LIBERTY THEOLOGICAL SEMINARY

A PRACTICAL GUIDE FOR PASTORS IN THE NONVERBAL COMMUNICATION

PROCESS

DOCTOR OF MINISTRY PROJECT

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By

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THESIS PROJECT APPROVAL SHEET

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ABSTRACT

A PRACTICAL GUIDE FOR PASTORS IN THE NONVERBAL COMMUNICATION

PROCESS

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Liberty Baptist Theological Seminary, 2012

Mentor: Dr. Frank Schmitt

The purpose of this project is to offer pastors a practical guide in understanding the nonverbal communication process within the ministry setting. The project will bridge research in secular nonverbal communication and integrate the requirements of scripture as they apply to the pastor's interaction with his people. For this to be accomplished the process must recognize how scripture applies to how the pastor is to interact in his daily life as well as his calling. To do so, the project will integrate secular nonverbal communication studies; questionnaires received by pastors of the topic, and biblical requirements from 1 Timothy 3. The project will then provide the pastor with a process on how to interact in this method which will help him to interact effectively within the Christian environment.

Abstract length: 127 words.

DEDICATION

To the Lord Jesus Christ for investing in my life and providing the grace I have needed throughout my academic career; my wife Robin for her support to me throughout the years of marriage and ministry; Dr. Frank Schmitt and Dr. Cecil Kramer for their tireless work in assisting in the completion of this project to help pastors become better communicators; and Liberty University for being an academic stronghold for the Lord Jesus Christ.

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CHAPTER ONE

INTRODUCTION

Throughout twenty-five years of law enforcement and now five years of pastoral

ministry, the author has interacted with people from all races, ethnic backgrounds, and rearing's

from all over the world with a keen interest in how people communicate nonverbally.

Observations from life long experience have brought an interest to a project in the study of

nonverbal communication in ministry. This project will bring secular nonverbal communication

research to the setting of pastoral communication in ministry.

The author received training through classes offered by law enforcement by the Federal

Bureau of Investigation, The Internal Revenue Service, numerous Community Colleges

Interview and Interrogation seminars, The United States Department of Justice, Community and

Policing Concept Models, to name a few. All training has helped the author to interact

effectively with the general public and potential suspects of crimes in the non-verbal

communication process in his previous career. Over the last four years of his law enforcement

career he began serving as a pastor in a bi-vocational setting. For five years the author has

learned to recognize, synthesize and apply nonverbal communication techniques to his ministry.

Nonverbal communication has helped him to communicate with his parishioners with a high

level of success and trust. In addition, several incidents within the church were recognized

through nonverbal indicators which allowed people to receive the care they needed. The author

has learned over the last five years in ministry many things which he could implement from his

law enforcement career which have enhanced his ability to communicate.

In ministry, few pastors have been trained in nonverbal communication. As a result

because of the lack of understanding of the process may have missed clues that if learned, could

have helped their people in their time of need. Some failures could be traced to the pastor's attitude, a reaction to timeliness, environment, setting, body language and other nonverbal indicators. Pastors may not be aware of the potential connections they may gain by understanding when key indicators are given by their people which signal changes in behavior. In other situations, pastors who were interviewed did not understand nonverbal communication at all, but thought they did. It was only after a number of interactions with pastors that the need to help the pastor to understand, develop and implement some practical techniques in the non-verbal communication process was understood by the author.

The pastor must understand it is very hard at times to understand what is going inside a person merely by listening to verbal communication only. When all the signals through nonverbal communication are sent by his people, the pastor can come close to understanding and comprehending what is going on inside the person without ever hearing a word. By the pastor understanding the nonverbal interaction process with his people he can have a good basic understanding of how to successfully interact in these encounters or meetings with his people.

The ultimate goal of any Christian interaction should be to a produce a peaceable result, understanding the common bond of the Holy Spirit. The writer of Hebrews gives us good advice, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14, KJV). To many, the pastor represents the image of God to the people he engages, even when he is unaware. Therefore he must always set the tone of the encounter with his people. This will produce a peaceful interaction and maximize the success rate of the encounter.

It is the intent of this project to give a good practical understanding of nonverbal cues to pastors who will interact with people on a day to day basis so when implemented these nonverbal communication tools may benefit the overall effectiveness of the pastor. The information and

sources from this project will bridge good secular research by seeking to explain how ministry settings and methods may be a little different than the traditional contexts and methods used in secular institutions. By using these techniques the pastor will be able to more *effectively* communicate with people. In addition, the pastor will be able to use "baseline" conditions to identify behaviors which might have been noted from previous interactions. This will allow him to have more time to effectively listen to the person instead of trying to monitor their baseline behaviors which are required in the interim. The ideal situation for the pastor is to find himself in a situation where he can see indicators in his people before they speak and begin to process good Biblical counsel or suggestions. This can only come through an awareness of the person's previous nonverbal communicators. The desire of this project is to place a working tool within the pastor's hand to help him communicate more effectively with his people and others.

To further test his rationale of this topic, the author has forwarded two questionnaires to pastors from 58 churches within the Florida Baptist Convention, St. Johns River Baptist Association to determine if there is awareness, interest by pastors, or would like further instruction in this area. The purpose of these questionnaires determined if they understood nonverbal communication or sought enhancement of current skillsets within their ministries.

After receiving results from church pastors, it was determined that most pastors have a very basic understanding of the topic; however some are very interested in furthering their knowledge base in this area. Pastors have responded with comments of their concern about people whom they meet and determining the success of the meeting within the first few minutes and/ or dangers which might alert them to delay the meeting until a safe time could be established. Others have indicated they were not trained in this area of their ministry and have learned by mistakes made which sometimes left the relationships irreconcilable.

THE STATEMENT OF THE PROBLEM

This project will serve as a practical guide to pastors in the nonverbal communication process. It will provide some practical suggestions to pastors in the interaction process by selecting a peaceful environment, establishing the parishioner's baseline, recognition of baseline indicators and changes within the interactional process throughout the interaction with the person. These include but are not limited to body language, facial expression recognition, body posturing and spacial distance. This will allow the pastor to identify and interact in the non-verbal communication process. It will also allow him to become aware of his own non-verbal reflectors to the person with whom he meets. Since 55% or more of communication is nonverbal in nature[1][2]; the pastor would be wise to understand its implications. Other studies over the years have shown the percentages as high as 90% in the nonverbal communication process.[3]

THE STATEMENT OF LIMITATIONS

This project will not try to examine all possible behavioral indicators known or try to suggest all possible solutions. This project will use normal behaviors exhibited by average mental health conditions of the people with which he will interact. The author understands that different mental health issues will affect interaction and will limit this project by using normal behaviors. It will also limit the scope of research to North American societal behaviors. The author is aware of changes in societal behaviors from different cultures as well and could not attempt to interact with every culture's differences. This project further asserts the previous

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[1] Pamela Peters, "Gaining Compliance through Non-Verbal Communication," *Pepperdine Dispute Resolution Law Journal* (2007): 87.

[2] Henry H. Calero, *The Power of Nonverbal Communication* (Redwood City, CA: Silver Lake Publishing, 2005), 5.

[3] John Maxwell, *Everyone Communicates, Few Connect* (Nashville, TN: Thomas Nelson Inc., 2010), 45.

knowledge of the Holy Spirit's interaction in the process as well which is to relate peace to the process. The author will be writing from, research completed in areas of the nonverbal process, Biblical mandates, surveys sent to other pastors, previous experiences and from his own life to assert the research findings. The author will also provide some practical suggestions to the pastor which may prevent possible failures in the nonverbal communication process with people.

THE THEORETICAL BASIS

Throughout the Bible, nonverbal communication is seen throughout God's word. A few of these are mentioned within this project to help the reader understand the importance of this area. The book of Genesis recounts the story of a young man named Joseph who was the son of Jacob. Jacob took on many concubines and had 12 children in total. The story of Joseph is one of a young man's inexperience of nonverbal communication skills with his brothers from an early age. Over time the Bible states the father has a distinct favor for one son, "Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors" (Gen. 37:3, KJV). In time Joseph would be used by God to take care of his family in time of distress after learning some lessons about himself and how he interacted poorly with his brothers and parents. One day Joseph is called by his father to go and check on his brothers in the field to see all was well. Scripture does not address the day to day interaction with his brothers (who were from different mothers) although it is apparent his interaction would be significant due to family and work related ties. It is also apparent Joseph's brothers hated him over time and even made comments about even killing him. Furthermore, "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him,

and cast him into some pit, and we will say, some evil beast hath devoured him: and we shall see what will become of his dreams" (Gen. 37:18-20, KJV). As a young man Joseph did not see the indicators of the malice which had been planned against him. It is clear through scripture Joseph might have avoided the consequences of his inability to recognize nonverbal indicators which would signal potential harm to him, but he was too young, naïve or careless. By divine grace and provision, God used these circumstances within his life to further His plan. After Joseph was thrown into the pit, the nonverbal indicators mentioned within scripture indicate the brothers were looking for an opportunity to rid themselves of Joseph after Rueben's intervention in the behalf of his life. There is no doubt Rueben was watching his brothers very carefully to determine their course of action in the life of Joseph when a caravan approached. "And they sat down to eat bread: and *they lifted up their eyes and looked*, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, what profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were *content*. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt" (Gen. 37: 25-28, KJV). The phrase in verse 25 is clear the brothers were looking for an alternative by "they lifted their eyes and looked". In the company of the brothers, all knew how to nonverbal communicate how to solve this problem with a solution which could make them some money in the meantime. Why not make some money in the process of this all? After selling Joseph, they were content; but were they content?

Other indicators of nonverbal communicative acts are noted as the story progresses. After the sale of Joseph to the Midianites, "And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes" (Gen. 37:29, KJV). After a short time the brothers being conspiring a plan to let Israel know his son was killed by an "evil beast". Upon their arrival home, "And they sent the coat of many colors, and they brought it to their father; and said, this have we found: know now whether it be thy son's coat or no. And he knew it, and said it is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days" (Gen. 37: 32-34, KJV). Scripture mentions two acts by Rueben and later Israel of *renting clothing*. The process of renting clothing is to show the extreme sorrow and anguish for the one whom died. Naturally the act of mourning occurred after the death of a loved one. The sight of these nonverbal indicators cannot be explained except as felt by the person in mourning. In many instances within the culture, words are not spoken but convey by the physical appearances of the people in mourning. Changes in appearances are also common within culture in times of mourning.

Later in Chapter 42, Joseph by the mercy and leadership of God, favor is granted by Pharaoh where he becomes the governor of the controlling corn crop in Egypt. Jacob realizes a famine has come upon the land. He sends the ten sons to purchase corn in Egypt. By this time, Joseph learned the value of nonverbal communication by changing his very appearance and, "And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, whence come ye? And they said, from the land of Canaan to buy food" (Gen. 42:7, KJV). Joseph changed his very appearance with his own brothers who never recognized him at this point. The brothers were now intimidated by his

appearance and harshness of the words spoken to them. Joseph used the changes in his appearance to obtain a desired result to demonstrate his power appointed by Pharaoh. Clothing has a distinct characteristic in the way we see people each day. It fooled his brothers…

It is clear Joseph was young and uninformed about nonverbal communication and never saw the dangers which he might have seen early in his own life. As a result he was placed into bondage and learned some hard lessons. It took years for him to learn the value of understanding and using nonverbal communication to affect his life with positive results. As a result of his learning, God used this circumstance to change his life and save the rest before a famine.

A second observation comes from the life of Jesus who knows the heart of every man. Jesus was an expert in recognizing nonverbal indicators. In the book of Mark, a story is told of a crippled man being healed after being lowered from a roof which was disassembled to lower him the Jesus. After the miracle of healing occurred, Mark makes an observation in the change of behaviors of the scribes, "But there were certain of the scribes sitting there, and reasoning in their hearts" (Mk. 2:6, KJV). The Savior knows the thoughts of every man; however it is interesting to note Mark's comment on the change of the scribes' demeanor as opposed to everyone in the room who witnessed a miracle. The commentator A. T. Robertson has an interesting comment. He states, "Another of Mark's pictures through Peter's eyes. These scribes were there to cause trouble, to pick flaws in the teaching and conduct of Jesus. His popularity and power had aroused their jealousy. There is no evidence that they spoke aloud the murmur in their hearts, "within themselves". It was not necessary, for their looks gave them away and Jesus knew their thoughts and perceived their reasoning."[4] Scripture further asserts the conclusion of Robertson by stating; "And immediately when Jesus perceived in his spirit that they so reasoned

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[4] A. T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1930), 268.

within themselves, he said unto them, why reason ye these things in your hearts?"(Mk. 2:8, KJV).

A third observation from scripture reveals the story from the book of Luke, chapter 7 of the woman whom was forgiven by Jesus. "And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner" (Lu. 7:37-39, KJV). To wonder how this woman might have entered this home is a strange custom which allowed strangers into a house as an uninvited guest seeking a gift as a beggar. This woman knew her condition of sin and offered her most valued possession (an alabaster box of ointment) in an act of genuine repentance. She offered no conversation to Jesus when she stood at his feet weeping at her sin shows the sincerity of her repentance. Her tears with which she washed his feet and dried with her hair constituted her nonverbal act of repentance. The kissing of his feet and anointing of oil were of an act of worship for the forgiveness. There are no recorded words spoken by this woman; only acts of humility which Jesus sensed from her act in the nonverbal realm. Scripture further asserts the Pharisee whom invited Jesus to his home had inner thoughts. Jesus recognizing the attitude or demeanor of the Pharisee challenged his inner thoughts and outward expressions. These were obviously apparent to the Savior. Jesus while still knowing all used this example to show Simon (the Pharisee) his previous knowledge of the woman.

It is because of scriptures mentioned above that pastors understand the implications of nonverbal communication and the spiritual implications which effect spirit filled people. People within the Bible did not discover where they fell short and paid the price of their ignorance in the past. Jesus knowing the hearts of all men knew their needs were more spiritual in nature than just physical. It has been said in the past that, "at the heart of every issue lies a spiritual problem." Because of the Holy Spirit's presence within the life of the believer, the pastor must not only establish what is not being said but understand the need to connect with his people in the spiritual realm. For this purpose the author submits the mandate of scripture as well to support the need for the pastor to understand his people. For this purpose a bridging of many different fields of study in nonverbal communication is brought together to assert the need for more than just what society has to offer.

THE STATEMENT OF METHODOLOGY

This project will serve as a practical guide to pastors in the nonverbal communication process by defining it, explaining how it works and interact in such a way that is beneficial to the nonverbal communication situation. The author has sent surveys previously to pastors to determine possible deficiencies or misunderstandings of the process. From the pastors' surveys which were returned, the author will collate the results and determine any deficiencies which were noted in order to strengthen the process. This project will also provide a practical help to strengthen pastors in the communication process with their parishioners.

Chapter one will give the reasoning for the author's interest in the project, give a foundation and answer the "so what" question for the entire project. It will also provide a solid approach to insure a methodology which is sensible and practical.

Chapter two will cover the dynamics of each of the nonverbal indicators which are apparent in human interaction. It will give the pastor definitions of nonverbal communication and the basic indicators which are apparent in every encounter during the interactional process. Spacial distance, comfort realms, dress indicators, hand gestures, nervousness, eye movement patterns, and sometimes unnoticed nonverbal indicators will be discussed. This chapter will provide a good foundation of the nonverbal communication process by a review of the selected literature from experts within their respective fields of study.

Chapter three will provide a list of the questions sent via email to pastors to determine their level of understanding or misunderstanding in the topic of nonverbal communication. These surveys were presented to pastors of the Florida Baptist Convention; St. Johns River Baptist Association, located in the Northeast Florida area. Pastors were sent a survey to their respective email accounts within the association and asked to respond. The responses from these questionnaires will be discussed to determine levels of understanding by pastors of the nonverbal communication process in the coming chapter.

Chapter four will list the procedures which were used in assimilating the data returned to the author. These findings from pastors will give the author an idea of the amount of knowledge possessed by pastors of the topic. In addition, the author will provide aggregate percentages of their responses, along with some interesting comments by some of the pastors for each question in the survey. This input will be evaluated to determine pastors' level of understanding of the nonverbal communication process.

Chapter five will give practical experience from the author who will take the pastor through an interactional experience by a step process and give some stories of his past experiences to support the research. This process will help the pastor to understand baseline

behavior and how it is important to understanding the real person. A practical understanding and implication of the use of baseline behavior will also help the pastor in his interaction. After understanding and implementing baseline behavior, the author will take the pastor through an interactional step process which will help him to maximize his effectiveness. Through this step process, the pastor will understand some things he will need to do *before, during and after* the interaction to aid him in communication. In closing, some advice will be given to the pastor to help him understand his role throughout the interactional process from a biblical perspective and how his calling from 1 Timothy 3 needs to implemented into his personal life. Not only is this scripture part of his calling but the example on how to interact with his people.

THE REVIEW OF LITERATURE

Larry Crabb's *Connecting* will provide this study with the essential communication framework needed to connect with others. He shares the need and importance of "trust" for a good interactional relational approach to communication. His claim is that the pastor has a better outlook or deeper experience that adds value to life through the interactional relational approach practiced in communication. John Maxwell's *Everyone Communicates Few Connect* will establish the need to understand the connection process is more about the nonverbal process than the verbal. He will express the need to understand the importance of nonverbal activity. He will provide some interesting statistics which rival previous numbers from other authors in the field. His book will reinforce Crabb's *Connecting* with the need to connect with people on a personal level.

In John Swift's thesis project, *Toward a Theoretical and Theological Framework for the use of Therapeutic Non-Verbal Communication Experiences in Group Pastoral Counseling,* the

author suggested methods for dealing with three types of basic interpersonal needs of people. These types maximize the potential of success with the pastor and people. Each will have their own styles which will affect their responses or reactions to the pastor. Brent Beam's thesis entitled *Therapists' Metacommunication Strategies: A Qualitive Analysis* discusses the need for the pastor to understand the symbolic interaction process. This will be understood through by the use of symbols and meanings. Martin Remland's *Nonverbal Communication in Everyday Life,* provides the framework for signaling systems, functions and development of non-verbal communication while providing some of the closing chapter disclaimers for understanding the process. Remland will also add good definitional words used throughout this project and practical understanding. His works will also support and reinforce the thesis content from Brent Beam. Henry Calero's *The Power of Nonverbal Communication* will reinforce the definitional process, while addressing light, color, touch, gestures and postures. His understanding of each of these areas will be helpful in day to day interaction. He will address the area of kinesics as it applies to American society. His book will provide suggestions, definitions throughout this thesis project which will be helpful and practical. Mark Knapp and Judith Hall's *Nonverbal Communication in Human Interaction*, gives definitions which supports the previous two authors. He will also provide further input on the importance of environment, physical characteristics, body movement and position. He will help understand the need for touch and its uses in different settings will help engage the pastor with his congregation. He will explain the need for the right touch at the right time. Em Griffin's *Making Friends & Making Them Count,* will help examine facial expressions, hand gestures and eye movement which signal changes in behavior. Numerous professional journals and articles from several disciplines will discuss many topics such as blinking during and after lying, nonverbal cues in deception, empathy and

intimacy, facial feedback by smiles/ head tilt, and emotional intelligence. These will discuss the need for friendless, first impressions upon the meeting, gaining compliance through nonverbal methods, how to increase persuasion, and interpersonal conflict resolution. Others will provide the need for the pastor to establish creditability through trustworthiness which will allow him to have a positive contact and connection from the onset of the meeting. Finally, one author will discuss the value of nonverbal communication by understanding self and others. All of the above are discipline specific in their fields to offer the maximum amount of knowledge from their fields of expertise.

Madelyn Burley-Allen's *Listening; The Forgotten Skill* will teach the importance of the total listening process and how it will help him in his daily interaction. She will help understand the need for personal awareness in his listening skills. She will also provide good framework for what may be barriers between the pastor and the people he will interact. Practically, she will show how to get others to listen to him and how influence the listening process. In *Listening; The Forgotten Skill*, we learn some tips on how to become a better listener which will allow greater self-confidence in handling conflict when things go wrong. She contends that listening is a greater strength than responding at times. Michael Todd Wilson and Brad Hoffman's *Preventing Ministry Failure,* teaches active and reflective listening by helping to understand that hearing is a physical mechanism while listening is a function of the soul. They will also help the pastor in practical techniques for letting others know what he can and cannot do, will and will not do, want and do not want and do not believe. He will reinforce scripture by encouraging the pastor to let his "yes" be "yes" and our "no" be "no". This brings clarity for all during the communication process. Neill Foster's thesis entitled *Discernment: The Powers and Spirit Speaking,* provides the much needed discernment which is provided by the Holy Spirit's presence. The presence of

the Holy Spirit will allow focus and scrutinizing that which is from one source or another; one

being spiritual or unspiritual. He also will provide insight into why love is necessary in the entire

process of communication. Kevin Harney's *Leadership from the Inside Out,* supports the need to

become attentive to the needs of people which will allow wise decisions in the future.

Blake Neff's *A Pastors Guide to Interpersonal Communication,* provides models of

communication which are effective and helpful in understanding the communication model. The

book gives good input for the pastor in recognizing barriers to communication by recognizing

building and stumbling blocks. His book will provide insight throughout the entire project to

reinforce the Christian methodology. Roy Oswald's *Clergy Self-Care,* allows an understanding

of the personality types while in the process of listening to determine assertiveness in the

interaction process. It also allows the correct response to the type. He will also address the need

for pastors to understand underlying ambitions which can not only be hazardous to the

interactional process, but eventually to their health and career.

