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A SURVEY OF CURRENT BOOKS ON COUNSELING
FOR PASTORS WITH SPECIAL REFERENCE TO GUIDING PRINCIPLES
AND TECHNIQUES ADVOCATED THEREIN

By

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This thesis is dedicated to
my wife whose love, patience
and depth of understanding have
made a vital contribution to it.

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INTRODUCTION

INTRODUCTION

A. The Problem Stated and Limited

One of the duties of the minister of religion has always been to counsel. Because of the closer contact with God which the minister is supposed to have people have nearly always turned to him when they were in need, particularly in the sphere of human relations and personal problems. In more recent years, however, with the rise of psychology as a science, there has been forcibly brought to the realization of the clergy the need for a more scientific and systematic approach in counseling. Out of this renewed interest in the field of counseling as a science have come many books and publications on the subject.

The problem of this thesis is to investigate current books concerning the subject of counseling. The study will involve two main aspects: (1.) an analysis of the primary source materials; (2.) and an analysis of the primary source materials to discover guiding principles and techniques related to the field of counseling.

It is not the purpose of this study to determine whether or not the books are really Christian. It is assumed that they are since the authors made such a

claim. Neither is it the purpose of this study to evaluate the soundness of the authors' principles and techniques of counseling which they advocate in their writings. It is the purpose of this study only to discover what is being written in the field of Christian counseling and what techniques of counseling are being advocated. The reader of this study may determine for himself the value of the material in the light of the accepted standards of scientific counseling material.

Because of the extensive amount of material that has been written on this subject it has been necessary to limit this study quite narrowly. First of all it was decided that books alone would be used and no periodicals. The books that were then chosen had to meet the following requirements:

1. They had to be current books, i.e., within the last ten years.
2. Their subject matter had to deal with general counseling. This eliminated books concerning certain age groups, and specific problems in counseling such as sex problems, marital problems, unemployment problems, etc.
3. The book had to be written for pastoral guidance primarily. It must have been written for the average pastor to help in meeting the counseling problems which are a part of his daily task.

4. The book had to be non-technical.

B. The Significance of the Problem

"Among all my patients in the second half of life-- that is to say, over thirty-five--there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he has lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."¹

A statement such as this by such an eminent man in the field of psychology as Carl Jung shows the importance which is placed upon religion and the responsibility which devolves on religious leaders in the field of counseling.

Since the rise of psychiatry and psychoanalysis there has been a feeling by many, particularly those in the above mentioned fields, that the Christian minister no longer has a place in the field of counseling. For this reason, it seems a worthwhile project to study carefully some of the present day literature on the subject of pastoral counseling to enable others to see just what place the Christian minister has in the counseling field.

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1. Carl G. Jung: Modern Man in Search of a Soul, p. 264.

C. The Sources of Data for This Study

The following books are the primary sources for this study:

Problems in Religion and Life by Anton T. Boisen

Psychology for Pastor and People by John Sutherland Bonnell

Pastoral Work and Personal Counseling by Russell L. Dicks

Getting Down to Cases by Charles T. Holman

The Pastor as a Personal Counselor by Carl J. Schindler

Pastoral Psychology by Karl R. Stolz

These books were chosen because they met the above requirements and also because they were listed in a bibliography published by the Federal Council of the Churches of Christ in America, October, 1944, revised October, 1945, entitled "Personal Counseling, A Bibliography." In addition some books were chosen which were written since the above date of revision and which met the above requirements.

D. The Method of Procedure

The first chapter of this study is devoted to a general review of each of the above mentioned primary sources. In this general review three major aspects of the sources have been considered, viz., the main objective of the book, the major emphases of the book, and the special characteristics of the book.

The second chapter of this study is devoted to a discovery of the guiding principles and techniques of counseling which are found to be advocated in each of the primary sources. As a basis for this chapter an analysis will be made of each book to discover the guiding principles and techniques advocated therein as they concern the counselor, the counselee, methods of counseling, and other general categories.

A conclusion will make comparative observations concerning the primary sources and will list the outstanding principles and techniques found to be most strongly advocated by all or the majority of the primary sources.

CHAPTER I
AN ANALYSIS OF
THE PRIMARY SOURCE MATERIALS

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A. Introduction

The purpose of this chapter is to analyze each of the six primary sources chosen for this study. This review will be in the nature of a general survey made of each of the sources in order that a picture may be seen of the book as a whole.

Each source is treated entirely by itself thereby making six major divisions to the chapter. Each major division will be divided into three parts dealing with the following aspects: (1.) In the first part the main objective or objectives of the book will be noted. These are to be determined either by the author's own statement of purpose or by his repetition of ideas and concepts. (2.) In the second part the major emphasis or emphases of the book will be noted. These too are to be determined by the author's own statements and repetition of subject matter. (3.) In the third part of each major division the special characteristics of the book will be noted. They will be determined primarily on the basis of the book's make-up and structure.

It is the purpose of this chapter to present a clear, concise, and objective picture of each book as a whole.

B. Problems in Religion and Life
by Anton T. Boisen

1. The Main Objectives of Problems in Religion and Life

The main objective of Boisen can be stated in his own words.

"The purpose of this volume is not to impart information but to help in the task of exploration and discovery in the realm of social and religious experience. Whatever importance it may have lies in the outlines and questions which it presents, and in the studies to which these may lead. The explanations and remarks and the 'propositions for consideration' are intended merely to facilitate study of the primary sources. Their function is to help the minister to inquire and think for himself, not to tell him what to think."¹

Out of the questions and propositions for consideration which Boisen includes in each section and chapter emerges another major purpose of the book. Boisen feels that there are too many big institute meetings with large groups of ministers gathered together to hear renowned authorities. Boisen hopes, and is attempting to motivate, a modification of these large group meetings. He encourages the gathering together of small groups of ministers who, through mutual sharing

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1. Anton T. Boisen: Problems in Religion and Life, p. 6.

of experiences, can gain help from each other.

"I hope that this volume may contribute to the formation of such groups, and that studies like those it suggests may be used as a basis for exchange of experience by ministers ready to participate in a co-operative attempt to gather and interpret the facts within their distinctive territory."¹

2. Major Emphasis of Problems in Religion and Life

That which is most outstanding and emphasized in Problems in Religion and Life is the unique and peculiar ministry which the minister of religion has over all other individuals in helping people through counseling. Boisen state this in his forward.

"Among the servants of mankind the minister of religion has a peculiar opportunity. He has entree to the homes of his people as a trusted friend... to serve as their counselor and guide for both the end meaning of life and the difficulties and frustrations encountered along the way."²

Each chapter with its questions and propositions for consideration serves to awaken the minister to this unique place in the ministry of counseling which he has. The questions and propositions are meant to be thought provoking and again emphasize the important ministry which the minister has to offer to the community, particularly through his counseling of the maladjusted.

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1. Ibid., pp. 6,7.
2. Ibid., p. 5.

3. Special Characteristics of Problems in Religion and Life

The above mentioned preliminary questions and propositions for consideration are the unique characteristics of Problems in Religion and Life. The first three chapters of the book are devoted to questionnaires and methods of surveying showing the pastor how he may obtain a systematic look at his community, parish families, and the individuals in need within these groups. Following these three chapters on preliminary studies Boisen devoted the next five chapters to types of maladjustments which include "The Mentally Ill", "The Delinquent", "The Sexually Maladjusted", "The Alcoholic", and "The Physically Ill". He deals with these maladjustments in a cursory manner with no attempt to cover the subject thoroughly from the counseling point of view. But the questions and propositions at the end of each chapter are meant to stir a greater interest in the pastor in the subject and encourage him to get together with other pastors in order that they might all pool their findings and experiences and thereby learn from actual experience what are the most effective ways in counseling.

The remainder of the book deals with general problems in which he takes up principles of counseling, the place of religion in counseling, conversion, the distinctive task of the minister, and other general

subjects. These chapters are ended by questions and propositions to arouse further interest and encourage further investigation. The questions and propositions are definitely the special characteristic and unique contribution of the book.

C. Psychology for Pastor and People
by John Sutherland Bonnell

1. The Main Objective of Psychology for Pastor and People

Although the title of the book indicates that this book is written for both pastor and people, it is written primarily for the pastor's consumption. This is evidenced by the fact that the counseling about which Dr. Bonnell writes is always in the light of the pastoral situation. In no place does Dr. Bonnell portray a counseling situation where the layman is in the position of counselor.

A study of the material shows that Bonnell is aiming to accomplish at least two primary objectives, viz., to clarify the relationship between the psychiatrist and the pastor, and to set forth basic counseling principles. These two are made particularly outstanding because of his repeated emphasis on them.

The first objective, to clarify the relationship between the psychiatrist and the pastor, is made clear by the content of chapters one and two. Although

Bonnell realizes that there is a particular field in which only the psychiatrist should be considered an authority, he makes quite clear by repeated emphasis that the ministry has a definite role to play in the field of counseling. The first chapter of the book is devoted to the subject of "The Need for Spiritual Counseling." Bonnell closes the chapter with this paragraph.

