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# Grief and the Pastor

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GRIEF AND THE PASTOR

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A Research Paper Presented to the Faculty  
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by

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## TABLE OF CONTENTS

PART	Page
I. Grief and Its Work. . . . .	1
A Definition. . . . .	1
Why Study Grief . . . . .	2
Why Does Man Grieve . . . . .	5
Freud -- Lindemann -- Current Research. . . . .	7
Grief-Work. . . . .	8
Purpose of Grief-Work . . . . .	12
General Reactions to Grief. . . . .	12
Specific Reactions to Grief . . . . .	14
Needs of the Grief Sufferer . . . . .	20
Insights for the Pastor . . . . .	23
II. Abnormal Grief. . . . .	24
A Definition. . . . .	24
What Leads to Abnormal Grief. . . . .	26
Its Predictability. . . . .	27
The Critical Period . . . . .	28
III. The Pastor and His Flock. . . . .	29
The Role of the Church. . . . .	29
The Pastor's Position . . . . .	31
The Pastor's Role in Normal Grief . . . . .	32
Preparation for Grief . . . . .	34
Prefuneral Counseling . . . . .	35
The Funeral . . . . .	38
Postfuneral Counseling. . . . .	41
The Pastor's Role in Abnormal Grief . . . . .	43
Some Conclusions. . . . .	44
BIBLIOGRAPHY . . . . .	50

## GRIEF AND THE PASTOR

"Sooner or later everyone has to get his feet wet."

These were my bishop's parting words as he left with a seminar group for the Holy Land. Two weeks later it befell me to officiate at two funerals on the same day. That day I learned what it meant to be a pastor, and I learned that I had a long way to go. As I rode back from the cemetery with the funeral director after the second funeral, he began to tell me about certain discussion classes he had sponsored for pastors. These classes were built around the general topic of counseling the bereaved. I was interested and asked him for some material I could read. Such was the genesis of this paper.

In the pages that follow, Part I will give consideration to the emotion of grief and how it works itself out in the course of time. This is basic. The pastor must understand grief and "grief-work" before he can begin to adequately counsel the bereaved. Part II will look at the condition of abnormal grief. Here the purpose will be to recognize situations in which the pastor will wisely refer patients to those who are more professionally trained to counsel them. Part III will then consider the pastor's role as he seeks to counsel the bereaved in his congregation.

## Part I

### Grief and Its Work

#### A Definition

Man is fearfully and wonderfully made! God has placed into the crown of His creation a host of emotions all of which are quite important for man's total well-being, any one of which is most difficult to dissect from the total organism and analyze. Yet, if this can be done, it will help in understanding the nature of grief. Grief is one such emotion, a normal emotion. One experiences grief to a greater or lesser extent whenever one experiences a personal loss; the loss of wealth, loss by divorce, or loss due to the death of a loved one, the latter being the most typical and the most severe.

Jackson defines grief as

A young widow who must seek a means to bring up her three children, alone. Grief is the angry reaction of a man so filled with shocked uncertainty and confusion that he strikes out at the nearest person. Grief is the little old lady who goes to the funeral of a stranger and cries her eyes out there; she is weeping now for herself, for an event she is sure will come, and for which she is trying to prepare herself.<sup>1</sup>

Such is a definition of grief as an emotion by its manifestations. Perhaps it is also possible to approach the topic from another direction. Man is often said to be a social animal. This means that his life is built around other people. His own self and personality is influenced

and to a degree determined by the contact and relationships he has with those about him. This means that he invests a certain amount of feeling and emotion into other people, especially those closest to him. In essence, they become a part of his life. It is therefore a very traumatic experience when death strikes a person who is located in his emotional constellation. A part of his own self is gone, cut off, never to be regained.

Grief can be defined then as a deprivation experience. A person loses something that he values highly, something that is most important to him, something in which he has invested a great deal of feeling, and he does not want to give it up. Grief, as a deprivation experience, is that pain which results from cutting one of the significant persons out of one's emotional framework.<sup>2</sup>

The definition that will be used throughout this paper is: grief is an emotion, a normal emotion, but it is also a deprivation experience, a pain that results from having a person in whom there is much invested snatched out of an individual's emotional constellation.

### Why Study Grief

Why should a research paper be given to a study of grief? Besides the reason indicated in the introduction to this paper, there are several valid reasons for a pastor to give some attention to this topic.

First of all, there is the personal aspect. The

pastor's own parents, his wife, his children, and his friends may all succumb to death before he himself dies. He will be a mourner. It will be much to his advantage to understand his own feelings at such a time as well as the expression of the emotion that he feels. If he is going to be a pastor who works with death and with the bereaved, then he must have some basic understanding of the emotion of grief and its ramifications. If he is not able to come to terms with grief in his own life, how will he be able to minister to the bereaved in his congregation?

