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SEXUAL ETHICS - Pastoral Care

This is the text of the fourth paper, given by Gerald Hughes, Director of Religious Studies at Rugby School, at the VI Symposium on Sexual Ethics held at Chelsea College on 20th May 1978.

A medical practitioner is trained to draw upon two resources in his work of maintaining health and curing disease: the general and the specific.

Within the area of the general lie those factors which we may call common-sense - adequate diet, sleep, exercise, etc. To neglect this general area and to concentrate exclusively on the specific realm of medical knowledge is foolish, and no good doctor would fall into such an error. The pastoral situation is similar. We approach our work with specific skills and that degree of specialist knowledge that has come to us from the nature of our training. But we also come with what we would call common-sense resources which are very much the product of the philosophical presuppositions undergirding our lives. There are certain assumptions we have about man, morality and the purpose of life which colour every department of our lives and when we are working in a counselling or pastoral situation these assumptions have a deep effect on the nature of our work. To ignore them or to fail to appreciate that they exist is to court disaster. In the same way, anyone who imagines that he can act in a pastoral role objectively, free from his presuppositions and prejudices, is fooling no one but himself. For all his training, the pastor is still human and his fundamental philosophy of life provides the general resource which both colours and supplements his specific skills and resources.

In this paper I am approaching the work of counselling and pastoral care from the position of a committed Christian and it is therefore Christian assumptions that will colour my approach to Sexual Ethics and the way I make use of the skills of counselling.

At the heart of any counselling work lies man's deepest need for unconditional acceptance. He wishes to be accepted simply as he is "warts and all" and not on the basis of some particular quality, social position or achievement. To be accepted unconditionally gives man a sense of Being and to develop this, acceptance must be sustained with good things within a relationship. Both these phases of input into the personality - acceptance and sustenance - result in providing man with a sense of identity; assuming, of course, that the input has been positive. On the growing sense of identity man can then proceed to achieve the good things that are appropriate to each particular stage of his maturation with a minimum of frustration. In pastoral terms this is what the Christian doctrine of Justification by Faith means to me and it is the way I try to relate my academic theology to human need.¹

One of the problems which I find most acute in pastoral work is that society seems to operate differently and offers acceptance on the basis of achievement. We are so often acceptable because we have done certain things which others approve of or say we believe things which toe a particular party line.

In sexual matters it is fairly common to discover that much emphasis has been put on performance. It is vital, so some would assert, that a wife must always achieve orgasm and the man who cannot help his wife to this goal is made to feel in some way inadequate and guilty. Anxiety follows when performance fails. Tensions arise and we are on the threshold of a sexual problem which, oddly enough has little to do with sex as such, but has a good deal to do with the rejection of one person by another. It is fascinating to note that Masters and Johnson in their approach to sexual therapy spend so much time trying to get married couples to relate to one another again. (We shall look a little more fully at Masters and Johnson's work later in this paper.)

As a pastor I am not primarily concerned with sexual problems but with people and it is with the problems of their acceptance and rejection that I try to work. Consequently, this paper gives little time to specific sexual problems, but a good deal of space to the nature of those relationships in which growth and creative change can take place. I make no apologies for this emphasis.

What general resources does the Christian bring to the pastoral situation? Very simply, he comes with the resources found within the body of Christ, viz: the scriptures, prayer, the sacraments, the discernment of the Spirit and Christ's love for people. He may not always employ these resources wisely, but they are available and when they are used well they affect the whole pastoral situation for the good.

In 1 Cor 1:30 St. Paul writes that Christ is our Wisdom and in so doing emphasises the Hebrew assumption that wisdom is not primarily to do with cleverness, but with a quality of life. For the Christian engaged in counselling the idea is important because it shows clearly that wisdom is not primarily a matter of intellect, but of life. The highest wisdom is not to be found simply where the cleverest intellects are at work, but where the highest life is to be found. For the Christian this life is found in Christ and it is nothing less than this life that the Christian claims to bring to people when he comes as a pastor. All helping - that is the sort that induces change - takes place within a relationship. Therefore, counselling techniques and intellectual skills are useful only in so far as they build a relationship in which creative change can take place and that wisdom which is the quality of the life of Christ is, for the Christian pastor, the vital element in that relationship.

