

A THEOLOGY FOR PASTORAL COUNSELING WITH SOME AFRICAN AMERICAN WOMEN

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I am an African American woman pastoral counselor. During my training and research I developed a model for pastoral counseling with African American women that utilize the experiences of the African American woman as a resource.

In this article I describe, interpret, and evaluate my model. In order to do this I use the method of practical correlation. The method of practical correlation is the interdisciplinary conversation between Womanist pastoral counseling, my understanding of the Tillichian concept of grace and the Kohutian concept of empathy.¹ The method of practical correlation is the first movement toward the construction of a model of pastoral counseling with African American women. This movement makes visible to the pastoral counselor a resource for the construction of a model of pastoral counseling with this population.

The problem that is addressed in this model is the tendency of some African American women to develop a divided, distorted and destructive sense of self stemming from their internalization of images that are flawed and emerge from distorted human and divine relationships. The sources of estrangement or disconnection are located in the absence of adequate relationships with significant others and the larger society. Integral to the problems of African American women clients is the distorted and flawed sexual and racial images of themselves and their community.

This model is both theologically and psychologically grounded, and presents a pastoral counseling approach that responds to the various dimensions of the self. The theological perspective is informed by Paul Tillich's philosophical-theological understanding of the nature of the self and the courage to be. Tillich describes (1) the genesis and the dynamics of the self and the self's predicament; (2) the sources of the self's healing patterns in relationship with God; and (3) the potential for salvation/grace.ⁱⁱ I believe that Tillich's theology of the processes by which the self structures and restructures informs my theological use of the concept of grace.

The psychological perspective of this model is based on the self psychology of Heinz Kohut. Kohut's theory is adequate for this model for the following reasons: (1) he defines the dynamic aspects of the self's psychological fixation and restoration; (2) he describes the nature of the self's bondage and restoration in relationship with significant others; (3) he designs a theory of psychoanalysis which accounts for the relationship between internal psychological structures and the socio-cultural milieu of the self; (4) he describes the basic needs of the self (mirroring and idealizing) which I understand are integral to African American women's experiences; and (5) his process of empathy (transmuting internalization) is integral to my use of the concept of grace.

While Tillich's and Kohut's conceptualizations of the self represent diverse orientations of the self, I will use their perspectives to alternately describe and interpret the dynamic processes by which the self structures a coherent self theologically and psychologically. Tillich describes how the self structures triadically from a state of idolatry to a state of faith. Kohut defines an in-depth analysis of how the self in

relationship with its self objects, restructures from archaic self and object configurations to mature narcissism.

Although both theology and psychology inform this model, the normative perspective of pastoral counseling is theological. To define the model as pastoral counseling is to define myself as theologically grounded. Further, this model is theologically grounded because my orientation in ministry is that of accountability to the Church in Jesus Christ. I am a clinical-theologian and my calling and commitment require that I critically and constructively attend to the care of souls in the context of my faith commitment to the Church.

The norm of pastoral counseling in this dissertation is threefold: (1) the sources of the self's healing patterns in pastoral counseling; (2) the nature of the pastoral counseling relationship; and, (3) the processes of grace. These norms are formulated in regard to my understanding of God's activity in the history of the self. Significant to this model is the structure and restructure of being or the self. The principles that underlie this model will serve as guiding parameters of my theory of pastoral counseling and will define the nature of the stages that are to be described later.

Pastoral counseling, therefore, is defined as the ministry of grace to some African American women clients in the context of caring relationships wherein the revelation of God is experienced. Pastoral counseling proceeds in the context of an empathic responsive relationship between a pastoral counselor and a client wherein the mediums of reason, imagination, and revelation are employed. The goal of pastoral counseling in this model is to assist some African American women clients to restructure meaning and cohesion as they move from the state of self estrangement and disconnection to faith, or

from disconnected fragile self to a more mature and adequate relationship with self, God, and other selves. The self in pastoral counseling structures meaning and cohesion through the processes of grace. My construction is an attempt to make meaningful the theological and theoretical concepts I have listed as they are brought to bear on the African American woman's experiences in answering the question "What is meaning in regard to her experiences of herself?" My construction of a model is not intended to replace other models of how the self structures meaning.

First I will define four principles of pastoral counseling. Second, I will propose three stages of the pastoral counseling process. Third, I will describe the method of pastoral reflection. Womanist theology helps me to select the spiritual themes that emerged from an earlier social cultural analysis of the African American woman's predicament that are significant for an interpersonal connection with God, self, and others in the meaning making process.

