. Hulka is professor of Pastoral Theology at Wartburg Seminary in Dubuque, Iowa.

Landis, Judson, and Mary Landis. Teen-agers Guide for Living. Englewood, Cliffs, New Jersey: Prentice Hall, Inc., c.1957.

This is a book to help young people through the trying teen years, by a well known team of authors who have had much experience counseling teen-agers. The book is more a philosophical view of life and will appeal to older teen-agers. Rather than giving sets of rules for young people to follow, it provides facts and viewpoints designed to help them think through for themselves the things necessary for getting the most out of their lives in all relationships.

The book first clearly explains personality, and factors which influence behavior and attitudes, how a person is judged by these traits, and why a winning personality plays such a large part in making and keeping friends. The next chapter tells of learning to understand other people, how this skill brings friends in social and business contacts. In this chapter is helpful information on dating, manners, going steady, and the proper attitude toward sex. Then the authors cover the new privileges and responsibilities that teen-agers have as members of the adult world, earning and spending money, studies and school activities, laws, difficulties of making wise choices, understanding other viewpoints. There are other chapters giving information on physical and mental health, value of hobbies, leisure time activities, part-time jobs, aptitudes and abilities for specific vocations, and guides for future occupations. (214 pages)

Ludden, Allen. Plain Talk for Men Under 21. New York: Dodd, Mead, and Company, c.1954.

This is a penetrating view of the subjects that concern a young man during the problem-filled years between childhood and adulthood. The discussions are straight-from-the-shoulder, and will leave the reader with something to think about, and something to work with. The complete rules of social procedure are given, but the why, the understanding of these rules, is emphasized in the discussion.

This volume is written in very interesting teen-age style that will hold the young reader's attention. It is composed of three sections:

- (1) About You: "Basic Rules About Clothing"; "Philosophy of Manners"; "Tips For Tips"; "Gifts For a Gal"; "Straighten Up and Drive Right." (2) About Your Social Life: "Get a Date"; "'In' With the Family"; "That Good Night Kiss"; "What? No Car"; "Are You Ready to go Steady"; "Parking Problems." (3) About Your Future: "Collage"; "What Are You Going to Be"; "What's In a Job"; "Wedding Bells."

If the pastor can excuse very general references to religion and church (necessarily so) and accept a few tips on good dancing, this is an excellent book for young people. The author is of "Weekend" and "College Bowl" television fame, and is a favorite with young people. (180 pages)

Menninger, William. How to be a Successful Teenager. New York: Sterling Publishing Company, c.1954.

Here in one reference book is a guide to teen-age life, written for the teen-ager himself, not his pastor, parents, or teachers. The information and suggestions will enable the teen-ager to cope with those problems which always arise in the normal life of the normal teen-ager. Each chapter is devoted to a problem which the average teen-ager is likely to encounter such as:

"Understanding Yourself"; "Exploring Your Personality"; "How to Solve Your Problems"; "Making and Keeping Friends"; "Dating Days"; "Getting Along With Parents"; "How to Live With Parents"; "Getting Along With Others"; "Growing Up Socially," and "Understanding Sex."

The book is written by a medical doctor plus some other qualified laymen. There is a fine bibliography attached for further exploration of the matters discussed in the book. (254 pages)

Osborne, Ernest. Understanding Your Parents. New York: Association Press, c.1956.

This is a short volume written on the level of older teen-agers. It is an appeal to logical thinking on the part of the teen-ager about some of the more common problems that he faces, mostly in the home and family area. No real answers or solutions are attempted, just a statement of the situation with some helpful ideas about clear thinking on the matter.

Sample chapter titles: "The Business of Living Together"; "It's Tough to be a Parent"; "Parents Also Had Parents"; "Parents Aren't Perfect"; "Do They Live Through You"; "The Little Things That Irritate"; "Whose Friends Are They"; "Your Folks and Money"; "How Much Control"; "Partners in the Household"; "Severing the Apron Strings"; "Parents Can Also be Friends."

(122 pages)

Pemberton, Lois. The Stork Didn't Bring You. New York: Thomas Nelson and Sons, c.1953.

This is a good book of sex education for teen-agers. It presents a wholesome attitude toward many of the sexual problems confronting us today. It is directed both to the boys and girls who are beginning and those who

are well on in pubertal development and adolescence. The Stork Didn't Bring You is written in the vernacular of today's adolescence, and yet it is also acceptable to their parents and pastors.

The book is not a sermon, nor advice which the teen cannot follow. Lois Pemberton offers honest constructive assistance and encourages the adolescent to think out each problem, thereby finding his or her own way with dignity and honor.

Many parents do not teach their teen-agers the facts of life. A book of this type should be available to young people of the parish. (135 pages)

Riess, Walter. Teen-ager, Christ is for You. St. Louis: Concordia Publishing House, c.1957.

This is a sound Christian booklet for all teen-agers who are not quite sure about Jesus Christ. It handles topics such as: "You Can't Believe the Bible Fairy Tales"; "You Want Something to Live By That Works"; "But Don't Christians Say Sex is Wrong," and "You're Clumsy and Awkward and Can't Help It." The chapter, "You're Afraid to Die," is treated with such clarity and insight that it will make sense to even a skeptical teen-ager. Riess wants to get across that Jesus Christ is for teen-agers, and that life with Him is the happiest, healthiest most adventurous life there is. (83 pages)

Scott, Judith. Pattern for Personality. Philadelphia: Macrae Smith Company, c.1951.