This whole discipline of pastoral care as I see it depends on the truth of the Christian claim that in fellowship with God, through Christ and His Church, there are available personal resources which transform relationships and personality. We claim that there is, here, an inflow of being and well-being; or to put it in more concrete terms, there is an inflow of the fruit of the Spirit which is love, joy, peace. People who come to us seeking pastoral help need these resources above all others. They cannot love maturely, they are prone to gloom rather than joy and they are anxious, not at peace. If love, joy, peace are anywhere available this diet will cure them. St. Paul reminds the Churches constantly that these resources are now available. The tremendous power available to those who believe in God is the "same Divine energy which was demonstrated in Christ when God raised Him from the dead". This life of Christ has lifted men out of the old life and these "incalculable riches of Christ" are open to those for whom Paul prays, that they may know the inner reinforcement of the Spirit; that Christ may indeed live in their hearts by faith.

So, the pastor draws on two major resources - (1) The specific skills within the science of human relations, and (2) The general resources which spring from his own philosophy of life.

The work of the counsellor has been defined as "an art in which knowledge of the science of human relations and skill in relationship are used to mobilize capacities in the individual and resources in the community appropriate for better adjustment between the client and all or any part of his total environment".^{2a}

The relationship is therefore concerned with change in that it seeks to help the individual to make a "better adjustment" to his situation, but this adjustment can only be made when the skills of the counsellor and the resources of the community enable the individual to "mobilize capacities" within himself. In other words, the task of the counsellor is not to tell the client what he ought to do, but to provide a climate in which he sees that what he *ought* to do is what he *wants* to do. The client will only be able to accept his problem and do something about it if he is free to do exactly the opposite, to deny it, to fight against it. This truth may be something that is easier to understand than it is to practise. We long for a person to make what we are pleased to call the 'right' choice and we are inclined to push him in the way we feel he ought to travel. But, this can create a reaction which is unproductive and result in a tightening of the resolve not to move at all.

The Development of the Pastoral Relationship

We have already seen that real helping takes place within a relationship and this implies that the relationship must be two-way. The client must give to the relationship as well as the pastor. In fact we only get to know ourselves as we do so in relationship with others and so the giving and the receiving must involve both parties. At the same time we human beings are fearful of help; for we do not often wish to learn about ourselves. Why is this? So often we claim to have an eager desire to learn. On many occasions we demand help as if it were a right. But what we profess to want, ask for, or even demand is not real help or learning at all. What we are doing is asking for help on our terms - help that will not force us to change. It is in fact a way of warding off any real offer of help, a way of going through the motions, of pretending to ourselves, rather than getting real help. To appreciate this a little better we need to look for a moment at what it takes really to ask for help. It involves:-

1. Admitting that there is something wrong and that alone and without help I am impotent to cope with it.
2. A willingness to confess this weakness to another person. To allow him access to the real me that I am often inclined to keep hidden behind a mask of self-protection.

3. A willingness to submit myself — not my mask — to another. I therefore put myself in the power of another.
4. A willingness to change, to move into the unknown by giving up my present position, however hard it may be to do so, and to launch into some new area of living that may appear better, but may actually turn out to be worse.

In theological terms this means Repentance — the admission that I am a sinner in need of God's help. Confession, Submission and Faith — the evidence of things not seen.³

It is hardly surprising therefore that most of us will do anything to prevent ourselves from being helped.

Understandably therefore, when someone approaches us to ask for help he comes fearfully. There is fear of being rejected, of being judged and of changing — which implies unwillingness to take a risk. Fear makes people refuse to do what in all common sense has to be done. It is what makes people obstinate, hostile or stupid or whatever else may describe this incapacity to act. Frequently, people will say that they do not know what to do. Sometimes this is indeed true, and knowledge can be of use in deciding what we should do. More often, though, the basic problem is not one of knowledge. It is fear of putting that knowledge into action. The pastor's task in this situation is to establish the kind of relationship that can deal with the fear and set the person free.⁴

If a man is free it follows that help is not something that can be given; for it is not a thing like a pound of butter. It can only be offered. A relationship can be achieved between the pastor and the person who is seeking help that will make change and growth possible, but no one can guarantee that this will happen. We can clear the way and make it possible, but that is all. As was said earlier the choice to accept a problem and do something about it is only a positive choice for a person who is free to do exactly the opposite. Pastors need to beware of being too 'free' with advice. In the realm of sexual counselling especially the big temptation is to speak authoritatively and to play God in the lives of other folk and to make them turn in a direction they have not freely chosen.