This leads to the second reason: everyone dies. Let the pastor consider his congregation for a moment. Every person in his congregation will one day fall victim of death. Every family in his congregation will one day be a family in mourning. It would not be misleading to say that a pastor in a congregation of about five hundred members will most likely officiate at five funerals during the course of the year. A good part of his ministry is given, or should be given, to counseling the bereaved. And before he can counsel them, he must himself have an understanding of grief and how it works itself out in the mourners. A professional call will not suffice, neither will the impartation of comfort be therapeutic when the mourner is not ready for comfort. A pastor who understands grief and grief-work will be more able to heal and lead in times of bereavement.

There is yet a third reason that must be mentioned. Modern man, especially man in America, apparently has an



unsound approach to grief. This applies also to Christians. It would not be difficult to document this statement. The mental cases and the somatic manifestations of repressed grief alone more than indicate that this is the case. Modern man has sought to insulate his life against the physical reality of death. Very seldom does anyone die at home any more. Most of the dying is done in hospitals in the presence of professional persons. This has a way of creating a false attitude toward death: it isn't real! As a result the funeral becomes an illusion which prevents tears and undignified outbursts. Pastors refrain from saying that John is dead. Rather they say that John is in heaven or that he was called to his heavenly home. At the grave the coffin is hidden beneath a blanket of flowers and the earth is hidden by artificial green grass. Yes, "modern man has made a god out of comfort and has grown afraid of facing reality in all of its depths."<sup>3</sup> But this is merely an illusion, it is false. The reality of death with all of its ramifications will come crashing in upon the mourner either shortly after the death of a loved one occurs or after a few months. The pastor had better be able to help because he is the person to whom the bereaved in his congregation will turn.

### Why Does Man Grieve

In passing the question should be asked, "Why does man grieve?" A partial answer to this question has already been given indirectly when grief was defined. Grief is the emotion, the deprivation experience, the pain that results from losing a person to whom there was a close attachment and in whom much was invested. Man grieves because he has been hurt. He has lost someone he cherished and it hurts. He grieves because he is mortal with all of the emotions that God put into him. Indeed, "man's mortality makes grief inevitable both in the change and loss of everyday life and in the great loss of loved ones."<sup>4</sup>

This may be somewhat vague. Several reasons have been listed in answer to the above question. Jackson says that man grieves for three reasons: he grieves for himself, he grieves because there is fear, and he grieves because there is insecurity.<sup>5</sup> It would be well to look at these reasons more closely.

First of all, man grieves for himself. He, the Christian knows that the person who has died is beyond the feelings and the problems of those who mourn for him. That is to say, he no longer experiences the affairs of earthly life as do the mourners. He is no longer in this life. He has no pain, no suffering, no anguish, his soul is with Christ. He is sad because he is suddenly and painfully deprived of

someone he loved and needed. He feels this even when death came as a release. In other words, he is feeling sorry for himself. He has been deeply hurt and he grieves for himself.<sup>6</sup>

Secondly, man grieves because there is fear. The world has suddenly changed, and he doesn't know what is ahead. Yet even more frightening are the fears that are within himself, the fears that are awakened by that person's death. This is the fear of his own death. Few people think much about death. They repress it into the background of their subconsciousness and there it stays until death strikes someone very close. Then it springs upon them with its full force.<sup>7</sup>

Thirdly, man grieves because there is insecurity. This is closely connected with fear. His world has been shattered. The solid ground under his feet is crumbling. The stabilizing factor, the person who has just died, is gone and his life comes crumbling down. The future appears threatening. The feeling of security that came from having the deceased nearby is gone. What will become of him? How will he live? Doesn't anyone care?<sup>8</sup>

These are the reasons why man grieves and it will soon be seen how closely they are connected with grief-work.

## Freud -- Lindemann -- Current Research

What is the history of the study of grief-work? As it might be assumed, it was Sigmund Freud who first gave some attention to this topic. In 1917 he published a short paper titled, "Mourning and Melancholia" in which he compared the aspects of acute grief with the normal process of mourning. It was his thesis that when a person is confronted with bereavement, there are certain unconscious needs which the person is moved instinctively to fulfill. These needs must be met through normal channels. If there is any interference, there is danger of damage to the mental health of the person.<sup>9</sup>

The classic work in the area of grief was carried out by Dr. Erich Lindemann, psychiatrist-in-chief, Massachusetts General Hospital and professor of psychiatry, Harvard Medical School. It was he who worked with the survivors and the families of the victims who perished in the Cocoanut Grove Fire. He later wrote a paper titled, "Symptomatology and Management of Acute Grief" which he originally presented in May 1944. He pointed out the necessity of doing normal grief-work concerning which a later portion of the paper will discuss.

Since Lindemann's presentation several books and many articles have appeared both from the position of the psychiatrist and the pastor. The better current contributions come from Clemens Benda, Charles Bachmann, Paul Irion,

Edgar Jackson, and William Rogers. However, most of the current contributions take the work of Freud and Lindemann as their starting position.