"The Christian minister dare not shirk his responsibility for the spiritual welfare of his people individually. Entrusted as he is with the ministry of the Word and Sacraments he alone can bring to his parishioners in the fullest measure the assurance that in every effort for betterment, in each step they take toward moral and spiritual achievement, they are sharing in the will, the purposes, and the limitless power of Almighty God."¹

This first objective is further carried out in the second chapter where Bonnell takes up "The Resources of the Counselor." In this chapter Bonnell points out that the goal of the psychiatrist and the pastor-counselor differs. "The former is concerned mainly with the immediate question of his patient's mental health!"² The psychiatrist is primarily interested in resolving the conflict.

"The pastor-counselor, on the other hand, believes that no permanent or satisfactory solution will be found for any problem apart from one that leads

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1. John Sutherland Bonnell: Psychology for Pastor and People, p. 14.
2. Ibid., p. 26.

the distressed individual into the abundant life."¹

This chapter also points out the unique resources of the pastor-counselor which are not particularly available to the psychiatrist, especially one who is not a Christian. With these resources which the pastor-counselor has he is well able to help the counselee achieve a well-integrated spiritual and emotional life.

The other primary objective which Bonnell has is to set forth basic counseling principles. The remaining chapters of the book carry out this objective. He considers such problems as "The Personal Qualities of the Counselor," "The Art of Listening," "The Technique of Asking Questions," "In the Consulting Room," "Taking No One for Granted," "Problems of Childhood and Youth," "Ministering to the Sick." In handling the above mentioned subjects he tries to illuminate basic principles of counseling. Counseling techniques are not considered here so much as the principles behind counseling.

Bonnell makes no actual statement of his objectives in this book, and it may be that he had other objectives in mind when he wrote the book; but it is quite certain that he had at least the two above men-

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1. Ibid., p. 27.

tioned objectives.

2. Major Emphasis of Psychology for Pastor and People

The major emphasis of the book is on the therapeutic value of religion and that which is of the Spirit in counseling. The emphasis on the unique resources of the pastor-counselor, the divergent goals of the psychiatrist and pastor-counselor, the need for a spiritual experience by the pastor himself, the use of the Bible and prayer certainly make this a major emphasis of the book. Bonnell makes these two statements about the important resources which the pastor possesses and can offer in his counseling.

"The greatest resource of all which the pastor-counselor possesses is his own first-hand faith in God."¹

"Probably the most important asset of the pastor-counselor is his knowledge and experience of the healing and transforming power of the divine forgiveness."²

Although Bonnell believes that the minister and the psychiatrist have definite and distinct services which they can perform, he makes it quite clear that the psychiatrist is a highly trained person in both medicine and counseling and that he is in no way to be slighted by the minister. He emphasizes over and over

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1. Ibid., p. 32

2. Ibid., p. 36

again that the minister should be particularly careful to recognise extreme cases of disorder which come to him, especially if there is organic difficulty, and he should refer the case immediately to such a well trained person as a psychiatrist. In concluding his book Bonnell offers this hope for the future,

"As medical science abandons its materialism and the Church recovers from its fear of scientific truth, the physicians of the body and the physicians of the spirit will find a common basis for the fullest co-operation."¹

3. Special Characteristics of Psychology for Pastor and People

Aside from the general way with which Bonnell writes on the field of counseling, which is helpful for the minister who is just beginning to delve into the field; Bonnell has a concluding chapter in which he sets forth "Some Principles of Counseling." This chapter is, "A compilation and summary of important factors in spiritual counseling."² This is not a chapter on the techniques of counseling, but on the principles which lie behind counseling. There are forty-four principles succinctly set forth and they are primarily concerned with the pastor-counselor.

The appendix of the book has a brief article

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1. Ibid., p. 171.
2. Ibid., p. 172

entitled, "How to Read the Bible," and a sermon which illustrates how insights gained through counseling may be employed in preaching entitled, "Learning to Live at Your Best."

There is also a selected bibliography divided up into various topics with the respective books listed under each topic.

C. Pastoral Work and Personal Counseling
by Russell L. Dicks

1. The Main Objective of Pastoral Work and Personal Counseling

The main objective of this book can be stated in the author's own words.

"It is for the purpose of assisting the average clergyman serving the average church to take advantage of the opportunity and meet the responsibility of the pastoral task before him that this book is written."¹

A part of this main objective might be to stir the pastor to the realization of how poorly he is trained for the task of counseling, and how poorly he is utilizing his opportunities of counseling. There is considerable emphasis throughout the book on the lack of preparedness by the average pastor for counseling, as compared with the preparedness of the physician, and the

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1. Russell L. Dicks: Pastoral Work and Personal Counseling, p. viii.

social worker. The following quotation is quite typical of Dicks' attitude toward the training of the pastor:

"One shudders at the thought of the limited experience and lack of knowledge that our clergy have as they go out to work with people. If our doctors were not better trained than our clergy we would not let them treat our dogs, to say nothing of our children; yet a suffering soul is more important than a suffering body, a broken heart infinitely more significant than a broken leg."¹

There is little attempt on the part of Dicks to lay down carefully and systematically the techniques of counseling. There are two chapters near the end of the book devoted to the art of listening in which there are three case studies demonstrating technique.

The book is quite general in its subject matter, and so it is intended to be:

"Since that time I have determined to describe the whole of the pastoral task and have consistently collected material for the past several years for that purpose."²

The book merely attempts to show where the pastor should be working as a personal counselor with some suggestions, mainly out of Dicks' own experience, on how the pastor can go about the task.

2. Major Emphases of Pastoral Work and Personal Counseling

As has been mentioned above, there is a major emphasis in this book on the general ill preparedness of

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1. Ibid., p. 152.
2. Ibid., p. vii.

the average minister. The note sounded by the following sentence is sounded throughout the book, "Our clergy are poorly prepared for the task of pastor and personal counselor."¹

The shift in these present days from the minister as preacher to the minister as personal counselor is another major emphasis of the book. Dicks definitely feels that in recent years, and especially with the coming of the war, there has been a definite trend away from the centrality of the sermon and toward the centrality of personal counseling. Chapter fifteen is completely devoted to this subject and its theme may be expressed in this one sentence: "Preaching as the principal method of carrying on the work of the church is rapidly declining."²

Contrary to what one might expect from the very nature of the title, this book places little emphasis upon the place of religion in counseling. The emphasis is more upon the advocacy of a humanistic solution to the problems with which the pastor comes in contact. This emphasis is seen over and over again as Dicks states that in a great many cases of marital problems there is no solution outside of divorce. Many times he

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1. Ibid., p. vii.
2. Ibid., p. 195.

has advocated divorce rather than seeking a solution on a spiritual basis. He also states that in some types of loneliness there is little if anything that the pastor can do to help the person overcome it.¹ In the case of such a sex perversion as homosexuality Dicks also feels that there can be no solution found and that the pastor should never attempt to deal with such a person. He feels that no one can ever overcome such a perversion and that he should be let alone to make the best adjustment possible.

The following definitions of faith which Dicks gives might help to explain his humanistic rather than religious emphasis:

"The opposite of fear is faith, confidence that the world at its heart can be trusted."²

"I know many physicians, who never go near churches, who are deeply religious men. They have a profound respect for nature and the dependability of nature."³

Then Dicks tells the story of an American soldier in Australia who had a moronic urge to kill civilian women. When asked why he did this he told the authorities that he was sent over here to kill and that's what he was doing. He was finally executed. The chaplain who had been in touch with him said this at his death, "When I die, I hope I'll go to as happy a heaven as that man

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1. Cf. *ibid.*, pp. 135, 136.
2. *Ibid.*, p. 128.
3. *Ibid.*, p. 208.

went to." Dicks makes the following remark. "There is Christian faith! There is the mystery of religion, the mystery of God's redeeming power that may be released through prayer."¹

Whatever emphasis there is on religion arises out of the following conception of it, "Religion had its rise in man's effort to establish a satisfactory and satisfying relationship with the world in which he lived."²

3. Special Characteristics of Pastoral Work and Personal Counseling

The outstanding characteristic of the book is its convenient arrangement of the subject matter. Dicks has grouped the chapters into five major parts: The Pastoral Work, Opportunities for Pastoral Work and Personal Counseling, The Art of Pastoral Work, and Pastoral Work and the Church. Within these groupings are found the chapters especially related to these subjects.

The personal element is another characteristic. There is no particular attempt to use authorities in the field of counseling, but rather Dicks draws almost entirely out of his own experience and uses that as his criteria of good counseling.

The book is quite brief, only 227 pages; and

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1. Ibid., pp. 184, 185.
2. Ibid., p. 124.

non-technical, which makes it easy reading for any pastor regardless of his background.

D. Getting Down to Cases
by Charles T. Holman

1. The Main Objective of Getting Down to Cases

The very nature of the title of Charles T. Holman's book might be suggestive of the main purpose of Getting Down to Cases. The bulk of the book is devoted to the setting forth in rather great detail the case studies of several different ministers. Holman's own words perhaps best clarify his main purpose in using case studies.

"The reasons for adopting this method of presentation are as follows: First, it is felt that the dynamic psychological factors operating in particular cases can be best presented in this manner. The causes of frustration or difficulty, the individual's reaction and behavior, and the methods by which help was extended through counseling, all stand out fairly clearly. In the second place, the principles that should guide counseling, the manner of conducting an interview, and the methods by which conversation is guided to fruitful ends are indicated by actually looking in upon the operation as it proceeds rather than by more formal statement."¹

Both in his use of case studies and his actual succinct statements of techniques and principles in succeeding chapters Holman makes quite clear his main objective of teaching the minister techniques and

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1. Charles T. Holman: Getting Down to Cases, p. 21.

principles of counseling.