Principles of the Model of Pastoral Counseling

The basic assumption and thesis of this model is that the self restructures a sense of meaning in the pastoral counseling relationship as the pastoral counselor mediates the grace of God. The transforming image of the mediator represents the gracious initiative of God in the self's history and socio-cultural interactions. The function of the pastoral counselor is the empathic interpretation of the genetic and dynamic conditions of the self in concert with the self's conversation with divine revelation. The pastoral counselor's activity of facilitation of healing is dependent upon the response of the client to God's gracious activity.

The principles of this model are constructed from my understanding of the nature of grace for some African American women clients in the light of Tillich's and Kohut's work. These principles describe (1) the nature of the pastoral counselor's function; (2) the empathic responsive nature of the pastoral counseling relationship, (3) the processes of the pastoral counseling engagement; and (4) the goal of the pastoral counseling experience. I believe these goals are interrelated in nature and in actual function.

The Pastoral Counselors Function

The first principle of this model is the nature of the pastoral counselor's function. The pastoral counselor's function must be grounded in a theological ethical framework that is adequate for formulating and illustrating the experiences of African American women. In my work, issues of spirituality are important for understanding the sense of estrangement, and the sense of reunion in relationships with self, God, and others. This first principle implies that the counselor must respond to the African American woman in a manner that appreciates her sense of being individually and collectively estranged from self, God, and others. The counselor offers the potential for healing from estranged relations. This principle further implies that the counseling relationship facilitates grace in the restructuring activity of the client in a relationship that is understanding and caring where interpretations of the client's relationship patterns occur.

The Empathic Response

The first principle of the pastoral counseling relationship is the pastoral counselors empathic response to the client's self. The pastoral counselor accepts, affirms, and seeks to understand the client from the perspective of the client's self-experience of her inner-world. The purpose of this principle is to highlight the

importance of the pastoral counselor's response in regard to the client establishing a meaningful and valuing relationship. This principle presupposes that the pastoral counselor approaches the client with a formulated theory of the self and is responding to the self of the client from within that framework. This principle is very important in my work with some African American women clients who have a defected self. The objective use of African American women in culture based upon their gender and race, and their historical struggle with oppression as a result of gender and race, inside and outside the church, predisposes them to protect themselves from further harm. Empathic attunement conveys to African American women clients the valuing of the pastoral counselor of the clients self.

Tillich's and Kohut's theories of the self are helpful in my understanding of this principle. In this regard, Tillich suggests that the self is anxious and responds in relationships with others as estranged due to distorted images that the self has been given.ⁱⁱⁱ This means that the pastoral counselor responds with faith toward the client. This faith response by the pastoral counselor accepts, affirms, and seeks to understand the client from the perspective of the client's experience. Kohut contributes to this principle from his perspective that the defensive and resistant actions of the self in therapy are the self's attempts to defend itself against further psychological harm because of a history of harm in relationships. The attitude of the therapist is essential to the therapeutic process. The therapist's response to the self is empathy.

The pastoral counselor accomplishes two things in the empathic response to the client. First, the counselor becomes attuned to the depth experiences of the client and attempts to discern the activity of God's power in the inner world of the client.

Counseling with African American women clients the pastoral counselor accepts the client and immerses herself in the ambiguities of the African American woman's self experiences at a depth of internal awareness and understanding. Second, the pastoral counselor listens to the patterns and structures of the clients self to understand the client's center of meaning and value. This requires discipline and integrity on the part of the pastoral counselor that permits the rich texture of the experience of the client to emerge in the context of the pastoral counseling relationship.

Further the principle of empathic response is derived from Tillich's and Kohut's attempt to construct meaningful theories of the self to satisfy their observations. Using Tillich's construction, I discern four elements of the self's responsiveness that are important for this principle: (a) response; (b) interpretation; (c) personal accountability; and (d) social accountability in relations. Applying these elements to this first principle of the pastoral counseling process suggests to me something of the responsive nature of the pastoral counselor's self.