### Grief-Work

For centuries it has been observed and expected that when a person dies, those who were closest to him would go through a process that has come to be designated as mourning. However, it remained for Freud and later for Lindemann to analyze, describe, and document this process of mourning which is now called by the technical name of "grief-work." It is the thesis of grief-work that it is necessary for the grief sufferer to work through the loss of the loved one step-by-step until the sufferer is free from the deceased and can lead an independent life with the image of the deceased, i.e. being able to live with all the memories and hurts, the joys and the sorrows that are connected with the deceased.<sup>10</sup>

Benda says that this work has three ingredients:

(1) the acceptance of the loss and of the suffering that goes with it; (2) the review of past shared experiences and activities, in order to realize in full the extent of the former relationship; and (3) the realization that each area of life must be readjusted to function without the person who has died.<sup>11</sup>

It would be well to give further consideration to these points. The grief sufferer has a great deal of emotion, a good part of himself invested in the deceased. In a sense, he is bound to the deceased. In order for him to

become a free person again, he must pass through the process of grief-work by which he withdraws what he has invested in the deceased and finds other objects in which he can reinvest what he had initially invested in the deceased.

In the first place the bereaved must accept the loss and the suffering that goes with it. This is no easy task. The mourner does not want to accept this loss and the suffering that it brings. It is an attack upon his very own person! The bereaved seeks to protect himself and unconsciously tells himself that the deceased is not dead, that it is all merely an illusion. Sometimes the bereaved will not accept the fact of reality for several weeks or months. Even after the funeral there may be monologue conversations with the deceased, another plate is placed for the family meals, and none of the possessions of the deceased will be disposed. In other words, the bereaved refuses to mourn or to grieve. He will not accept the reality of death. Why should he grieve? There has been no death. All is normal and secure. This is a very convenient defensive mechanism, but as it will be seen later in the paper, this can lead to severe reactions which will require professional help.

He must then accept the fact of reality: John is dead! Certainly, his soul is with Christ, but all relationships with this life are forever severed, and he must accept the suffering that is part of this harsh reality. How does he do it? He does it by helping to make the funeral arrangements, by standing beside the coffin and silently viewing

the body of the deceased until he has obtained a clear image of the deceased, until the full emotional meaning of the death is grasped. There can be no mistake: John is dead! There is his body!

This image of the deceased is basic. Those people who require professional help to master their repressed grief are those people who seemingly can't recall what the deceased looked like. They refuse to suffer, they refuse to grieve, they deny the reality of John's death by denying the fact that John existed. In their minds John never lived, he was never a part of their lives. They can't even remember what he looked like.<sup>12</sup>

There is another way in which the bereaved comes to accept the reality of death and the loss he must endure which is the second of Benda's three points: the review of past shared experiences and activities. During this phase which may begin immediately or several days after the funeral or much later if the bereaved refuses to acknowledge his loss, the bereaved will become talkative and want to talk about the deceased. He will want to talk about all of the little things, the big things, the intimate things which he shared with the deceased. This is good. It is generally agreed that this is a sign that the bereaved is in the process of working through his past relationship with the deceased and is realizing that this relationship is in the past, it is over, John is truly dead! This already indicates what a good part of the pastor's work might be.

After the person has fully realized and accepted his loss and all the suffering that goes with it, he can then begin to build a new life. This is Benda's last point. When this loss is accepted, then the person can begin to readjust each area of his life in accordance with his loss. This is very difficult, but it too is a sign that grief-work is carrying out its task. When the person reaches this point, he is well on the road to recovery because he is now at the point where he has withdrawn his emotional capital which he had invested in the deceased and is in the process of reinvesting it. This again foreshadows some of the pastor's work.

An interesting side point might be brought in at this time. Lindemann noted that people can anticipate grief and go through the entire process of grief-work long before the person to whom it is directed actually dies.<sup>13</sup> Such may be the circumstances in a terminal cancer case. It probably occurs most frequently in time of war when a wife sends her husband into battle expecting him to be killed. So completely can a wife go through an anticipatory grief-work process that she completely rids herself of the image of her husband. When her husband is killed, she suffers no grief because she has already freed herself from him. On the other hand, if he should return alive, then there will be trouble because she has already ruled him out of her life. How many pastors have gone into counseling what they expected to be a divorce case found that it was actually something



quite different?

### Purpose of Grief-Work

It may be advisable to pause at this point and carefully define the purpose of grief-work. The purpose of grief-work has already been indirectly defined when grief-work was discussed in the preceding section. Freud recognized that the purpose of grief-work was to free the person from the deceased. He said that reality shows that the loved person no longer exists and demands that all libido be withdrawn. This arouses some opposition which is very intense. A turning away from reality takes place and a clinging to the deceased person through a medium of hallucinatory wishful psychosis persists. Bit by bit the opposition gives way and the ego eventually becomes free and uninhibited again.<sup>14</sup> In our language, the purpose of grief-work is therapeutic: the withdrawal of the emotional investment from the deceased and the reinvesting it in other objects or people. The therapeutic aspect of grief-work is to be stressed! Neither the pastor nor the bereaved should regard grief as harmful or as a cause for shame, but rather as a necessary experience for a healthy personality.