However, it is seen by the author's repeated emphasis on the general ill-preparedness of most ministers that Holman has another objective in the writing of this book. This objective is to awaken the ministers and theological training schools to a realization of their part in the ministry of counseling. For one thing he feels that the program of the seminaries is not geared to meet the needs of the pastor-counselor. Then too he repeatedly emphasizes the fact that people will not go to the minister because they feel that he is ill prepared to counsel them, or that he will not understand, or that he will be shocked. Many also feel that the minister, with his more or less set standard of theological system, will give them a theological solution to their problems which they already know but which they haven't been able to make work in their lives.

Thus it is evident that there are two major objectives of this book, viz., to set forth principles and techniques of counseling and to awaken the minister to the realization that he has an important role to play as a counselor and to encourage him to so train himself that people will come to him for the aid which perhaps he of all people is best able to give.

2. Major Emphases of Getting Down to Cases

A study of the book, and Holman's own statement, shows that a major emphasis of the book is on the rightful place of religion in the field of counseling.

In his last chapter Holman makes this statement:

"Throughout this volume it has been insisted that the cure of souls is an ancient function of the Christian minister. It has always been one of his major responsibilities."¹

Holman repeatedly emphasizes the major part which the minister and the Church can and should have in ministering to sick minds and hearts. He gives two illustrations, one of an eminent sociologist and one of an eminent psychologist (Carl G. Jung) who both felt that religion and the minister had an important part to play in counseling but for various reasons were not opening themselves up for the role of counselor. Holman quotes Jung as saying, "It is from the clergyman, not from the doctor that the sufferer should expect help."²

In choosing his case studies Holman uses only those which have had a minister as the counselor. He thereby awakens the interest of the minister by showing him what can be done by the minister and through the church.

Emerging from this major emphasis is the

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1. Ibid., p. 189.

2. Ibid., p. 14.

emphasis on the resources which the minister has which far surpass those of the ordinary psychiatrist and psychoanalyst. The minister has the basic doctrine that God is love to offer those whom he is counseling, he affirms. Along with this he also affirms that the minister has a great cause to which men are asked to commit their lives. God calls us to seek first His kingdom. "To 'Seek first the Kingdom of God and His righteousness' is the great human quest, and through commitment to such a quest men's souls will be healed."¹ Then too the fact that we work together with God in the Christian faith is a great motivating factor which the pastor can use. Also there are the religious practices as well as the fellowship of the Church itself which the minister can utilize which are not readily available to the psychiatrist and psychologist.

With these major emphases, Holman attempts to attain his main objectives.

3. Special Characteristics of Getting Down to Cases

The most unique characteristic of Getting Down to Cases is Holman's use of the case study. As has been mentioned before, the main body of the book is devoted to more-or-less detailed case studies. After setting forth the case Holman then ends it by giving

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1. Ibid., p. 17.

a diagnostic summary and comment on treatment. Throughout the case study Holman makes no personal comments or reference. But at the conclusion in the diagnostic summary and comment on treatment he points up the main techniques which were used in the counseling situation and briefly analyses the whole treatment of the case.

Another characteristic of the book is the division which Holman gives to the case studies. He divided them into "The Self-Condemed" and the "Socially Condemed." Holman says this about this distinction:

"The distinction is intended to indicate the difference between those who are torn by inner conflict by reason of the voice of conscience and those who are little troubled by conscience but have drifted into delinquency or crime."¹

Holman treats the case studies in this way because he feels that the distinction is a very real one and that they demand definitely a different type of treatment. He acknowledges that often the line of demarkation cannot be too rigid, but still maintains that there are these two main distinctions.

One more characteristic of the book is Holman's method of teaching techniques of counseling. He presents the techniques in a practical situation through the case studies and then he deals with them briefly in the summary at the end of each case study. Then in one chapter

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1. Ibid., p.33

at the end of the book he sets forth once more in a rather succinct fashion the techniques of counseling. In this way he re-emphasizes the techniques in counseling which he considers important.

E. The Pastor as a Personal Counselor
by Carl J. Schindler.

1. The Main Objective of The Pastor as a Personal Counselor

According to the affirmations in the preface of this book it would appear that the main objective is to acquaint the minister with human nature and the problems which are involved therein. Schindler states in his preface that he is treating the subject from a somewhat theoretical point of view feeling that in the long run this method of treatment will be most beneficial to the pastor. Consequently there is little use made of the case study, whereas theory has a place of primary importance.

There is a definite attempt by Schindler to acquaint the minister with the major contributions of such leading people in the field of psychology and psychiatry as Freud, Adler, Jung, Rank, Horney, and others. He picks out what he considers of most value to the pastor and shows how he feels the pastor can use the particular contribution of each authority.

2. The Major Emphases of The Pastor As a Personal Counselor

One of the most obvious emphases is the emphasis upon psychology rather than upon the techniques of counseling. More space is devoted to the psychological factors behind the illness than is devoted to the methods of counseling which the pastor ought to use. However, Schindler does interject methods which may be used in counseling and warnings against poor techniques, but he definitely attempts not to set up specific forms and techniques of counseling so as not to hinder the individuality and uniqueness of every case.

There is a strong emphasis in this book on the place of religion in the counseling of the pastor. The following statement makes quite clear the importance which Schindler places on the value of the Christian message in counseling:

"Identification is completely healthy only if it is devoted to an ideal or a cause rather than a person. The Christian religion offers the supreme opportunity for the individual to identify himself with the Kingdom of God and its extension on earth....There are unlimited possibilities for healthy sublimations which may be derived from the Christian message."¹

Schindler places great importance upon the patterning of the minister's life and work after that of Christ.

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1. Carl J. Schindler: The Pastor as a Personal Counselor, pp. 61, 62.

"A Christian ministry will be successful to the degree to which it is modeled after the ministry of Him who came among men as Teacher, Counselor, Physician and Friend. If we judge men by His standards and deal with them in His spirit, we have proved ourselves not only good interpreters of human nature but have taken that essential step which leads from theory to practice."¹

3. The Major Characteristics of The Pastor as a Personal Counselor

One of the major characteristics this book is the summary given at the end of each major subject, explaining the part which the minister may effectively play in the counseling situation. For example in Schindler's chapter "Methods of Escape from Conflict" there is a brief discussion of the various escape mechanisms which might be used by mentally distressed people. At the end of the discussion on each escape mechanism Schindler tells of the particular way in which the minister can most effectively deal with the situation. Again in his chapter "Learning from the Psychiatrist" Schindler presents the theories and major contributions of several leading psychologists and psychiatrists. As he brings to an end his discussion of each person Schindler draws out for the pastor that which is of most value for him. In this way Schindler helps to point out that which is of most value to the minister in the contribution of the psychologist.

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1. Ibid., p. 147

One other characteristic which might be noted is the position of esteem which Schindler places upon the work of the pastor as a counselor. Although he recognizes that the pastor is generally ill prepared for the ministry of counseling, he makes it quite clear that the minister has a rightful place in the field of counseling. There is not a continual ridiculing of the poor job which the pastor is doing as a counselor, but rather a constant tone of encouragement and instruction.

F. Pastoral Psychology
by Karl R. Stolz

1. The Main Objective of Pastoral Psychology

The primary objective of this book is to help "pastors who seek further guidance in their work with individuals, and...candidates for the Christian ministry."¹ According to the author it has not been written specifically for the benefit of pastors who have a well staffed church including social workers and psychiatric specialists but has been written "to assist the pastor who is thrown upon his own personal resources in his ministrations to undeveloped, depressed, harassed, and divided individuals in his parish."²

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1. Karl R. Stolz: Pastoral Psychology, p. 13.
2. Ibid., p. 14

Because of the recent interest in pastoral psychology in the seminary world and the relatively few ministers who have had much work in this line of study, Stolz has attempted in this book to acquaint the minister with the field of psychology as it is related to the child, the adolescent, and the adult; and to show the psychological effect of religion and prayer on the numerous problems of these various groups of people.

2. Major Emphases of Pastoral Psychology

The most obvious emphasis of the book is the part and function which the Christian religion has to play in the life and adjustments of every individual. Stoltz has this to say about the above mentioned emphasis:

"The function of the Christian religion as a personal experience with social consequences has been emphasized throughout the treatise. Many references to the use of religious motives, attitudes, and practices in developing or rehabilitating personality have been made."¹

Another emphasis of the book is upon those problems which are normal and more common and which the pastor of average intelligence and training is capable of handling. Although abnormal problems and cases are touched upon, Stolz spends most of the time giving light to the pastor on the more ordinary types

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1. Ibid., p. 15

of disorders and problems which he will encounter and with which he should attempt to cope.

3. Special Characteristics of Pastoral Psychology

The special characteristic of this book is Stoltz's treatment of counseling. Rather than pointing out all of the details of the counseling situation throughout the book, Stoltz devotes the main part of the book to the various psychological problems which he thinks the pastor will encounter. Then in the last chapter he deals with pastoral counseling as such in which he takes up such matters as the mental health of the pastor, the counselor-counselee relationship, the interview, etc. Although these matters are touched upon throughout the book they are done so only in a cursory fashion.