Second, the pastoral counselor needs to interpret the socio-cultural and historical dimension of the client's experience in order to discern the nature of the client's question. This is a Womanist principle. The pastoral counselor attends to the contextual analysis of the African American woman's experience of reality. The pastoral counselor seeks to experience with the client's reality, and based on that experience seeks to identify, analyze, and correlate issues in order to conceptualize the client and assist the client in making her experience coherent. This is related to how I understand the objective power of God which interprets the self's experience. The pastoral counselor, acting as healer in this regard, is able to provide this interpretive function because she has undergone an

experience of being grasped in an in-depth counseling experience herself. Her self has been helped in the interpretive process in regard to her center of value and meaning. She is, therefore, available to help the client to interpret meaning and value.

Third, the element of the pastoral counselor's empathic response is that the counselor and client must form an accountable and personal relationship. The counselor particularly must have some anticipation of the responses of the client to her issues and experiences. The counselor, in having come to terms with her own sense of estrangement from self, God, and other selves, discerns the distorted images, affirmations, and changes the client presents and responds appropriately. The element of accountability suggests that the counselor have an adequate theory of the self in relationship to its historical patterns of interaction in seeking to address the responsive needs of the self.

Finally, the personal accountability of the pastoral counselor and the client models the social accountability of the client to the socio-cultural context of the community where she lives. Some African American women need to be aware of their responses and interactions with the cultural issues of gender and race which impinges upon them. This is a Womanist concept. Applied to pastoral counseling this indicates that the pastoral counselor needs to form continual networks with other pastoral counselors who are engaged in conversation with similar issues and experiences of African American women.

From a psychoanalytic perspective, Kohut's emphasis on the role of empathy in the healing process of persons with disorders of the self informs my first principle of pastoral counseling. According to Kohut it is the therapist's empathic attitude of mirroring and idealizing toward the self of the client which facilitates the client's ability

to experience cognitively and experientially the self's internal world. Empathy helps the therapist convey understanding and acceptance to the client at a depth of communication. The spoken communication of the therapist is the medium through which understanding and acceptance is communicated to the client.

It is my opinion and experience that the responsive nature of the pastoral counselor as described in this principle is dynamically related to how I conceptualize the process of grace to operate in the therapeutic relationship. My model proposes that the responses of the pastoral counselor are to be grounded in a theological and a psychological perspective of the nature and dynamics of the predicament of the self of the African American women clients.

In summary, the first principle of the pastoral counseling process is that the pastoral counselor engages the client with an attitude of empathic responding. Empathic responding conveys understanding and acceptance of the clients self. This principle requires the pastoral counselor to have an adequate theory from which to work, to have an empathic attitude, and to have a compelling and warm presence. This principle also insists upon the pastoral counseling activity to respond to the analysis of the contextual issues of gender, race and class.

The Faith Relationship: The Pastoral Counseling Engagement

The second principle of the pastoral counseling process is characterized by a faith relationship wherein the pastoral counselor and the client take significant risks of trust. This principle requires that the counselor initiate a relationship of integrity and trust in the client in verbal communication and images. The pastoral counselor communicates a

sense of belief and interest in the self of the client. Tillich describes the healer's ability to stand for acceptance and in so doing helps the patient participate in the healing power.

The premise that the pastoral counselor needs to show faith (defined in the previous section) in the client is essential for working with African American women clients who have been historically distrusted and have been objects of disloyalty in the socio-cultural community. It is my experience working with African American women clients that they enter the pastoral counseling relationship feeling anxious that their story will not be heard or understood by a pastoral counselor who is not interested in their depth. Further, they are often anxious and conflicted regarding their own socio-cultural location. Therefore, the pastoral counselor must provide an alternative experience for the client, trusting in her and encouraging her to plot the course for understanding of her self as she risks being believed and known in the pastoral counseling process. Both counselor and client must risk vulnerability in the client's meaning making project of the self.

Correlating my understanding of Tillich's theology with Tillich's discussion of how faith is manifested, I suggest that the pastoral counselor provide the client a social and historical context in which the serious questions of the client's experience are encountered by God's grace. That encounter evokes the faith. The client is able to accept acceptance in spite of the sense of not being acceptable, and thereby, taking the courage to be a self. As the pastoral counselor engages the self in the discovery of knowing the self and believing the self, the pastoral counselor attends to three aspects of the self's faith relationship.

First the pastoral counselor explores interactions of the client with other persons in order to discern how the client came to know herself in relationships with other selves.

Relationships with significant others and images contribute significantly to the self's meaning and value project.

The second aspect of the self's faith relationship is the nature and dynamics of the relationship of the counselor and the client. The counselor discerns the nature of the client's trust or distrust in the relationship. The client's trust results in the client's sense of increased freedom to trust and to believe and to hold onto what the self knows of the self.