### General Reactions to Grief

A consideration of some of the reactions in general that a pastor may expect to see in his people when death strikes the family is now to be discussed. These reactions

will naturally vary from person to person since each person is unique. The reactions will also depend to some extent on the relationship which the bereaved had with the deceased and on his way of handling the situation.<sup>15</sup> Jackson points out that the years between adolescence and senescence are the time when grief reactions will be most pronounced and most clearly defined because these are the years during which a strong capacity for object love marks life.<sup>16</sup> Grief is not dangerous per se in a child's life because he is not capable of realizing all the ramifications of death. This, however does not mean that a child cannot have severe psychological problems which have their roots in a death in the family. If this happens, it is a result of an improper handling of the situation by the surviving members of the family to which the child belongs.<sup>17</sup>

It is difficult to gather up and organize into a coherent pattern the reactions that people experience when they are told of the death of someone who is close to them. Perhaps the most inclusive reaction is that of shock. The bereaved may burst out crying or faint or simply show no sign of any emotion. The initial shock may be followed by such somatic symptoms as queasiness in the stomach, sharp pains in the abdomen, pounding in the head, the cottony feeling in the mouth, the loss of awareness of surroundings, palpitation of the heart. Any of these feelings may be precipitated by the mention of the deceased or by receiving sympathy from visitors. The person may become confused,

slow to act, and unable to function in his usual manner.<sup>18</sup> This is understandable. The stability of the person's life has been disrupted and he sees his own existence threatened. These somatic reactions may continue for several days and sometimes for weeks without being considered abnormal. But if they persist for a period of months and the person begins to lose touch with reality, he probably stands in need of help. These are some of the somatic reactions that a pastor may expect to be manifested among the bereaved, and there are doubtlessly many more not mentioned. The emotional or the psychological reactions that are to be expected are now to be discussed in this connection.

#### Specific Reactions to Grief

It is generally agreed that there are five specific reactions, emotional reactions, that are characteristic of the bereaved. None of these are normally serious, but any one of them can become very serious if they get out of control. These reactions are: the fear of a nervous breakdown, guilt, hostility, identification, and substitution.

All of these reactions are connected quite closely with grief-work and with the ambivalent character of grief. The bereaved usually entertains both positive and negative feelings about the deceased. This ambivalent character is characterized by statements as, "John, why did you have to die and leave me alone?" and "Oh John, how can I live without

you?" The five reactions mentioned above, especially guilt and hostility, are closely connected with this ambivalent character.<sup>19</sup>

The first reaction mentioned was the fear of a nervous breakdown. The real point is that the person fears that he will have a nervous breakdown if he allows himself to fully express his feelings. It is to be acknowledged that this is a very real and valid fear for him. This is a reaction that is characteristic of the Stoics among us. Perhaps the bereaved has been taught all his life that it is unmanly to let his tears flow or to show any expression of emotion. But now his world has fallen in upon him. He wants to cry, but he can't. He is afraid that if he gives way to his tears, he will not be able to control himself. He truly fears a nervous breakdown.<sup>20</sup> Precisely the opposite is true. Permitting the emotions to be expressed is the surest way to prevent mental disintegration in time of bereavement.<sup>21</sup> Some connection might be made between the flow of tears when a foreign object is in the eye and when one is weeping from sorrow. When one has a foreign object in his eye, the tears flow for the purpose of washing it out. The flow of tears at bereavement may be symbolic of withdrawing the emotional investment, of casting the deceased off, of freeing oneself from the deceased who has now become a foreign object.

Of the five, the reaction or the feeling of guilt is probably most universal among mourners. This guilt feeling

is expressed not so much in action as it is in the thoughts or words of the bereaved as, "I should have called the doctor sooner." The bereaved blames himself for the death of the deceased. Guilt feelings may also be occasioned by the remembrance of arguments with the deceased or by the remembrance of all the little things that could have been done for the deceased. Such guilt feelings are worked through by simply talking about them.

One of the reasons that the bereaved often spends much time in idealizing the deceased is that this is probably the simplest and best form for resolving the guilt feelings that exist.<sup>22</sup>

This might say that the pastor can aid in the therapeutic process by some form of confession and absolution. Bachmann sees the reaction to guilt feelings finding its expression in overspending on funeral arrangements, buying an expensive casket, giving more to philanthropic organizations and various causes as a "peace offering" to atone for the guilty conscience for what was or was not done.<sup>23</sup>

Hostile feelings are the third common manifestation on the part of the bereaved. Such feelings can be directed toward just about anyone. Sometimes they are directed toward the deceased himself for having died as when the bereaved says, "John why did you have to die and leave me to raise the children by myself?" At other times a hostile feeling is directed toward the doctor who cared for the deceased, the nurse, or the funeral director. The pastor will learn that he might often be on the receiving end of such feelings

as he counsels the bereaved. In such cases the bereaved is angry with God for having permitted the deceased to die and is expressing his hostility towards the pastor as God's representative. Benda thinks that hostile expressions are merely guilt feelings projected into one's environment, i.e. the bereaved has guilt feelings concerning the death of the deceased, but he refuses to accept them. As a result, he projects them outward from himself toward his environment seeking to find another source or fault thus relieving himself of his guilt.<sup>24</sup>