Although religion is repeatedly emphasized throughout the book and related to every subject with which Stoltz deals, there are also two chapters entirely devoted to the subject of religion as it is related to psychology and the pastor's use of psychology. Chapter twelve is entitled "The Technique of Private Prayer and Worship", and chapter thirteen "Pastoral Counseling." In chapter twelve Stoltz emphasizes the importance of prayer and worship in the life of a well adjusted individual. In chapter thirteen he deals with miscellaneous advice for the pastor in his counseling.

G. Summary

It has been noted in this chapter that the major objectives of Boisen's Problems in Religion and Life are: (1.) to help the minister to explore the realm of social and religious experience and thereby to stimulate him to further studies, and (2.) to motivate the founding of small groups of ministers who can share experiences in counseling with each other and thereby gain help from each other. The major emphasis is the unique and peculiar ministry which the minister of religion has over all other peoples in helping people through counseling. The unique characteristic is the preliminary questions and propositions for consideration at the end of each chapter.

In Bonnell's book Psychology for Pastor and People there are two main objectives, viz., to clarify the relationship of the psychiatrist and the pastor; and to set forth basic counseling principles. The place of religion and that which is of the Spirit in counseling provides the major emphasis. The special characteristics are: the gathering together of principles of counseling in a concluding chapter, plus an appendix, and a topical bibliography.

The main objective of Pastoral Work and Personal Counseling by Dicks is to assist the average

clergyman in the average church to take the fullest advantages of the opportunities for counseling which come to him. The following are the major emphases of the book: the ill-preparedness of the average minister for counseling, and the shift that is now taking place from the minister as preacher to the minister as personal counselor. The personal element and the five major divisions of the subject matter are the special characteristics.

There are two major objectives in Holman's Getting Down to Cases: to set forth principles and techniques of counseling and to awaken the minister to the important role which he has to play as a counselor. The major emphases of the book concern the major part which the minister can and should have in the ministry of counseling and the resources which are at the minister's disposal in counseling. The almost exclusive use of case studies is the outstanding characteristic of the book.

Schindler, in his book The Pastor as a Personal Counselor, has a twofold objective: viz., to acquaint the minister with human nature and the psychological problems which are involved therein, and to acquaint the minister with the major contributions of such leading psychologists as Freud, Adler, Jung, Rank, Horney, and others. The emphases are on psychology and the place of religion in the counseling of the pastor. The summary

treatment at the end of each major subject explaining the part which the minister may effectively play in the counseling situation, and the high esteem Schindler places upon the work of the pastor as a counselor are perhaps the outstanding characteristics of the book.

The primary objective of Pastoral Psychology by Stolz is to help pastors who seek further guidance in their work with individuals and who do not have at their disposal trained counselors or the opportunity for special training themselves. Stoltz's major emphasis is upon the part and function which the Christian religion has to play in the life and adjustments of every individual. He treats primarily normal counseling situations. The uniqueness of this book lies in its treatment of counseling. Instead of mixing it in with the principles of psychology which he is laying down he treats the subject in a concluding chapter. Thus has been completed a general review of this source.

Thus it is seen that the sources for this study include a wide range of objectives, emphases and characteristics.

CHAPTER II

AN ANALYSIS OF THE SOURCE MATERIALS
TO DISCOVER GUIDING PRINCIPLES AND TECHNIQUES
AS FOUND IN THE SOURCE MATERIALS

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A. Introduction

The purpose of this chapter is to analyze the source materials of this study to discover guiding principles and techniques found in them. The chapter will be divided into four major categories. The first major category will deal with the guiding principles with special reference to the counselor. Within this category will be considered the necessary personal qualities of the counselor, the resources of the counselor, and the relationship of the counselor to the counselee.

The second major category will deal with guiding principles with special reference to the counselee. Within this category will be considered first the source of personality problems and then the actual problem of the counselee. In this latter part will be considered the place of personal responsibility.

The third major category will deal with principles and techniques relating to the counseling process. It is the purpose of this category to con-

sider methods of counseling which are advocated in the source materials. The subject matter will be treated according to two main methods, viz., non-directive and directive. Also in this major category the use of catharsis will be considered.

The fourth major category will deal with guiding principles relating to general categories in counseling. This is a summary of those phases of counseling which are not included in the above three major categories. The physical aspect of counseling, recognition of factors making counseling advisable, Christian emphasis and ultimate goals, and the time factor in counseling will be treated in this fourth category.

B. Guiding Principles with Special Reference to the Counselor

1. Necessary Personal Qualities of the Counselor

"The character and personality of the counselor is of such importance that the highest good of the consultant can be achieved only as the therapist is motivated by higher impulses than the inflation of his own ego, or by materialistic methods and ends even though employed with scientific skill."¹

The maturity of the pastor-counselor is perhaps the most basic necessity according to the source materials. The following quotation from Stoltz, Pastoral Psychology,

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1. Bonnell, op. cit., p. 41.

is typical of the attitude of the authors.

"The personality of the pastor himself is of primary importance in his work. A mature and wholesome outlook on life is essential to good pastoral service. Personal immaturity as reflected in timidity, preoccupation with self, and over-sensitiveness must be transcended before the pastor can make an effective approach to the problems which depress those who appeal to him for aid. When he himself is harassed by fears, torn by exasperation, and depressed by nervous fatigue he is unequal to the demands of the pastoral office....Only the adjusted and integrated personality inspires trust and co-operation in others....On the other hand, sympathy with the undeveloped or disrupted personality the pastor is attempting to assist is a precondition of success."¹

Dicks also makes clear in his book that there must be a spiritual maturity in the life of the successful pastor-counselor.

"If we are worse off than those we try to help it is certain we will not be able to be of any benefit to them; for we must be living examples of the faith we represent."²

The question arises in many pastors' minds as to when they can consider themselves fit to be counselors and when they should recognise that they are not equipped for this work. Bonnell has this to say on the subject:

"The work of spiritual counseling should not be attempted, especially in the field of psychological problems, by untrained persons. The task calls for strength of character, a deeply-rooted faith, a well-poised, integrated personality, and a thorough knowledge of the art of counseling. There remains, of course, the 'cure' of souls. The term comes from the Latin cura or 'care.' This deals principally

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1. Stolz, op. cit., pp. 253, 254.
2. Dicks, op. cit., p. 144.

with the common run of human problems, failures, and sins. In this field, every minister who is endowed with consecrated common sense and has had an experiential knowledge of the resources of the Christian faith should be constantly employed." ¹

Bonnell points out that although all pastors are not equipped for counseling on psychological problems, the cure of souls is the duty of every pastor.

The thesis of Schindler's book summarizes well the task and the qualifications of the pastor-counselor.

"It is the thesis of this book that the minister on the basis of his understanding of the Christian religion must be an expert in the field of human relationships. He must give people the help which will enable them to live with themselves, with others, and with God. The minister must realize that if a person fails in any one of these three relationships, he will encounter difficulties in the other two. To understand the Christian religion and to know how its content can be applied to individual cases of unwholesome relationships, constitute the professional skill of the pastor."²

If the minister is to help in these ways he must first have experienced them himself.

2. The Resources of the Counselor

Dr. Bonnell's book has a chapter entitled, "The Resources of the Counselor." The following are resources suggested by this chapter. This list quite adequately represents the resources advocated by the other authors.³

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1. Bonnell, op. cit., p. 172.
 2. Schindler, op. cit., pp. 140, 141.
 3. Cf. Dicks, op. cit., pp. 183-186; Holman, op. cit., pp. 15-20; Schindler, op. cit., pp. 127-138

Dr. Bonnell's suggested resources for the counselor are:

1. The field of psychology offers to the pastor constructive processes for the remolding of human personality.
2. An understanding of himself is essential for the pastor-counselor. It helps a great deal in his understanding and sympathetic approach with the counselee.
3. The confessional, in some form or other, is a necessary resource to which the pastor-counselor himself has access and which he makes accessible to the counselee.
4. The pastor-counselor should be well aware of the terms and value of such Freudian terminology as "repression," "projection," "rationalization," "transference," and "sublimation."
5. The wise spiritual counselor, while gladly using all the constructive techniques and insights of psychiatry, will be careful never to recommend a parishioner to a consulting psychologist, psychiatrist, or psychoanalyst who is antagonistic to religion and unaware of the impressive resources it makes for the building up of reliant, healthy, well-minded personalities.
6. The fact that the pastor-counselor invariably brings the consultant into contact with God gives him an advantage over all other therapists by making available to him spiritual forces that are uniquely effec-

tive in the task of healing. Every pastor-counselor knows that there is a power in the Christian faith to make us become the men and women that we would be.

7. The pastor-counselor's first-hand faith in God is his greatest resource.
8. Such resources as the Bible, prayer, and worship are at the disposal of the pastor-counselor.
9. Probably the most important asset which the pastor-counselor possesses is his knowledge and experience of the healing and transforming power of the Divine forgiveness. The sense of liberation and joyousness produced in the penitent by the received forgiveness of God is so surpassingly wonderful that it must be witnessed to be believed. It is a therapeutic agency of the first importance.