The third aspect of the client's faith is the client's relationship to the wider community. The counselor seeks to understand and analyze the images and symbols that the client has internalized from her social environment. This is important because the stories and analogies given to her from the larger community directly inform the client's sense of self.

The implication of the psychoanalytic perspective of Kohut for this second principle is to be found in his discussion of the concept of narcissism, the counter transference of the analyst, and the nature of the reflective self. The relationship between the client's self and the self of the counselor is faith in regard to psychological distancing or merging activity.

Initially, the pastoral counselor may experience uneasiness with the client when the client seeks to meet her significant relationship needs with the counselor. This sense of uneasiness may suggest a distrust of the client. The distrust of the client may indicate the counselor's own defensive patterns in relationships. The counselor's relationship needs may make it difficult for the counselor to tolerate a situation in which she is reduced to the role of attending to the self worth needs of the client. This state of distrust

may interfere with the establishment and maintenance of the mirroring and idealizing transferences of the client or what I refer to as the establishment and maintenance of a relationship of faith.

Second, the mirroring and idealizing transferences in the counseling relationship between the counselor and the client points to a relationship of trust and belief in each other. These transferences evoke the healing of the self of the client through the process of transmuting internalization. This premise, applied to pastoral counseling, requires that the counselor have an adequate theoretical understanding of the conditions the self brings to the counseling setting.

Third, the pastoral counselor must have self awareness, an understanding of the conditions the client brings to the counseling setting, and anticipate her own narcissistic needs which will be present in the counseling setting. The counselor's self-awareness is essential to tolerate the client's use of her as an extension of the client's inner world and at once to experience the client as a separate person.

In conclusion, the second principle of the pastoral counseling process involves the counselor and the client's self engaging in a relationship of faith where each are vulnerable to one another. The responsibility of the pastoral counselor is to develop a relationship with the client that communicates a sense of belief and a trust in the client's self. This communication fosters a self-belief and self-trust in the client. This requires that the pastoral counselor have an adequate theoretical understanding of the conditions the client brings to the counseling setting. Further the pastoral counselor must be aware of her own narcissistic needs and tendencies in order to tolerate the narcissistic needs of the client.

The faith relationship between the counselor and the client creates an environment for the client to begin healing through the process of grace. The faith relationship also involves the analysis of how race and gender impact self-formation.

The Process of Grace: The Goal of the Pastoral Counseling Experience

The third and most important principle of the pastoral counseling process is based on the assertion that the self structures meaning and cohesion through the process of grace. I drew implications from aspects of Tillich and Kohut's theories of the self for the concept of grace. In this section, I expand the previous discussions and formulate a comprehensive understanding of the process of grace for this model of pastoral counseling.

The process of grace bestows a sense of reunion or reconnection with self, God, and other selves as opposed to a sense of existential estrangement and disconnection in the self's multidimensional contexts. Theologically, grace refers to the atoning activity of God's Spirit in the Jesus Christ. As this activity of God is brought to bear in the pastoral counseling relationship, the self interprets itself in terms of past, present, and future relatedness. This means that the client's personal center of meaning and value is re-established in relation to Christian grace. Grace re-establishes and maintains the identity of the self, and moves the self toward the activity of restructuring in multidimensional contexts. This means that the client reinterprets her participation in history and uncovers the new understanding of that history in regard to relationships with self, God, and other selves. The pastoral counselor facilitates this process by being responsive, interpreting the client's self genetically and dynamically in regard to relationships.

The self experiencing the process of grace begins to use wisdom to discern images, thereby, conquering distortions of existence and discovering new images for the self within the context of pastoral counseling relationships. This means that the self experiences freedom and new meaning and value in relationships with self, God, and other selves to whom the client experiences significant relatedness. In this process the self becomes more aware of the self's condition and movement.

Further, grace refers to how the self in pastoral counseling experiences the self as affirmed and valued by the pastoral counselor. A significant consequence of this sense of being affirmed and valued is that the self of the client aligns with the counselor. The client in turn aligns the self with other significant relationships and experiences the self reunited in community and with a sense of relatedness with self, God, and others selves. Theologically, the self's experience of grace is derived from an experience of God. The self gains capacity for faith in self, God, and other selves. Theologically this process is the client's experience of the pastoral counselor's empathic response and the grace activity of God in relationship to the self's history, its socio-cultural and ultimate contexts.