David Millan's thesis titled *The Development and Use of the McMillan Affective*

Relationship Scale in Measuring the Effects of Verbal Interaction and of Selected Non-Verbal

Techniques of Communication on Synthesized Desirable Outcomes of Group Dynamics

Procedures in Sensitivity Training will set forth the identifiers or cues of a person about himself

which he is unaware. He will also give insight into those who intentionally use their nonverbal

communicators for their intent. Joe Navarro's *Louder than Words,* establishes the need for

baseline assessment of person and determine how to note things which can signal changes in

behavior. He will also provide insight into how the body talks and how to engage in a more

successful encounter. As a former FBI Agent, he will discuss how to assess deception which

would help determine the validity of the encounter. He will discuss how to recognize nonverbal

responses when focused questions are asked. Lawrence Brammer and Ginger MacDonald's *The Helping Relationship; Process and Skills* sets the parameters for the interactional process. They will set the course of the communication process of listening, reflecting, challenging, interpreting and informing. This process will be very important to stay focused upon and to understand what is or not being said. They will also provide insight in potential situations which may signal danger to him or the person he is interacting. Blake Neff's *A Pastors Guide to Interpersonal Communication* will also address how to manage conflict, styles and negotiation strategies. His knowledge in various fields will be of help to the pastor in a Christian community. George Thompson's *Verbal Judo* provides insight on how to detect and disarm difficult people who are in conflict. *Verbal Judo* provides a few simple guidelines which may be used while receiving criticism. These must be used prior to speaking to allow conflict from escalating. He will also provide suggestions to use each day which should become a part of his daily life. Other journals will be presented to provide assistance in reading people and how different genders affect the approach to communication.

Charles Stanley's *How to Handle Adversity* gives advice for how the pastor can conduct a self-examination to determine if he has ulterior motives to the listening process and how to recognize areas of his life which may not have been former known. Throughout time, he states the pastor becomes spiritually insensitive due to many things which he accomplishes each day. He discusses the need for the pastor to become aware of the potential which normally is noticed after it is too late. This comes after offending someone. Carolyn Kahn's thesis entitled *Non-Verbal Communications: A Review of the Theories and its Applicability to Guidance and Counseling* discusses how to communicate with a person in a nonverbal manner which would be received quite differently than the one being verbalized. Journals will also be used to help assist

many self-perceived nonverbal communicators and how to conduct interpersonal conflict when things go wrong. Other journals will provide insight on mediating disputes with his people.

Peter Scazzero's *The Emotionally Healthy Church,* gives good advice to a pastor by explaining the whole purpose for the communication process which is to love people throughout the interaction. *The Emotionally Healthy Church* helps the pastor recognize he will be involved in conflict. Conflict is a normal part of life. How much the pastor ingests throughout his life will determine his effectiveness in the future. He will also provide encouragement to the pastor for the closing chapters of this project.

To take this study further, the author contacted several of the authors in the field of nonverbal communication listed in the bibliography to determine if there were any other writings or other studies which have been researched in the area of ministry. These contacts were made through email to each author's website or college contact email information. The author sent an email regarding his thesis topic and asked if authors might have other source information which would assist him in this project's research. Of the authors who responded, none had any further research or information regarding pastoral oriented nonverbal communication and could not refer any other authors for further research. Of the six authors emailed, all are highly experienced or experts within their respective fields of study. Each thought this might be an interesting field of study, since no one had bridged the gap between secular and spiritual nonverbal communication type emphasis. Of the six authors, author Navarro commented that his father was a Baptist minister who took some of his studies and began applying them in his ministry to attempt to become better by observing people and how to interact with them. He stated his father never produced any published works for further observations or research by the author. His father

passed away in 2006 from cancer. The rest of the authors were cordial of the author's interest

and most responses were received soon after being sent.

CHAPTER TWO

A BASIC UNDERSTANDING OF THE NONVERBAL COMMUNICATION PROCESS

When understanding a project that helps pastors with his counseling duties and communication within the context of pastoral counseling, it is important that we look at several bodies of research that have been completed to obtain a proper basis for this study. For this reason, a biblical approach to pastoring and specifically counseling is reviewed following the insights and guidelines of respected pastoral counselors and biblical research completed in the field.

Another area that needed to be studied from outside the realm of pastoring and is foundational to understanding the role of nonverbal communication in the pastoral counseling context is nonverbal communication itself. Special insight is gained from this secular body of knowledge when it is applied to specifics of the counseling situation and the pastor and parishioners in interaction.

Nonverbal communication is defined by Martin Remland as; "Communication without words."[1] He further observes, "This is the most common definition, and the one generally regarded as reasonable. However, it is much easier to say that nonverbal communication is communication without words than it is to apply the definition to the various signals usually regarded as nonverbal. In short, are all nonverbal signal systems are truly communication codes that do not contain words."[2]

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[1] Martin S. Remland, *Nonverbal Communication in Everyday Life* (Boston, MA: Houghton Mifflin Company, 2003), 19.

[2] Ibid, 19.

Remland conveys the thought that nonverbal communication is much more than one can imagine since signal systems can be varied in nature. These signal systems must be understood from the onset to begin or enhance the communication process. He states nonverbal communication is more of what is not spoken than said.

Judee Burgoon, Laura Guerrero and Kory Floyd defines nonverbal communication as similar to the word communication but with a few caveats. She states;

> Within the domain of human communication, most scholars agree that communication refers to the process of creating meanings between senders and receivers through the exchange of signs and symbols. Messages originate as sender cognitions that are encoded (transformed into signals) through commonly understood codes and decoded by receivers (the signals must be recognized, interpreted, and evaluated). Formal languages, American Sign Language and Morse code also meet these requirements. Nonverbal codes, then, must include the same properties.[3]

In the nonverbal realm she further asserts, "In short, the passive or involuntary displays of cues that an observer might want to interpret should be treated only as information or behavior and not specifically as communication. It is given off rather than given. To be communication, the behavior must be volitional and other-directed (targeted to a receiver or receivers)."[4]

This type of nonverbal communicators is expressed by the sender so that it emanates from the person with *how* it is being expressed. Any person who observes American Sign Language can understand that the language can be used explicitly to relay feelings to the other recipient. These are also presented through nonverbal communicators while using the language.

Nonverbal communication is also understood by norms within society and their acceptance within that particular society. These relate information which is more accurately understood by the recipient because of the former understandings or cultural acceptances. Other

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[3] Judee K. Burgoon, Laura Guerrero, and Kory Floyd, *Nonverbal Communication* (Boston, MA: Pearson Education Inc., 2010), 12.

[4] Ibid, 13.

non-volitional information is sent or given off without the sender understanding it is being

observed by the receiver. Some of these indicators (such as pupil dilation) cannot be faked with

enough consistency since it is often unknown or involuntary in nature.

Mark Knapp and Judith Hall define nonverbal communication as; "Communication

effected by means other than words, assuming words are the verbal element." Furthermore they

assert;

> Like most definitions, this one is generally useful, but it does not account adequately for
> the complexity of this phenomenon. As long as we understand and appreciate the listed
> here, this broad definition should serve us well. First we need to understand that
> separating verbal and nonverbal behavior into two separate and distinct categories is
> virtually impossible… we need to understand that our definition does not indicate
> whether the phrase by means other than words refers to the type of signal produced---that
> is its encoding---or to the perceiver's code for interpreting the symbol, its decoding.
> Generally, when people refer to nonverbal behavior, they are talking about the signals
> produced, or encoded, to which meaning will be attributed, not the process of attributing
> meaning.[5]

These meanings will be understood when they are produced within societal acceptances

and/or understanding from the past. These include signals which are known by the recipient

when communicating in the nonverbal realm. It is then up to the recipient to determine or *decode*

the meaning of the sender's *encoding* to which meaning will be attributed.

Henry Calero states his understanding of nonverbal communication as;

> Whenever we perceive information that is not written or spoken, we comprehend
> something that is nonverbal. Humans have the capability of receiving information besides
> what is written or spoken. Our senses of touch, taste, seeing, hearing, smells, signs,
> symbols, colors, facial expressions, gestures, postures, and intuition area the primary
> sources of the nonverbal messages we receive. It is a silent language not formally taught,
> and which has existed before the language was invented.[6]

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[5] Mark L. Knapp and Judith A. Hall, *Nonverbal Communication in Human Interaction* (Boston, MA: Wadsworth Cengage Learning, 2010), 5.

[6] Calero, *The Power of Nonverbal Communication*, 1.

Calero helps the person or pastor to understand how much he is really required to observe and process the interactional process. He also expresses how many different types of information which can be conveyed at one time. He asserts from the very beginning of life we begin to understand these signals as a baby can understand the facial expressions of their mother from a very early age. This same thought process is also expressed by Burgoon, Guerrero and Floyd. When all these factors come together for common understanding the person can have a good understanding of what is being said. Since all the senses are needed within nonverbal communication, any person would do well to understand the implications of the senses throughout the process.

Blake Neff explains his understanding of nonverbal communication as, "Any time two people are in proximity messages are being sent. Any behavior can communicate as long as another person is involved in the communication event and that person assigns a meaning to the message. All behavior in an interactional setting communicates; therefore, if you are interacting with another person, all your behavior communicates something."[7]

Neff mentions the need for the understanding that no matter what one might think, messages are being sent whether each person realizes it or not. As perceptive beings, we are consistently sending messages when another is observing us. When these messages are sent, the other person will assign a meaning to the behavior by the communication. It is also clear from Neff the level of proximity determines the level of interaction, comfort in the relationship or orientation to the other person. This phenomenon will be discussed later in the area of proximity and space.

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[7] Blake Neff, A *Pastors Guide to Interpersonal Communication* (Binghamton, NY, Haworth Pastoral Press, 2006), 24.

Other effects which are relevant during the process will constitute the various expressions of nonverbal communication. Each is equally important if a person wants to become effective in the nonverbal process. They will be broken into the following categories for an easy identification and understanding.

The Surroundings of the Individual and Proximity

This section will deal with perceptions in environment, light, temperature, noise, color, and objects. This encompasses the world around us which involves noise, changes in lighting whether outside or indoor, times of the day when some might be more tired or alert to interaction, sight related conditions or observances which would cause certain reinforcement or distraction, and previous experience within the person's life which would affect behavior or interaction with the pastor.

1. Environment- certain types of environment will dictate the behavior of the person by where they are located. These conditions and characteristics are part of our surroundings which are physical in nature and/ or placed there for specific purposes to assist in the interaction. Burgoon, Guerrero and Floyd state, "We really don't acquire the environmental code in any direct sense. Rather we acquire reactions to the environment, by learning (a) that we can interpret meaning from the environment; (b) that certain contexts prompt different kinds of interaction; and, (c) that certain environment cues imply sets of rules and guides for behavior."[8]

It is interesting to note how a person can use different types of environments to determine rules for behavior and/ or rules. These environments in which we communicate also set the level of rules and provide guides in other settings which may be conducive for the interaction. This may lead someone to select an area where he might interact within an environment which can

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[8] Burgoon, Guerrero, and Floyd, *Nonverbal Communication*, 172.

control or flourish the interactional process. This might be whether they decide to sit behind his desk which might convey a formal or authoritive style of interaction. This would convey to the person that other will remain the authority in the interaction and there might not be too much flexibility by the one in charge. On the other hand, a person may take a seat near the person to convey a personal setting in which he (generic) may be able to convey compassion or personal care for the person. Either way they decide what will have an effect on the person from the onset of the interaction.

2. Light- Light can be used for certain situations which can control or determine the purpose of the meeting. Lower light levels can be used for the purpose of social interactions, where higher levels of light can set a task tone." Burgoon, Guerrero and Floyd further assert, "This is why you often find lower levels of lighting in a restaurant or bar than in an office or classroom."[9] By one determining the level of interaction, whether socially or a task related purpose, they can allow the person with whom they interact to feel the most comfortable and more agreeable just by determining the level of lighting. This may later provide personal disclosure where other highly lit areas might not have. On the other hand, the tone can be set for accomplishing a set goal by allowing the maximum light in the area which provides better concentration for task related working topics. This would help any person in the area to have the maximum amount of light to allow better concentration on the task.

3. Temperature- Temperature has an impact on the mood of the person who will be interacting as well. Knapp and Hall observe, "Temperature changes for lengthy times, season changes and barometric pressures all affect the person as well. Since the body is made up of 80% water with 20% solid, these changes affect the person's physical body. While some parts of

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[9] Ibid, 179.

weather, humidity, barometric pressure change the person who may feel better, long periods of

rain and cold can increase the chances for depression. Some of the ways in which our behavior

varies with the seasons include the following:" [10]

    a. Suicide rates and admissions to the public mental health hospitals rise dramatically in the spring and peak in the summer.

    b. College students tend to break up with their dating partners at the beginnings and endings of semesters (May/June, August/ September, or December/January).

    c. During the summer, people tend to see their friends more often.

    d. During the summer, crimes of assault and rape increase.

    e. From July to November, people tend to report less happiness but more activity and less boredom.

    A person who sits in an auditorium, church, public venue, etc. which is somewhat warm

might find themselves getting sleepy or lethargic, whereas a place which is overly cool might

cause irritation and inability to concentrate on the sermon because of the person's concentration

on staying warm. These two environments can cause all types of responses from different people.

This is why leaders need to determine the maximum level of comfort for those who will attend. It

may determine whether someone is listening or not.

    4. Noise- Burgoon, Guerrero, and Floyd ask a good question regarding noise, "But what

precisely is noise? Holahan (1982) suggested that noise is any sound which the listener doesn't

want to hear. Noise, therefore, isn't just sound; instead it is sound that one finds psychologically

aversive. Rap music is art to some and noise to others; likewise, some people enjoy opera and

others think of it as noise." [11]

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[10] Knapp and Hall, *Nonverbal Communication in Human Interaction*, 107.

[11] Burgoon, Guerrero, and Floyd, *Nonverbal Communication*, 181.

The level of noise will obviously determine the interaction's success as well. A quiet area might provide a good environment while too much silence could interfere with the person's ability to disclose because of the potential for outsiders to hear. On the other hand, too much noise creates irritation by both the sender and receiver of the conversation. This makes the entire sending and receiving process difficult and can affect the interpretation of the message which is trying to be sent. This can later lead to problems in the communication process.

5. Color- Burgoon, Guerrero, Floyd, Knapp and Hall refer to instances of color which has been used within inmate correctional settings to adjust behavior. All note the importance of color within these types of settings. Although it is highly successful in some settings, others have had considerable problems with mischief while adjusting or modifying color schemes. Knapp and Hall note from their studies the following, "Nevertheless, the preceding reports show how various institutions have tried with mixed results, to apply the findings from color research to affect the nature of human interaction in certain environments."[12]

In a personal observation by the author he noted in his former correctional officer career that the Florida Department of Corrections delayed a building cycle just because the paint color scheme had not been selected for a new County Pretrial Release Center in which he later worked. This color difference designation was noted from each area of confinement, from nonviolent offenders to violent. Each had differing paint color schemes within the respective areas of detention cells.

Colors are used in numerous settings to determine the maximum amount of retention and reception in the learning environment as well. Knapp and Hall state the importance of the use of colors within a learning environment; "Colors are also believed to influence student learning.

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[12] Knapp and Hall, *Nonverbal Communication in Human Interaction*, 115.

Colors which will facilitate, or at least not impede, learning are always a concern during classroom construction."[13] Learning institutions should take the time to consider the colors which will be selected for the purpose of facilitating the learning process. Those who take the time should notice a better level of retention and reception.

It has been a personal observation of the author from normal business executives, all the way to the President of the United States in the wearing of ties which indicate the overall tone of the message which is being nonverbally communicated. The color red and black exhibits power and control; blue and green to convey calm and compassion; while white to purity. These colors are no accident when used by these people and are used for specific purposes. They convey intended messages to the audience nonverbally which normally is not noted by the common observer when watching.

Color has specific influence on people in a number of ways as well. Some colors appeal more to some than others. Some colors strike people in different ways as listed by Knapp and Hall. They provide a chart from Wexner (1954) in which he presented 8 colors and 11 mood-tones to 94 research participants:[14]

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[13] Ibid, 115.

[14] Ibid, 114.

Table 1. Colors Associated With Moods

Mood-ToneColorNumber of Times Chosen

Mood-Tone	Color	Number of Times Chosen
Exciting/ Stimulating	Red	61
Secure/ Comfortable	Blue	41
Distressed/ Disturbed/ Upset	Orange	34
Tender/ Soothing	Blue	41
Protective/ Defending	Red	21
	Brown	17
	Blue	15
	Black	15
	Purple	14
Despondent/ Dejected/ Unhappy/ Melancholy	Black	25
	Brown	25
Calm/ Peaceful/ Serene	Blue	38
	Green	31
Dignified/ Stately	Purple	45
Cheerful/ Jovial/ Joyful	Yellow	40
Defiant/ Contrary/ Hostile	Red	23
	Orange	21
	Black	18
Powerful/ Strong/ Masterful	Black	48

Source: Data from Mark Knapp and Judith Hall, *Nonverbal Communication in Human Interaction* (Boston, MA: Wadsworth Cengage Learning, 2010), table 1.

This chart helps the reader understand the colors associated with moods and how they are perceived by the respondents. The second column lists the colors which were used in the study. The third column lists how many times each color were associated with the mood or tone. This shows the level of understanding by different persons who were surveyed and how each color was perceived.

6. Objects- The placement of objects within any setting will give the pastor an idea on what type of interaction he will be involved. When objects are selected within the environment of the proposed interaction, careful consideration should be given to how objects are placed. These placements can affect the interaction.

Knapp and Hall note, "Several studies have shown that the placement of partition, chairs, desks, or sodas in a room can encourage or discourage interaction. *Sociofugal* arrangements direct people away from each other (just like a centrifuge spins particles away from one another); *sociopetal* arrangements bring people together."[15]

Knapp and Hall state how one arrangement can be used for separating people in the way things are located, while others for flourishing. These items are placed in a relational pattern which will be conducive for interaction. This should give good practical advice to the one who remains behind his desk while interacting with someone who seeks his counsel. By doing so, he directs the person away from him. This also influences the appearance as an authoritative figure instead one who wants to become received as caring and compassionate. The person who is meeting needs to have his office arranged in such a way which would provide a good environment for flourishing the interaction, if this is the intention.

In other observations, Knapp and Hall give insight into how a person may place a drink on a break table to encourage interaction with the person it is placed beside. This shows the interest by the person whom it may be placed by. The same drink can be placed in a separate area which might encourage others to know the person may want personal privacy instead of interaction with anyone else.

Physical Characteristics

Self-esteem, physical characteristics to include body shape, face, color, smell, hair and clothing by different personality types are all discussed in this section. Physical body characteristics can determine an initial response to another as relational while on the other hand as too casual or unconcerned. Hair, colors, smells also can appeal to the human interest in

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[15] Ibid, 177.

another based upon one's preference to another. Since standards or perceptions in our culture determine the way in which each person is interacted, a person must be aware of the physical characteristics which permeate the culture we live. It is therefore important to understand these characteristics and how they affect the interactional process. To provide a simple understanding of these areas, simple definitions are provided:

1.Self-Esteem- Women who seek acceptance within society may find themselves using cosmetics or colognes to make themselves more attractive to the person they will be meeting. In some cases however, this is not true and can be good indicators for any person to observe when these characteristics change, especially when the change is opposite of the previous behavior. These may trigger times of stress or other areas of concern. Knapp and Hall note, "Greater attractiveness for those between the ages of 40 and 60 was perceived as most beneficial for masking the aging process and improving one's physical and mental health. And training in the use of cosmetics for elderly women has reportedly had a positive effect on their self-image…" They further comment, "Men, similarly experience the same in which "they think better of themselves when they feel attractive." [16]

It would appear as if the modern American has a desire to remain young looking and attractive, while exhibiting signs of maturity as well. Physical appearance is obviously important in how people are perceived.

Remland discusses another area which is also noteworthy by stating;

As applied to facial appearance, however the principle of youthfulness states that an attractive face contains some optimum blend of mature and immature features; it does not suggest that younger is necessarily better. If faces looked more attractive simply because they were younger looking, men and women with baby faces would look better than everyone else. While this is true of women's faces than it is of men's---a nonthreatening appearance is more important than in men---it overlooks the importance of adult facial

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[16] Ibid, 178.

features, which add a measure of strength and sexual competence to the appearance of the face.[17]

2. Physical Dimensions- This section can be broken into two sections in which the facial characteristics are discussed as well as the body's physical shape.

a. *The Face*- Knapp and Hall describe a study conducted by Langlois and Roggman in 1990 in which 96 college males and 96 females' pictures were taken. These photos were then collected and scanned by a video lens connected to a computer that converted each picture into a matrix of tiny digital units. The authors then allowed the computer to randomly select faces from the male and female photos. Additionally, the computer generated composite photos of the selected persons. As a result of this study they write, "Ratings by students showed that composite faces were more attractive than virtually any of the individual faces, and the most attractive faces were composites of 16 and 32 faces."[18] Furthermore, Knapp and Hall note;

> Langlois and her colleagues acknowledge that in some cases, people are perceived as attractive by large numbers of people even though their features obviously are not the population average. In fact, the most attractive faces are not likely to be average at all. The most attractive faces tend to emphasize those features associated with physically attractive faces. A woman, for example, would have a higher than average forehead, fuller than average lips, shorter than average jaw, and smaller than average chin or nose.[19]

They conclude by saying; "Because the face is so central in judgments of attractiveness, it is no surprise that is the source of stereotyping---often based in glances of second or less."[20]

Because the physical attractiveness potential of one face to another, a person must decide he will treat each person fairly. This may sound simple in itself, but many times people may be

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[17] Remland, *Nonverbal Communication in Everyday Life*, 117.

[18] Knapp and Hall, *Nonverbal Communication in Human Interaction*, 182-183.

[19] Ibid, 184.

[20] Ibid, 184.

inclined to show partiality to those who seem to be more attractive or appealing. Although this is not always fair to the other party when discriminatory, it is human nature to do so.

b. *The Body*- Knapp states the importance of understanding the physical body. In observations of body characteristics, we sometimes judge people by what the way we view their physical appearance. He states, "Clearly the evidence shows we do associate certain personality and temperament traits with certain body builds. These expectations may or may not be accurate, but they do exist, and they are a part of the psychological mortar in interpersonal communication."[21]

The observation of somatotypes is mentioned by all the authors in this field. These are perceptions of physical body sizes and dimensions which affect the perception of each person which have been identified in various studies by each author. These perceptions have definite consequences of the way people might be observed without interaction ever occurring. Remland defines somatotypes as, "different types of human physiques of people that may be related to an individual's temperament or personality (Sheldon, 1940; Sheldon, Dupertuis, and McDermott, 1954)." [22]

> i. *Endomorphic*- which is soft, round, and far, tends to be seen as lazy, weak, sympathetic agreeable, dependent, and good-natured.
>
> ii. *Ectomorphic*- which is tall, thin, and fragile, is regarded as tense, nervous, suspicious, ambitious, quiet, and pessimistic.
>
> iii. *Mesomorphic*- which is muscular and athletic is considered to be masculine, strong, good-looking, adventurous, and self-reliant. (Wells and Siegel, 1961).[23]

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[21] Ibid, 189.