Boisen felt that the pastor-counselor ought to avail himself of such resources as a map of the community, knowledge of the community's population, social organizations, recreational facilities, public health program, educational facilities, welfare agencies, and churches. In this way he is able to know what are the personal experiences of his people.¹

Dicks believed that the resource of preaching could be of great value if properly used. "One test of

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1. Boisen, op. cit., cf. chap. I.

preaching is whether it brings people to the pastor to talk about their problems."¹ Other sources upon which Dicks thought the pastor ought to draw are the physician, the public health nurse, the personnel working in industry, the attorney and the social worker.²

Schindler points out that the life and ministry of Jesus Christ is a worthy resource.

"A Christian ministry will be successful to the degree to which it is modeled after the ministry of Him who came among men as Teacher, Counselor, Physician and Friend. If we judge men by his standards and deal with them in His spirit, we have proved ourselves not only good interpreters of human nature but have taken that essential step which leads from theory to practice."³

3. The Relationship of the Counselor to the Counselee

Dr. Bonnell treats this subject the most thoroughly of all the other authors. When an interview is beginning and "a parishioner comes in no time should be wasted in preliminaries. Remarks about the weather, the international situation, and politics should be kept to a minimum. It is important that the counselor get down to business at once."⁴ During the interview "it is important, too, that the counselor really listen to those who come to him....An evidence of wandering attention or

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1. Dicks, op. cit., p. 199.
2. Cf. Ibid., Chap. XVI.
3. Schindler, op. cit., p. 147.
4. Bonnell, op. cit., p. 54.

pre-occupation with other matters will antagonize people and cause them to withdraw within themselves."¹

The problem of empathy often comes to the fore in considering counselor-counselee relationships. Dr. Bonnell says this on the subject:

"It has sometimes been suggested by writers on counseling that success in an interview can be achieved only as the counselor experiences all the emotions of the consultant....Undoubtedly this is a mistake....Empathy doesn't involve an intimacy of identification that will lead to emotional involvement with the consultant....The truth of the matter is that one's effectiveness as a counselor depends on his being able to enter sympathetically into his parishioner's difficulties and yet, at the same time, maintain an objective attitude toward them so that he is not worn down by the conflicts in the life of the consultant."²

Dr. Bonnell suggests two things toward which the counselor should be striving: One is to make himself progressively unnecessary to the persons coming to him for help, and the other is never to undertake to decide moral issues for his parishioners.³ Schindler makes this same suggestion in regard to marital counseling.⁴

Stoltz suggests this in the counselor-counselee relationship, viz., that the counselor must have a sympathetic relationship with the counselee. There must

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1. Ibid., p. 64.
2. Ibid., pp. 59, 60.
3. Cf. *ibid.*, pp. 178, 180.
4. Cf. Schindler, p. 83.

be no thought of or reference to reform. He must think in terms of reeducation, rehabilitation, and development.¹

The emphasis which Boisen places on the counselor-counselee relationship is that of the priestly function of the counselor.

"To the task of counseling, the minister of religion comes in his traditional role as a representative of God. He may thus be invested by his client with certain attributes which are important in their interpersonal relationship. He may thus have power to give comfort and help by virtue of his priestly function. This power, however, will be dependent on the predisposing attitudes of the client; in some cases the priestly role may be a handicap."²

Dicks and Holman place emphasis on the relationship of love and affection which the counselor should have for the counselee. Dicks calls it "rapport."³ Holman concludes his part on the importance of love with these words, "The central method of psychotherapy, then, confirms the ancient insight that love is the means through which one individual may help another out of trouble."⁴

C. Guiding Principles with Special Reference to the Counselee

It is not enough that the counselor should be

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1. Cf. Stoltz, op. cit., p. 254.
2. Boisen, op. cit., p. 99.
3. Cf. Dicks, op. cit., pp. 138, 139.
4. Holman, op. cit., pp. 25, 26.

considered; the counselee must also be studied and guiding principles concerning him must be discovered. Although this section is divided into two main parts, viz., the source of personality problems and the actual problem; this is rather an arbitrary breakdown. For of course getting at the problem means that the counselor is getting back at its source. However, for the sake of clarity this division has been made. Under the division considering the source of personality problems organic factors and environment will be dealt with.

Boisen is the only writer who treats to any degree the organic factor as a source of personality problems. It is his opinion that psychotics and psychopaths should be left in the hand of the physician, and that the most the minister can expect to do is to cooperate with the physician when called upon.¹ As for alcoholics Boisen says, "Alcoholics by the time they come to the minister are likely to be in bad shape physically and in need of repair. A physician's help is much to be desired."²

All of the source materials which deal with the source of personality problems at all agree that most personality problems can be traced back to childhood.

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1. Cf. Boisen, op. cit., pp. 58-60.

2. Ibid., p. 82.

The following statement from Boisen is common in attitude to the other sources:

"Any maladjustment--in fact, even the simplest event in a man's life--may be looked upon as the resultant of all that has gone before, not merely in the man's own life but in that of his family and group. To understand it we must take into account an intricate chain of cause and effect involving the personality in its totality. We need especially to consider the person's social attitudes, his picture of himself, and the frustrations which he has encountered."¹

Such statements as the following by Bonnell would support this view of Boisen's:

"Most of the problems of later life and all its behavior patterns are formed in childhood. The years most important in the fashioning of character are those below the age of six or seven."²

"Practically all the more serious nervous disorders of adult life have had their origin in childhood. This is the almost unanimous verdict of psychotherapists."³

Stoltz recognizes, in his consideration of forgotten experiences, the importance of childhood experiences in the development of adult problems. It is his suggestion that we may have experiences in our childhood which have long been forgotten but which still influence one's behavior. For example, one may have been bitten by a dog when a little child and be afraid of dogs in later life without remembering the incident which activates this fear.⁴

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1. Ibid., p. 139.
2. Bonnell, op. cit., p. 116.
3. Ibid., p. 140.
4. Stoltz, op. cit., cf. pp. 129, 130.

Personality problems may arise out of any one or a combination of all of these above mentioned sources. Stoltz points this out in his treatment of the problem of the inferiority complex. Some of the sources for producing an inferiority complex which he suggests are: bodily defects or malformations, disparaging forces in the early training both in the home and the school, real or imaginary disadvantages of ability or race, and an actual failure or frustration long forgotten but sub-consciously dynamic.¹

Bonnell suggests that:

"social relationships must always be taken into consideration when dealing with individual problems. Often a parishioner's difficulties are specifically related to his niche in society....It will not be sufficient, therefore, to deal with troubled individuals as though they were in a vacuum. It will sometimes be necessary to recommend a complete change in the consultant's living and working arrangements."²

The above references make it clear that it is of primary importance that the pastor-counselor not accept the most obvious appearing source of the problem, but that he probe back into the background of the counselee to be sure that he gets at the root of the problem and thus be able to work out a satisfactory and lasting solution to the problem.

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1. Ibid., cf. p. 146.
2. Bonnell, op. cit., p. 179.

The treatment given by the source materials to the problem of the counselee is varied but limited in scope. The suggestions given in relation to this subject include consideration of the following: conscience, responses, motives, symptoms as guideposts, and the basic problem of fear.

Chapter III in Holman's book is written on the problem of the self-condemned. Their basic problem is that of failure either in their own eyes, or in the eyes of society, or the eyes of God. Holman says that these people are basically troubled by conscience.

"They may seek to quiet their consciences, to evade their problems, to throw up various defenses. But their fundamental problems arise from the fact that conscience pursues them."¹

Stoltz concerns himself with protective responses which are really cover up for the real problem involved. He lists five such characteristic expressions. They are: compensation, identification, projection, transference, and rationalization. Stoltz defines these characteristics and points out the good and the bad in each. He does not, however, suggest any way or methods of counseling which the pastor may use in successfully meeting the problems involved and solving them.²

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1. Holman, op. cit., p. 36.

2. Cf. Stoltz, op. cit., Chap. 13.

Schindler considers the significance of motives in dealing with the problem of the counselee, particularly with reference to the problem of wayward children and of marriage.

"The pastor's help will be sought by frantic parents with wayward children and by married people whose partners have gone astray. The minister-counselor in beginning his work with such cases must bear in mind that conduct in itself may be almost meaningless. Any program of rehabilitation must start from a sympathetic understanding of the motives which have found expression in reprehensible conduct."¹

The aspect of symptoms as guideposts to the real problem is also treated by Schindler. Such things as specific fears, pains, or poor sleep must be considered as symptoms, not the source of the problem. The pastor does not ignore these things but evaluates them for the information they impart. In such cases where pain or sleeplessness is involved the pastor should realize that he is dealing with people whose inner life has become disturbed to such a point that they are unable by themselves to regain their equilibrium. He may help them by the assurance of the love of God, God's full and free forgiveness of their sins, and by interpreting situations in the life of Christ suitable to their peculiar difficulties.²

Schindler considers fear the most basic problem

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1. Schindler, op. cit., pp. 7, 8.
2. Cf. Ibid., pp. 45, 46.

in anti-social behavior and poor adjustments.