From a psychological perspective, grace refers to the self's activity of transforming the self's archaic images of the self and objects in the meaning making project. These images are reenacted in the pastoral counseling relationship in what Kohut refers to as mirroring and idealizing transferences. These transferences suggest the self's attempt to free itself from these aspects of the self's experience. According to Kohut, this process involves the mobilization of the self's strivings for its mirroring and idealizing needs that have been split off and interrupted by defective selfobject relationships.

My understanding of grace is related to the self's internalization of the aspects of the functions of the self-object relationship within the pastoral counseling relationship. Kohut describes the process of internalization that illustrates what is meant here in three movements. (1) The client withdraws some of her investment in the function of the pastoral counselor as a basis of her self-empathy and self worth. The client begins to function as a resource of her own self worth. (2) The client gradually internalizes images and attributes of the pastoral counselor. (3) The client forms psychic structure which begins to perform the functions of empathy and self worth for her own self that were previously performed by the pastoral counselor.

Important for this model of pastoral counseling is the understanding that the process of grace is an unconscious experience of the self that occasionally may be a conscious experience through the counselor's interpretations. I believe that the process of grace is parallel to God's gracious activity on the internal world of the client. This assumption is evident in Tillich's theology when he discusses the Spiritual Presence and the ambiguities of personal self-integration.

I agree with Tillich's position that the existential estranged self cannot deliver the self from its condition. It is the initiative and activity of God that makes reunion possible in spite of the human condition. This correlates the self to the manifestation of God's initiative in the process of grace. There are two implications for the pastoral counseling process.

First, grace is a divine activity of God grounded in the historical event of Jesus the Christ. Jesus' suffering reveals the atoning activity of God toward humankind in history

and confirms the divine participation of the self in reunion. The self, having interpreted that God's activity on the self is one of grace, accepts the freedom of reunion with God.

God's participation in the pastoral counseling process means that the pastoral counseling experience is both an objective and subjective encounter for the client. Objectively, the client experiences the gracious activity of God who initiates participation of the self to free the self from the self's idolatrous nature in personal and systemic context. Subjectively, the client accepts God, in faith, and this acceptance includes relationships with self, God, and other selves.

Second, grace is a divine activity wherein the condition of being is experienced as new. God is experienced as Ground of being and the Source of reunion with being. As the self-experiences God's activity, it begins to restructure, giving way to a sense of moving toward wholeness, and away from fragmentary meanings. The self reinterprets its strivings for freedom and begins to make sense of the dimensions of the self-experience. Subjectively, grace refers to what God does and to how the self responds in unifying the self with God.

In pastoral counseling this means that the process of grace occurs in the gap or space where transcendent God and immanent self meet and engage in relationships of reunion. The pastoral counselor is the mediator of God's activity of grace and helps the client participate in the process by being empathically responsive to the needs of the client. The client takes in and internalizes bits and pieces of previously hidden and split off images as these are activated in the counseling relationship, and restructures psychic attributes that unify the self.

To summarize, the self in pastoral counseling structures through the process of grace. Grace refers to the freedom of the self in regard to personal, internal, interpersonal and socio-cultural dimensions of life to acquire a new sense of unity with the self, God, and other selves in response to God's reconciling activity. This activity of the self is initiated by activity of God, mediated through the pastoral counseling relationship.

The Concept of Value: Accepting Acceptance

The fourth principle of the pastoral counseling process is that the self-experiences healing in the context of being given ultimate and proximate value. This means that through the context of the pastoral counseling relationship the client's self is affirmed and responds with a sense of self worth that is derived from God who is the ultimate center of value. The pastoral counselor facilitates this experience through the nature and dynamics of the counselor's response to the client.

This concept, explored in Tillich is simply accepting acceptance. This process of accepting acceptance in spite of being unacceptable involves a process of accepting the divine value that God has put upon the self. This activity involves; (a) acknowledging one's finitude and dependency in relationships; (b) affirming the self in relation to the divine affirmation; (c) an awareness of one's condition in life; and (d) a movement of the self to self understanding. The self re-engages with the resources of history, socio-cultural past, present and future and transforms these dimensions into new meaning.

Kohut's characterization of the role of empathy forms a psychological perspective to this discussion in regard to the nature of the self's experience of value in pastoral counseling. Empathy, the cognitive and emotional capacity to vicariously experience the inner world of another, is understood to be a "value neutral" method of observation.