[22] Remland, *Nonverbal Communication in Everyday Life*, 132.

[23] Ibid, 132.

3. Color- The color of the body has the potential to become a great indicator as well in observing behaviors. Generally, the individual who is of lighter skin tone may react more apparent when embarrassed by the changing of their skin tone to a flushed red tone, indicating their embarrassment, whereas another of darker skin complexion may not appear as noticeable. As history indicates over the last two hundred years until the last 50 years, the struggle with prejudices continues to this day and as a result causes problems in the interactional process as well. This is noted within the race of a person, which also is an effect of color. We would be wise to understand those who have been affected by these periods in history and be sensitive to people from varying backgrounds of former struggles.

Remland observes the same by saying; "Our race and ethnic identity is closely tied to our physical appearance (e. g., skin, color, facial features, and style of dress). Although racial classifications are regarded as scientifically invalid, the judgments we make about a person's race are part of everyday life."[24]

4. Smell- Every person we will encounter in the interactional process may influence the response. As each person interacts, he will understand certain things about the person and possibly make decisions concerning the person by using his perception of smell. Knapp and Hall observe, "Americans do not seem to rely consciously on their sense of smell for much interpersonal information, unless perspiration odor, breath, or some other smell is unusually strong or inappropriate to the situation."[25]

The author believes the use of smell can also be used for great effectiveness during certain occasions such as possible drug usage such as marijuana which can be detected on the

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[24] Ibid, 124.

[25] Knapp and Hall, *Nonverbal Communication in Human Interaction*, 195.

breath and clothing, while alcohol can also be discerned after a few seconds of interaction. Any person would be wise at these times to postpone the meeting and reschedule the interaction, since normally this person will not remember things which may be discussed in the future. We must further understand the person we are in contact with during these times is not in the right frame of mind to adequately come with all his faculties at this time. On the other hand, people must not become prejudice simply because a person may have a body odor.

5. Hair- Hair affects the interactional process as well. Because most of our appearance on our face is governed or enhanced by the hair which covers, it is wise to understand the implications of hair or lack of and how they affect the way the person seeks to be perceived. The care or lack of can also constitute some nonverbal indicators which should be observed as well.

Knapp and Hall observe some interesting information concerning men and hair. He shares the differences between male and female hair lengths, "Most of the negative reactions against long hair are directed at males; negative reactions against hair that is too short ("microbuzzes") are more likely to be directed at females. Some men are concerned about baldness as detracting from their own attractiveness, but just as often, women report male baldness does not significantly detract from a male's attractiveness."[26]

6. Clothing- Clothing can tell a lot about a person. Whether a person is neat or how sloppily they are dressed can tell a lot about the way a person thinks about themselves but can change as quickly as the clothes they wear. Remland observes another area which is also important to the pastor in determining nonverbal communication, "Most people have an image of the kind of person they want others to think they are. And whether that image happens to be hip, rebellious, conservative, young, affluent, healthy, or mature, we can use physical appearance to

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[26] Ibid, 199.

project the desired image. At the same time, we may also recognize the need to alter our appearance according to the situation."[27]

When we observe the way a person is dressed during the interactional process, we may be able to determine whether the person was in a hurry which appears sloppy, wanted a positive reaction by dressing nicely, or an image of their own suiting which might exude their character. These can provide insight into the person's interest and allow a smooth transition into a conversation which reaches the person by similar interests. If one can observe and implement these from the interim, they may have a better chance to initiate a more personal connection. It will also give us an idea of the value the person places upon physical things in their life.

Gestures and Posture

These are physical signs which are given by the sender to anticipate understanding through interaction and acceptance. There are postures by the human body which signal behaviors which are consistent or relative to the situation. These gestures or postures can exhibit interest or lack of, comfort or uneasiness, nervousness or the need to create understanding by the other party in the process. To gain a simple understanding of each of these areas, the author has provided some helpful insight into these areas.

1.Gestures- Knapp and Hall suggest the importance of these functions. They note, "Gestures perform many functions. They may replace speech during dialogue, or when speech is not used at all. They may regulate the flow and rhythm of interaction, maintain attention, add

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[27] Remland, *Nonverbal Communication in Everyday Life*, 133.

emphasis or clarity to speech, help characterize and make memorable the content of speech, act as forecasters of forthcoming speech, and help speaker access and formulate speech."[28]

EM Griffin gives a very simple definition of gestures. He states, "Gestures are any kind of body movement from the neck down."[29]

Gestures can be used by hand signals which indicate known communication patterns to the recipient. As these signals are being sent, they characterize the content and direction of the speech which is being communicated to the other party. Some examples would be the index finger pointing in the direction of the object, a hand to the throat area to indicate choking, or palms opened facing upward which might indicate that the person does not know the answer to the question being posed. Other types of gestures can determine emphasis by the sender to accent or emphasize part of a conversation. At times however; these gestures can be repetitive to the point they no longer produce emphasis and become distracting or no longer relied upon for meaning. At this point these same gestures become distractive or abusive in nature and serve no further influence in the interaction process.

2. Postures- Posture is another important area which to become familiar. While some postures are simple to understand, others can determine the level of interest or disinterest by the person whom they will interact. Leaning forward might indicate interest by the listener, while leaning forward can be a signal of aggressive behavior. Each of these postures will have additional indicators which will signal the change in behavior. Leaning back in a chair may indicate the person's interest in listening as well since they feel comfortable enough to relax in the environment they are within.

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[28] Knapp and Hall, *Nonverbal Communication in Human Interaction*, 224.

[29] EM. Griffin, *Making Friends and Making Them Count* (Downer Grove, IL: Inter Varsity Press, 1987), 118.

Knapp and Hall indicate some other interesting observations concerning what he calls "interactional synchrony." He gives a few which will help the understanding of his level of identification with another:

> a. *Matching*- Without always being very aware of it, human beings commonly tend to mimic the mannerisms, facial expressions, postures, and other behaviors of the people they interact with. This has been called the "chameleon effect --not because people, like chameleons, change colors to match their environment, but because people change their postures, gestures, and mannerisms to match those of their interaction partners.[30]

> b. *Meshing*- Another way of examining the phenomenon of interaction synchrony has been to observe the ongoing co-occurrence of changes in movement and speech by each of two interactants… like matching behavior, meshing has also linked to conversational satisfaction and liking for one's interaction partner.[31]

These interactions can be seen in head movements, facial expressions which affirm the behavior of the other parts of the body. They also give some good insight to the potential connection between the two parties in the interaction.

The Florida Department of Law Enforcement teaches a similar technique in what is called "mirroring". This effect is to determine the level of connection with the person the person is meeting. In this mirror effect the following suggestions are made:

1. Match the posture of the individual.
2. Watch the blink rate of the eye.
3. Listen for voice intonations (patterns or pitch changes within the voice).
4. Look for breathing rates.
5. Listen for vocabulary changes. [32]

Then the recommendation is to the following "Mirror Test" to determine the level of connection to the meeting; "Mirror the person for a short time, then change your position and see

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[30] Ibid, 245.

[31] Ibid, 249.

[32] Florida Department of Law Enforcement. *Investigative Interviews* (Tallahassee, FL: Criminal Justice Standards and Training Commission, 1989), 7.

if they respond"[33] This test is used to determine if the connection has been made between the two parties involved and determine the feedback when it occurs. If it has; mirroring has occurred.

<p align="center">**The Effect of Touch**</p>

Touch can be used for many communicative purposes to include but not limited to encouragement, positive reinforcement, influence, healing, and symbolism. Touch can also have negative and positive effects when used. The areas of contact can also tell a lot about the level of comfort or offense one can send the person by personal touches in and on certain types of the body. Touches on the top of the shoulder may convey encouragement, while touching the shoulder to the upper back may make the person feel quite uncomfortable, depending on the limits of the level of that relationship.

Touch is used as reinforcement in different types of interactions where verbal communication is not required and sometimes is one of the most effective. Calero states some misunderstandings of the importance of touch and dangers which can be expressed without knowing it had occurred, "So, some argue, the safe play is to avoid touching people altogether. Better to avoid the matter entirely than do it badly and come off like a neurotic or a creep. But that attitude misses a critical element of nonverbal communication. It also breeds a sterile approach to dealing with people that, frankly, isn't effective."[34] In other cases of touch he states, "The power of touch is so effective that studies conducted at the Minnesota-based Mayo Clinic have demonstrated premature babies grow 40 percent faster than those who do not receive the

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[33] Ibid, 7.

[34] Calero, *The Power of Nonverbal Communication*, 13.

same amount of stroking. Other studies also reveal early tactile experience is crucial toward later

mental and emotional development in humans."[35]

The basic rules of touch can also be bypassed in times of extreme duress by people

involved in situations such as death, hospitalization, severe illnesses, etc. It is at these times

when people need the experience of touch. It is also at these times the simple touch of another

conveys the care of another without words being spoken. Some of these acts are regarded as off

limits during normal interaction, but calming and reinforcing in others. Calero sums this section

by stating, "A smart person who understands nonverbal communication can recognize the signs

that someone is willing to lower ordinary inhibitions about physical contact. These signs can

include open or upturned palms, a slow head tilt, a slight shrug of the shoulders, a raised

eyebrow and eye contact with a smile. But, even if you see the signs, keep the contact light and

quick."[36]

The Expressions of the Face

Emotion can be seen through various signs on the face such as eyebrow movement,

smiles which can convey different meanings, and skin tone color. The face is where most of the

emotions a person can be observed. It is also the number one area of feedback from the person

during the interactional process since there are so many identifiers located within the facial area.

Intentional or non-intentional facial feedback can be observed by the recipient during this

process without the other party even knowing what happened. Burgoon, Guerrero and Floyd

state, "Most researchers agree that facial expressions of happiness and to a lesser extent of

sadness, anger, fear, surprise, and disgust, are universally understood… although some

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[35] Ibid, 13.

[36] Ibid, 13.

researchers suggest that the accuracy of decoding these motions is highest for Western cultures"[37] Furthermore they assert, "The universality of emotional expression may also be limited to these primary emotions."[38]

With this said, the pastor has a better chance of understanding his people within a setting inside the United States. This also limits the scope of this project as well. To understand some of these behaviors, the following areas should be understood in the measure that other identifiers will be present with one facial indicator. Knapp and Hall identify these as what they calls "affect blends." They state;

> People do not always portray pure or single emotional states, in which all the parts of the face show a single emotion. Instead, the face conveys multiple emotions. These are called affect blends and may appear on the face in numerous ways. For example, one emotion is suggested by one facial area, and another is suggested by another area, as when brows are raised in surprise and lips are pressed in anger. Or two different emotions are shown in one part of the face, as when one brow is raised as in surprise, and the other is lowered as in anger.[39]

It is important for the pastor to culminate the amount of emotions seen and determine what is happening within the person. Simply taking one facial expression for its meaning may not be the intention of the sender. Some of these individual areas can be observed by actions such as:

1. Yawning and stretching to convey sleepiness or lack of sleep or boredom.

2. A consistent slow closing of the eyelids to convey boredom or sleepiness.

3. Rolling the eyes and looking toward another direction to convey lack of interest.

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[37] Burgoon, Guerrero, and Floyd, *Nonverbal Communication*, 44.

[38] Ibid, 44.

[39] Knapp and Hall, *Nonverbal Communication in Human Interaction*, 301.

4. Winking could illustrate a close relational reinforcement to a flirtatious interest to a person to whom no relationship exists. The pastor may be better off in this usage to determine he will not use this indicator since this could be misunderstood at times. Because of the potential for the way it might be received it is better off not used.

5. A puffing up of the cheeks to convey a condition of overeating or being full.

6. Drawing the lips to one side to convey the thoughts of another in response to a question. This may allow the person who posed the question to allow time for a response.

7. A wide opening of the mouth, eyelids or lifting of the eyebrows to convey surprise.

8. Eyebrows which lower in the inner face area to express discouragement or sadness.

9. A change in the color of the skin which might indicate embarrassment or potential anger (turning flush after a receiving a response).

10. Closing of the eyelids tightly to convey expressions or relation to painful experiences.

As stated before many of these indicators could be used together to convey complex expressions which may be non-volitional by the sender. By watching each of these in harmony together a person can gauge the level of readability and transparency from people and be able to determine if the response may be genuine.

The Effects of the Eye

Gazing, dilation and constriction, and rapid movement effect could also have meaning during interaction. These areas of feedback seldom are observed by the sender. This type of nonverbal communication is not easily observed or controlled in deceptive or stimulated

situations either. Nervousness can be attributed to these effects as well and need to be discerned while in conjunction with other cues in the interactional process. Calero states how the eye may respond in a couple of situations, "For example, it common knowledge that, when a person sees something that is attractive or pleasing, his pupils will dilate. Elsewhere, I've mentioned the drug belladonna, which causes the pupils to dilate, means beautiful woman in Italian. A poker player's eyes will do the same thing when he sees a pair of aces as the hole cards in a game of Texas Hold'em."[40]

As a result, the poker player may wear glasses to keep from being observed by eye related changes which signal his hand in the game. These can be observed on most television programs which are on the air at this time. These acts are not to be "cool", but to keep other players from discerning the hand of the player. On the other hand it is interesting to note the implications of interest which might be exhibited by a person who shows signs of intimate interest in another.

Another area to consider is the abuse or overuse of abuse of prescription and illegal drugs (Oxycodone and other forms of pain medicines, "Crack" and powder cocaine, Crystal Meth, Heroine, etc.) can alter the way the eye reacts. For instance, a person who is using large amounts of pain drugs over a period of time may experience overly watery eyes and redness, while the pupils may be dilated as well. On the other hand, a determination should be made which affects one may have an allergy condition which has caused their eyes to water and redden because of seasonal conditions or exposure to allergies. In either circumstance, one would be wise to take all the nonverbal indicators and put them together to determine if there is enough supportive information to make a clear discernment on how to react at the time of the encounter.

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[40] Calero, *The Power of Nonverbal Communication*, 69.

Calero notes something interesting as well which can be used as well. He states, "Police inspectors and interrogators also ask a lot of questions to those who are under investigation. And they always look for a change in the blink rate that might signify areas where the person is trying to cover something or might be lying. And psychiatrists are also aware of the significance of the blink rate when they attempt to get personal disclosure from a patient who is trying desperately to conceal it from them."[41]

On the other hand, Calero states these facial expressions can be self-induced to provide convincing results if enough energy is placed into it. "A person is capable of altering his facial expression if he puts all his mental energy into it. This is exactly as the great acting teacher, Stanislavski predicted, "You should think about the emotion as hard as you can, the result will produce itself."[42]

This is why the need to become so observant in the process of observing nonverbal communication through *all the senses* is so important. This allows one the ability to determine the full extent of the behavior from the individual. These behaviors may signal other things which might assist the one in determining the real reason for the behavior and allow help for the person. By understanding what these indicators and between how they conflict when sent by the person to another. It may also help to determine when the person is being superficial or telling a lie. Walters explains regarding truth and deception; "No single kinesic behavior, verbal or nonverbal by itself is proof of truth of deception."[43] Because of this statement, one indicator is never all inclusive to the perceived behavior.

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[41] Ibid, 70.

[42] Ibid, 71.

[43] Stan B. Walters, *Practical Kinesic Interview and Interrogation* (Indianapolis, IN: Stan Walter and Associates, 2009), 8.

Baseline Indicators

This area will help one to understand what the person is like under normal circumstances within their environment. These nonverbal indicators will observe comfort levels of the person he is interacting. This is what the person looks like in their daily life. These are observed as the person who meets in a setting where they can feel free to be themselves. These behaviors will reflect the way a person acts in a normal setting without outside influences which would affect their actions. When we have a good understanding of the real person under their normal circumstances, we can begin to interact in a way that will produce success.

Navarro states how he used to observe and interact concerning these baseline conditions when interviewing suspects of crimes while with the FBI;

> When I interviewed criminal suspects at the FBI, the last thing I wanted was to intimidate them or put them on the defensive. One the contrary: I wanted to put them at ease; make sure they had something to drink; see to their comfort. And while they got comfortable, I observed their every move, from their posture as they approached me to their eye blink rate as we sat together. Why? Because in order to know how an individual exhibits discomfort, you must first observe how they behave when comfortable. Once you establish a person's comfort behaviors as a baseline, you'll watch for departures from the baseline as signs of discomfort. For example, it's often assumed that crossed arms signal defensiveness. Not so, if a person characteristically stands this way. I have a friend who often crosses his arms pensively during conversation. It's when he abruptly changes his position that I attune to possible discomfort.[44]

Any changes in behavior by the person should be observed which would depart from the normal nonverbal behavior. This requires time spent with the person to establish these baseline conditions which are more easily recognized over time and experience with the person. When changes in behavior change significantly, the person must remember the time, the noted changes in nonverbal indicators, and how they are being exhibited from the person they are meeting.

From this point, the person must watch all the indicators which signal trouble within the person, so he can later use these to assist in how to help the person. These changes should be

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[44] Joe Navarro, *Louder than Words* (New York, NY: HarperCollins Publishers, 2009), 36.

observed in proper context within the situation he is meeting with the person. It is significantly

important to establish a normal behavior up front before further progress can be made. Without

proper baseline behavior established from the start, the interaction and its effect cannot be

established correctly.

As a result these definitions and effects provide a relative understanding for anyone who

needs to be clear on how to interact with people. It will also raise the level of awareness of the

entire person in the interactional process. As each of these indicators are noted and integrated, a

person can become more skillful in the interactional process. In addition, they will begin to know

the whole person they are meeting. This will provide us with a wealth of knowledge in the

interactions to come, since information from previous encounters will help establish *baselines* of

previous normal behavior.

Neff also notes the importance of a pastor's understanding in his role of the process of

nonverbal communication;

> Words do have power, but observers conclude that the nonverbal message system may
> have an even greater power. Some social scientists have argued that 93 percent of the
> emotional impact of a message comes from nonverbal sources. Others have reasoned
> more convincingly that the figure is closer to 65 percent (Adler and Towne, 2003, p.223).
> Regardless of the precise figure, it is clear that a large part of the emotional impact of a
> message is borne through nonverbal communication (Burgoon, 1994). The effective
> pastor will need to have a clear understanding of the role of the nonverbal message
> system.[45]

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[45] Neff, *A Pastors Guide to Interpersonal Communication*, 77.

CHAPTER THREE

A METHOLOGY FOR PASTORAL NONVERBAL COMMUNICATION

To assist the author in his assertions of the importance of understanding the nonverbal communication process for this project, he electronically polled church's pastors within the Florida Baptist Convention; St. Johns River Baptist Association. These 58 churches comprise the locale in which the author serves in the Northeast Florida area. Each of these churches is governed by the Director of Missions for this Association. This region has churches with membership of less than 50 members to over 1600 in attendance each week.

The level of education for each pastor is as varied as the membership within this four county region. Some pastors have Bible degrees from two year colleges, while others hold terminal degrees from varying postsecondary institutions.

To determine an understanding by each pastor of the topic, each pastor was surveyed by electronic questionnaires which were sent to their respective email accounts. These electronic questionnaires would be forwarded by the secretary of the Director of Missions for this association to each of the pastors' email accounts within the association. The instructions to the pastors would be to send the responses back to the author's person email account. Each of the pastors was given three weeks to complete the survey and email their information back to the author for his collection. This was so the author's findings could be prepared, collated and give time to analyze the results.

After sending the preliminary questionnaire to the secretary of the association, she responded to the author. She stated that only about 35 pastors had email accounts and was in the process of updating their personal profiles to insure accurate home addresses. She stated she

would need more time than could be allowed by the author for the responses since many pastors do not regularly respond to her requests. This lowered the amount which could be surveyed and respond to this survey from 58 to 35 pastors.

Of the 35 churches electronically surveyed, the author asked each pastor a selection of questions concerning the nonverbal communication process and how it would be used within a ministry setting. Each of these questions was posed to determine levels of understanding within their own ministries. In addition, each question was meant to build upon the previous at times to determine the level of understanding by pastors of the topic. Some questions had two or three addition question within the numbered to determine levels of understanding or application.

Before pastors began responding to the questions, the author asked each pastor who would respond to take the time and prayerfully consider this assessment. This meant to take the time, pray and ask God to show them how to respond. The author also asked pastors to determine where they might fall short and to respond with an openness which would not be viewed as weakness, but meekness.

The following questions were posed to pastors (of the 35 listed above):

First Questionnaire

1. Do you know what the nonverbal communication process is? If you do not know, would you be interested in learning further?

The purpose of this question was to determine if some pastors understood the process since the level of education of pastors within the association was so varied. No risk could be assumed to the understanding of the topic since many pastors were adults with limited seminary

or college education. It also allowed the author to determine in the interim if pastors might be interested in the results of the author's findings after completion.

2. Do you know how to recognize nonverbal indicators of people when you interact with them daily?

It was assumed in the beginning of the survey that most pastors interact with people on a daily basis. This question was posed to determine whether pastors, although interacting with people knew if there was something more to the communication process than simply speaking to each other by verbal communication.

3. Could you readily recognize nonverbal indicators in an interaction? If so, could you determine what might be said before the verbal communication began?

This question was built upon the previous question with the possibility of potential understanding of some pastors and whether they could identify nonverbal indicators within interaction. This question also performed a task of digging deeper into the knowledge base of the pastor who might have a basic understanding of the process by determining their level of comprehension of indicators or emotional intelligence.

4. Would you be interested in learning further about the nonverbal communication process if you do not feel completely comfortable with any of the answers above?

To cover all the above questions, the author wanted to give pastors who were surveyed an "out" for some that might have no understanding of the process but wanted to provide limited responses to the author in an attempt to help him with his project. This "out" to allow pastors a way to *save face* without telling the author of their level or lack understanding without feeling embarrassed. The purpose of the questionnaires was not to make pastors feel embarrassed

because of their lack of understanding but only to gain a fair assessment of the information collected to insure an accurate analysis of the information received.

Second Questionnaire

To probe the matter further, the author asked pastors a second series of questions a few weeks later to obtain further information for this project. The second list of questions was sent again to the St. Johns River Baptist Association secretary who forwarded them again to all pastors in the association.