The fourth psychological reaction is that of identification. The injured psyche seeks to make the experience of bereavement more tolerable by this response called identification or incorporation. In essence, the bereaved person seeks to overcome the pain of grief by becoming one with the lost love object.<sup>25</sup> This is a very common reaction. Even in life there is much identification with other people. All people tend to identify themselves with people they admire and want to be like. In death it takes the form of becoming one with the dead person to the extent of carrying on where he left off. The husband who loses his wife may take her place by finding a new interest in housekeeping and cooking just as the wife did. The woman who loses her husband might find herself carrying on the husband's role by taking his place in business, by continuing his interests in local projects in the city or in the church, and by trying to fulfill his plans in general. Everyone makes use

of identification both in life and death situations and it is hardly ever serious. However, this is not to say that it can't become serious. A person can carry this identification through to the point where he ceases to exist except only through the deceased. This of course requires professional help. Normally, it, as the other responses mentioned in this section, is not serious.

Substitution is the final specific psychological reaction to be discussed. Substitution can become very complicated and it can take a variety of forms. Basically, it seeks to destroy the pain of grief by an active effort to exteriorize and substitute an image or an object for that which has been lost while identification involved the effort to destroy the pain of grief by incorporation or by identifying with the lost love object.<sup>26</sup> The grieving person may immediately seek to invest his emotional capital in someone or some other thing. Thus a hasty marriage after the death of a spouse is an indication of rapid substitution. Or substitution may take the form of regression to a dependent attitude and here it can well involve the pastor. For example, a very dependent woman who has lost her husband may become dependent upon the pastor by unconsciously substituting him for her deceased husband.

These five reactions are generally held to be very normal in the work of grief, but they can also become very abnormal. When they become very pronounced, then the person is referred to as being in a state of acute or abnormal

grief. This will be discussed further in Part II.

Earlier in the paper it was said that a person's reaction to grief is nearly unpredictable, and this is true. Each person is unique and there is no set pattern according to which a person will react to grief. The variable that is almost uncontrollable in a study of grief reaction is the human factor. Yet it can be said that a person's reaction is partially determined by certain factors. The value that a man attaches to life and death, his entire philosophy of life will determine to some extent his grief response when he is in a position of bereavement. This is a broad area that includes his childhood, his education, and the social forces that come to bear upon him. Jackson believes that the grief reaction may be conditioned in at least four ways: by the personality structure of the individual, by the social factors that are at work about the individual, by the importance of the deceased in the life system of the individual, and by the value structure of the individual.<sup>27</sup> In other words, an educated guess can at best be offered as to how any one individual will respond to a grief situation. The implication here is that the pastor should know his people well enough to be able to make such an educated guess as to how the families in his congregation may respond. As it will soon be seen, it is somewhat easier to predict abnormal grief.



### Needs of the Grief Sufferer

From what has been said thus far about grief, grief-work, and the reactions to grief, some basic needs experienced by the mourner can now be formulated. As many as ten different needs have been listed by various authors. However for our purposes it will suffice to condense these into the five needs as listed by Paul Irion. These five needs are: the need for support from others, the need to actualize the loss, the need to express sorrow, the need to express hostility and guilt, and the need to form new relationships.<sup>28</sup>

Throughout the time of bereavement, throughout the entire process of grief-work runs the need for support from others. This is probably the need that overarches the other four. He needs support from others, from the community at large, from the church, and from individuals. He needs to know that other people are there, that they care, and that they are sharing in his loss. He needs to have someone there with him, perhaps to sit silently or perhaps to listen as he talks about the past shared experiences. This has something to say in respect to the ministry of the communion of saints and of the ministry of the pastor to the bereaved.<sup>29</sup>

The second pronounced need is to actualize the loss. The bereaved has to understand and feel the loss as a real and true fact. This may require some time, several weeks, or months, but gradually the bereaved must come to realize

the totality of the loss that has occurred in his life. This process is speeded up by viewing the body and letting the reality sink in and by verbalization, repeating the story of his life and death over and over. Here he needs someone to be a responsible listener who will respect his right and need for verbalization. Who? Perhaps the pastor?<sup>30</sup>

The third need is that for the expression of sorrow. The person has to grieve, he can postpone it and put it off, but sooner or later he has to grieve. The manner by which he chooses to express his sorrow and emotion is to be respected and accepted. He has the need for the expression of his sorrow both through weeping and through talking it out. He will first want to talk about the person and the immediate past, then gradually work toward the more remote past. Only then will he be ready to think of the future. The mourner will want to talk about the events that surrounded the death of his lost one, how death came, how the person looked, and how his hopes crumbled. But gradually he will begin to talk about the total relationship and the way in which he must now adjust.<sup>31</sup>

Along with this expression of sorrow is the need for the expression of other feelings; namely, guilt and hostility. These are very real feelings, very real threats that must be handled by the bereaved. Such frustration is bound to breed a certain inward anger which can ferment causing serious damage unless some channel is provided for expression. Part of the function of the need for support is that of providing

an atmosphere for the feelings of guilt and hostility. The community, the congregation, and the pastor all serve to provide a channel for the expression of such feelings. The pastor probably does not like to be on the receiving end of such feelings, but he may think differently when he realizes that he personally is not the object of such emotions and that the expression of guilt and hostility is therapeutic.<sup>32</sup>