In this volume, written especially for young girls of the middle teens, the author sets a pattern for personality development that makes for a more likable person. The book is grouped around four categories: (1) Your Home Life, for making you and your family happier; (2) Your School Life, getting the most out of school, and how to be popular with teachers and classmates

alike; (3) Your Social Life, answering questions about proms, summer romances, and going steady; (4) Your Future, working career or marriage.

Throughout the book there are helpful hints on proper dress, behavior and manners for all occasions. The author has written several other works in the field (Manners for Moderns and Lessons for Loveliness). (190 pages)

Schultz, Gladys. It's Time You Know. New York: Lippincott, c.1955.

This volume brings a mother's interest and understanding to the problems of giving girls the necessary information about the physical and emotional aspects of sex. It answers all of the questions younger teenage girls will want to know about themselves and their maturing bodies. It explains the many ways that young bodies change and how to appreciate those changes. Mrs. Schultz also stresses how the mind and emotions must be taught to keep pace with a developing body, and discusses the social aspects and general health problems involved. The volume includes an up-to-date glossary of terms connected with sex. (221 pages)

Stratton, Dorothy, and Helen Schleman. Your Best Foot Forward. Revised edition. New York: McGraw-Hill Book Company, 1957.

This is a book of social usage for young moderns. Each chapter begins with a list of provocative questions, and large parts of the chapters themselves are in question--answer form. The answers are not all given in authoritative form, but are based on results of young people's surveys--mainly on the early college level.

The problems are those of social usage met frequently during everyday life. The subjects range from advice on introductions to table manners, dining out, proper conduct in public places, conversation, letter writing, entertaining and being entertained, travel, personal appearance, steady dating, engagements and weddings.

This volume contains information on the latest social practices. It is a revised edition and takes into consideration the changes in social usage since the second world war and in post war years. It is modern, up-to-date, and in step with the crowd. It is written in language teen-agers will understand and appreciate. The chapters on weddings and engagements are treated from a secular viewpoint. (230 pages)

Westervelt, Virginia. Getting Along in the Teen-age World. New York: G. P. Putnam and Sons, c.1957.

This volume gives young people a guide for self-analysis and comparison with other teen-ager's thinking on subjects that interest teen-agers. The book is informal, gay, written in language that teen-agers will enjoy. The author is very sympathetic to the teen-age point of view.

Sample chapter headings: "My Family Doesn't Understand Me"; "How to Attract Friendships"; "How to Keep Friends"; "How to Get Along With Others"; "How to be Popular"; "How to be a Leader"; "Dating Data"; "How to Know if You're Really in Love"; "What is the Right Age for Marriage"; "How to be Happy and Successful."

The author is a teacher, the wife of a school principal, and a mother of two teen-agers. (158 pages)

Other Sources

The pastor's attention is also called to the Public Affairs pamphlet on Family Relations. There are titles on: "Coming of Age--Problems of Teen-agers"; "Too Young to Marry"; "So You Think It's Love" and the like. The pamphlets and a list of titles can be obtained from: Public Affairs Pamphlets, 22 East 38th Street, New York 16, New York. The cost is twenty-five cents per copy.

Science Research Associates, Inc., 57 West Grand Avenue, Chicago 10, Illinois, also puts out a series of "Life Adjustment Booklets" to help young people solve the problems of everyday living. There are titles such as: "Understanding Sex"; "Looking Ahead to Marriage"; "Understanding Yourself"; "Getting Along With Others," and "Where Are Your Manners." A list is available by writing to the above address. The cost is about fifty cents per booklet, depending upon the amount ordered.

To be of help he ought to know something about the psychology of adolescence, to cover to fill in his background as to why the teen-ager acts the way he does. This study of adolescence will enable him to see appropriate behavior—good or bad, defense mechanism, deviating pattern in adolescent behavior.

The pastor should know that a horizontal relationship, seeing the teen-age life through the eyes of the teen-ager, will greatly aid him in establishing an effective counseling climate. If he is familiar with the teen-age world as they see it he will be able to understand and sympathize with their special problems of the group, social life, and religion. Through a horizontal relationship he will win the respect, love, and trust of his teen-agers, and will be able to make the most of his counseling opportunities.

There are many effective aids available to the pastor in the form of literature to help him with his teen-age counseling program. There are also many books which he can recommend to his young people to help them understand their lives and problems.

CHAPTER VI

SUMMARY OF FINDINGS

The pastor, first of all, must have a well-rounded personality if he is to be of help to his young people. He should be acquainted with the techniques of secular and pastoral counseling that have proven helpful with teen-agers, and how he can utilize these techniques in his own young people's program.

To be of help he ought to know something about the psychology of adolescence, in order to fill in his background on why the teen-ager acts the way he does. This study of adolescence will enable him to see symptomatic behavior--good or bad, defense mechanisms, underlying problems in adolescent behavior.

The pastor should know that a horizontal relationship, seeing the teen-age life through the eyes of the teen-ager, will greatly aid him in establishing an effective counseling climate. If he is familiar with the teen-age world as they see it he will be able to understand and sympathize with their special problems of the group, social life, and religion. Through a horizontal relationship he will win the respect, love, and trust of his teen-agers, and will be able to make the most of his counseling opportunities.

There are many effective aids available to the pastor in the form of literature to help him with his teen-age counseling program. There are also many books which he can recommend to his young people to help them understand their lives and problems.¹

¹Supra, chapter 5.

The pastor is able to check his own efficiency and success with young people by their response to him.

A fine touchstone not only of a minister's efficiency in youth work but also of his own personality, is the number of young people who come to him individually for counsel and help, and who receive him kindly when he goes to them.²

²Nevin C. Harner, The Educational Work of the Church (New York: Abingdon-Cokesbury Press, c.1939), p. 187.

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