What then is the role of the pastor in a counselling situation? As a pastor, I may be eager to listen, but how do I cope with the mass of words that can come tumbling out, or with the stoney silences when nothing is said? My first reaction may well be one

of panic — "What can I say?" — and the result may be that I fail to set the visitor at his ease. My second reaction may be that I ought at least to say something but then I may fall for one or more of the 3 major counselling pitfalls.

1. *I may talk about myself.* "You know, that's precisely how I feel". The moment we start this gambit there is a very real danger that the counsellor and his client will "swap hats" and the counsellor becomes the one who is being counselled. Such a manoeuvre may cause the real client to be both angry and frustrated. He had come for an entirely different purpose. Moreover, there may well be a further threat to him. If he sees that the counsellor can talk freely and easily about his own problems, yet he stumbles and is hesitant when attempting to do the same, then he can experience a very real sense of inadequacy which only adds to the original problem an unnecessary burden. A true counselling situation is not one where we as counsellors fully share ourselves. There is need for self-discipline and a willingness not to share everything within ourselves.

2. *I may begin by giving a personal opinion.* Here I may fall for the temptation to offer premature solutions so that my visitor goes away feeling unhelped. Or I may adopt a moral stance and tell the client what he *ought* to do. For instance, I may say, "Don't you think that you should change your job?" rather than allowing ideas of that nature to come up from the client. It is all too easy and rather dangerous to try to arrange other people's lives for them.

3. *I may try to minimize the symptoms.* Such an attitude reveals that I refuse to take the other person seriously. A common temptation is to remark, "Oh, surely, things can't be as bad as you say. Things never are you know. I remember once..." Or we may try to make people pull themselves together. "Snap out of it," we say, "and let's not have so much fuss."

How can the counsellor avoid pitfalls like these? What can be done of a positive nature?

People come to us as pastors with seven basic needs.^{2b} They need:-

- (a) to be treated as individuals
- (b) to express their feelings freely, especially their negative feelings

- (c) to gain a sympathetic response to their problem
- (d) to be recognized as persons of worth
- (e) not to be judged
- (f) to make their own choices and decisions
- (g) to keep secrets about themselves.

The task of the pastor is to be sensitive to these needs, to understand them and to respond to them appropriately. He can do this by getting his visitor to relax and to be relaxed himself. A flustered counsellor increases the feelings of tension within his client. The pastor must not be afraid of silence. Even the silences are saying something! Whilst it is valuable to know something about psychological types we must beware of trying to put people into pigeon-holes. Everyone is unique and we must be sufficiently sensitive to their uniqueness not to assume that the same approach will work in every situation and with different people showing similar symptoms. In these ways the pastor is seeking to build a relationship between himself and his client and then to utilize the relationship once it has been established to help the client to achieve a better relationship between himself and his environment. Once a client realizes that the counsellor is taking both him and his problem seriously, then there exists the beginnings of rapport.

It is important at this stage to remind ourselves of the fact that once rapport has been established and the client feels able to open the floodgates even a little and let the problem out, the emotions in the client elicit emotional responses in the pastor. We hope that the pastoral response will be appropriate, but we need to realize that our own anxieties and fears are often stirred by the client, so we must watch out for those moments when we want to change the subject, suggest that we might have a cup of tea or take a stroll round the park. At such times we need to be sure that it is not our own uneasiness that is at the heart of the suggested change. Therefore, the pastor must be someone who is not afraid to know himself, his prejudices, biases, attitudes and feelings. This is particularly important if we would avoid the false assumption that what the client feels about a thing is precisely the same as the way we feel ourselves.

At this point it is probably becoming clear that the art of listening is not an easy one and for a while I want to explore

the question why listening to others is not a simple but a difficult task that requires all the love and the skill that we can bring to it.

The cultural climate in which most of us have been raised involves, from an early age, training in concealment. There are whole areas that we have been taught to avoid and if these "not-to-be-spoken-of" feelings and fantasies are going on inside us then we are expected to be ashamed of them. If we let them out into the open and actually speak of them, we are not given credit for being honest, but discredited, not so much for the hidden things in themselves as for the disgraceful and embarrassing situation created for the listener by our having spoken of such things. Growth in honesty, especially in religious circles, must take place at a reasonable pace. Too bold a growth in honesty produces an irrational and almost claustrophobic reaction in the listeners. By implication, they are being pushed by our disclosure to a place where unpleasant things are disclosed about themselves, whether they admit them to consciousness or not. It is like being forced into a new world where you cannot be sure that anything is hideable any more, where nothing is private. Such a painful place is avoided by any sensible person. Honest disclosure, therefore, does not simply tell us something about the teller, it also discloses the listener. It burdens him with knowledge that he did not want and does not know what to do with, not only about the other person, but about himself.