Finally, there is the need to establish new relationships. This can take place only after the person has gone through the first steps of grief-work, only after the emotional capital which was invested in the deceased is withdrawn. When the bereaved has proceeded this far, then he is in a position to begin to reinvest his emotional capital in other objects. This is rather difficult for the mourner because there is a certain quality of lostness and aloneness in his life. Things are out of focus and he finds difficulty in meeting people. Yet, only through the formation of new relationships will some help be found. The bereaved can't stop with just withdrawing his emotional capital from the deceased. He must reinvest it, not to replace the relationship which he had with the deceased, but to compensate for its loss. Only when he has reinvested his emotional capital will his long journey with grief-work near its end.<sup>33</sup> Will the pastor have some function in aiding the bereaved to formulate new relationships?

## Insights for the Pastor

It might be beneficial to look back over what has been said. The pastor will want to give the psychiatrist a vote of thanks for the work that he has done in this area. Thanks to the research of Freud and Lindemann the pastor is, or should be, in a better position to understand the emotion of grief in general and the process of grief-work as he meets his people who are in bereavement. Irion lists four insights in particular that the pastor has gained from the psychological studies. The first insight is that there are resources within the individual, resources of the personality, which, if properly used, enable the bereaved to withstand the weight of grief. This means that the individual can normally work through the process of mourning without the help of the pastor. This of course does not say that the pastor has no role in assisting the bereaved. The second insight is that the grief reaction is potentially more complex than has commonly been imagined. It is a complex of emotions including fear, guilt, hostility, loneliness, bewilderment, and sorrow. Many different forces and emotions are bearing down upon the individual who is in a state of mourning. The third insight that can already be posited and which will be discussed is that there are distorted reactions which sometimes arise and have to be dealt with by professional personnel. The last insight is that mourning, properly understood, is therapeutic. Mourning is beneficial,

it is good, and it is not to be repressed and shamed to the end that the person denies himself the right to do grief-work.<sup>34</sup>

## Part II

### Abnormal Grief

#### A Definition

Before the pastor's relationship to the bereaved and the role that befalls him can be treated, some consideration must be given to the state or condition of abnormal grief. It has been referred to both directly and indirectly throughout the first part of the paper, but the discussion of the topic of abnormal grief itself has been reserved for this time.

It is rather difficult, nearly impossible, to give a concise definition of abnormal grief. With all of the variables of the human organism involved, who is to say what is normal and abnormal in grief? It is most difficult even for the psychiatrist to draw the line and say, "These reactions are entirely normal, but these are abnormal." And yet, at the same time, there are certain reactions to grief that would surely be labeled as abnormal.

Perhaps abnormal grief can best be defined by those traits which the bereaved manifests that are not normally found among those who do grief-work. It is along these lines that Lindemann lists the following nine abnormal grief

reactions: (1) Overactivity, with a sense of well-being rather than a feeling of loss; (2) Acquisition of the symptoms of the last illness of the deceased; (3) A medical disease, psychogenic in nature, such as ulcerative colitis; (4) Marked alteration in relationships to friends and relatives; (5) Furious hostility against specific persons; (6) Loss of feelings as if acting out life, not living it; (7) Lasting loss of patterns of social relations, with general listlessness; (8) Behavior detrimental to one's own social and economic existence, such as unreasonable generosity; (9) Agitated moods of depression. He further indicates that the most frequent psychogenic diseases associated with abnormal grief are asthma, colitis, and rheumatoid arthritis. The more easily observed symptoms of disturbance in the autonomic nervous system are enlarged pupils, sighing respiration, "hot waves" in the head, flushed face, and perspiration.<sup>35</sup>

As it is easily seen the above characteristics are not normally found among people doing normal grief-work. Those reactions that are found in both normal and abnormal grief as the guilt and hostility reactions appear to be much more pronounced in abnormal grief. The same is true of the somatic reactions. It appears that the somatic reactions that are present in abnormal grief are nearly absent in normal grief and that they may not even appear in abnormal grief until a point in time has been reached when a person doing normal grief-work has nearly completed his work

of mourning. Thus it is found that abnormal grief is rather clearly set off from normal grief by easily distinguishable manifestations even though the dividing line, in some cases, may remain fuzzy for a period of time. That is to say, a person may not manifest any of the symptoms of abnormal grief for several weeks or months.

### What Leads to Abnormal Grief

There are basically two conditions that lead to abnormal grief. The first can be dismissed with a few words since it will be discussed in a later section. This is the condition of being in a state of unstable mental health. If a person has a history of psychoneurotic reactions, he will almost certainly experience abnormal grief at the time of bereavement.