1. Do you understand the qualifications of the pastor as presented in 1 Timothy 3:1-7? Since communication with your people is a spiritual encounter, do you know what scripture requires of the pastor in this interaction? If you understand this, what would affect the process of the spiritual interaction?

To survey pastors further and to discover the need to understand the biblical requirement of pastors in the nonverbal communication process, the author wanted to determine if pastors understood the process as a spiritual encounter. Second, the author wanted to ask pastors if they understood why scripture was not only important to their calling, but a part of their lifestyle when interacting with people. Third, the author knew some pastors would understand their calling as well as their requirement to be all scripture commands; however the author wanted to ask what might affect the process while interacting with people. This question allowed the most experienced pastor to respond to the question and allowed the most inexperienced to give input as well.

2. Do you use these biblical mandates within the interactional process to further the communication process from scripture such as, establishing trust, reliability,

confidentiality, etc.? If "yes" to this particular question, how did you do so? If not, what is preventing you from doing so in the future? What is preventing you from doing so right now?

To probe the matter further regarding the understanding of scriptural interaction, the author wanted to determine how they began to interact with people and what identifiers might be important to him before, during and after the interactional process. If methods were used, the author wanted to probe pastors further by possibly determining what was being used at levels of success. In closing, if pastors were not using these methods, why were they not trying to do so? The last question posed a challenge to the pastor to think about the interaction in the future.

3. Do you understand the two natures which still exist within a redeemed person and how the natures affect the interactional process? Do you see this as an influence to interaction?

While interacting, the author understands the battle of two natures which war against the soul in a daily environment. In this, the question was posed to determine if pastors understood how these daily battles may signal a carnal lifestyle which is overtaking the spiritual. If pastors could understand how these natures affect the interactional process, what kind of influence might they have on the person in the interaction?

4. Do you have any idea of what you might learn about the process or if could you observe the two natures of man in communication and which one is more prevalent? What might you expect in return if you understood the process?

In the last question, the author wanted to give pastors something to think about when interacting with people who are being controlled by something other than the Spirit of God in the interactional process. The author used this question to probe the level of understanding of the

requirements for the pastor as mentioned in 1 Timothy 3 and how to balance them with the person's responses in the interaction. Last, the question was asked to help the pastor look into himself and find a greater understanding of the process.

  The author closed each email with a special thanks to all pastors who took the time to respond to the author's interest in this topic. He also asked pastors who wanted further information regarding the findings of this study to contact him.

CHAPTER FOUR

THE FINDINGS OF SURVEYS COLLECTED FROM PASTORS

Over the next few weeks, emailed surveys were received from the author to his respective email account with their feedback. The author collected the responses and began collating the information for each question for evaluation.

Out of the first 35 questionnaires sent, 19 pastors responded to the questionnaires which were emailed. These responses comprise about 64% of the questionnaires sent to pastors for their input. Most answers from pastors were very short and a few somewhat longer, depending on the level of interaction in the particular question. Some pastors also interacted by email with the author by explaining some of their concerns about the nonverbal communication process. Some shared stories about how they felt the nonverbal communication process affected their ministry. As a result, the author has recorded the following feedback for the first questionnaire sent.

First Questionnaire

1st Question- Approximately 95% of the pastors surveyed stated they understood the topic; however only in the basic or overt sense. Five pastors responded to this author that they could not believe this topic had never been researched from within a church ministry setting, especially after the increase of violence within churches in America today. Their concern stemmed from the author's indication of interest in this field of study for understanding their people and how it might help improve their interaction. Most pastors responded by expressing their interest in greater understanding of the subtle indicators. Most indicated they knew the indicators were varied from person to person, because of the general makeup of each person, but

wanted to know how to gain a better understanding of the topic. The remaining 5% thought they had a good enough understanding and needed no further assistance in this topic. Of this 5% who responded with confidence, they indicated they felt reasonably comfortable with the process and were not interested in learning further. Lastly, one pastor of this 5% stated he was not interested since he had no time to do anything more than he was doing on a day to day basis.

2nd Question- 100% of pastors indicated they understood what the process was from daily interaction with people but had never been given insight to how the process works within an instructional setting. Five percent of these questioned felt fairly confident in the process. This 5 percent who were fairly confident were pastors who had education in the field of communication or expansive college degrees. This information was derived from the author's relationship with pastors or from the Director of Missions who knows each pastor personally. While 5 percent from the first survey question stated they understood it in its infancy and had other things which were capturing their attention at present. The remaining 95 percent for the second question stated they had encounters with people in which they were not sure how to respond because of the nonverbal indicators given. Pastors further stated they thought they understood some of the indicators, but were interested in obtaining further information on areas they might not be familiar. Of these 95 percent of responses, about 70 percent of pastors indicated they felt *anything* they could learn more about the process would help them in counseling or interaction with their people on a daily basis. These pastors stated they understood the process but were not sure how the indicators might affect the rest of the interaction.

3rd Question- About roughly 80 percent of pastors indicated they would feel better prepared to respond correctly to the needs of their people if they knew what situation they might encounter prior to engaging in the verbal process. Most of the pastors surveyed indicated they

were not sure how to determine the differences from each interaction or how to determine the cues which might be given when their people met with them. 35 percent of these indicated they would also like to know if their lives could be endangered by being able to notice the potential danger indicators which could be exhibited by a person. Within this percentage, pastors indicated they felt very uneasy around some of their parishioners at times. These responses indicated interest on how to identify key indicators which could signal danger. Some mentioned their nervousness at times when dealing with people who may have been a danger to themselves as well as the pastor. These pastors expressed interest in potential suicide/domestic violence or even homicidal acts and how to negotiate the process of identification. One pastor answered this question with a story of how he called the police in one case when the person exhibited what he felt were suicidal tendencies, which were later a cry for attention to his spouse but exhibited improperly. This story he shared brought about his embarrassment and communication shortcomings during this incident and the misunderstanding he had as a result of the incident. He stated he did not understand the behavior of his parishioner at the time and decided to act just in case something terrible occurred. He later lost the family to another church because of the lack of connection, violation of trust, and hurt feelings from the family. He stated his response failed the family by having an opportunity to be an effective minister in their time of need. He told the author he wanted to help the family, but did not understand what was happening at the time. It however was too late by that time because of the damage which had occurred.

4th Question- Ninety-five percent of pastors' responses indicated they would be interested on how to better themselves in the nonverbal communication process. They felt this would help them to understand what was on a person's mind before hearing the spoken word. All pastors said they understood the process would not be easy, but needed some sort of way to determine if

they could establish indicators which would signal changes of behavior in their people. This would allow them to more effectively communicate with their people in times of crisis. Some indicated interest in some way to understand the process without a collegiate level course in nonverbal communication. Most pastors stated they did not have time to take an entire course in this field with the level of work they were doing within their current ministry and might benefit from the author's research.

Second Questionnaire

Of the 35 pastors' questionnaires emailed for the second set of questions, 11 pastors responded to the author with their responses. The responses were from roughly the same pastors who responded to the first emailed questionnaires, although obviously fewer in numbers. Some became vaguer with these answers in some of the questions. Only one pastor called the author for clarification of one of the questions to make sure he understood the question properly.

1st Question - Approximately 90 percent of pastors responded that they knew the qualifications of a pastor were important. They responded that they knew the qualifiers affected their character and the communication process with the person. Pastors stated they knew they were the spiritual example and leader for the flock. They also stated how it made them careful in how they communicated with their people because of their calling. One pastor responded by stating he understood the process well enough however did not fully understand how the scripture (1 Timothy 3) would interact in the nonverbal communication process.

2nd Question - Nearly the same response (about 90 percent) was noted in this question as well. Most pastors responded by stating "yes" that they used the biblical mandates within the interactional process. Pastors who replied "yes" stated if the people whom the pastor ministers to

has doubts about his character, they would be less likely to trust the communication in the future. Pastors additionally responded they were keenly aware of the importance of being men of character and integrity. By this statement, they felt it was more important to be what God wanted to be, rather than what was accomplished in the interactional process. When the answer was "no" (10 percent) pastors responded in two areas. One area was determined to have been based on the pastor's level of ministry experience. This was due to this group being in the pastorate for less than five years. The second was answered as pastors never understood the process because of their lack of training in communication. More experienced pastors who were surveyed responded that their understanding of the interactional experience took time over years of full-time ministry. These pastors stated they understood the importance of trust and creditability to their people, but only over time. One pastor responded with his response of now being, "graciously forthright" with his people even when at times it might be hurtfully received. He stated he had made mistakes in his past to spare a person's feelings and said one thing to one person and another thing to another person to appease them. He later learned his desire to keep people happy only resulted in distrust. This pastor leads one of the biggest churches within the 58 in the region. The last pastor responded he felt the need to be honest with people at all costs. He felt his honesty with the person, no matter what, was more important than worrying about how it might be received in the future. He saw this as a measure of personal integrity. This pastor currently leads one of the second largest churches in the region.

3rd Question - Most pastors (90 percent) experienced in ministry responded that they saw the nature of man was an obvious area for them to consider in the communication process. They responded by saying they were currently using this knowledge as a guide to determine the level of honesty, integrity and transparency from the person during the interaction. Remaining pastors

(10 percent) who responded stated they felt they did not consciously concentrate on this, but thought they probably should consider in the future. This 10 percent of pastors stated the more they understood their congregation the more understanding would come to the forefront of the interaction. They were also concerned because just as one person might say they were a Christian did not mean it was true. Furthermore, one pastor responded he could not assume what level of maturity the person might have. He was more concerned about how much control the Holy Spirit had within their life.

4th Question – Percentages for this question were impossible to determine as the answers were different for just about every pastor. The answers to this question were varied. Some only quoted scripture but never explained the context or application of the supported scripture to how it interacts with the process. A few responded by wanting to know more about how to do so in the future. Some pastors responded by stating their interest in how the spiritual development (submission to the Holy Spirit's presence) of the person might affect the interactional process as each encounter occurs. Last, one pastor responded that he would be better by understanding and stating he would learn how to effectively communicate with his church. This way he could help people to grow to all God wanted them to become.

CHAPTER FIVE

AN APPROACH TO NONVERBAL PASTORAL COMMUNICATION

Nonverbal Communication in the Context of Pastoral/ Parishioner Roles

Since the polls have been collected and synthesized, three pastors have met with the author in person to express the interest in the findings of his thesis since they felt they were not comfortable about how to interact with people. In one discussion with a pastor, he remarked of his ongoing concern with parishioners who had previous criminal backgrounds and how they might safeguard their church from those who might try to take advantage of the church's mercy or giving. He stated his church had been taken advantage of in the past by such person(s) who came only with the intention of obtaining everything they could. This was because what might have been observed as weakness, instead of meekness. He stated his appearance of being meek might have been the reason the person exploited their church. He said he was not sure this would have changed the situation in general, but it might have allowed him better insight into the motive of the person who took advantage of the church.

Within the two questionnaires; most pastors who were surveyed show an interest but lack of understanding. Some are looking for more information on how to become better ministers for their people as a result of these questionnaires.

In summary, pastors have a reasonable understanding of the nonverbal communication process in day to day interaction. Many pastors do not understand it in detail in how to decipher what is a connective nonverbal behavior and what is not. Pastors feel their understanding could always come to growth, but have not taken the time to study this field in detail. It is apparent that the depth of this study is new to many as result of the answers which were progressively shorter in nature throughout the author's progression on the previous question. As the questions

progressed, pastors nonverbally communicated their lack of understanding by answering shorter toward the end of questionnaire two. The questions from passages in 1 Timothy 3 have also helped the author come to the conclusion that pastors understand their requirements from these passages, but seldom understood the importance of nonverbal communication within. Many pastors understand the dual nature of man, however never connected the dots with how to integrate these qualifiers from scripture to the interactional process.

Because surveyed pastors have admitted to deficiencies in nonverbal communication, they must also understand how the context of spiritual engagement is also important. To assist pastors in understanding the role of each person within the nonverbal interaction, the spiritual nature of the interaction must be addressed as well. Each of these mandates from 1 Timothy 3 will be discussed to help the pastor understand his requirements are not only part of his calling, but his daily nature.

Since the pastor is the professional example in the interaction for spiritual growth, development and counsel of the person, his role is very important. His role is to care for the flock by, feeding it, teaching it, and rendering aid when needed by guarding them when trouble arises so that no harm will come to the parishioner. This interaction will also help the pastor to understand his parishioners better and determine whether there is a spiritual problem. It is because of this type of interaction that the exchange of the Christian and his pastor are different than secular models.

The pastor's duty is to be the godly example to parishioner. He was called to be the example to his people. On the other hand the parishioner must be able to trust his pastor on a level that honest and sincere interaction occurs. When this occurs, the parishioner will grow to what Christ expects in their life. When this occurs the pastor's flock will know the pastor

intimately and bond with him as he seeks God's will for their life. They must learn to know him so well that when he shows genuine pastoral care, they will follow him as he follows Christ.

The Two Natures of the Redeemed Which Still Exist

To add another element which the pastor must be concerned, is the element of the spiritual identity with fellow believers in Christ. The pastor must also now be aware of the *spiritual* indications of trouble, concern or other weaknesses which may not be known by the person. Since the pastor is communicating with a redeemed person who still exhibits an old nature (the sin nature) he must understand the implications and potential actions which could signal conflict or concern within the person's *core*. Paul as one of the predominant writers of the New Testament struggled too with these natures by testifying, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." (Romans 7:18-19, KJV) These two presences are constantly competing for the core of the individual and bear discernment by the pastor. Kenneth Foster explains the importance of discernment and how it grows over time, "Discernment is a godly spiritual perception that enables one to make more incisive observations over given data or phenomena. Discernment, theologically speaking, is the God given ability to stand back from the vents in the lives of people and perceive the direction in which hidden realities may be taking them. Christians, by virtue of their growing faith, understand and perceive more as they mature in Jesus Christ."[1]

If the person does not understand what exists within the inner man, he cannot address it for change. This requires discernment and maturity of the pastor from the beginning of the

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[1] Kenneth Neill Foster, "Discernment, the Powers and Spirit Speaking" (Doctor of Philosophy diss., Fuller Theological Seminary, 1988), 17.

interaction. It is the pastor's duty to help him explore himself to his core to determine how he

can effect change within his soul. To do this, the pastor must have the ability to teach or instruct

the person in a biblical process which will effect change. This only comes after a decisive

conclusion of the condition of the heart.

Ron Hawkins of Liberty Baptist Theological Seminary stated in one of his Doctoral

Seminary lectures the importance of the Christian to possess their soul properly. He stated every

Christian should have some sort of plan to determine the possession of their soul for glory of

God. He states his personal vision for a good start to this is to bring; "The possession of the soul

through the power of the Holy Spirit under the authority of the word of God within a community

of accountability for the purpose of the imitation of Christ."[2] Hawkins explains the need for all

Christians to understand the need to develop their soul in the imitation of Christ. This means the

believer needs to understand what affects the soul and how to effect change. The pastor must be

an instrument by which he can help develop the believer in this area. He becomes the

"community" for the believer. Hawkins explains the way a person can begin to affect change

with some preliminary advice and actions which need to be taken:

 1. We need to possess our soul for the imitation of Christ.

 2. There must be a commitment to the Holy Spirit for the possession of the soul.

 3. We need the authority of the church (the main reason for the gathering of the body is to encourage love and good works, not the preaching of the word of God).[3]

Hawkins states there is a need to understand how to feed the core of the person with the

right or goodly things; otherwise the old nature will begin to prevail in the believer's life. The

old adage of "what is in the heart comes out of the mouth" will become evident if these areas are

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[2] Ron Hawkins, "COUN 852, Growth and Development of the Contemporary Minister" (Liberty Baptist Seminary, May 24, 2011).

[3] Ibid, May, 24, 2011.

not addressed properly. This is also true with the actions of the person as it is fed by the *core*.

Therefore, the pastor must have a good understanding of the two natures which exist within the

believer. He must also help the person with whom he interacts to understand the proper course

his life should be upon and how to find it. He must also be able to help the person in a direction

which will foster the positive development of the inner core. By doing this he must help the

person understand the forces which exist around each person and how they affect their life.

Hawkins gives an illustration by his use of concentric circles and how each affect the believer's

life. This illustration will help the pastor to understand the believer and how forces within and

without affect his behavior and development as a Christian.

Figure 2. Concentric Circles of Influence
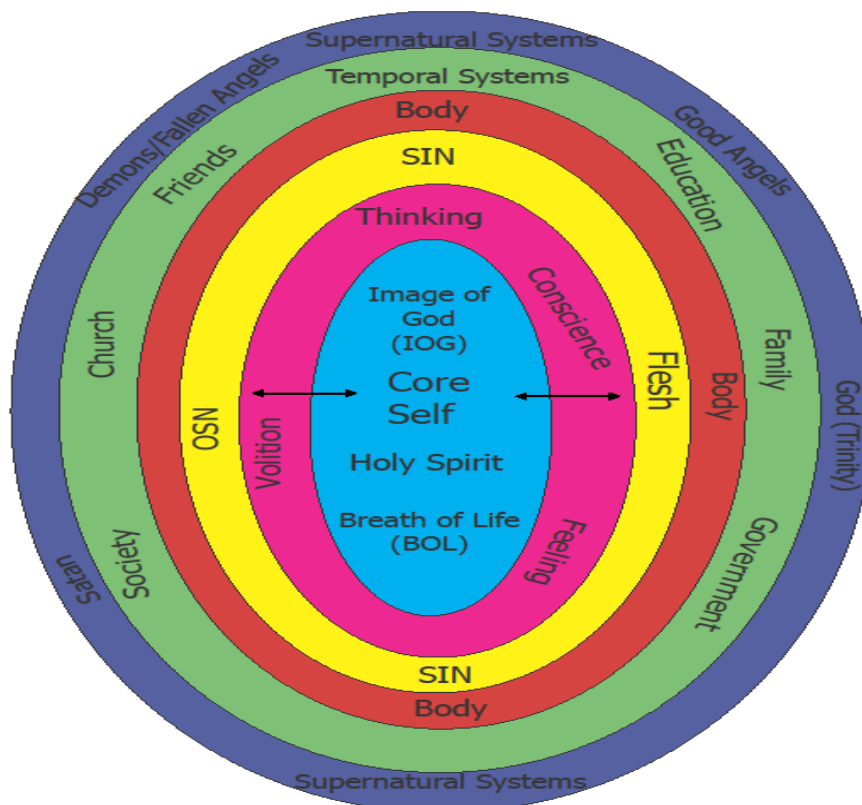
Ron Hawkins, COUN 852, Growth and Development of the Contemporary Minister "Liberty Baptist Seminary, May 24, 2011", Figure 2.

Within each of the circles from the inside (core self), each of the concentric circles outside of the core come the thoughts, feelings, etc. of each person. Each circle within this figure will exert influence upon the believer. The circle labeled as OSN (Old Sin Nature), Sin, and Flesh has other circles that are influencing it behavior as well. The thoughts, feelings, etc. circle represents where the inner life and the outer life begin. From the circles outside this area are the influences which affect the believer's life. As the influences on the outside force inward they affect the life of the believer and determine how the person will react when affected. This should give the pastor a good understanding of how many affects are competing for the believer's attention in his daily life.

During encounters the pastor has to be aware of those indicators in their people's nonverbal behavior which may signal deeper spiritual problems which are being affected by these outside influences. This will also allow the pastor to determine if the old nature or outside influences are oppressing the person for their possession of the soul. These influences can cause the person to become depressed, manipulate the interaction or possibly exhibit signs of deception. When the pastor can help the person determine what inner problem exists, he can become a conduit in which the Holy Spirit can effect change within their life. Neff indicates the importance of understanding this conflict by stating, "Conflict is two or more objects aggressively trying to occupy the same space at the same time."[4] These two natures and its influences are competing for the core of the individual. This means the pastor must help the person understand the importance of *daily surrender* to the Holy Spirit's leading in their life. John Ortberg states, "Surrender is not something we do once and get over."[5] He further illustrates this by sharing his thoughts about surrender;

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[4] Neff, *A Pastors Guide to Interpersonal Communication*, 137.

In my life and in your life there is always the question before us, *who is driving?* I can have a rebellious heart, telling God to stay out of my car altogether, that I will go where I want when I want with my life. Or I can have a divided heart, keeping Jesus in the car, but driving myself, saying to him, 'I will keep this area, this pattern, this relationship under my own control. I will hang onto this grudge. I will enjoy this pleasure I get from this habit. I know you want full surrender, but I don't trust you. The problem is living with divided heart makes us miserable.[6]

Elmer Towns helps the pastor understand the importance of his surrender as he relates to his people. He states;

Seeking God is an action, described by a verb; the result is when a Christian has surrendered himself to God, Hence it is a noun. A Christian does not automatically surrender, because he may not know what to surrender, how to surrender, or he may not have the ability to surrender. He just cannot give up his 'sin' or 'habit,' or he cannot deny the flesh. So he prays, which is seeking God. The Christian seeks God's help to surrender, or he seeks a hidden sin or hidden Bible truth that will help him surrender. Seeking God usually comes from surrendering to Him. However, seeking and surrendering usually hopscotch. Seeking that leads to a deeper level of surrender.[7]

Therefore, the author encourages the pastor to understand how vital he is as a part of the person's personal spiritual development. When the pastor is able to understand the *full* person and his struggles, he can begin to use his gifts to assist the person in the correct direction to life in the Spirit. His ministry and his calling are imperative to achieving this maturity.

One other item the pastor must be aware of throughout the interaction process is the example to which others depend upon him for God's leadership within their lives. From many of the authors' definitions in the previous chapters, each sees the communication process as an ongoing day to day interaction between people every day. This is true as well for the pastor; however he is *always* the spiritual example in the interaction process. He will be counted upon as

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[5] John Ortberg, *The Me I Want to Be* (Grand Rapids, MI: Zondervan, 2010), 66.

[6] Ibid, 66-67.

[7] Elmer Towns, *Understanding the Deeper Life* (Old Tappen, NJ: Fleming H. Revel Company, 1988), 177 .

the example as a result of each interaction. This is not seen in secular communication models presented, but serves as a good model for the integration of pastoral nonverbal communication in the spiritual realm of the believer.