According to the theory, the analyst engages the client by communicating a theoretical grasp of what the client is feeling. In the explaining phase the analyst and client engage in a more mature empathic bond which permit the counselee to experience a more in depth sense of being valued.

The self's experience of empathy and sense of being valued is essential for the structuring of meaning and psychological cohesion throughout life. Tillich and Kohut emphasize this need in different ways but with analogous outcome in previous discussions.

It follows, therefore, from the aforementioned considerations that the capacity of the pastoral counselor to employ empathy in the pastoral counseling process will represent the convergence of the pastoral counselor's childhood experiences and ongoing commitment to being trained and supervised. The pastoral counselor's training and supervision enables her to broaden the scope of her empathic awareness of the client's psychological, socio-cultural and theological alienation. This is particularly significant counseling some African American women clients whose pathological issues, especially in regard to her socio-cultural location, do not dynamically inform the models of care generally used by pastoral counselors.

Further, the pastoral counselor whose scope of empathy has been broadened to attend to particular harm rendered some African American women by attending to the socio-cultural location and images of the self is able to respond with understanding and able to convey that understanding in communication. When some African American women client's express their idealizing needs in regard to merger with the African American community and their grandiose images of themselves in relationship to their

experiences of oppression, the pastoral counselor responds from a mirroring and idealizing attitude. The pastoral counselor's acceptance of the client mobilizes mirroring and idealizing images and issues rather than a rejection of them. Gradually the client experiences a sense of being valued rather than a sense of not being valued, accepted rather than rejected, known rather than unknown.

In summary, the fourth principle of my pastoral counseling model is that the pastoral counselor responds to the self in an attitude of valuing and empathy. Valuing and empathy enables the client to experience a sense of self value and self affirmation which in turn mobilizes archaic self destructive images of self and object. This means that the pastoral counselor must have experienced her self within the context of a childhood that provided sufficient empathy and valuing experiences that were communicated. The pastoral counselor must have undergone an experience of in-depth counseling for her own self. Further, the pastoral counselor must commit herself to training and supervision in the interest of helping the client thereby broadening the scope of empathy for the client.

The experience of value and empathy, redefined as grace, available in the pastoral counseling relationship helps African American women clients. The self of the client in pastoral counseling becomes free from idolatrous oppression -- archaic self and object images which impinge upon the self's ability to respond and interpret with a cohesive sense of self. Withdrawal from these harmful and destructive images frees the self to internalize more congenial images which reunite and reconnect the self's activities and interactions.

Conclusion

I described and discussed my model of pastoral counseling. My model is based upon the concept of grace. My model is a theological and psychological theory that is adequate for informing an ethical perspective of the self. My rationale is related to my identity as an African American woman pastoral counselor and related to my representative role in the African American community of faith and to the needs of some African American women whom I have counseled.

The purpose of this model is to provide a resource whereby the pastoral counselor may approach the predicament of some African American women clients whom they observe in counseling manifesting both defensive and compensatory structures in the counseling process.

I defined four principles for my model: (1) the nature of the pastoral counselor's function; (2) the empathic response; (3) the pastoral counseling engagement; and (4) the goal of pastoral counseling. I defined these principles which inform my model. These principles are theological and psychological in nature. My model is grounded in these principles as I define the predicament of the self of some African American women in pastoral counseling, the empathic response of the counselor, the nature of the self's activity of faith in the pastoral counseling relationship, the process by which meaning and value is restructured, and the activity of God in the mediating presence of the pastoral counselor. I indicated that the self restructures, using the mediums of reason, imagination, and revelation within the context of the pastoral counseling relationship.

The Method of Reflection

The method of ongoing reflection in this model refers to the self gaining awareness and insight about the self's subjective activity of faith. The focus of this

method is the understanding of the nature and structure of the self's activity of faith. This method attends to the internal world of the self with its objects. I derive the implications for a pastoral counseling method of reflection by applying the method of practical correlation.

ⁱ Walker, Elizabeth. Dissertation, *A Model for Pastoral Counseling with African American Women*. Gammon Theological Seminary at The Interdenominational Theological Center. Atlanta, Georgia. 167.

ⁱⁱ Ibid. 147.

ⁱⁱⁱ Tillich Paul. *Systematic Theology, Vol 2* (Chicago: The University Press, 1957) 44-45,55.