The second condition that leads to abnormal grief is the result of conditioning and the refusal to do grief-work. There is no real necessity for the people in this category to be undergoing abnormal grief. This might well be called one of the crimes of our society. It was pointed out in the first part of this paper that modern man has an unsound attitude toward grief and death. He has been conditioned from childhood and is influenced in adulthood by environment not to realize or accept the reality of death. As a result when he comes into a state of bereavement, he will not be willing to accept death and will refuse to do grief-work. A person can refuse to accept the reality of death,

but only for a certain length of time. A person can delay doing grief-work, but it will have to be done.

The grieving period can be delayed but it cannot be postponed indefinitely, for it will be carried on directly or indirectly. If it is not done directly at the time of loss it will be done later at a much greater cost to the total personality.<sup>36</sup>

This was one of Freud's discoveries: that emotions denied their proper expression in life do not really disappear; they live on in a submerged fashion and create the dynamite of psychic conflict and misery.<sup>37</sup>

Now it is easy to imagine why unbelievers might often fall into this trap because natural man seeks to avoid the reality of death. For him there is no hope. But when professing Christians follow this road to abnormal grief, it evidently means that the Good News is being blocked out by the illusions of this present life. However, pastors might have contributed to the situation somewhat by inovertly suggesting that the Christian, who has a strong faith, does not cry at the loss of a loved one or mourn. Often pastors rightly say that Christians do not mourn as those who have no hope. The only part that may stick with people is "Christians do not mourn."

#### Its Predictability

It follows from what was said above that it is possible with some accuracy to predict that certain people within a congregation will suffer abnormal grief. First of all, if the pastor is aware that certain people are not in a sound



mental condition, he can be quite sure that they will suffer severe abnormal grief reactions. This almost goes without saying. On the other hand, the pastor who knows his people should also be able to predict whether or not such and such a person will do normal grief-work. Jackson states that if life has not been an acceptable experience emotionally, then death will also have an unacceptable quality.<sup>38</sup> If then, the pastor is aware that a certain person has never been denied anything in his life, he can be fairly sure that he will not accept the deprivation that is brought on when death takes a loved one from him. Many more such examples could be cited. The point is that if the pastor has some elementary knowledge about grief and grief-work in general, and if he has in his possession some knowledge about abnormal grief, he will be in a much better position to care for his flock.

#### The Critical Period

There is one point that should yet be mentioned in regard to the entire topic of grief, both normal and abnormal, and that is the time element. Here the question is asked, "What is the normal time period involved for normal grief-work?" and "At what point in time does normal grief become abnormal, or is it dependent upon a timetable?" Here too there are no hard and fast rules. Most observers will agree that it usually takes a person from six months to a year to go through the process of normal grief-work.

Some individuals may complete their grief-work in less time and others may require a longer time and yet not be in the realm of abnormal grief. The critical period of the mourning process in which it will be noted that the bereaved either begins to show healthy signs of adequately handling his grief or signs of abnormal grief, if they have not been manifested earlier, is, according to Bachmann, between the third and sixth months.<sup>39</sup> It is during this period in particular that the pastor will want to watch for signs and symptoms of inappropriate behavior beyond the usual preoccupation with the image of the deceased -- aggressive hostile attitudes, inactivity or overactivity, and lack of responsiveness to new relationships.

### Part III

#### The Pastor and His Flock

##### The Role of the Church

In the first two parts the broad topics of grief, grief-work, and abnormal grief were discussed. Much has been implied for the pastor up to this point. The reader could be permitted to draw his own conclusions for they are quite evident. But what has been said only leads up to the part that now lies at hand: application. This third part will seek to apply the knowledge contributed by the psychiatrist to the pastor's ministry as he seeks to minister to the bereaved as God's representative.

What is the role of the church as the possessor of the Gospel of Jesus Christ and as the communion of saints?

If it could be said that the church performs one overarching function in the ministry to the bereaved, it would most likely be that it gives perspective, it provides clear vision to one who is suddenly cast upon the sea of instability. As the possessor of the faith, it provides the security of the ages. As the communion of the saints it offers the support that is so desperately needed at a time when one's life has been severely disrupted. It offers the support of the fellow Christians yet living as well as the support of all those who have passed through the doors of death. Its teaching on the terribleness of the result of sin helps the individual to actualize, to realize, and to accept the reality of death. The Scriptures and hymns will not permit the individual to look upon death as an illusion. But at the same time the comfort of the Gospel of Jesus Christ is held out as a source of strength and as an element that gives eternal perspective to life and death. The Scriptures tell about death, but also about the death that conquered death. They affirm the faith that copes with death. Within the portals of the church the expression of sorrow is freely accepted by those who sorrow with the bereaved. The doctrine of confession and absolution permit and even encourage the expression of guilt and hostility. The hands and the hearts of the communion of saints reach out to the bereaved to aid in the establishment of new relationships through which emotional capital

can be reinvested. Strength is imparted and vision is maintained.

### The Pastor's Position

The pastor stands in a rather unique position in relation to the grief sufferer. The pastor is a symbol to those who are mourning the loss of a loved one. He is, in the most general sense a symbol of all the mobilized forces of society that express concern and help in meeting acute emotional needs. Through the pastor the community at large offers its support and expresses its concern. The pastor is a symbol of the local congregation of believers who share in the bereavement. Through him the fellow believers express their support, their concern, and their desire to help. The pastor is a symbol of the church which gives the mourner the perspective discussed above. The pastor is a symbol, a representative, an extension of the Lord Jesus Christ who Himself lived and died a death to affirm life. His position is manifold, symbolic, and unique!