Listeners to disclosures of those things that are ordinarily hidden feel that they are being pushed towards the frontier of what our culture thinks to be the decent boundaries of silence. "What would some of my friends say if they knew that I was listening to this kind of unmentionable stuff?" Certain subjects, we feel, ought not to be talked of in decent society and he who breaks these rules is made to feel very much of an outsider. But here is the pastor listening to this stuff and moreover he can feel it rubbing off on him. He experiences a guilt by association so that he feels that he ought not to be listening at all. On top of all this, the material is very depressing and it so churns him up internally that he is going to become very anxious if he allows it to continue.

The task for the ego is to navigate in its world without anxiety and it does this by learning to choose actions that are satisfying and bring praise instead of blame. Only in this way can it earn the vital self-esteem that is a buffer against anxiety. Culture provides just those rules and customs, goals of conduct, that place right actions automatically at the individual's disposal.⁵

The self-esteem of the pastor depends, like everyone else's, on people feeling he is a safe predictable sort of person. Yet here he is listening to things that are not really decent and the experience is frightening.

The temptation now is for the pastor to blame the one who has come seeking help. "I hardly expected this from him. Who would have thought that he had such thoughts locked away inside? I've dined with him on many occasions and I really thought that I knew what he was thinking. It's pretty obvious that I've been mistaken. I can expect remarks like this from some people, but not from the men I normally associate with. I really wish he would stop talking; it is making me very uncomfortable. The next time I see him I shall have to avoid him altogether. This has quite ruined my day."^{6A}

We have to recognise that therapeutic listening, that quality of listening that brings relief and healing to the person who is prepared to disclose just what is the precise state of his being at the moment, breaks with the ordinary conventions of society. Society insists that there are certain boundaries over which we ought not to step if we have respect for the feelings of others. We have to learn not to submerge others with what may be uncomfortable private data. This is all very well as long as that which society demands we keep private is not invested with real or imaginary powers of destruction to the self should it leak out and give rise to hostility because others find it offensive.

While the pastor fears rejection if it should be known that he listens to painful and unpleasant disclosures, the one who wishes to tell his story is also fearful of rejection for five very good reasons.

In the first place he feels that perhaps he ought not to have "that kind of nasty stuff" inside him anyway.

Secondly, because he has this impulse to lessen his burden of alienation, by sharing his hurts, griefs, guilts with others thus halving his load, he is offending the social demand not to submerge others under a load of uncomfortable private information.

Thirdly, rejection threatens him because he can never be sure that he has not, by mistake, stumbled upon a non-listener who has given a false impression of readiness to come alongside and to listen patiently.

Fourthly, even if he has found a genuine listener, there is the understandable fear that the listener will be put off by what he has been told and before the end of the story he will turn away in anger and disgust and lay blame for the telling.

Finally, there is the reasonable fear that the eager pastor is doing the listening out of a sense of personal desire to be needed — a kind of self love. The pastor cannot or will not face his own weaknesses and unresolved problems that have been left over from earlier periods of his life. Since he cannot cope with his own bad side he displaces the whole problem. Further, unaware of his own inner refusal to come to terms with his own bad side he becomes aware of an intense need to help the miserable person facing him. By this sleight of hand he 'proves' that he is not a failure by succeeding in the helping of others. This helper is someone really to be afraid of; for there is no genuine love here to give. The whole exercise is merely an expression of a need for love rather than a *gift* of love.^{6b}

The Elements of Effective Pastoral Care

At the start of effective pastoral care, the counsellor needs to appreciate that, like his client, he is a fallible human being who, if not capable of the particular weaknesses under review, is capable of many others. So he approaches his visitor sensitively seeking to develop the relationship around the interests of that person. He does not seek to be admired as a counsellor, nor to control the situation. He seeks rather to exhibit non-possessive warmth allowing the needs of the client to take priority over things like the good of the group, public morality, or what the neighbours might say.