The pastor's responsibility is to provide a godly example during the nonverbal communication interaction. This will bring about the end result of a deeper understanding of people who the pastor interacts for the glory of God. In secular communication, the interaction may be for the purpose of giving insight into a matter (whether right or wrong), while the pastor *is* the example. He is to be the example for truth based upon the word of God. This truth will foster life-giving water to the believer where it might not have been previously. It will also provide peace as the believer comes to know his God in a real and personal way. The United Methodist Church also gives some good insight into the importance of the pastoral care model by stating;

> In the Hebrew Bible, pastoral care is seen as a mandate from God to the people of God to be like good shepherds to the stranger and the less fortunate in the same way that God shepherds Israel. This is part of the covenant between God and the people and is a characteristic of what it means to be God's people. Failure to care breaks the covenant and negative consequences follow. The New Testament perspective on pastoral care is both transcendent and incarnational. The New Testament continues Old Testament notions that caring, or love (agape), originates from God and that to love another is of God.[8]

To produce a biblical example for the pastor to follow, scriptures will be submitted to the pastor for his review and consideration. These will help him to determine if he is truly operating within the Biblical mandate of the pastor and the requirement of scripture.

 "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach…" (1Timothy 3:2, KJV)

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[8] *Practicing Pastoral Counseling in the United Methodist Mode* (Quarterly Review, Volume 25, Winter 2005), 376.

The pastor must recognize his ability to communicate well depends upon his behavior with people. These words penned by the Apostle Paul are nonverbal in nature since they depict his character. They speak of previous behavior which has been established in the pastor's life. Note how the writer speaks of being "blameless". This word does not mean perfect; just tried and tested over time. No pastor is ever perfect in his ministry, but should hopefully become more effective and prudent in the process as he grows with his Lord. "Vigilant" is defined as circumspect. Circumspect means, watchful and discreet; cautious; prudent: circumspect in behavior.[9] This means the pastor must have a discreet attitude, while remaining cautious in the interaction with the person, while also caring for them. He must also be serious or concerned about the interaction with his people or sober (a safe or sound mind) when approached.[10] He also must exhibit good behavior with a person which conveys Christ-like character. This involves a sense of orderly, decorous behavior which is modest in nature. This word "good behavior" is represented by the Greek word *kosmios*. This word is where we get our English word "heaven".[11] The pastor must have a "heavenly minded" approach and caring attitude to all who come to him. To do otherwise would cause a rift in the communication process from the onset and deny the power of Spirit of God within the believer's life to act. His ability to be "hospitable" also cannot be overlooked as well. He must have the ability to make the person feel welcome when they arrive by using positive nonverbal indicators which reinforce his attitude and the environment. The phrase, "apt to teach" is another important virtue for the pastor. This phrase means to be

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[9] Webster's Dictionary Online, "http://dictionary.reference.com/browse/circumspect", accessed December 4, 2011.

[10] *Young's Analytical Concordance of the Bible* (Peabody, MA: Hendrickson Publishers, 2005), 904.

[11] Ibid, 84.

instructive[12]. A pastor must have the ability to bring forth knowledge when interacting with any

person in the spiritual realm; otherwise he is of no value to the one who might seek input from

him. This idea of being instructive is also associated with making the instruction teachable to the

person who is interacting with the pastor. Knowledge can be a great thing, but of no value when

it does help the person's to integrate it into their life. This helps the person to live out the

instructions given by the pastor in their daily life. In order for the pastor to teach others, he too

must be teachable within his own spirit. This is how he will become better throughout his

ministry and for himself in the future.

Another scripture which must be presented for careful examination is, "Not given to

wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous." (1 Timothy

3:3, KJV)

Several of the words within this scripture are presented to the pastor for examination. The

word, "not given to" indicates to give oneself willingly.[13] This means the following words

presented with the scripture are not to be a "willingness" in the pastor's life. The first is "wine".

The pastor must understand this context is of, excess of or given to, but more importantly being

alongside of wine.[14] The pastor cannot exhibit a life which is given to anything which would

weaken his body or his spirit while in ministry. These acts cannot be given into "willingly."

Otherwise, they can become strongholds in his life in the future. The strength of his life should

be the reigning presence of the Spirit of God, not some other form of influence. Second, the word

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[12] Ibid, 47.

[13] Ibid, 397.

[14] Ibid, 1058.

"striker" means to be a smiter, reviler, pugnacious (quarrelsome).[15] In the spirit of the pastor, there should be no room for a "quarrelsome" attitude. This attitude can never add anything but trouble to the conversation from the onset. As one understands the act of being pugnacious, it ends in a *striking* incident if pushed far enough. The author has seen incidents where two ministers in a Baptist church almost had a physical altercation as a result of being overly aggressive within a verbal disagreement. Additionally, the pastor must understand that while he is listening doesn't mean he is agreeing. He is merely using all his senses in the interactional process to discern the whole truth (John 16:13). Discussion can be held at a later time to confront this if needed. Carolyn Kahn explains the need for counselors (as well as pastors) to understand listening doesn't mean agreeing. "To be non-judgmental is an asset to a counselor. However, during the course of the day, the counselor hears many things, some of which he does not approve, or which arouse strong feelings in him."[16] Sometimes his disagreement may not be worth the discussion until a later time when he can have complete understanding. Third; "greedy of filthy lucre" means the pastor is not given to (greedy of), loving silver or giving oneself to the love of these things.[17] Money can never be a motivation for the pastor as he leads a life of faith in which the Lord provides for his needs. He must be faithful in these things or will become tempted in the future. These things can harm his faith for God to take care of his needs. One area the author suggests as well is the "giving" or to be "greedy of" his own way. Another way the pastor can be "greedy" is with his own agenda. Many times the pastor may have an idea of what is best for the person, when in fact the opposite may be true in the end. This leads to a self-

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[15] Ibid, 941.

[16] Carolyn J. Kahn, "Non-Verbal Communications" (Master of Science thesis, Southern Connecticut State College, 1968), 9.

[17] Ibid, 624.

righteous attitude of what is best for the person. Sabina Ludwick cautions against doing so by stating, "As Galatians 5:26 warns, 'let us not be boastful, challenging one another, envying one another.' For those who are spiritual or morally strong (Rom. 15:1), there is always the temptation of dealing with sinning brother with a self-righteous, judgmental or condemning attitude. However, spiritual pride is a great offense to God and undermines true righteousness."[18]

Fourth, "patient", means to be yielding or lenient.[19] This means to be appropriate in nature, mild in behavior, gentle in spirit, and show moderation while being patient with the people he interacts. This is a good suggestion to the pastor as he engages in the listening process. He can also use reflective behavior to the individual by mirroring the nonverbal behavior. Patience involves listening without interrupting the communication and allowing the person to fully express their self so that all may be understood during the process. This allows the pastor to fully engage the interaction without interruption. This is normally where most pastors find problems since they want to intercede at times to give counsel. Madelyn Burley-Allen suggests, "Active listening can assist you to keep your cool, remain objective, and be empathetic to the other person's point of view."[20] This involves yielding the pastor's silence while in the interactional process. His time will come to interact when all has been said. Listening and hearing are two different ideas. Michael Wilson and Brad Hoffman state, "There's a big difference between truly listening and merely hearing. Hearing is a function of the ear; listening is a function of the soul."[21] They contend that *reflective listening*, "is merely listening with one

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[18] Sabina Ludwick, "The Grace of God in Biblical Counseling" (Master thesis, The Master's College, 2007), 95.

[19] Ibid, 734.

[20] Madelyn Burley-Allen, *Listening* (New York, NY: John Wiley & Sons, Inc., 1995), 126.

[21] Wilson, Michael Todd and Brad Hoffman, *Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers* (Downer Grove, IL: Inter Varsity Press, 2007), 201.

additional component: using our own words to reflect back to the other person what we've heard them share."[22]

Fifth, the pastor must understand the word, "not a brawler." This means to not fight or strike.[23] The pastor must be peaceable. This peace comes from within self. This peace is only produced from the pastor's relationship with the Lord and his time spent with him. This produces self-confidence over time which allows him to engage in interaction with the confidence of being able to bring an interaction which might be stressful to a peaceable conclusion. It also gives him a repertoire of knowledge of scripture to draw from in the future. This "peace" is sensed within the core of the pastor which allows him to listen without fighting. Normally, a "brawler" starts or picks a fight. Since the pastor is the example which most people will associate a connection with God, the pastor must be on his guard in this area. Last; the word "not covetous" means to be without covetousness.[24] When a pastor is caught up in the middle of wanting of something, he is in conflict with his person of peace. This peace is no longer present since there is something competing for his satisfaction. The soul is now in conflict for its own happiness and being robbed by another force at work. The pastor must lead a life of wanting to *give* to others, not *take* from them. This attitude of self-centeredness can now be replaced by God-centeredness. A God-centeredness will always produce a life which gives to others (John 15:13). The pastor has to understand his interaction is always to add value to the conversation. By adding valuing the person, we open the interaction to new heights. John Maxwell explains his learning of this thought of valuing others by saying, "Today I see my purpose as adding value to others. It has become the focus of my life, and anyone who knows me understands how important it is to me.

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[22] Ibid, 205.

[23] *Young's Analytical Concordance of the Bible*, 110.

[24] Ibid, 210.

However, to *add value* to others, one must *value* others. I didn't do that. I was so discussed on

my own agenda that I often overlooked and ignored many people. If they weren't important to

my cause, they didn't get my time or attention."[25]

The last scripture presented for examination to the pastor is, "Not a novice, lest being

lifted up with pride he fall into the condemnation of the devil." (1Timothy 3:6, KJV)

A "novice" cannot be trusted with the deeper things such as the encounters with people

he will become engaged. Experience is a great thing during trying times for helping people. The

pastor will encounter people who will bring things a novice cannot address; nor will be ready to

do so because of the lack. Experience is not available to the young convert either. It is developed

over time with the Master. Experience is the result of careful growth in the spiritual disciplines

and time with his Master. Oswald Chambers gives insight into the importance of this aspect of

the developing of our spirit within;

> As we obey we find that all the power of God is at our disposal, and we too can grow in spiritual beauty. Are we humble and obedient, learning as Jesus learned, or are we hurrying into experiences we have no right to? If we have to find reason for doing what we do, we should not do it. The life of a child is one of simple obedience. We grow spiritually by obeying God through the words of Jesus being made spirit and life to us and by paying attention to where we are, not to whether we are growing or not. We grow spiritually as our Lord grew physically, by a life of simple, unobtrusive obedience. If we do not obey God's Word and pay attention to the circumstances He has engineered for us, we shall not grow in spiritual beauty, but will become lopsided; our integrity will be impaired by something of the nature of inordinate lust.[26]

The pastor cannot have another agenda when interacting with his people either. If so, it is

a sign of immaturity and may damage his personal integrity. This is why these signals or cues

bear close scrutiny by the pastor at all times during the interactional process so he will not

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[25] Maxwell, *Everyone Communicates*, 34.

[26] Oswald Chambers, *Conformed to His Image* (Grand Rapids, MI: Discovery House Publishers, 1996), 172.

become self-centered. He must listen first and foremost. Neff notes, "Most people are not nearly as good at listening as their self-perception would indicate. In the case of pastors, failing to listen can mean a failure to minister effectively."[27] When the pastor is a poor listener, he risks the opportunity to minister.

If the pastor had an idea of what was about to be conveyed from his people and make the decision prior to hearing the full detail, he is left with only a few of the facts prior to making a decision. He must have all the facts before he can properly discern the spiritual condition of the person he is interacting. If not, pride can enter into the process which can produce disastrous results by his failure to listen. Pride and secret agendas can be some of the biggest failures in the interactional process. This is because the person who exhibits this behavior wants their own way. As a result, they will never have the ability to fully involve the listening and observation skills needed for people. Kahn notes the dangers of having an agenda, "Another block to listening occurs when we form an opinion about the level and value of what will be said. We label the information ahead of time as unimportant, too boring, too complex, or nothing new, and we are anxious for the speaker to get to the point."[28] She sums what happens to the person when this occurs, "People resent being judged and labeled negatively, and being given no choice in deciding their own actions. Often, these words and phrases result in lack of cooperation and motivation."[29] When bias, pride or having one's own agenda becomes the focus, the person with the pride issue will never concede in a situation.

Finally, pride leaves one open to the attack of the devil. He is against both parties in the spiritual connection. He will be in contention against the real purpose of the interaction from the

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[27] Neff, *A Pastors Guide to Interpersonal Communication*, 91.

[28] Burley-Allen, *Listening*, 55.

[29] Ibid, 56.

onset. Timothy warns the pastor against these by stating, "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." (1Timothy 3:7, KJV)

The word "report" is the Greek word *marturia*. This word is defined by evidence given, a record, report, testimony, or witness.[30] These records, reports, testimonies or witness can be observed over time and lead to a determination of maturity in the faith. As a result of all these meanings trustworthiness comes. The pastor must also understand the nature of humans in interaction as well since often the physical needs are different than the psychological. John Kulp discusses the importance of the pastor, who will understand human nature in interaction;

> A second important term for understanding human nature is *sarx*. Sarx is a very interesting Greek word that varies in meaning from the physical skin and muscle of the body to the physiologically based psychological drives of the human mind. In the latter sense is not the same as the body, soma, in the Greek text, which is a neutral term that refers to the physical structures only. The sarx, defines as the physical desires, drives and physical needs, is important for understanding the nature of the human being. Thiselton points out; 'the flesh i.e. man's existence apart from God, has therefore a drive that is opposed to God'… and, The Believer is thus already dead in respect to the ambitions and drives that mold life apart from God.[31]

This is critical if the pastor wants to truly connect with his people. When there is a high level of trust and understanding of human nature and what drives them, people can become transparent and honest without fear of judgment or embarrassment. Trust from the person who interacts with the pastor will become more evident in the area of spacial distance, proximity, and other facial and body language indicators. The person will feel valued and will be more honest with his pastor. Larry Crabb notes the importance of the pastor's need to value each person, "There is a wonderful energy in each of our hearts, placed so deeply in us by the Holy Spirit that

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[30] *Young's Analytical Concordance of the Bible*, 808.

[31] John Kulp, "Developing Empathy and Intimacy Through Communication" (DMin diss., Denver Conservative Baptist Seminary, 2003), 30-31.

no failure or heartbreak can dislodge it. Our spirits are *alive* with the actual life of Christ. But they need to vivified, to be aroused, nourished, believed in, valued and invigorated."[32]

In addition, the pastor must also realize his personal witness has a bearing on the outcome with others in his ministry since they will be watching his behavior as well. This may even determine to what level of interaction occurs in the future between the pastor and his people.

As a result, the pastor has a duty to determine spiritual influences which affect the interactional process. To do this, he must be aware of how to view nonverbal behavior while interpreting it, determining the core's influence, and understanding his role as the example which others are depending. When these attributes from the previous scriptures are culminated in the pastor's life, the person he encounters will feel more comfortable and reflect his nonverbal identification with the pastor. This will affirm or *mirror* the individual's behavior back to the pastor of his trust in him.

The author believes in the importance of each of these topics and believes after careful examination the pastor will be better equipped to recognize nonverbal indicator, by learning to filter each through a synthesis process by which the behavior of the individual is observed and understood. This will help him to gain a basic understanding of the received messages or cues which lie in the area of nonverbal communication. He will also have a clear understanding of what can be relied upon and what cannot in nonverbal behavior. This will allow him to make an informed decision on how to proceed. The sad statement from Wilhelm Hofmann, Tobias Gschwendner and Manfred Schmitt is unfortunately seen most every day though. "We conclude that people have a 'blind spot' with respect to the nonverbal behavioral manifestations of their

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[32] Larry Crabb, *Connecting: Healing for Ourselves and our Relationships* (Nashville, TN: Thomas Nelson, 2005), 185.

unconscious selves, even though neutral observers may readily detect and utilize this information for dispositional inferences."[33]

Second, the author believes the pastor will understand the two natures which co-exist within the believer. The pastor will also be able to determine which forces are at work within the person. As a result he will be able to bring good counsel to the person who is seeking input from him and offer the help they need. While the secular study of nonverbal behavior looks at the outside of the person to determine what is trying to be conveyed, the pastor must be willing to determine what is also occurring within the person; the core of his inner being. This observation is critical while interacting with those who have the Holy Spirit's presence. Some of the previous definitional material above mentioned deals with attractiveness (such as the study of the physical body, including the face). The pastor must be concerned just as much about the core of the individual as the outward appearance. The beauty of what is at heart here is the presence of the Holy Spirit. This core is made up of the soul, apart from the body. As a result the body must not always be depended upon while dealing with spiritual conditions. Both spiritual and physical influences need to be evaluated alongside each other. Gregory Boyd and Paul Eddy recognize the need to understand the difference as well as they state, "And John prays for all to go well with his readers so "that [they] may be in good health [i. e., body], just as it is well with [their} soul" (3 John 2). Passages such as these suggest that the physical and spiritual aspects of human beings are two fundamentally distinct realities."[34]

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[33] Wilhelm Hofmann, Tobias Gschwendner and Manfred Schmitt, "The Road to the Unconscious Self Not Taken," *European Journal of Personality Eur. J. Pers. 23* (2009): 343.

[34] Gregory A. Boyd and Paul R. Eddy, *Across the Spectrum* (Grand Rapids, MI: Baker Academic, 2007), 90.

The simple facts of scripture assert the need to understand the cause and effect of the spirit in regards to how it affects the body. If a person is exhibiting some physical effects of sickness, it may be very well attributed to an inner spiritual problem. This spiritual problem could be a lack of faith, relationship and/ or dependence in the things of God in their present condition. These illnesses could be a result of the stresses which can commonly affect the physical body. At the heart of the spiritual problem which is contained within the core, outward effects begin to manifest in the outward. Richard Swenson provides some helpful insight into the balance of life for the Christian. He states, "We cannot achieve balance by stacking our priorities one on top of another, even though this is a common practice."[35] Richard Swenson refers to the condition of overload in the human realm. This overload is a result of trying to put too many things in a person's life each day with no ability to control them. He calls this "Marginless living."

Although God many times takes the back seat in a lot of lives in the real world, the pastor must remind the believer of his commitment to Christ. His help in this world they live is the key to happiness. Swenson goes on to advise us that it is better to think of God as central to everything and then build outward from that point. "We do not love God, then spouse, then children, then self, then church. We love God, spouse, children, self, and church all at the same time. Similarly, we do not love God 100 percent, spouse 95 percent, children 90 percent, church 80 percent. God's standard requires that we love them all the time."[36]

His point specific to this thought is the importance that God is the central focus of everything. Submission by the pastor to his people comes only when he is rightly related to God. It is at this time he can give himself to his people after being correctly connected with his

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[35] Richard Swenson, *Margin* (Colorado Springs, CO: NavPress, 2004), 188.

[36] Ibid, 188

Master. It is also interesting to note how he focuses from the inside-out. This is where the pastor must begin when interacting with his people. This is why the view of the core (figure 2) of the individual is so important in the life of every believer.

Third, the author believes this study will help the pastor understand he is always the example to those who come for counsel. The pastor must understand his role as mentioned above through scripture and his qualifications which are necessary. These qualifications might be important for *how* a pastor is selected initially; however each qualification is just as important in the area of nonverbal interaction or counseling for his people. If carefully observed in each of the above scriptures, the pastor will see the importance of each criterion for spiritual nonverbal interaction. There is no mistake of the Bible's qualifications of the pastor. Each makes him a good candidate to engage his people on the level God expects. As a result, the pastor follows his calling and qualifications for being a minister of the gospel as well as using them for the purpose they were intended.

In order to successfully communicate in a ministry environment, the pastor must be able to use the previously mentioned definitions and methods of secular nonverbal and blend them with biblical requirements as recorded in 1 Timothy 3:1-7. Each of the previous areas in secular nonverbal communication will suffice to provide a good understanding of the basics; however the biblical mandate from scripture will need to become integrated into his life if he wants to communicate in the spiritual realm.

Nonverbal Communication Application

In order to do so, the author has developed a step system based on the research conducted in this study on nonverbal communication. Each area will allow the pastor to move along a

systematic approach before, during and after the nonverbal interaction. The approach the pastor will use *before* the interaction will help to set the tone and maximize the encounter. These areas will contain the things which will be important before contact is made. Then the pastor will understand how scriptural and secular nonverbal methods can be implemented together. The approach *during* the interaction will help the pastor to determine whether he is connecting with the individual in an effective way, by observing baseline indicators from the onset and observing changes in behavior throughout the encounter. Baseline indicators will allow the pastor to collect information from the onset as to whether or not the encounter will be productive for both parties involved. It will also allow him a good *read* of the person. Finally, the pastor will be able to determine whether the meeting provided a determined goal *after* the interaction. This will allow the pastor to determine if a follow up needs to be held to sort out any unclear information. It will allow the pastor to take a look at any signs or signals he may have inadvertently sent to the recipient, to help him to become a better communicator in the future. Since isolating a few nonverbal cues can lead to misunderstanding between the two parties, it is important the pastor use all his senses to determine what is being conveyed. If not, "The common practice of isolating nonverbal cues from any features of context may have the unintended effect of obscuring the natural complexity vital to both theory and practice."[37]

Before the Interaction

The physical environment will have a great influence for the pastor in which he interacts in relation to his people. As the pastor prepares for the interaction he must determine what type of setting will be the most beneficial to the person he will interact. Whenever possible, the pastor

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[37] Joseph Cesario and Tory E. Higgins, "Making Message Recipients, 'Feel Right,'" *Association for Psychological Science, Volume 19, Number 5* (2008): 417.

must try to set the tone for the interaction and try to provide a healthy environment. This

environment can be governed by several things which are within his control or can be

determined by simple changes to it. The environment must produce a place in which the person

he interacts will feel at their maximum level of comfort. This will allow him in the setting to

determine a baseline of standard or normal behavior for the person. These areas within secular

nonverbal communication learning will be important for the pastor to consider prior to

interaction with his people.