"Most of the usual forms of common 'nervousness' can be traced to hidden fears, and the minister who succeeds in bringing them out into the open, so that the parishioner is ready to express them and look his own apprehensions in the face, has contributed materially to his recovery."¹

The place of personal responsibility is important in effecting a cure. Stoltz says:

"the cure is in part dependent on the conditions which inhere in the individual himself. The subjective aspects are of the utmost importance. Does he sincerely desire to overcome his weakness? It is patent that where there is no consistent and deep longing to conquer disability no deliverance can be expected....The success of the remedial measure applied is intimately associated with the source and nature of the mental disturbance, with the attitude of the victim, and with the quality of the helping hand extended in relief."²

It can be seen from the above material that it is important for the counselor to get down to the basic problem of the counselee and to discover the sources of the problem if a cure is to be effected.

D. Principles and Techniques Relating to the Counseling Process

Now that the subjects of the counselor and the counselee have been considered it is natural and timely that the subject of methods of counseling be considered. In his relationship to the counselee what method or

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1. Ibid., pp. 48, 49.

2. Stoltz, op. cit., pp. 151, 152.

methods of counseling are to be employed in effecting a cure? It is the purpose of this section to set forth the methods of counseling advocated or supported by the source materials.

The first method of counseling to be considered is the non-directive method. None of the source materials which have treated method to any extent have accepted a thorough non-directive method. However, most of them feel that it is the best method to use in the majority of cases, at least to a large extent. The non-directive method has two outstanding characteristics, viz., "listening" and "questioning." If one is able to cultivate these two arts to a high degree one will have taken hold of the heart of the non-directive method.

Bonnell says:

"The most important of all techniques of counseling is the ability to listen....The pastor-counselor must listen without interrupting the consultant, without offering advice, without making comment. He will keep on listening until a surcharged heart has emptied itself. He may indicate his attention to the matter in hand by a word of encouragement or a nod of the head. It takes patience, training, and self-discipline for one to become a good listener. Listening is disciplined attention raised to a high degree."¹

Dicks has a chapter in his book entitled "Listening." He claims that:

"underlying listening are three conditions...:

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1. Bonnell, op. cit., p. 187.

suffering on the part of the parishioner, rapport, which is probably the most important single factor in the healing, creative ministry of listening; and the stability and soul-poise of the listener."¹

He then takes up different phases of listening. He gives four phases: passive listening; active listening; interpretation; and reassurance. Passive listening is the kind of listening which is used in relieving surface stress in order to get at the underlying causes of behavior; once this is discovered a more aggressive type of listening should be used. The active listening, or directed listening, is characterized by the use of questions. The use of interpretation is used primarily because the pastor is pushed for time. This phase is characterized by the pastor explaining underlying causes of behavior which the parishioner may not be conscious of or understand. The risk in using it is that the pastor's interpretation may not be correct which would be ruinous. The fourth phase, reassurance, is a positive statement by the pastor, or in other words, encouragement. This is the least effective method, or so it is considered by most.²

"The pastor is under no obligation to solve every problem that is brought to him. Many of them are insoluble anyway, and for others the parishioner will have to find his own solution. No more is required of the pastor than to listen. It is strange

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1. Dicks, op. cit., pp. 154, 155.
2. Cf. ibid., Chap. XI.

how few people understand that....The pastor is of little help if he merely adds his own opinions to those of everyone else. He must know that the most deeply satisfying solution cannot be offered by a third party, but must ultimately be the outcome of the individual's own struggle with his own problem."¹

But listening is only part of the non-directive method of counseling.

"An equally important asset to the counselor is the ability to ask relevant questions. If the consultant wanders from the central issue he may be brought back by a simple question. The consultant's endeavor to answer a question stirs up his critical faculty and gives him insights into his own problems."²

Bonnell also says that there is no more effective method which has been devised for helping people reach the goal of self-knowledge and personal integration than through a profound understanding of the technique of asking questions.³

Dicks gives an illustration in the use of questioning showing how it can get at the heart of a situation and force the person to think the problem through himself.

"The boy or girl who asks our opinion seriously about a prospective wife or husband is in doubt. Our answer may be, 'Why do you ask me?' thus giving the doubts an opportunity to come out into the open for examination. We should not make the decisions; we should help to clarify the issues and bring some reason into confused situations."⁴

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1. Schindler, op. cit., pp. 5, 6.
2. Bonnell, op. cit., p. 187.
3. Cf. *ibid.*, p. 83.
4. Dicks, op. cit., p. 97.

As was pointed out earlier, the source materials do not advocate a strict non-directive method of counseling. This is indicated by such statements as these: "In some rare instance advice is desirable for the reason that the responsibility of a decision is too great for the person seeking help."¹ Or Bonnell's statement which says,

"...there will be times when it will be necessary for the counselor to offer words of explanation and even on some occasions of advice, but always the insights gained by the consultant will be the most important element in the interview."²

It would seem that Stoltz also takes a middle of the road attitude toward the directive and non-directive type of counseling.

"In the progress of counseling the appropriate treatment is outlined and recommended....The pastoral counselor may go a step beyond diagnosis and management; he may forecast the probable course and termination of the personality imperfection or defect....Good pastoral work stimulates and aids persons to discover and define for themselves their needs, opportunities, and responsibilities, to face facts with intelligent courage, and to acquire the techniques for the mastery of the situations which emerge in the trend of their lives....Counseling at its best is, then, a form of creative interaction....The pastor serves as confessor, instructor, and guide....The pastor does not take over the perplexity of another nor impose upon an immature or divided individual a set of pattern ideas and activities, but shares his life in such a way that the consultant makes the needful personal social adjustment."³

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1. Ibid., p. 158.
2. Bonnell, op. cit., p. 83.
3. Stoltz, op. cit., p. 255.

Although Dicks does seem to support the non-directive method primarily it would appear that he has strong inclinations toward the directive method as indicated by this statement: "The pastor's method is the same with practically all (problems): listening, interpretation, reassurance, sometimes referral to someone else; all of which takes time and mental discipline."¹

Schindler is the strongest supporter of the directive method. The following quotation will best give his position.

"A complete understanding of the emotional and situational difficulties is necessary before the minister can hope to be of any assistance....With insight into the circumstances, one can try to interpret one partner to the other. We do that because we assume that it is easier to tolerate a form of behavior which is understood and whose inevitability has been explained than one which seems arbitrary, willful, and often spiteful. How far a minister may go in this interpretation depends on the intellectual capacity of the people with whom he deals....If he is given a chance, he should advise against harsh measures and steps which are often irremediable."²

This need not be true only in the marital situation but in other realms as well.

There is another method of counseling which ought to be considered in connection with pastoral counseling and that is the use of catharsis (confession). This is not actually a distinct method in itself, but

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1. Dicks, op. cit., p. 98.
2. Schindler, op. cit., pp. 93, 94.

can be used in either of the above two methods.

Stoltz claims that the confessional experience is the core of the psychoanalytic treatment.¹ He goes on to say, however, that:

"no confession is a true confession unless it is made by one overwhelmed by the consciousness of sin and guilt, by one truly penitent and broken-hearted and sincerely desirous of restoring severed relations with God and man....Confession which purges the personality of moral impurities must focus attention on specific wrongdoing which has created a conflict."²

Bonnell also believes that there must be a vital recognition of sin accompanied by true penitence and the willingness to make whatever restitution is humanly possible.³

Bonnell gives some explanation in the use of catharsis.

"The pastor-counselor, instead of easing the burden of guilt on the mind of the consultant, intensifies it so that he is impelled to pour forth his confession to God and seek the divine forgiveness....Without fail the penitent should be asked to add a brief prayer of thanksgiving to God for His forgiveness which has now been received and accepted and for the white highway of God's will that is opening out before him. He should be reminded that now he can forgive himself. He must cease punishing himself, recounting to himself his sins, going back mentally to sit upon the gravestone of his past transgressions. He must turn his gaze to the future, rejoice in the new life that is his."⁴

"A procedure which combines an informal confessional and scientific values of psychiatry with that type

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1. Cf. Stoltz, op. cit., p. 214.
2. Ibid., p. 223.
3. Cf. Bonnell, op. cit., p. 40.
4. Ibid., pp. 37, 38.

of preaching which calls men to an immediacy of religious experience and arouses them from moral sloth is sorely needed."¹

E. Guiding Principles Relating to General Categories in Counseling

There are some general elements in counseling which have not been considered above but which are, nevertheless, of real importance in pastoral counseling. This section will consider such aspects of counseling as the physical aspect of counseling, recognition of factors making counseling advisable, Christian emphases and goals in counseling, and the time factor in counseling as these are found in the source materials.

Bonnell and Stoltz are the only two authors who treat to any degree the subject of the physical aspect of counseling. Bonnell makes some very concrete suggestions about the furnishing of the room.

"Careful thought should be given to the room in which interviews are held. The ideal location is a room in the church or the church house, readily accessible from the street. In smaller congregations, the interviews may be held in the pastor's home. Where this is the practice, the minister's study will serve or else a small room conveniently located.... If interviews are held at a church or church house a small and not overfurnished room is best. A desk, a little table, and one or two chairs will suffice. If the minister is permitted to arrange the physical details of the room he should insure that there are two exits....In addition to the simple furnishings

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1. Stoltz, op. cit., p. 224.

already noted, a religious painting might well be hung on the wall opposite the chair where the parishioner is seated. Holman Hunt's 'The Light of the World' or Hoffman's 'Christ in Gethsemane' are instances of what I have in mind."¹

Bonnell says that it is best to have the interviews in a room other than the pastor's study since family pictures, the titles of books on the shelves, and the furniture may distract the counselee.²

It is also suggested by Bonnell that there be a number of New Testaments, individual Gospels, Bibles and devotional materials in the waiting room and in the consulting room so that the consultant may have something to hold his attention while he is waiting and also to take with him if he has nothing of his own to read.³

Stoltz makes a few other suggestions which are good to keep in mind.