The counselling interview to be described consists of three important stages:-

1. An initial self-exploration.
2. An intermediate self-understanding.
3. A final emerging direction leading to action.

These three stages are developments of two major movements which are:-

- A. Downward and inward, which incorporate 1 and 2 above.
- B. Upward and outward, which covers 3 above.

Into this general movement of the interview the pastor seeks to bring six basic dimensions to enable the client to be able to undertake his own self exploration and understanding in the company of the helper. If all goes well in these areas then the client may be able to take the route of emerging into positive action. In this movement the pastor merely accompanies his client and allows him to take the lead. The six basic dimensions of effective counselling, due to R.R. Carkhuff⁷ - are set out on p.180 in diagramatic form for ease of study. This type of counselling is known as Non-directive and we need to examine it for a while; for some may feel that such an approach, involving as it does, non-judgmental attitudes, must of necessity be indifferent to social, legal, and moral attitudes. However, the non-judgmental attitude does not mean indifference to or rejection of value systems.

The non-judgmental attitude is a quality of the casework relationship; it is based on a conviction that the casework function excludes assigning guilt or innocence, or degree of client responsibility for causation of the problems or needs, but does include making evaluative judgments about the attitudes, standards, or actions of the client; the attitude, which involves both thought and feeling elements, is transmitted to the client.^{2c}

The pastor withdraws from judging the guilt or innocence of the *client*, but he is prepared to evaluate the *attitudes, standards and actions* of the client. The client feels hurt when *he* is judged, but he is less likely to feel hurt if his *behaviour* is evaluated. The reason the pastor seeks to evaluate the behaviour of his client is to understand and not to judge him. The pastor is interested in the causes of behaviour only in so far as this understanding is an aid in furthering the present and future adjustment of his client.

Standards and values are not only compatible with a non-judgmental attitude, they are indispensable for effective counselling.

In the first place the pastor has a social responsibility. His task is to help the individual within the basic values of a society based on a belief in God.

Secondly, no-one is really helped if it is felt that the counsellor is indifferent to the antisocial, illegal or immoral attitudes that brought trouble to the client.

Finally, the counsellor must maintain his own integrity and he cannot remain indifferent to standards which are contrary to his own. He cannot be expected to change his philosophy of life to suit every case. He must remain true to himself. He has a right to his own sense of social, moral and spiritual values, personally and professionally. However, this does not necessarily mean that the pastor will be moralistic with his client. Every man has a right to follow his own conscience. In some instances, however, where a subjective interpretation of morality would result in antisocial, or illegal behaviour, the limitations to the client's right to self-determination need to be recognized and applied. The non-judgmental attitude of the pastor needs to be felt by the client, but there are no formulae for transmitting an attitude. It is conveyed mainly in the tone and manner of the interview rather than in direct statements. In some cases of course it may be necessary to verbalize this attitude, but only if it complements the internal feeling. No words can convey a non-judgmental attitude if the pastor does not possess it.

Up to this point I have tried to cover those principles of counselling and pastoral care that are applicable to every counselling situation and not exclusively to the care of people with sexual problems. Now I want to turn our attention to a recent trend in sexual counselling.

Masters and Johnson's Approach to human sexual Problems

In 1954 William H. Masters and Virginia E. Johnson began an eleven year study of human sexual problems. Their work began in America and it is only in fairly recent years that they have been studied and their ideas used in this country. Their major report⁸ was published on 19th April, 1966, and was sold out within three days. Although it was a medical book, it quickly rose to the second place on The New York Times non-fiction best seller list. Their research led them to report that "Sociocultural deprivation and ignorance of sexual physiology, rather than psychiatric or medical illness, constitute the etiologic background for most sexual dysfunction". This quotation is from their second book, (1970, p 21). One of the basic assumptions underlying their approach is that human attitudes and ignorance rather than any mental or physical illness are responsible for most sexual problems. The implication is that a short-term educational effort combined with supportive psychotherapy is likely to be a reasonable approach to the treatment of sexual inadequacy. This kind of therapy is what Masters and Johnson attempt to do. They work only with both partners in a

marriage because it is their firm conviction that there is no such thing as an uninvolved partner in any marriage in which there is some sexual problem. All the results of treatment reported in their second book were obtained by two therapists, one of each sex, working with each couple. The reasons for this dual therapy team are:-