Lighting will be important within the physical realm since it will determine what level of

engagement is expected and conveyed to the person he will encountering. If the pastor wants to

display a task-related encounter, he would be wise to select one that has a maximum amount of

light to keep the interaction clear or on target. Otherwise the pastor may find himself with

someone who is frustrated without adequate light to see the project. This could be problematic

because not enough light to view documents or other items which might be encountered in the

interaction. Lower lighted areas may convey a more intimate setting. This setting would allow

the pastor to nonverbally communicate in a quiet place where sharing might be more effective. It

might also allow the person he interacts with to feel more at ease when tough areas are

mentioned which would cause significant embarrassment. This is why many sanctuaries are

dimly lit during times of communion, which allows people to search their hearts prior to

partaking. It is set in an environment of intimacy with God. Many restaurants also use lower

lighting to convey more relaxed environments for casual interactions. This removes the formality

look of the environment.

Temperature is also an important item to consider in any encounter. When an area is too

cold the person may be apt to complete a conversation more abruptly because of the un-

comfortable climate and possible inability to sit still because of the cold. This would distract a

person from active listening since their concern is more focused on staying warm. On the other

hand too much heat could cause a person to become more irritated simply because the heat is

unbearable. The pastor may be wise to try to control this factor of heat under possibly volatile

situations due to potentially harmful actions which could occur. Modern correctional settings are

mandated to keeping temperatures which tend to side on colder settings (66- 70 degrees

Fahrenheit) to keep the potential of incidents occurring within the cell block areas.

The physical environment also is deemed in terms of space. The pastor needs to

determine how the space will be used and how it will be perceived in the interim. This could

affect the meeting and the expectations of the individual who will interact with the pastor if they

feel too cramped. Space also can dictate the area of where immediacy of seating will be without

having to ask the pastor where to sit. Adam Kendon provides an interesting note on space and

how it will affect the individual meeting;

> There must be some way in which the behaving organism can distinguish between the
> space that is presently its *use-space*, and other space, which is irrelevant. This is because
> any mine of activity that an organism engages in involves a highly selective relationship
> between the acts in which it engages and the information from the environment that, in
> some way or the other, is being used in guiding these acts. Now an organism can actively
> select out what is relevant from what is irrelevant and so, in terms of where it can be seen
> to pay attention and in differentiate its present use-space from irrelevant space.[38]

When a person can differentiate what is "fair game" to place him/her within the setting, it

will help both parties to know the boundaries of space from the onset of the interaction. It will

also give the pastor an idea of the personality of the person. For instance, a pastor may select a

table with chairs at each end of the table and leave his personal belongings at the head of the

table to communicate his leadership in the interaction if it is determined to be a task oriented

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[38] Adam Kendon, "Spacing and Orientation in Co-Present Interaction" (2010), 1.

interaction. On the other hand the pastor may allow the person who arrives to take a seating position which may be at the head of the table. This might give him an idea of the potential of the encounter as to whether the person will try to take authority or even display a passive aggressive behavior in the coming minutes.

Personal privacy is also important if disclosure is needed in the interaction. If the pastor wants to convey trust he would be wise to change an environment in which privacy could allow others "listening in" on the conversation. In some situations, some people might feel more comfortable in high levels of noise since there may be no chance of others hearing. If one has to talk too loud though, others might hear the conversation. If the pastor is not sure how to plan, he would be wise to side in regards of maintaining solitude. This is because noise and others around will affect the ability to hear effectively in conversation. This could reduce or cause less effective communication since the person might continuously look up to see if anyone might be listening or passing by. It can also be frustrating at times for the person in the interaction if the selection is not well planned. Every pastor is also well aware of the phone which rings daily. Before the interaction, the pastor would be wise to advise his secretary that he will be in a closed meeting and need to take calls while he is busy. To take phone calls during an interaction belittles the person whom he is interacting and devalues them. He must be wise and observe these practices to maintain respect for the person's time. By taking these steps he can show genuine concern nonverbally to the person of his *soberness* (serious attitude) about the person's time with him.

The pastor may decide as to whether or not a door may remain open or not to any room which has been determined for the interaction. This will also depend on the level of engagement and person's sex of who is engaged in the interaction. Obviously, the pastor would have another female or witness in the room while interacting with females to "avoid all appearances of evil."

(1 Thessalonians 5:22, KJV) Discernment is important at these times and need to be wisely planned if possible. If not, terrible implications could occur to one or both parties involved as a result of the interaction or in the future. Pastors' ministries have ended in ruin as result of poor planning in this area.

When considering the *Christian* environment in which the pastor will meet with the person, it is just as important if not more. The common thread of the interaction (Jesus Christ) needs to be understood as well by the pastor. Dieter Jagnow mentions the importance of this environment in his thesis by stating, "A Christian congregation, pastor and members share the same Savior, faith, hope, and belong to the same body of Christ. Pastor and members are a 'community,' the community of saints."[39] Furthermore he asserts, "The Christian fellowship, in an ultimate sense, the relationship between the pastor and counselee is founded upon God and not upon each other."[40]

This unity of faith is critical to the pastor in his encounters with God's people since the presence of God exists within the interaction (Matt 18:20). This action is witnessed by both human parties and of the presence of the Holy Spirit. It is because of this factor the pastor should be aware of how scripture gives good insight into how important the pastor's calling is not only initiated, but becomes an ongoing part of his daily life. Consider the following; "A bishop then must be… of good behaviour…" (1Timothy 3:2, KJV)

One of the first areas the pastor must be aware of from the onset is his responsibility of "good behavior" (*kosmios*) as stated above. The translated word good behaviour means to be

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[39] Dieter Joel Jagnow, "Communication Principles in Pastoral Counseling" (Master thesis, Concordia Seminary, 1993), 95.

[40] Ibid, 65-96.

orderly, decorous, of good behaviour, and modest.[41] If the pastor is going to highly effective, he must understand his responsibility to be organized within his own life. This means having the ability to respect every person's time by being organized in his daily life. The pastor must have a life which is organized to keep it from being chaotic or unbalanced. No interaction no matter how quickly it occurs can be haphazard, especially when it comes to the life of another believer. This behavior of the pastor is important since it relates to his daily inner life as he relates to his relationship with his Lord. Our Lord would not have us to enter into His presence haphazardly, but with respect to Him. This should serve as a good example to the pastor as well with his people. Although the Lord has the answers as quickly as we can ask the questions, this is not true for the pastor in every circumstance. This is why the pastor must be prepared in his daily life through the discipline of reading scripture, meditation and prayer. He can be a wellspring of life to those around him each day as he meets with the Master. This should be the attitude of the pastor with his people. Consider Chambers' statement; "The saints who satisfy the heart of Jesus are the imperial people of God forever; nothing deflects them, they are super-conquerors, and in the future they will be side-by-side with Jesus."[42]

Since the meaning above is also described as a life of modesty, the pastor recognizes he is not to elevate himself above others he interacts. The life of modesty is one which recognizes a spirit of humility as he interacts with each believer and his ability to minister. It is not haughty or boisterous. Otherwise he becomes prideful and discounts the power which exists within the fellow believer. This disrespects the presence of God within the believer. This *kosmios* attitude is

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[41] *Young's Analytical Concordance of the Bible*, 84.

[42] Chambers, *Conformed to His Image*, 219.

to one of a heavenly minded approach. "Moreover he must have a good report of them which are without..." (1Timothy 3:7, KJV)

In the pastor's life many aspects of this verse can be necessary for him to be all God expects in his calling. A "good report" is necessary of the pastor for his qualifications, but more importantly his ongoing and future ministry. This good report (*marturia*) is defined as evidence given, record, report, testimony, or witness. [43] Over time in any pastor's life, the manifestation of good should be seen within his life. This manifestation does not come overnight. It can many times though become a ruin within a few minutes due to a poor decision which could affect his ministry in the future. With this said, the pastor will be noted of "good report" over time in which his testimony has become solidified through the test of time. Over time others will begin to speak well about him and know he is sincere to the faith. By these actions he is known for being the shepherd and not a hireling (John 10:13). This report comes under scrutiny in time and will be tested by others around him; however as scrutiny comes the testimony is proven and remains for all to see. This area is critical for the pastor within his life since every person who encounters him will already have made some decisions as to his character. This will affect the interactional process from the onset. If a person has a bad view of the pastor from the onset, it will be manifested from the beginning of the encounter. This *marturia* will be shown to whether the pastor truly is "mature" in his faith or simply going through the motions.

"A bishop then must be…, given to hospitality…" (1Timothy 3:2, KJV) The last area of biblical concern is that of the pastor's hospitality to others around him. The word "hospitality" (*philoxenos*) means fond of guests, hospitable, lover of or use of hospitality. [44] The pastor must lead a life in which he loves others around him. This applies to strangers as well as people who

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[43] *Young's Analytical Concordance of the Bible*, 808.

[44] Ibid, 492.

are known to him. If a pastor does not like people in general, he will find himself in trouble from the onset of his ministry. As one who is given the task of care for others he will be a miserable person if this is present in his life from the onset. When a pastor loves people, his expression of the love will be apparent from the beginning of the encounter. People around him will be able to tell if he truly loves people after observing his behavior in a very short period of time. Often times, pastors do not have a great love for people over time since they have been hurt by so many over their ministry. This mandate is one which can only be consistent over time through the power of the Holy Spirit within the pastor. As the pastor grows in his knowledge and reliance upon the Lord he understands the value which God places upon each life around him. This should encourage the pastor to love people the way Jesus loved the church.

These areas of scriptural nonverbal preparation are important to the pastor if he wants to be prepared to interact with his people. Although much of these discuss his nonverbal character, he must understand his influence upon his people will many times be understood prior to the encounter. Therefore it is imperative for him to determine the value people will place upon the interaction *before* it occurs. This way he understands what level of engagement will come when he meets with them and correct any misunderstandings along the way.

Application of Nonverbal Principles during the Interaction

To understand the encounter of the pastor to his people, he must understand from the beginning of the interaction he will express different physical cues which will nonverbally communicate to his people. In this section both sides of the interaction will be evaluated and suggestions given to assist the pastor in determining behavior and establishing baseline behaviors of the person he will interact.

Upon the initial interaction, both parties will collect a huge amount of information about each other. Some information will be known prior to the encounter and much following the first few minutes of the interaction. It is therefore imperative the pastor understand this from the onset of the interaction. Unfortunately some people determine what they think about others by simply looking on the outside of the person, not the inside where it counts the most. Burgoon, Guerrero and Floyd state;

> There are various forms of personal beauty. Inner beauty refers to the qualities such as being honest, hair, friendly and empathetic. Outer beauty, on the other hand refers to how people look based on physical characteristics such as facial structure, height, weight and coloring. Although people often perceive that individuals who are outwardly beautiful are also inwardly beautiful, sometimes, as the saying goes, appearances can be deceiving. Yet right or wrong, people often place considerable weight on first impressions, which are largely a function of how people look.[45]

In the author's experience, he had many encounters in the interim of his ministry which distorted some of the congregational views of him. Since the author has a great love of lifting weights, his experience in the interim of his ministry had some misperceptions about his behavior because of his interest in this field. Over time, the author had time to interact with those around him. They found him to be a humorous person who loved life and stayed in good physical condition. This kept him from being potentially hurt in his previous career. Over a short period of time the entire congregation determined he was not who they perceived him to be. They determined his love for the Lord was the most important thing.

On the other hand, the pastor must also be careful not to judge others based upon their physical appearances. To do so would demean the person from the onset. Some indicators in the physical realm are very good indicators, in conjunction with other identifiers to help him to try to understand the person during the initial contact. These types of determinations can be taken from

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[45] Burgoon, Guerrero, and Floyd, *Nonverbal Communication*, 80.

distances away from the person without ever coming into proximity of the person. Observations

from the pastor must be held close enough to determine if there are other indicators which might

signal trouble when the person comes closer. A study conducted by Frazer Smith and Philippe

Sehyns revealed an interesting thought that space is important to determining what can

understood when in closer proximity, "The psychophysical data reveal a gradient of recognition

proceeding as follows: sadness, anger, fear, disgust, surprise, and happiness. That sadness is

poorly recognized is not surprising, because there is no obvious survival benefit to detect it from

far away. It is more surprising that anger, a signal conveying threat, and fear, a signal conveying

potential danger, are both poorly recognized across a range of viewing distances."[46]

Smell is an interesting physical characteristic which can help the pastor in any encounter.

His sense of smell can help him to understand whether the person has recently come from

outside after a hot day at work. He might learn his meeting was important enough to the person

to come immediately after work. On the other hand, the person could be unaware of his lack of

bathing practices due to a deep depression he be encountering. Another person may have time to

go home and bathe; then meet. It may convey his respect for the pastor by appearing his best

before the interaction. On the other hand it could allow the person to simply *appear* to be clean

to cover the dirt from being examined inside. Every pastor is aware of parishioners each week

that appear for church looking very nice but are filthy inside. This is why congruency is

important and will be discussed.

Since the physical body can emanate many odors which the person may or not have

knowledge, the pastor would be wise to cast off those which do not appear as if they have value.

For instance, if a person has bad breath, the pastor would understand it may no implication to the

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[46] Fraser W. Smith and Philippe G. Schyns, "Smile Through Your Fear and Sadness Transmitting and Identifying Facial Expression Signals Over a Range of Viewing Distances," *Psychology Science, Volume 20* (November 10, 2009): 1207.

meaning of the smell or a cause for the interaction. It may be a person's medical condition which

exhibits these odors. On the other hand smells which would be strongly present such as the smell

of marijuana would appear in the clothing, whether they had been the one who actually partook

of the substance or were in the same room. In this case the pastor would be wise to determine

other indicators such as the watery eyes that sometime are present within those who partake of

these types of illegal substances. With these and other behaviors such as fleeting conversations

or inability to stay on track in the interaction, the pastor might be wise to determine the level of

influence within the person and belay the interaction. This might be conducted later when the

person is in complete control of his/her faculties.

Since the pastor will normally see the face in every encounter, it would be wise for him to

look at the face of individual in the interim and note its expressions. Does the person appear

happy to the pastor at the initial greet then suddenly change to unhappiness after becoming

engaged in conversation of a delicate nature? Since the smile is one of the more difficult areas to

determine genuineness, the pastor should understand it is not always easy as stated by Joseph

Forgas and Rebekah East, "People seem able to differentiate between honest and deceptive

communications at a level significantly, but only slightly above chance. There are a number of

reasons why people are generally poor at detecting dishonest communications, including the fact

that no simple behavioral cues exist that infallibly indicate deception." [47]

Is the expression consistent with the body language of happiness? Does it show signs of

congruency with the rest of the body language? Knapp and Hall provide some insight on how to

understand this phenomenon;

> A change in one behavior, such as the movement of a body part, will coincide or be
> coordinate with the onset of change in another behavior, such as in a phonological

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[47] Joseph P. Forgas and Rebekah East, "How Real is that Smile?" *J Nonverbal Behavior* (2008): 32:158.

segment, or in some other body part. Just as speech units can be grouped together to form larger units, so can movement sweeps. A sweep of the arm or turn of the head may occur over an entire phrase of several words, but we may see movements of the face and fingers coordinated with smaller units of speech.[48]

When the pastor begins the initial interaction with his people, he must also be aware of his facial expression. Does he appear welcoming? Is he happy to see the person he ready to interact? Does his body language reinforce his facial expressions? Can anything be read into his expressions which would convey otherwise? It is wise to understand that many signals including the pastor's smile can be misinterpreted or misunderstood as stated by Zara Ambadar, Jeffery Cohn and Lawrence Reed, "We cannot say whether meanings perceived by decoders agreed with the messages intended by encoders."[49] For example, does a pastor's smile convey his willingness to be with a family at a time of duress or is it perceived that somehow the pastor thinks the situation is funny?

In the author's failed experiences of the past, he went to a person's home one day to bring an item. He was in hurry to get to run other errands. When he arrived at a parishioner's home, he hurried to drop something at the door. Unaware of his hurried look upon his face and movement quickly to and from the home, the person noted the author's hurry and asked him if everything was alright. The author's facial appearance was obviously in congruence with the body posturing and hurried appearance. It was at this time the author recognized his hurried appearance and apologized for his actions. He understood his actions led to devaluing the person and the time spent with him. This brings about the realization of how the pastor must be *of good behavior.* (1 Tim. 3:2. KJV) The pastor must take the time to plan the interaction, not rushing.

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[48] Knapp and Hall, *Nonverbal Communication in Human Interaction*, 242.

[49] Zara Ambadar, Jeffrey F. Cohn and Lawrence Ian Reed, "All Smiles are Not Created Equal," *J Nonverbal Behavior* (2009): 33:31.

Two other areas which are important for the pastor to observe are color and hair. As stated before, the importance of understanding the person he will be encountering is about observation in the interim of the interaction. Color is important to surroundings in some cases; however in this particular case the observation of color within the skin tone is discussed. When interacting within different racial settings, the pastor must be observant of the differences in culture as well as possible bias from past encounters. This should be observed from both the pastor and the individual. Sensitivity is the key in this area. In addition, color can have a great effect on the skin tone as well. Persons of light complexions and changes to it can be observed fairly easily in embarrassing moments.

Hair is another area of concern to the pastor. With the ever changing hairstyles of each period of time, the pastor would be wise to observe changes in care and style of the hair. With this mind, he must be able to determine if the personal care of the hair is neatly groomed in the interim, which could later signal trouble when he later observes unkempt conditions of hygiene. Another interesting thing the author has noted over time is how people use hair to cover possible bruises on the face with the change of a new hairstyle. This allows the person to cover a possible abuse situation which may need address. In the author's previous career, he encountered a young female who suddenly began covering her face with hair. This again was not unusual since many young women change hair appearances frequently. The young lady was a hairdresser by occupation and single mother who began dating another young man. In this case the body behavior by the young woman determined something significant happened to her in the last few days. When encountered, the young woman bladed herself away from the author in an attempt to cover her right side of her face from being seen. She positioned her body so that the left side of the body would only be seen. After moving around to the side (while the young lady tried to

counter by moving again) the author noted she combed her hair downward to cover the immense bruise upon her upper forehead. In addition, the hair was combed in a manner that a maximum amount of hair would also cover the laceration upon her upper scalp. Upon conversing with her about the incident, she later had to go to the emergency room and have stiches placed in her head. It was only through close observation this was noticed. This young woman later confided that she was ready to commit suicide if someone was not able to help her with the abuse which had been occurring by her boyfriend over this short period.

In this story by the author, he cannot emphasize for the pastor to use his *complete* faculties of observation and use them to reach the person to determine what is happening in their life. It could mean the difference between life and death of an individual.

Baseline Behavior

Baseline is important to the pastor in beginning of the encounter since they determine the level of trust which is created in a short period. It will also determine any changes within the behavior from previous. As stated in the beginning of this thesis, the more time the pastor has with the person, the better he will be able to understand them and to actively view and changes in the person's behavior. David McMillan states the importance of understanding behavior, "There seems to be little doubt that unconscious non-verbalisms in communication produce significant information regarding the person. The important concept regarding the interpretation of such nonverbal information is that each person has his own personal subjective standard and his nonverbal behavior has meaning only in relation to that standard."[50]

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[50] David O. McMillan, "The Development and Use of the McMillan Affective Relationship Scale in Measuring the Effects of Verbal Interaction and of Selected Non-Verbal Techniques of Communication on Synthesized Desirable Outcomes of Group Dynamics Procedures in Sensitivity Training" (Doctor of Philosophy diss., East Texas State University, 1971), 491.

To understand this better, the pastor must determine from the onset whether he has been received well from the onset of the interaction. The pastor can determine the level of receptivity of the person to him by a number of nonverbal cues or behaviors. These behaviors compounded together will allow the pastor to have a fairly accurate "read" on the person by his own understanding or standard. Remland provides a good chart to analyze behavior from a person to determine if there is connection or "a level of involvement" by the person. His chart will show some clues for the pastor to determine whether or not he is engaging in high or low involvement from the person.

Table 3. Nonverbal Indicators of Conversational Involvement

Behavior	High Involvement	Low Involvement
Immediacy	Eye Contact Direct Body and Facial Orientation Leaning toward Close distances Open body positions Touch	Gaze Avoidance Indirect body and facial orientation Leaning away Far distances Closed body positions Absence of touch
Expressiveness	Facial expressions Vocal expressiveness Relaxed laughter	Neutral facial expressions Monotone voice Absence of laughter
Composure	Absence of nervous mannerisms Vocal relaxation Postural relaxation	Nervous mannerisms Vocal tension Postural tension
Engagement	Floor holding Positive reinforcers (head nods, smiling) High vocal energy Fluent speech Illustrative gestures	Avoidance of floor holding Absence of positive reinforcers Low vocal energy Hesitating speech Absence of illustrative gestures

Source: Data from Martin Remland, *Nonverbal Communication in Everyday Life* (Boston: Houghton Mifflin Company, 2003), table 3.[51]

From the chart above, the pastor can note some obvious changes in behavior which might signal the level of engagement from the onset of the interaction. Although these measures might

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[51] Remland, *Nonverbal Communication in Everyday Life*, 269.

not be an all-inclusive way to determine the level of engagement, they provide some basic

information for the pastor while establishing interaction with the person. Things which might

affect the process could be things such as the person's personality or temperament which could

affect the behavior areas listed above. For instance, if a person was shy in nature, several of these

indicators could signal a low level of engagement by avoiding eye contact, close distances, lack

of touch, quiet speech, nervous mannerisms, nervous smiles, etc. These could be perceived as

low engagement but in reality might signal personality differences than known by the pastor.

Other factors which also could affect this chart are a people who would see the

interaction as possibly confrontational or stressful, which would affect the level of engagement

to avoid further conflict. It also at these times when people are receiving signals from the pastor

which can be challenging to the pastor. It is also interesting to note that women tend to have

higher decoding skills than men in general. Eva Krumhuber, Antony Manstead and Arvid

Krappas state, "Women's greater sensitivity to nonverbal signs and higher decoding ability

therefore suggest that women may read smile dynamics in a more fine-tuned way than men do.

Consequently, they may be more likely to use the extreme poles of the rating scale."[52]

Since women generally decode better than men it would also mean there is something

different about women in the nonverbal communication process. This difference between men

and women is significantly different and the pastor should understand these differences. The

pastor must also understand men may not engage as readily as women in matters of sharing in

the interim. Jonathan Gore suggests how men and women differ in respect to interaction;

> More specifically, men 'typically discuss topical issues such as sports, careers and
> politics whereas women focus on the discussion of feelings, motivations, relationships,
> and personal problems' In general, women are more likely to disclose private and

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[52] Eva Krumhuber, Antony S. R. Manstead and Arvid Kappas, "Temporal Aspects of Facial Displays in Person and Expression Perception," *J Nonverbal Behavior* (2007): 31:42.

personal information in a conversation than men, perhaps because it fosters intimacy. Others have shown that boys and men are particularly uncomfortable expressing their feelings with other males, but men are willing to disclose feelings to another man if they believe that they will be collaborating on a future project with that person.[53]

This area is vital for the pastor to understand how a man might react in the future if the engagement is continued in the future. It also gives comfort to the pastor as result to understand the engagement for a female may move much quicker into sensitive areas than a male.