"Privacy is, of course, a chief point of excellence in the setting. A stroll through the woods or park may open the heart of one who is responsive to the appeal of nature....The setting of the interview in the pastor's study should be such as to put the consultant at ease and to arouse in him the attitude of confidence. The furniture of the room should be restful and the decorations informal and conducive to the mood of reconstructive activity....The consultant may prefer a seat not directly in front of the pastor, but at his side, and perhaps in the faint shadows rather than in the bright light....The chair occupied by the visitor should be comfortable and enable him to relax the body....There should be

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1. Bonnell, op. cit., pp. 84, 85.
2. Cf. *ibid.*, p. 92.
3. Cf. *ibid.*, p. 95.

sufficient privacy and freedom from interruptions and distractions such as telephone calls. A door left slightly ajar when the pastor is being consulted by a woman may be a wise concession to social expediency. If the person has been admitted from a waiting room, he will be grateful if he may make his exit by another door. These and other details of the setting, which a sense of fitness will suggest, affording the consultant relaxed security, facilitate the delicate process of pastoral work to a degree which only the experienced counselor can appreciate."¹

The problem naturally arises in the mind of the pastor-counselor, particularly the one just starting out, as to what he should look for so that he will recognize the need of the person for counseling. Stoltz deals with this problem in his consideration of the balanced and unbalanced personality. "Balanced personality is characterized by emotional stability. The disorganized or unorganized personality stages a conflict of emotions."² He goes on to say that probably everyone has some area of emotional upheaval, but if the pastor can recognize a continuous state of emotional upheaval in almost every situation then he has a case that needs help.

Boisen stresses the fact that even though the counselor may recognize the need for counseling it will be futile for him to attempt it unless there is a desire for help on the part of the person in need.³

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1. Stoltz, op. cit., pp. 258, 259.
2. Ibid., p. 41.
3. Boisen, op. cit., cf. pp. 39, 82.

It is not only important for the pastor-counselor to recognize factors making counseling advisable, but also to recognize when the difficulty is in his realm.

Holman says:

"The wise minister does not attempt to deal single-handed with seriously disturbed individuals. Those pastors who have been most successful in dealing with personality problems...will never attempt to aid a seriously disordered individual except in cooperation with a physician, and always insist upon a thorough examination as the first step.... The minister should be so trained as to be quick to detect pathological cases, whether they be the result of organic disorder--as a brain lesion, glandular mal-functioning, or paresis--or purely functional, as in cases of 'shellshock'."¹

Holman goes on to point out, however, that in recognizing his own limitations, the pastor need not feel that he has no part in the field of counseling. Fears, worries, anxieties, feelings of inadequacy, the sense of sin, while claiming the attention of the psychiatrist are also the concern of the pastor. The minister may assert that it is his duty and responsibility to deal with precisely these states and to bring faith and courage to the fearful and assurance of forgiveness and reconciliation to the guilt-stricken.²

In all fairness to all of the authors it seems best to give a brief statement of each concerning their Christian emphasis and goal in counseling.

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1. Holman, op. cit., p. 12.
2. Cf. *ibid.*, pp. 12, 13.

Boisen, with reference to the goal, says:

"As against the tendency current among psychoanalysts to center attention upon the instinctual drives and genetic origins, the religious worker is concerned about goals. Not where a man comes from, but the direction in which he is moving, is for him the important question. The yesterdays demand attention only in so far as they are influencing the todays and determining the tomorrows. More than that, the religious worker believes in a possible future life and is concerned about the welfare of the community at large as well as that of the individual."¹

According to Bonnell,

"The pastor-counselor believes that no permanent or satisfactory solution will be found for any problem apart from one that leads the distressed individual into abundant life. He takes into account the laws of God and the consequences of his parishioner's conduct on his friends and family, and on society as a whole. To ignore the individual's relationship with God or the social consequences of his behavior appears to the pastor-counselor as a faulty and inadequate solution of his difficulties, and one that merely postpones trouble. More important than the relief of temporary emotional strain is the achievement of a well-integrated spiritual and emotional life."²

Dicks very succinctly states the goal of the pastor counselor. "The pastor's task is to personalize the man on the cross."³ However, a closer study of the book might help to show the limitation of this statement. Particularly in the light of chapter six it would appear that Dicks has no clear aim at reaching a satisfactory Christian goal. This is evidenced in his attitude toward

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1. Boisen, op. cit., p. 99.
2. Bonnell, op. cit., p. 27.
3. Dicks, op. cit., p. 227.

divorce and toward homosexuality as two cases in particular. He sees nothing wrong with divorce if that seems to be the answer to the problem in resolving the conflict. As for homo-sexuality he says there is little chance for a hetero-sexual adjustment and that the minister should not waste his time dealing with such cases. The minister has no hope for such a person. Anything which will resolve the conflict seems to be a satisfactory goal to Dicks. He also asserts that there is little effective treatment for the problem of deepseated loneliness.¹

Holman claims that there are two elements in conscience: there is an inward insistence that one must by all means do thus and so; and there is the actual content of this 'thus and so' that one must do. After dealing with both of these elements in conscience Holman closes the section with this paragraph:

"It is at the bar of conscience, then, that the individual is brought to judgment. By whatever standards he has accepted, now internalized as conscience, he judges himself. Thus it is that conscience shapes personality and determines character. But this judgment upon oneself always has a social reference. These standards are not a personal invention; they are, one is convinced, the standards by which all men should be judged; for the religious man, moreover, they represent, not merely standards upon which social agreement has been reached, but also the will of God. Failure, there-

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1. Cf. *ibid.*, pp. 83-85, 99, 136.

fore, brings not merely personal condemnation, but social condemnation, and even the disapprobation of God. Such failure carries grave threats--threats of retribution, of punishment, but most appalling of all, of alienation from one's fellows and from God."¹

Schindler emphasizes the need for a true understanding of Christianity.

"The religious interest of others often attaches itself to the externals rather than the heart of the Christian religion. It may be some religious practice or belief or a certain form of church or community activity which, commendable in itself, has for that person become the sum and substance of Christianity. These wrong interpretations of Christianity are an expression of an incomplete Christian experience; they are usually symptomatic of the individual's total attitude toward life and may represent deepseated substitutions or defense mechanisms. Whatever their origin, the very fact that they are an integral part of that individual's personality makes it obvious that they will not yield to a mere presentation of the true Christian position. Neither are they accessible to even the most subtle theological argument. If they will yield at all, it will be by the grace of God alone, and the very patient preaching of the life, death, and resurrection of Christ, not only as facts in history but as the essential factors in our life today."²

Stoltz's Christian emphasis is seen in his definition of religion.

"To one who adopts the religious approach to perplexity or adversity religion is a rallying center, the source of comfort and inspiration in the day of trouble. That is not to say that religion is a triumph of hope over dismal experience, but rather the dominance of experience by insight, courage, and power. Religion, if this experience is to retain its specific content and meaning, is not any form of idealism which takes a man out of himself

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1. Holman, op. cit., p. 36.
2. Schindler, op. cit., p. 145.

and shapes his daily conduct. Religion is essentially God-consciousness....God is the point of reference in the integration of personality. God is the larger environment with which man may make creative correspondence. The function of religion in the time of trouble is to construct a more courageous, a more competent, and a more victorious self through an active faith in God....Religion is, then, the endeavor of an incompetent and divided self to achieve consistency and completion by an appeal to an ideal agent of extra-human structure."¹

With reference to Christ Stoltz says:

"As an object of devotion the radiant personality of Christ can accomplish what no set of abstract rules and regulations for the reconstruction of imperiled or broken human lives can bring to pass."²

Only Bonnell makes psecific reference to the time factor in counseling.

"A minister in a busy parish with, let us say, three or four addresses to deliver each week, pastoral duties, and a heavy correspondence can give seven to ten hours per week to counseling only if it does not involve a steady drain upon his emotions."³

However he also says that: "A part of every pastor's day ought to be devoted to listening to his people."⁴

As for the actual length of the interview Bonnell suggests that one hour is best with follow-up conferences. This is better than trying to settle everything in one long conference.⁵

These suggestions on the time factor conclude the general principles discovered in this study.

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1. Stoltz, op. cit., p. 115.
2. Ibid., p. 116.
3. Bonnell, op. cit., pp. 61, 62.
4. Ibid., p. 63.
5. Cf. ibid., p. 66.

F. Summary

The purpose of this chapter has been to discover guiding principles and techniques found in the source materials. The four major categories considered have been: Guiding Principles with Special Reference to the Counselor; Guiding Principles with Special Reference to the Counselee; Principles and Techniques Relating to the Counseling Process; and Guiding Principles Relating to General Categories in Counseling.