1. Both partners have available in the therapy team someone of the same sex who can support and explain that person's point of view during the discussion sessions.
2. A dual therapy team removes the feeling of being overwhelmed that one partner in a marriage might feel if the sex-ratio was to his disadvantage.
3. The possibility of getting biased information is lessened if there is a member of each sex working with the married couple.
4. In any form of psychotherapy positive and negative feelings felt by the client for some significant person in his life can be transferred to the pastor. Masters and Johnson feel that to allow the transference of positive sexual feelings to occur between a client and a helper of the opposite sex have no place in their work and is destructive of the marriage relationship. Dual-sex teams therefore have a tremendous advantage in dealing with this type of transference.
5. So far teams of helpers have been composed of a physician and a psychologist and therefore both medical teams are at once available to the couple.

The nature of this type of sexual counselling is highly directive and the first step is to forbid at the outset of the treatment programme any sexual activity not instigated at the direction of the therapists.

Patients come to the Clinic for two weeks and they are asked to make no other commitments during that time. In this way they are free from business and domestic worries and they have the chance to communicate with one another without interruptions. When patients come for therapy they are asked to commit themselves to be available for follow-up study for five years if their two-week short term therapy is successful.

On the first day the couple meet with their co-therapists and in the brief interview the programme for the first few days is discussed. They are told during this interview that all their

sessions will be recorded. Having the interviews proceed without the need for note taking leaves the therapists free to concentrate on the interview itself.

The couple are then separated and the husband talks with the male helper and the wife with the female. Questions are asked about the nature of the problem, what has been done about it to date and what he thinks normal sexual functioning is. Also during this interview the basic chronology of the patient's life is recorded. It is also seen to be necessary to develop an accurate idea of the patient's philosophy and life style because any change in the behaviour of the patient, if it is to be permanent, must fit in with his way of living.

At the end of the first day the co-therapists have a chance to look over their first interviews and prepare for the second day in which they structure their interviews around those areas that begin to appear to have most significance. On the second day concentration is on what motivated the patients to come for treatment and help.

The third day brings a medical examination and the taking of a medical history. Masters and Johnson believe that there is no excuse for treating a physical problem with psychotherapy. After the medical examination and the tests are completed the four meet together to examine the significant findings from the history taking sessions and from the medical examinations. The therapists emphasise at this point that neither partner is considered "the patient" even if one is obviously dysfunctional and the other is not. What is stressed is that it is the relationship between the partners that is the patient. On day three, Masters and Johnson believe that the couple are now ready for physical direction. The emphasis here is on touch as a means of human communication and that touch gives meaning to sexual responsiveness for both men and women. Tenderness, affection, comfort, understanding, desire, warmth - almost any feeling can be conveyed to the partner by touch. The idea therefore is that by means of touch the two partners give to and receive pleasure from one another.

These experiences are discussed on the fourth day and they are then told to try the therapy of touch for two more occasions before the fifth day. But on the fourth day the nature of touching and response is progressively developed. On day five, the therapists and the married couple begin to deal with the specific problem which brought the couple to seek help.

As we can see from this brief outline of the first five days of treatment, the approach pioneered by Masters and Johnson is very highly structured and directive but their claim is that it is more successful than any available alternative.

In the Spring of 1974 it was disclosed that the Government had given to the National Marriage Guidance Council in Britain £16,000 to carry out research into the Masters and Johnson method of sexual care to see if Marriage Guidance counsellors could learn to use what was essentially a non-counselling method to treat effectively some sexual problems, without undermining their existing skill in counselling. There was a secondary aim which was to obtain some idea of the number of people who suffer from sexual dysfunctions so that some estimate could be made of the size of the service that might be needed. The National Marriage Guidance Council published a report in January 1977. Some 300 people were referred for treatment during the two years of the project. Treatment was undertaken over a period of 3 months, unlike the 2 week intensive therapy sessions set up by Masters and Johnson. The Marriage Guidance sessions were not conducted with the couple in residence for this three month period and much of the work in which the married couple were involved together was undertaken privately in the homes with regular visits to a counsellor at a Marriage Guidance centre.

In the second year of the project, Marriage Guidance decided that it was important to discover whether a trained person could successfully carry out treatment without a co-therapist. Three of the people who had been trained in the first year, together with the Project Director, acted as single therapists and although they complained that they felt that they were more isolated in their work, there was no evidence that they were any less or any more successful than those who worked as co-therapists. The report says that while signs are encouraging it is too early yet to be quite sure that single therapists will prove generally satisfactory in practice. At least it "merits further trial", says the report.