At whatever interaction, including sexual orientation, the pastor would be wise to set the level of engagement. This begins at the lowest risk level of engagement by speaking of other things such as family, friends, occupations, and other areas where the person might feel the most comfortable in answering. In the author's experience he has noted when entering the person's home, it is important for him to note photos which are inside the home. These will help the pastor to determine what is important to the person and how they provide nonverbal cues.

Pictures of family, friends and animals can be good indicators of value to the person when entering the person's home. The way in which these pictures are displayed is also important for the pastor to note as well. Studies have produced information which suggests photos which sit around a desk or seating areas which are facing the person, conveys emotional support. Pictures which are displayed outward suggest levels of accomplishment and pride in this fashion. The pastor would wise to observe these displays and note what is important to the person's life. Not only are pictures important to notice, but the pastor can also note other "trophies" which might be evident inside a person's home which would indicate their personal levels of accomplishment such as certificates, diplomas, flags, and letters from high levels of authority. The pastor would also be wise to determine if the interaction would occur within his

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[53] Jonathan S. Gore, "The Interaction of Sex, Verbal, and Nonverbal Cues in Same-Sex First Encounters," *J Nonverbal Behavior* (2009): 33:280.

own office setting what is being conveyed to the person who is sitting within his office. The pastor could even ask himself in the future about his own office, "What am I sending nonverbally to the person by the appearance and decoration of my office?" It may be wise for him to set his office up to send nonverbal messages for the purpose of the interaction. Does the pastor want to convey his authority? He might place his certificates, diplomas, etc. in an area where they will be readily viewed. Does the pastor want to convey his compassion to people? Perhaps he might be wise to have photos in plain view which show his value of family or friends. Is the furniture situated in a manner that the interaction will be personal in nature or does it need to be conveyed as more authoritive in nature? These areas are important if the pastor wants to determine whether he will positively affect the interactional process from the beginning. It will also allow him to determine a true baseline from the onset of the interaction by the way these arrangements are made.

Once the initial interaction begins and the conversation may become comfortable for the person over a period of minutes, the pastor should try to transition into the reason for the interaction. Once this has been established, he must watch for changes in behavior which would signal tension, apprehension, lying and fear if the topic will be somewhat difficult for the person. These changes may even be exhibited by the person when lying to the pastor to determine if the lie is believable. Sharon Leal and Aldert Vrij give insight into this phenomenon, "As such, liars will be more inclined than truth tellers to monitor and control their demeanor so that they will appear honest to the lie detector, which should be cognitively demanding. Third, because liars do not take credibility for granted, they may monitor the interviewer's reactions more carefully in order to assess whether they are getting away with their lie." [54]

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[54] Sharon Leal and Aldert Vrij, "Blinking During and After Lying," *J Nonverbal Behavior* (2008): 32:188.

These lies may also seem to be trivial in nature, but begin to tear down the process of integrity from the beginning of the interaction. Lies can be understood as anything, "from trivial, so called 'white lies', to situations in which the consequences of detected deception are grave—especially those involving the law."[55]

When these changes occur within the person whether internally or externally, the pastor must exhibit *soberness*, mentioned in 1 Timothy 3:2. He must help the person to realize he is concerned about the interaction and there to help in any way he can. This *soberness* must convey *passion* (by definition) for the individual to provide the care which is needed for the person's soul. Passion is an attribute which cannot be faked. It will be visible to the person the pastor meets and will show genuineness. The pastor's interaction must convey *moderation* (by definition) in which he allows the person to know he is in full control and able to assist the person in any way help is needed. When the pastor can show moderation to the person, he is exhibiting confidence and leading in the power of the Holy Spirit to assist. This produces confidence within the person that their pastor is there to help them. This power and confidence can only be conveyed by the Spirit's presence within the interaction and identification by the person. This helps the pastor to draw from the real power of the encounter which now makes the encounter a spiritual encounter. The fruits of the Spirit are; "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Galatians 5:22-23, KJV) When these all are made manifest within the encounter, the pastor is on the winning side of the interaction to help the person grow from the encounter.

Baseline will help the pastor to understand the real person for who they are, not how they appear to be. It will also give the pastor some clues on how to respond to the person when certain

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[55] Gemma Warren, Elizabeth Schertler, and Peter Bull, "Detecting Deception from Emotional and Unemotional Cues," *J Nonverbal Behavior* (2008): 33:59.

cues are viewed during the interactional process. During this time of observation, the pastor must

be willing to observe with all his senses so that other filters, prejudices or bias do not enter in

while assimilating the information being sent by the person.

Another way to look at this interaction is use his monitoring skill which is known as

emotional intelligence. This emotional intelligence is, "the ability to understand, manage and

utilize your emotions to meet goals and to understand the emotions of others."[56]

Emotional intelligence is also stated by Peter Salovey and John Mayer as, "We define

emotional intelligence as the subset of social intelligence that involves the *ability to monitor*

one's own and others' feelings and emotions, to discriminate among them and to use this

information to guide one's thinking and actions…"[57]

Salovey and Mayer add another interesting element on how to predict future behavior as

well as a result of using emotional intelligence. They call this Interpersonal Intelligence,

"Interpersonal intelligence involves, among other things, the ability to monitor others; moods

and temperaments and to enlist such knowledge into the service of predicting their future
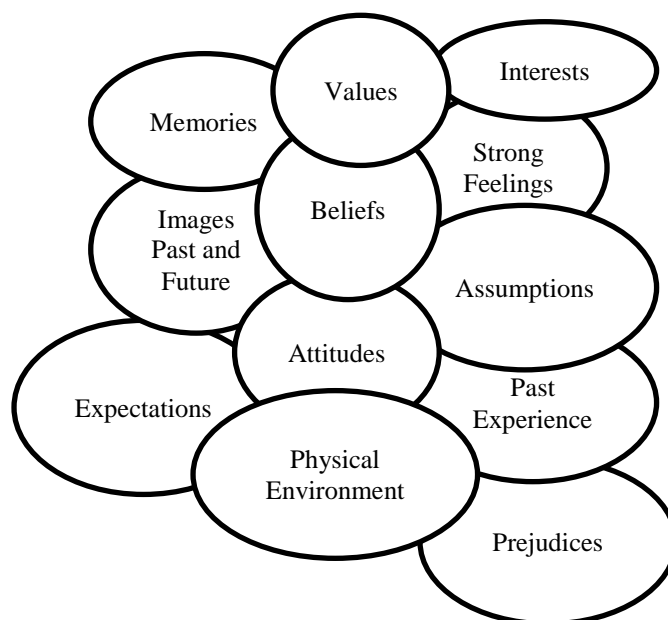
behavior."[58]

These factors may allow the pastor to determine behavior by monitoring behavior;

however there are many things from each person's past and present which prevent or limit the

interactional process when it comes to listening. Burley-Allen suggests some indicators;

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[56] Burgoon, Guerrero, and Floyd, *Nonverbal Communication*, 311.

[57] Peter Salovey and John D. Mayer, "Emotional Intelligence," *Imagination, Cognition and Personality Vol. 9-3* (1989-1990): 189.

[58] Ibid, 189.

Figure 4. Filters Which Affect How We Listen

Source: Data from Madelyn Burley-Allen, "Listening, the Forgotten Skill" (New York, NY: John Wiley & Sons, Inc., 1995), Figure 4.

An additional method not mentioned in detail by Burley-Allen is that in observing behavior such as the listening process, the pastor must be able to *observe* as well as listen during the period of establishing baseline behavior. Burley-Allen discusses this in a manner of this as an understood process; however the author would like clarify this area. This *observation* involves using all the senses rather than use of the ears or eyes. Both are important to the baseline observance however the author suggests an additional step to gain understanding of what is being conveyed in the interim of the interaction. This idea is also supported by Burgoon, Guerrero, and Floyd in the realm of smell[59], along with Salovey and Mayer in how feelings affect us. [60]

When the pastor can listen with all his physical senses as well as his spiritual intuition, he will be better suited to determine what is occurring with the core of the individual. When

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[59] Burgoon, Guerrero, and Floyd, *Nonverbal Communication,* 108-109.

[60] Ibid, 189.

pastor is able to use his spirit to assist him in discernment of conflict within a person, he is better

suited to help in a matter which can heal and bring peace to the person's soul.

The Interaction in Action

When two people come in proximity to another, there are a number of ways the encounter

begins. Remland discusses different ways people initially contact each other;

> The first stage, *sighting and recognition*, occurs when we make eye contact with another person. The second stage is *distance salutation*, saying hello with a wave, eyebrow flash, nod, smile, and so forth. But our intention to engage in conversation doesn't become apparent until we enter the third stage of the greeting ritual: lowering our head and averting our gaze (to avoid staring), we *approach* the other person. A resumption of mutual gaze and smiling quickly follows our initial approach. In the fourth stage, *close salutation*, we offer an open palm and engage in some type of physical contact, such a handshake, kiss or hug. The fifth and final stage of the greeting sequence, *backing off* (e.g. taking a step back, turning to the side, etc.), orients us to the conversation and creates a certain amount of distance that varies from one relationship to another.[61]

When the pastor comes into immediate contact (or *salutation* as mentioned by Remland)

with the person, the normal exchange of greeting is a handshake for men. Carol Goman gives

some insight into how important the shaking of hands is and how rapport begins. She states,

"This is quickest way to establish rapport. It's also the most effective. Research shows it takes an

average of three hours of continuous interaction to develop the same level of rapport that you can

get with a single handshake. (Just make sure you have palm-to-palm contact and that the web of

your hand touches the web of the other person's)"[62]

Women may convey the greeting somewhat different or same depending on the level of

their relationship with the other. A firm handshake by any person could be a good indicator of

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[61] Remland, *Nonverbal Communication in Everyday Life,* 261-262.

[62] Carol Kinsey Goman, "Watch Your Language," *America Society for Training and Development* (August 2008): 95.

the person's internal confidence, whereas a handshake from a timid person might be significantly lighter or limited in the level of physical contact in the handshake. A full extension of the arm also can convey openness and anticipation of the interaction. An arm which is slightly extended might indicate a resistance to proximity, due to nervousness or timidity. On the other hand, the lack of interaction in contact will normally signal the disinterest of the individual who is meeting with the pastor. These actions of touch are important to establish contact with the person from the onset of the interaction. It will also allow the pastor to have an initial "read" on the person of the receptivity of the encounter. Discernment by the pastor will need to be established from the onset to different personality types in analyzing this "read."

When the pastor comes into immediate contact with the individual, he sets the tone for the interaction by his "act of hospitality" (1 Tim. 3:2, KJV). His goal from the onset of the interaction is to be welcoming, show a good attitude, and willingness to meet with the individual by expressing nonverbal communicators such as a smile on his face, raised eyebrows as a sign of anticipation or excitement, a firm handshake or hug (depending on the level of the relationship) to the one he will engage.

After baseline behavior has been established, the pastor must begin to look for changes in behavior which are occurring within the individual. These might signal possible differences as the nonverbal communication proceeds. He must observe all the indicators which signal the changes. Goman also reinforces this thought as she states, "You need to know a person's baseline behavior under relaxed or generally stress-free conditions so that you can compare it with the expressions and gestures that appear when that person is under stress. So, when you interact with your business colleagues, notice how they look when they are relaxed and

comfortable. Note their eye contact, gestures, and body postures. Knowing someone's behavioral baseline enhances your ability to spot meaningful inconsistencies."[63]

These conditions are important to the rest of the interaction, since the pastor will need to understand what is affecting or influencing the person. When the pastor can understand what changes are being signaled, he will be able to discern how possibly to help the person. Again, the pastor must be wise to observe all the changes, not just one or two. To do so, could lead to an inconclusive baseline determination and could affect the readability of the person when changes occur.

When changes in the person are noted, the pastor must observe those patterns which are being exhibited which are not in congruence with their intended actions. When a person is convinced of something, normally the nonverbal indicators will exhibit their congruence in their body language. On the other hand, the person who is trying to convince the pastor with their mouth may not be aware that their actions do not support their mouth, due to inconsistencies of their nonverbal expressions.

At this time the pastor must be aware how important the nonverbal indicators are in the *before the meeting* section. These sections would include scriptural traits which are already present before the meeting such as a good report, given to hospitality, soberness, good behavior, etc. He must be aware if these are already in place in the person's mind from the onset. These factors will help to determine the level of disclosure to the pastor in the interaction and determine the level of success. Other the other hand, the pastor may also need to be aware of any possible misunderstandings which might have been perceived by the person which could cause an incorrect person's *read* on the pastor before the meeting. The pastor can dispel these actions by integrating the biblical behaviors which are discussed previously to assure the person of his

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[63] Ibid, 95.

character. As stated before, many of the scriptural mandates of 1 Timothy 3 will allow the pastor to lead the interaction into a successful encounter.

The following two subsections are broken into *The Pastor* and *The Person* for levels of behavioral observations which will assist the pastor in observations of self and of his people. Each will provide some basic observations which are necessary for the pastor to note about self and the person he will encounter.

The Pastor's Nonverbal Communicators

Once the person is comfortable in the presence of the pastor, the nonverbal body language of the pastor must be used to help communicate his care for the person. In communicating nonverbally, a few suggestions are presented to the pastor for his review:

1. The Eyes- Is the pastor preoccupied with other things or is he prepared. To do so would devalue the person from the onset. He must look in the person's eyes to acknowledge their presence which would convey a friendly welcome. This means never answering telephones or doing paperwork while talking to a person. As simple as these things sound, many pastors are busy doing things at the time of their interaction with people. The pastor must also avoid looking into the eyes of a person for too long as they might be perceived as creepy or a little to intimate.

2. The Face- His face should have a smile upon it. Many times the smile is the connecting factor for many people when in times of need. It also can convey the interest of meeting with the person when the encounter the pastor. Over the course of the interaction he must guard his facial expressions since most feedback is received from the pastor's face. He must guard his facial expressions to convey interest, serious listening and concern for the person. These facial

expressions can also support the person throughout the interaction to convey his listening and interpretation of the interaction.

3. Body Posture- The pastor must sit so he conveys an attentive posture. When he sits up straight it will help the person to feel as if the pastor is interested in the interaction. If the pastor slouches consistently, he may signal to the person his disinterest or boredom with them. While sitting, the pastor must know the level of the relationship and use his spatial distancing to interact with the person at their comfort level once the original contact has been established. Depending on the relationship, sex and arrangement of seating might affect the person's comfort if poorly planned. If the purpose is needed for intimacy, the pastor may seat himself to the comfort level of the other after the initial contact. If the pastor notes the person move away, a good nonverbal cue would be to move back some to allow their personal space. In other cases where a relationship is new, the pastor may seat himself near the person and allow them to move closer to him as the level of the relationship improves. The pastor must also consider personal integrity of how close is too close, which could be perceived as too intimate. Candor must be used at these times. In cases of spatial distance, the author has noted some women prefer to move closer over the course of the interaction which signals trust. In other situations, the author has noted some men and women will draw back from the pastor during times of stress. It is up to the pastor to help in these situations by reaffirming the trust level of the relationship at these times. Jagnow states, "The pastor must show the counselee, by verbal and nonverbal language, from the beginning of the process that he is there and ready to help the counselee in his problem."[64]

4. Hand Gestures- Are the pastors hand gestures inviting? Hand gestures in which the pastor's palms face toward to the person might signal a standoff appearance whereas palms

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[64] Jagnow, "Communication Principles in Pastoral Counseling," 100.

which face up may express interest in the subject material or wanting to know further. It could

convey that he does not know what to do as well. The pastor must understand that these hand

signals may or may not be understood by the person who is interacting and should look to make

certain they are being received properly. If they are not understood they could lead to

miscommunication or be discounted over time. In certain cases they can be discarded for

meaning completely because of their repetition. Fred Smith states it simply by stating our growth

in the use of gestures, "You won't develop mastery of gestures quickly, but you can improve."[65]

5. Touch- The effect of touch can be used in certain circumstances which can convey care

such a touch on the shoulder or hand to convey care. The pastor must determine if he will, how

he will use it, and at what time during the interaction. He will need to decide if it will be used as

a method of encouragement (a pat on the shoulder or upper back), healing (holding the hand of

the person), symbolism (a firm grip of hands by another male to the shoulders to convey care in a

masculine sense),etc. Dariusz Dolinski states how even the social status of another can

encourage those subordinates as well;

> Most often it is pointed out that touch is not only about physical, but also psychological
> intimacy. That is why we may perceive a person who touches us delicately as nice and
> friendly, which in turn will incline us to comply with their requests. An alternative
> interpretation, also popular in the literature on the subject, assumes that one-way touch in
> a social interaction is associated with the higher social status of the person who touches
> someone of lower social status (e. g., a teacher drawing the attention of a student, a
> soccer coach instructing a player before he enters the field). If the person touched by a
> stranger behaves, at least to a certain extent, automatically or thoughtlessly, they may
> react as they would typically do when touched someone of higher social status and hence
> may fulfill the stranger's requests or suggestions.[66]

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[65] Fred Smith, "How to Be Heard," *Your Church* (September/ October 2007): 104.

[66] Dariusz Dolinski, "Touch, Compliance, and Homophobia," *J Nonverbal Behavior* (2010): 34:180.

The pastor must also be aware since he is the example to which many will come for advice that his level of influence is important. Dolinski makes this assertion in the above statement with regard to the social status of the pastor to his people. Because of the pastoral influence with his people, he must be aware that the extent of touch can influence his people to act in a particular way; especially if the trust level is strong. This sense of touch is important since it conveys connection of both parties. This research by Dolinski is encouraging to the pastor since it gives hope that his level of care may produce something which can help the person in their daily life. It also affirms the pastoral requirement to be "of good behavior" (1 Tim. 3:2) to his people.

This level of trust is also important to the pastor in the relation of *matching.* Suzanne Jones and John Wirtz state, "For example, if both conversational partners use large amounts of touch, then behavioral matching has occurred. If one partner uses no eye contact while the other partner engages in high levels of eye contact, then no matching has occurred."[67]

This level of connecting by each person is successful when the two engage in high level of physical contact. The same thing is mentioned in the realm of eye contact. Jones and Wirtz state when only one person maintains high levels of eye contact and the other is not, neither are experiencing the complete connection or *matching.*

6. Learning to Discern Self- One area the pastor may give thought to as well as the interaction is occurring is his ability to operate while dealing with personal problems. Since the things in his life may not always be smooth, he needs to consider how to discern himself better so he can be all to the person he can while in the interactional process. The pastor must be able to

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[67] Susanne M. Jones and John G. Wirtz, "Sad Monkey See, Monkey Do," *Communication Studies, Vol. 58, No. 1* (March 2007): 73-74.

understand him better so that he can effectively help his people. Scazzero and Bird note some very important factors the pastor must understand about himself,

a. Look at your personality- Do you get more energy from being with people (extrovert) or from doing tasks (introvert)? Are you more spontaneous and creative, or controlled and orderly? Are you more easy going and relaxed, or tense and anxious?

b. Look at your season of life- Your season of life is also a God-given limit… There are times when, because of health reasons, our families need us. There are seasons of financial prosperity and times of struggle. There are times to be studying intensely and preparing. There are times for great activity. There are times to grieve a loss and wait.

c. Look at your situation- Your life situation is also a limit. When we age physically, we find our bodies cannot do what they used to. When we are young a without much life experience, certain doors may remained closed to us. If we have a physical or emotional disability or a sickness, we may find this keeps us from going down a path we may have planned.

d. Look at your emotional, physical, and intellectual capacities- Your emotional, physical, and intellectual capacities also are a God-given gift… When we don't respect God's limits in our lives, we will often find ourselves overextended, stressed, and exhausted.

e. Look at your negative emotions- Anger, depression, and rage, for example, often function as oil lights in our lives, informing us that something is not right on the inside of the engine of our lives.

f. Look at your scars and wound from your family past- They are also God-given limits and gifts. If we will look for the hand of God moving in our family history, even in the most painful moments, we will find golden nuggets in that rocky soil. Abuse, neglect, abandonment,

poverty, oppression, and so on may cause us to feel we are "behind" always trying to catch up.

God sees it differently.[68]

Another area which could be important for the pastor to remember is by understanding

the basic types of interpersonal needs of people. John Swift addresses some areas which are

important for the pastor to understand when realizing the full potential between man and man.

He notes, "These interpersonal-need areas are inclusion, control and affection. The first

interpersonal need, inclusion, refers to association between people, being excluded or included,

belonging, togetherness. Self-identity is essential in understanding inclusion needs. To be

understood implies that someone is interested enough in him to find out his particular

characteristics. The second need is control."[69]

Swift further indicates the need of control by stating how control can be a negative thing

as well by stating, "The need to control another is a limitation of the other's freedom of

expression" Schutz characterizes the dominant person as the 'autocrat' who is afraid that people

will control him; so he does them first."[70] Last he mentions, "The third interpersonal need is

affection. Affection refers to the degree of emotional ties between individuals, especially in the

form of love and hate. Affection behavior differs from control behavior in that the emphasis is on

emotional relationship rather than power relationship."[71]

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[68] Peter Scazzero and Warren Bird, *The Emotionally Healthy Church* (Grand Rapids, MI: Zondervan, 2003), 142-143.

[69] John Swift, "Toward a Theoretical and Theological Framework for the use of Therapeutic Non-Verbal Communication Experiences in Group Pastoral Counseling" (DMin. Thesis, School of Theology at Claremount, 1969), 113.

[70] Ibid, 114.

[71] Ibid,114-115.

These factors will help the pastor to become more effective in his own life and to the value of others. It will also allow him insight into himself to determine if there is a level of what he can engage within and cannot due to things which are consuming his thoughts. He may even decide if the encounter needs someone who is professionally trained to engage in the particular topic if he is unqualified or unsuited to do so at the time.