The category, Guiding Principles with Special Reference to the Counselor, was divided into three parts: (1.) The necessary personal qualities of the counselor. Maturity, particularly spiritual, was considered to be the primary requirement. (2.) The resources of the counselor. These were seen to include psychology, the confessional, psychiatry, the Christian faith, the pastor's first hand experience with God, the Bible, prayer, and the life of Christ. (3.) The third is the relationship of the counselor to the counselee. It was discovered that it should be loving but not too personal, helping but not domineering.

The category, Guiding Principles with Special Reference to the Counselee, has been divided into two parts: the source of personality problems and the ac-

tual problem. There are two primary sources of personality problems--organic and environmental. The counselor must be sure to get down to the basic problem and to its sources if he is to effect any kind of a permanent cure.

The third major category, Principles and Techniques Relating to the Counseling Process, considered two primary techniques of counseling: the non-directive and the directive. The use of catharsis in counseling was also considered.

The non-directive method is most widely accepted. Its two important processes are "listening" and "questioning".

The directive method gives the pastor more authority and permits him to give interpretation and advice.

Catharsis, or confession, is considered important in pastoral counseling.

The last category considered guiding principles relating to such general categories in counseling as the physical aspect of counseling, recognition of factors making counseling advisable, Christian emphases and goals in counseling, and the time factor in counseling.

Simplicity and privacy are most essential in considering the physical aspect of counseling.

The appearance of emotional upheaval in every phase of a person's life indicates the need for counseling.

The basic Christian emphases and goals of each author have been indicated by a brief statement from each of the source materials.

The time factor in counseling is an important one in the busy life of a pastor. Seven to ten hours a week were considered to be the most a pastor could give to formal counseling. The interview should not be more than one hour long if possible.

Thus it is seen that the pastor-counselor has a tremendous ministry in the field of counseling alone. Many and varied are the suggestions regarding principles and techniques in counseling and only by constant and diligent study of men and books can he ever hope to do an effective work in this field.

CHAPTER III
SUMMARY AND CONCLUSION

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A. Introduction

In the preceding chapters the source materials have been approached from two perspectives. The first chapter was a general review of the primary sources to discover the main objective of each book, the major emphases of each, and the special characteristics of each book.

The second chapter was a close up of the material, being an analysis of each to discover guiding principles and techniques related to the field of counseling. The chapter was divided into four major categories: Guiding Principles with Special Reference to the Counselor; Guiding Principles with Special Reference to the Counselee; Principles and Techniques Relating to the Counseling process, and Guiding Principles Relating to General Categories in Counseling.

B. A Comparative Study of the Source Materials

1. The Major Objectives of the Source Materials

Boisen's major objectives were to help the minister to explore the realm of social and religious ex-

perience and thus to stimulate him to further study, and to motivate the founding of small groups of ministers who would be able to share experiences in counseling.

Bonnell's major objectives were to clarify the relationship of the psychiatrist and the pastor and to set forth basic counseling principles.

The main objective which Dicks had was to assist the average pastor in the average church to take the fullest advantages of the opportunities for counseling and to show the minister the important role he has to play in counseling.

Holman had two major objectives: to set forth principles and techniques of counseling and to show the minister the important role he has to play in counseling.

The twofold objective which Schindler had was to acquaint the minister with human nature and its psychological problems, and to acquaint the minister with the major contributions of such men as Freud, Adler, Jung, Rank, Horney, and others.

Stoltz's main objective was to give help to ministers who are not in a position to receive more formal training.

2. The Major Emphases of the Source Materials

The major emphasis of Boisen's book was the unique opportunity for counseling which the minister has above all other counselors.

Bonnell's major emphasis was the place of religion in counseling as it is done by the pastor.

The ill-preparedness of the pastor, and the shift from the minister as primarily preacher to the minister as primarily counselor which is now taking place are the major emphases made by Dicks

Holman stresses the major part which the minister can and should play in the ministry of counseling. His other major emphasis is on the resources of the minister for counseling.

Schindler's emphases are on psychology and the place of religion in pastoral counseling.

The major emphasis of Stoltz's book is on the function which Christianity has in the life and adjustment of every individual.

3. The Unique Characteristics of the Source Materials

Boisen's unique characteristic is the preliminary questions and propositions for discussion groups at the end of each chapter.

The special characteristics of Bonnell's book are the gathering together of principles of counseling in a concluding chapter, plus an appendix and a topical bibliography.

The personal element and the five major divisions of the subject matter are the major characteristics of Dick's book.

Holman's outstanding characteristic is his

almost exclusive use of case studies in accomplishing his objectives.

There are at least two unique characteristics of Schindler's book: the summary treatment at the end of each major subject explaining the part which the minister may effectively play in the counseling situation; and the high esteem which Schindler places upon the work of the pastor as a counselor.

The uniqueness of Stoltz's book lies in its treatment of counseling. Rather than mixing the principles of counseling in with the principles of psychology he puts the principles of counseling in a concluding chapter.

C. A Summary of the Guiding Principles and Techniques Discovered in the Analysis of the Source Materials

The purpose of chapter two was to discover guiding principles and techniques found in the source materials. The guiding principles and techniques were grouped into four major categories and are treated according to these categories in this summary.

1. Principles with special reference to the counselor:
 - a. The counselor must be mature both emotionally and spiritually.
 - b. He must be comparatively free from problems.
 - c. He must be sympathetic, gentle, patient, and

loving. At the same time he must have himself constantly under control.

- d. He must be an authority in the field of the Christian religion and of human relationships.
- e. He must realize the resources at his disposal and use them to their fullest advantage. Such resources as the Bible, prayer, worship, confession, the principles of psychology and psychiatry, the physician, and above all his first hand knowledge of the forgiveness of God are all at his disposal.
- f. The counselor should constantly be striving to make himself unneeded by the counselee.

2. Principles with special reference to the counselee:

- a. The problem about which the person seeking help comes to the pastor-counselor is not apt to be the basic problem. The pastor-counselor must be sure he is getting at the basic problem in his attempt to effect a cure.
- b. If the counselee is not normal, i.e., if he is a psychotic or psychopathic or has any definite abnormal signs, he should definitely be put in the hands of the physician--or at least the pastor-counselor should be working in cooperation with the physician.
- c. The pastor-counselor should make every attempt

possible to get back into the childhood of the counselee in an effort to get at the basic problem.

- d. The place of personal responsibility is important in effecting a cure. If the counselee has no real desire to overcome his difficulty the counselor has little hope of being of help.

3. Principles and techniques relating to the counseling process:

- a. The non-directive method of counseling is considered best by the majority of the source materials.

- (1.) The art of listening is basic to this method. It must become a highly developed art by the counselor.

- (2.) The art of asking questions is the other most basic aspect of this method. The questions should be purposeful so that they will lead the person to the heart of his problem and a recognition of the difficulty through his own talking.

- (3.) The counselor should not diagnose the case, give the remedy, and set the standards for the counselee; but should guide the counselee to the place where he will do these things for himself.

b. The directive method is not whole-heartedly supported by any of the source materials, but all of them use it to a greater or lesser degree.

According to this method the counselor:

- (1.) Diagnoses the problem.
- (2.) Interprets the problem to the counselee.
- (3.) Suggests possible ways of solving the problem.

D. Conclusion

In the conclusion of this thesis there are several observations which might be made.

The authors of these books have come to a realization of the rising need there has been for personal counseling in a more systematic and scientific manner than has been done in the past and is being done at the present time, and have endeavored to set forth some basic ideas and concepts to the end that they might aid the pastor who is earnestly endeavoring to enhance his counseling ministry.

Bonnell's and Schindler's books definitely have a more spiritual approach to them in their solving of problems. They give a very significant place to the Christian religion in the solving of men's problems.

Dicks' main emphasis seems to be to resolve

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the conflict more than to come to a satisfactory Christian solution. This is indicated by his attitude toward divorce and such a sexual perversion as homo-sexuality. If divorce will resolve the problem then divorce is all right. He gives no hope of a cure for the homo-sexual.

Holman's book is of great interest in that he carefully analyzes various case studies handled by pastors. But this can be dangerous for the reader in that what is advocated for one specific situation may not be applicable in another situation at all even though they are similar.

Much of Stoltz's book is theoretical and therefore may be limited in its helpfulness to the average minister. He refers quite often to the place of religion in counseling but is indefinite as to how Christ plays a definite part in aiding the counselee.

Boisen states in his forward that he is not attempting to impart information on counseling but only to arouse interest in the field so that the counselor will go to the primary sources for help. This may be a questionable procedure since the sources he gives are primarily secular and would not give the pastor much practical help in spiritual counseling. However, his bibliographies at the end of each chapter are quite extensive and will be of definite value to any minister in getting acquainted with some of the primary sources

in the field of psychology and counseling.

In conclusion it is seen that the opportunities for pastoral counseling are many and varied. Only by thoughtful consideration of the numerous principles and techniques which are advocated and by experience can the pastor-counselor discover which are most helpful and sound. This means that a more systematic approach will be needed with the careful keeping of records for evaluation. In a world which is so full of conflict and uncertainty the pastor is challenged as never before to minister to the personal needs of mankind and to lead men to the certainty and purposefulness of life which the person and work of Christ alone can bring.

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