It is obviously early days for a full critique of this approach to be made. The National Marriage Guidance Council does feel that here is an important and exhilarating addition to their resources and that it is one that need not be divisive, but may indeed strengthen the whole Marriage Guidance work. "Our main impression is that counsellors in general are already more alert to the presence of clients' sexual problems and better prepared to deal with them. We believe this owes something to the widespread discussion of the project among counsellors throughout Marriage Guidance."⁹

In this paper I have tried to focus attention on some of the basic principles of pastoral care that can and should be used by all of us who are engaged in any way with people in need whether that need be sexual or some other. Secondly, I have tried to show recent trends both in the United States and in Britain that reveal new and interesting methods in the treatment of particular sexual problems.

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- 1 I am indebted to Dr. Frank Lake, Director of the Clinical Theology Association for introducing me to this basis model of human need.
- 2 Felix P. Biestek, *The Casework Relationship*, 19
(a) Quotation from Swithin Bowers, *The Nature and Definition of Social Casework*, 19 ; (b) p. 17; (c) p. 90.
- 3 Alan Keith Lucas, *The Art and Science of Helping*, 19 .
4. It is worth noting that the most commonly used and important Hebrew word translated in our English versions by Salvation and allied words is *Yasha'* which means to "bring into a spacious environment" or "to be free to develop without hindrance". It is the opposite of *Tearar* which means to "be in discomfort and cramped".
- 5 Ernest Becker, *The Birth and Death of Meaning*, Penguin 2nd Edition, 19 , p. 86.
- 6 Frank Lake, *Listening and Responding* C.T.A. Leaflet No. 1,
(a) p. 4; (b) p. 5.
- 7 R.R. Carkhuff, *Helping and Human Relations*, 19 .
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Human Sexual Inadequacy, 1970.
- 9 David Barkla, *An Account of the National Marriage Guidance Council Marital Sexual Dysfunction Project*, p. 16.

SIX BASIC DIMENSIONS OF EFFECTIVE COUNSELLING.

(After R.R. Carkhuff. "Helping and Human Relations". Holt, Rinehart and Winston).

THE TWO PHASES OF THE INTERVIEW.	A) Downward and Inward		B) Upward and Outward
	The 3 stages of the interview	1. Initial self-exploration	2. Intermediate self-understanding.
<u>EMPATHY.</u> Being accurately aware of the feelings of others staying with them and expressing them.	Counsellor feels into what is being said and plays it back. Client can say, "No I don't think you've got the point" if he feels Counsellor is missing the point.	Counsellor extends range and depth, assists re-owning and recognition of deeper feelings. "Let's go into this situation together. Tell me what it's like."	When client begins to see someone in the situation who brings hope then he can begin the upward and outward movement. Empathy is implicit rather than expressed.
<u>RESPECT.</u> Values and presupposes love of the truth in the other.	Unconditional acceptance. "You are free to be exactly who you are without risk or blame."	Positive regard, warm affirmation especially of the positive and creative aspects.	Selective affirmation of creative directions. Carkhuff "respects honesty and work."
<u>CONCRETENESS.</u> Being real, definite and specific.	Specific. Counsellor models and asks for directness. Avoids woolly talk. The general must give way to the particular.	General. Explores shadowy feelings definitely. The particular is put into its general context.	Specific again. Alternative tasks explored in specific detail. "What exactly do you propose to do?"
<u>GENUINENESS.</u> Openness, lack of facade and mannerisms. Counsellor must not play a false role.	Minimize the playing of a role. Be yourself.	Counsellor discloses his true feelings. He models an adult, appropriate openness.	Feels real concern and expresses own reactions to proposed directions if this would be appropriate.
<u>CONFRONTATION.</u> Drawing attention sensitively to ambiguities in behaviour and unnoticed resources.		Speaks tentatively of contradictions and discrepancies as matters of fact. "You said x, now you are saying y. Which is it?"	Facing up to discrepancies in the direction now being taken. Holds fast to adult responses.
<u>IMMEDIACY.</u> Awareness of the "here and now" put into words.		Useful at the end of an interview. "What do you feel we've done? What is going on between you and me just now."	Models adult sureness about what is going on in relationships, including this one.