When interactions may be related to conflict, the pastor must be sensitive as well to the needs of his people. These areas bear close scrutiny and discernment by the pastor to make sure there are no misunderstandings when it comes to conflict or adversity. As the pastor deals with biblical conflict and adversity, he is helping the person become who they were intended to be. Charles Stanley offers some wisdom in the area of adversity by stating;

> Since adversity is God's most effective tool insofar as spiritual growth is concerned, the degree to which we desire to grow spiritually corresponds to our ability to handle adversity successfully. Men or women who are only marginally interested in maturing as Christians will have a difficult time with adversity. Their tendency will be to blame God and become bitter. Instead of seeing adversity as something God is trying to do for them, they will see it as something He is doing to them. It is a matter of priority and perspective.[72]

Roy Oswald gives the pastor some insight into the three types of assertive people which are many times at the heart or perceived by the pastor in dealing with adversity. He lists them as such:

1. The Passive, Non-Assertive Person:
    a. denies self.
    b. is usually inhibited, hurt, and anxious.
    c. continually defers to others in making choices for his/her life and,
    d. is usually ineffective as a person and/ or as a professional.
2. The Aggressive Person:
    a. enhances the self at the expense of others,
    b. tends to depreciate others,
    c. tries to decide matters for others, and

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[72] Charles Stanley, *How to Handle Adversity* (Nashville, TN: Oliver-Nelson Books, 1989), 73.

d. normally achieves desired goals, but hurts others in the process.
3. The Assertive Person:
    a. is self-enhancing,
    b. expresses positive feeling about self,
    c. chooses for self and accepts consequences, and
    d. usually achieves goals, yet not at the expense of others.[73]

Each of these people can often be good at times; however the majority of the time while dealing with adversity will need to be handled quite differently by the pastor for a successful encounter. It is therefore important for the pastor to note different types of people in his interaction.

The pastor must be willing to deal with adversity in way in which he and his people can grow as a result of the interaction. If not, the pastor can risk his report with his people and damage the relationship for the future. This even contains the realm of his people criticizing him at times. These times are often tough for pastors since their intent is to help rather than be attacked. Learning to deal with adversity however is important to any pastor. George Thompson and Jerry Jenkins states, "Being criticized and responding appropriately can better than never having been noticed at all. Your demeanor and ability to choose your words carefully make all the difference." Thompson and Jenkins give some simple guidelines for taking criticism by stating,

> 1. Maintain eye contact. Don't roll your eyes as if you are amazed the stupidity of the person doing the criticizing. And don't cast down your eyes either. That is a sign of resignation or defeat. The person criticizing you probably doesn't want you to wallow in self-pity. Look at the person in the eye and indicate that you're listening.

> 2. If you disagree, hold your tongue for the time being. If you constantly interrupt to correct an inaccuracy or plead your case, you're going to look worse… gather your thoughts first and be prepared to discuss them calmly, just try to balance the record.

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[73] Roy M. Oswald, *Clergy Self Care: Finding a Balance for Effective Ministry* (New York, NY: Alban Institute, 1993), 174.

3. Nod and show an open body language that says you're not only listening, but also that you're hearing and understanding. You're not necessarily agreeing, but you're getting the message.

4. Use phrases that confirm your openness to be corrected such as "Uh-huh," "Yes," "Okay," "I hear you," "I understand what you're saying," "I'm willing," "I'll make every effort," "I'll work on that," "Thanks for pointing that out."

5. When you have the floor, use the opportunity not to only to defend yourself but also to reiterate that you welcome such input and want to learn. Insist on a follow-up meeting with a request such as "Could I check back with you to make sure I'm making progress and doing what you want?"[74]

Despite some of the verbal communication responses mentioned within, it is important the pastor has a teachable spirit at times and recognize he will not always be right. This refines him and his people for future successes with the right spirit. Kevin Harney says that people also have the ability to help the pastor in his decisions in the future. Some of these decisions can help gain some expertise and wisdom from others. He encourages the pastor with these words, "Let's be honest, we don't have all of the answers. And we don't have to reinvent the wheel every time we want to go somewhere. God has placed people all around us who have a great deal to offer. I have discovered that most are more than willing to share their wisdom, expertise, and even failings if asked."[75] The teachable spirit in his life will allow him to become the man of God he is instructed as he continues to grow.

In other cases the pastor will encounter, he will deal with people who will have no desire for the things of God, nor to grow in the design of His making. Although sad at times, this is becoming more of a common occurrence in American society today. The pastor must be wise to leave a door open for the conversations in the future at which time the person may come back

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[74] George J. Thompson and Jerry Jenkins, *Verbal Judo* (New York, NY: William Morrow and Company Inc., 1993), 193.

[75] Harney, Kevin. *Leadership from the Inside Out: Examining the Inner Life of a Healthy Church Leader* (Grand Rapids, MI: Zondervan, 2007), 72.

into the fold. The author presently has a young man who is currently checking in to see how things are with him and has stated he misses the church. "One day, I will be back," he stated. Pastors must be willing not to burn every bridge which might be crossed in the future. God's people depend upon it.

The Person's Nonverbal Communicators

While the pastor is conscious of his behavior, he also must be aware of the nonverbal indicators of the *person* he is interacting. All of the following take into consideration the established baseline of the individual prior to this point. The author suggests a few cues which are noteworthy in any interaction he might encounter:

1. The Facial Area- Since not all people are alike, the pastor would be wise to understand that people are not all the same in how they respond to interaction. Each person is different in interaction and as a result the interpretations will be different. As a result, the following may occur, "… Findings may be interpreted as meaning that low empathic people react emotionally differently or even in a contradictory way compared to high empathic persons. It is therefore interesting to note that Laird proposed that there are individual differences that make some people more susceptible to facial feedback than others."[76]

The understanding of people's personalities is also important so the pastor may be able to discern a significant change in behavior. This involves interacting with one personality type to another. Since one person may only provide insignificant feedback during the interaction, when the behavior changes significantly, he must be aware of the change to address that particular area. Since this area is significant, it would be wise for the pastor to understand his people as

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[76] Per Andre´asson and Ulf Dimberg, "Emotional Empathy and Facial Feedback," *J Nonverbal Behavior* (2008): 32:223.

much as he can before the interaction. If the person's facial expressions are fairly the same throughout baseline, the pastor may be able to discern if the person is being transparent with them throughout the interaction. This will allow him to engage in an honest conversation which is placed upon good ground for the interaction.

Smiles as stated before can be deceiving at times which may be faked or produced at the person's desire. Because of these difficulties, all other nonverbal actions and cues are needed to determine validity of the message. Eyebrow feedback however stays fairly consistent with most people. Most eyebrow raises and smiles are generated with the same muscles as stated by Karen Schmidt, Sharika Bhattacharya and Rachel Denlinger, "Comparing spontaneous smiles and eyebrow raises allows us to consider the differences in two facial displays commonly observed in social interactions. Because both are socially oriented facial displays, it is possible that both will exhibit similar movement characteristics."[77]

Since many of the indicators are always varied in nature in observation and through close examination to determine their congruency, the pastor normally does not need to worry how these changes in each person are differed. This is somewhat comforting at this point since the pastor has much to gather in the realm of determining the sender's intentions.

The eyes also have much to determine the interactional level. The eyes can suddenly begin moving side to side suddenly when a person is either thinking about what to say or trying to orient the mind for a possible deceptive answer. In the realm of the eye, again the pastor must take the time to determine the behavior of the eye movement in baseline and then determine noticeable changes in their behavior. One notable change could include the eyes rapidly moving back and forth horizontally, which might indicate a processing of information or beginning a lie.

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[77] Karen L. Schmidt, Sharika Bhattacharya, and Rachel Denlinger, "Comparison of Deliberate and Spontaneous Facial Movement in Smiles and Eyebrow Raises," *J Nonverbal Behavior* (2009): 33:36.

This could be noted when other indicators such as body movement away from the pastor begins or arms and legs begin to cross. This causes a barrier of safety between the pastor and the person. It also signals a behavioral change in which the pastor must respond. Another area of the eye noted will be when the person no longer will maintain eye contact with the pastor and may lower the head to avoid eye contact. This action could signal shame, since the head has now lowered to a point of submission or embarrassment. Since the facial area is where most feedback is observed, the pastor must be aware of changes within the face in which other signals are in congruency with other parts.

2. Body Posturing- Since baseline has been established in the interaction, the pastor will need to watch for signs of change within the behavior of the individual when certain points of the discussion lead to stressful or difficult situations. Recognition of these differences in the cues can help him to lead the interaction. If seated within the predetermined environment, the pastor may note the person's distancing by sliding back in their chair to provide space in times of stress. These can be noted if the preliminary interaction found the person leaning forward in the interaction. This can also be noted in times of standing while in the interaction process. When distancing is present, the pastor must take note of the behavioral change and seek to work through what is causing the intentional or unintentional distancing. To be aware of the change in behavior and act immediately will extend his willingness to help. This *soberness* is the willingness to convey his passion for the person in the interaction. For instance, if a person who has begun the conversation with arms folded, the pastor must take note of the behavior in baseline and determine this action may not be a negative reaction. It could merely be a comfortable position for the person. Another instance could involve a person who is quite comfortable sitting with their legs crossed at the knee area causing an appearance of intentional

distancing from the pastor when in fact the action is merely a comfortable position for the person.

Good indications of meshing would be:

    a. A person who slides closer to the pastor in the interaction.

    b. A person who begins *mirroring* the behavior of the pastor by positioning his body the same.

    c. A person who decreases personal space over the time of the interaction.

    d. A person who might touch the pastor over the course of the interaction.

Remland discusses a few indicators which might determine problems in the interaction by the following acts, "Most of the time, the victim of a spatial invasion will become uncomfortable and try to compensate in some way by backing up, turning to one side, reducing eye contact, or changing the topic of the conversation (if was personal)."[78]

2. Touch- This area such as the act of touch, can be used at times be seen which encourages positive behavior reinforcement when interacting with the pastor. The simple touch of a person might reinforce their support to the pastor during an interaction. When a person can pat a pastor on the back, it helps him to understand that meshing has begun and is a good sign of a successful interaction. When a person may take the hand of the pastor at times in interaction, they may be sending signals of needed support during tough times.

3. Hand Gestures- The use of hand gestures is important to note for the pastor. The use of hands is often used to communicate nonverbally in ways the verbal cannot express. The pastor would be wise to try to understand each. If the signals seem to be misunderstood, he must ask the person to connect the meaning with the signals sent. If hands are palm up to the pastor, he must

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[78] Remland, *Nonverbal Communication in Everyday Life*, 155.

see these as potentially being used to display a distancing or "hands off" signal. The common

usages of hand signals are important in every culture and need to be observed by the pastor to

determine his clear understanding to the person's intentions. In other cases the use of hand

gestures can signal trouble as stated by Calero, "As an educated observer, you should look for

the "too many" gestures. Specifically, look for incongruent signs that contradict what on the

surface appears to be confidence."[79]

4. Tightening Appearances and Stress- When times of stress affect the body, the person

will exhibit differing physical tightening of the body. Some of these characteristics can be seen

in the facial area such as teeth clinching, mouth area drawing upward with lips clenched

together, noticeable wrinkling of the forehead, etc. In the body area several other changes can be

noted in the hands by fingers which are tightly interlocked, hands which were on the table no

longer being viewed and now hidden, ankles locked, and tightening of the torso area which

affects breathing. In the area of stress, the person may exhibit sweat which was not formally a

problem in the onset of the interaction.

5. Signs of Incongruence- Calero also points out a few interesting things which appear

when what is being said does not line up with the rest of the body. He states, "What should you

look for? What are the tells of someone is making a tell?" He goes on to say how interrogators

determine incongruences; "Interrogators often simplify their jobs by looking for quick and

simple cues that suggest incongruence in the people they interview. These cues include: Saying

yes while you shake your head no; saying that you're not in a rush while you look at the clock;

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[79] Calero, *The Power of Nonverbal Communication*, 81.

saying you don't mind being interviewed while frowning; saying you're not upset while speaking in one-word grunts."[80]

The important thing to understand is that incongruence is not necessarily a sign of lying. People are often nervous, inattentive to their actions or trying to hide something which is very personal throughout the interaction. It is therefore important to observe these signs and try to influence the person to know they are in a safe environment. When the person is comfortable, they can now interact in a healthy way with their pastor.

After the Interaction

The importance of the pastor's growth in nonverbal communication cannot be understated. He is to be the best for his Lord (Luke 12:48). For the pastor to become the best he can be for his Lord demands his follow up with those who he is entrusted when needed. If any he senses any unclear actions during the interaction which might cause a future misunderstanding between him and his people, he must try to resolve anything which might have been misperceived. This might involve a second interaction to clear any unresolved issues which could still be present. It may also involve the use of summarizing the interaction at its conclusion by asking some questions.

A few are suggested by Lawrence Brammer and Ginger MacDonald by using the following guidelines:

1. *Attend* to the various *themes* and emotional *overtones* as helpees speak.
2. Put together the key ideas and feelings into *broad statements* of their basic meanings.
3. *Do not add* new ideas to your summary.
4. Decide if it would be more helpful to state your summary or ask them to summarize the basic themes, agreements, or plans. In deciding, consider your purpose:
    Was it to *warm up* helpees at the beginning of the interview?
    Was it to *focus* their scattered thoughts and feelings?

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[80] Ibid, 97.

> Was it to *close* discussion on this theme?
> Was it to *check* your understanding of the interview progress?
> Was it to *encourage* them to explore themes more completely?
> Was it to *terminate* the relationship with a progress summary?
> Was it to *assure* them that their interviews were moving along well?[81]

For the pastor to ask questions in the end will also allow him how to become a better communicator in the nonverbal realm. These questions although verbally mentioned, may help him to reinforce whether the nonverbal signals are being perceived and received correctly. This continues to keep him growing in of the area of no longer being a *novice* and on to true maturity or *good report*.

The pastor must also be willing to take a look at the interactional process and try to determine where he might have better communicated with his people. To do so, he must look at the closing minutes of the interaction to determine the receptivity of the person to the interaction. This will help him to determine if the person's read of him is accurate as well. His success will be accomplished by meeting the requirements of scripture previously mentioned to determine if those characteristics were just the part of his calling to ministry or part of his everyday life. If he can look back at these qualifications and know he has met each, he can have a certainty of God's blessings on the interaction. When this is accomplished, he has accomplished the goal which was desired at the beginning of the interaction. It will also allow a good baseline condition for the person in the next interaction. More importantly it will allow the person to see a *good report* in the pastor's life and verify any misunderstandings which might have existed from the past. This self-evaluation process will allow pastor to determine if the interaction achieved its maximum effectiveness for the glory of God.

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[81] Brammer, Lawrence M., and Ginger MacDonald, *The Helping Relationship: Process and Skills* (Needham Heights, MA: Allyn and Bacon, 1999), 96.

Will This All Work?

Since this study involved pastors who were questioned about nonverbal communication mostly through electronic surveys, the concerns about nonverbal communication nevertheless are real. Pastors may want to test the author's research by developing a workshop in which this research can be studied in the real world with real people. This type of "hands on" will allow pastors to determine the effectiveness of the author's assertions. It will also allow the pastor to put the practices from this study into a real life environment to assist the pastor in becoming a better communicator.

From the information developed by the author and use of nonverbal communication theory and practice, this study has helped the author become a better communicator. Not only is the study practical to pastors, but has helped the author to *connect* with his parishioners instead of merely communicating with them. Because of these practices and application, the author has experienced a high success rate with his parishioners within ministry and counseling situations. To help the reader understand the relevance of the author's concern in nonverbal communication, a few stories might illustrate the successes of how nonverbal communication can be observed and interacted so that people can receive the care they need.

For example, the author encountered a young man who was literally ready to take his own life, but afraid to do so at the time. The young man had invested his entire life in a short relationship with a girlfriend who broke up with him suddenly one night. His entire world fell apart from his point of view. He lost his will to live as result of his deep heartache. The occasion in which the author encountered him was the result of a call for service. This occurred while the author was a law enforcement officer in a patrol capacity. The call for service was reported as a suspicious person underneath a bridge at two o'clock in the morning. This bridge was near a

housing area. As the author approached the scene, the man hid behind a structural support in the bridge, partially hiding himself from the author. The author was unclear of why he was hiding behind the pillar but keenly aware of potential danger. After being asked to plainly show himself, the young man appeared from the shadows with one hand behind his back. After repeated attempts to convince this man to reveal his hands, the author noticed the young man was attempting to hide or portray a threat which was concealed. After realizing the intentional spacial distance created by the man and the young man to portray a potential threat, the author took the time to communicate and leave the distance at approximately 30 feet. Observing nonverbal language (by the use of hand gestures expressing frustration and dismay) at this time made a huge safety impact to the author and possibly the young man. Over the next few minutes the author was able to convey compassion and care nonverbally by using the hands and abandoning a tactical stance (while still remaining at a safe distance) which seemed to de-escalate the situation. Over the next few minutes of establishing trust, the young man took his hand from behind his back. No weapon was observed. When viewed by the author he calmly reassured the young man while increasing spatial distance from the trust level which had been previously established to a distance of less than five feet. Several minutes later the young man confided with the author to explain his dilemma. He explained he was too afraid to take his own life, but thought if an officer saw his stance and potential weapon he might shoot him in self-defense.

This would produce an ending to the young man's pain. As a result of the entire incident, the author was not only able to determine his nonverbal cues and help to increase trust, while communicating effectively in the nonverbal realm. He later led this young man to Christ on the tailgate of his truck. The effect of distance decreased over the progression of the conversation, but allowed the safe haven for both parties in the interim. The frustration conveyed by the hands

and facial expressions only expressed his grief instead of aggression. These identifiers would have not been properly understood without the aspect of time, along with observing other nonverbal indicators which reinforced the behavior. This information was taken by many indicators which were exhibited by the young man. If one indicator were taken at face value, the young man's actions could have produced some life altering consequences.

In the realm of nonverbal communication with fellow believers, God has given believers the ability to recognize nonverbal behavior with additional insight from the Holy Spirit. This is important since there is a common spirit within the interaction. When dealing with Christians, the pastor must understand the Holy Spirit has insight into the core of the fellow believer. If the pastor wants to connect with the person, he must go to the One who knows this person's core. This involves discernment prior to the interaction by way of prayer and asking for discernment. When the core is affected over time by influences of sinful man, an outward manifestation can be sensed by the Holy Spirit. This insight into the core of the believer to the pastor can be discerned by the Holy Spirit's presence.

In the author's ministry experience, he experienced another encounter with a young Christian man who recently lost a Christian mentor in his life. This older mentor had a great level of influence on the young man's life. One evening the author received a disparaging call from the young man. The young man asked if he could meet with the author immediately at his home.

After agreeing to meet the young man, he appeared a few minutes later. The young man came to the door with shoulders hanging low, head bowed, sluggish movement and unusually quiet demeanor. As the author noted the behavior, he understood there was a great change in behavior from previous norms (baseline). His demeanor showed a devastated physical condition by something which occurred within the last few hours, since there were reddened eyes, dried

tears and dread upon his face. The facial and body behavior had changed so significantly it was obvious that something very bad had happened. The nonverbal indicators also indicated the groaning within the soul of the young man by his heavy sighs at times. After talking for a few minutes inside the author's residence, the young man asked to take a drive. While enroute to the location, the author began to pray for discernment and wisdom in how to respond. After arriving at a house a few blocks away from the author's home, the young man exited the vehicle and walked around the back side of the house. After looking in the back sliding glass door a piece of rope was still hanging from the ceiling from where his mentor who had such and influence on his life ended his own. The young man replied, "There is a lot of pain in this house." Within the author's spirit, a voice came forward which said, "The pain is not in this house." "It is within him." Several months of counseling occurred before this young man was able to trust someone or allow them to invest in him. That person later became the author.

Some Closing Thoughts

Because this study is limited to North American societal norms of behavior, pastors must be careful when trying to interact with people outside the continental United States. Since many pastors travel abroad to do conduct mission work in foreign countries, the author cautions the use of these findings in such areas. This is due to cultural and communication differences within respective countries. To use this study's conclusions in foreign countries may create serious problems in communication and misunderstandings for each side of the interaction.

When the pastor can culminate the basic knowledge of nonverbal communication skills, and biblical mandate of scripture covered in 1 Timothy 3 into his life he will become the pastor which is able to effectively communicate with his people in a way which honors God in his

service to people. By his understanding of the nonverbal communication process, he will be able to understand his people in a more intimate level. This deeper relationship with his people will help to lead them to a life which is to glorify God.

When pastor's people sense his commitment to their lives and care, the relationship can move on to greater heights as the entire body of Christ glorifies God. This is the calling of the pastor to his people. The first question of the Westminster Catechism states, "What is the chief end of man?" The answer to this question is, "Man's chief end is to glorify God."

Griffin gives these final words in relation to nonverbal communication, "Nonverbal communication is the punctuation that tells us how to interpret words; thus it is the final arbiter of our relationships."[82]

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[82] Griffin, *Making Friends and Making Them Count*, 117.

Appendix

Pastoral Questionnaires

First Questionnaire:

1. Do you know what the nonverbal communication process is? If you do not know, would you be interested in learning further?

2. Do you know how to recognize nonverbal indicators of people when you interact with them daily?

3. Could you readily recognize nonverbal indicators in an interaction? If so, could you determine what might be said before the verbal communication began?

4. Would you be interested in learning further about the nonverbal communication process if you do not feel completely comfortable with any of the answers above?

Second Questionnaire:

1. Do you understand the qualifications of the pastor as presented in 1 Timothy 3:1-7? Since communication with your people is a spiritual encounter, do you know what scripture requires of the pastor in this interaction? If you understand this, what would affect the process of the spiritual interaction?

2. Do you use these biblical mandates within the interactional process to further the communication process from scripture such as, establishing trust, reliability, confidentiality, etc.? If "yes" to this particular question, how did you do so? If not, what is preventing you from doing so in the future? What is preventing you from doing so right now?

3. Do you understand the two natures which still exist within a redeemed person and how the natures affect the interactional process? Do you see this as an influence to interaction?

4. Do you have any idea of what you might learn about the process or if could you observe the two natures of man in communication and which one is more prevalent? What might you expect in return if you understood the process?

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