It follows then that the pastor himself will have to be a man who has a sound outlook upon life and death. He cannot assist the bereaved if he himself considers death to be an illusion. He cannot assist the bereaved in grief-work if he himself denies the value of it, or if he considers any show of emotion as a sign of weak faith. He impedes rather than helps if his only goal is to get through the funeral without having the mourners breakdown and cry.

It is also essential for the pastor as he stands in his position to have a healthy attitude toward the grief sufferer. He must have an understanding of grief, of grief-work, and of the emotional strain that is placed upon the bereaved. He cannot allow himself the luxury of not sharing the burden that the members of his flock are carrying. He must be able to communicate all that is invested in him by the community, by the local congregation, and by the Savior in whose place he stands. His position demands that he holds out the perspective of eternity to the bereaved, that he extends support, and that he be able to assist the bereaved in the building of new relationships. His position is demanding. "There is no substitute for the pastor who stands in the midst of the crisis as a solid ground, while the ground surrounding the grief sufferer is giving way."<sup>40</sup>

#### The Pastor's Role in Normal Grief

The role that the pastor is to play in normal grief situations has already been indicated from the discussion of the role of the church and the pastor's position. Irion feels that the function of the pastor is to open the way and to prepare a favorable environment for the inner resources of the mourner to meet his needs.<sup>41</sup> This seems to be the general attitude of those who have written on the subject of grief. It would seem that such a role would leave something to be desired. A clearer perspective might be attained if the pastor was thought of as a Seelsorger. This means

that the pastor's purpose as he works with the bereaved is more than that of the psychiatrist as he works with those suffering from pronounced grief reactions. It is certainly true that the pastor's task is to offer support, to encourage the bereaved to actualize his loss, to express sorrow, hostility and guilt, and to aid in the formation of new relationships, but his point of departure and the framework in which he operates is always the Gospel of Jesus Christ and this makes him peculiar and it makes his role as a pastor unique. A time of bereavement can and should be a growth experience for the Christian, although he will most likely not realize this for many months. It belongs to the pastor's role to lead the person through the process of grief-work into a closer relationship with the Savior. Yes, the pastor's task is to share the person's grief, to aid the person in becoming free from the bondage to the deceased, and to find new relationships. But his point of departure, the realm in which he operates, and the end toward which he moves are such that set his role off as being unique. In one respect the pastor's role is identical with that of the psychiatrist as he deals with abnormal grief, but in another respect, the pastor's role is entirely different and goes far beyond that of the psychiatrist or any other professional counselor. This will become clear as the pastor's role in pre-funeral, funeral, and postfuneral counseling is considered.

### Preparation for Grief

A portion of the pastor's role in his ministry to the bereaved begins long before any of his people enter into a state of mourning. The pastor should prepare his people for bereavement. This does not mean that the pastor should be preoccupied with the unpleasant aspects of life. But it does mean that he will want to equip his flock to face bereavement when it comes just as he equips them to fight against other adversities that would threaten their faith. If the pastor doesn't take the initiative, his people won't think about death and bereavement. It would be well for the pastor to preach a sermon once a year directly to the needs of the bereaved. This may appear to be a misdirected effort since very few people in a congregation will be in bereavement at any one point during the year, but it would be justified strictly from the point of teaching the flock about grief-work, what to expect in bereavement, and to encourage them to turn to him for help. The pastor might want to keep plenty of literature on bereavement available and see to it that certain books are in the church library. Jackson suggests that a pastor might discuss the topic of death with the mothers of young children and with his teachers since they influence the young minds of children so very strongly.<sup>42</sup> Such a program could be handled in a variety of different ways.

The impression that this writer has from his limited

experience in the congregations to which he has belonged is that little or no preparation is being given on this topic. This writer cannot recall hearing a single sermon in which the pastor seriously discussed the topic of bereavement. When death was mentioned from the pulpit, the idea that the Christian does not let death phase him was connoted. Neither can this writer in his life recall the topic of personal death or bereavement being treated in a Bible class or in any organizational meeting. The point is that if this impression is even close to being accurate, then a serious injustice is being done, and it can be expected that the bereaved will require a good deal of help in the future just as they have in the past. It can further be expected that as many or more people in the future will have pronounced reactions to grief that will require psychiatric help as there have been in the past. Let the pastor prepare his flock for a crisis situation that will certainly come into every family!

#### Prefuneral Counseling

Let a hypothetical case now be posited for purposes of application. John, age 55, suddenly died of a heart attack. He is survived by his wife and two children both of whom have already married and established their own homes. Both John and his wife have long been faithful members of the local congregation. How will the pastor help John's wife, and other relatives if need be, work through the process of grief-work?



The first portion of the pastor's work will be the pre-funeral call, or calls, which can be designated as prefuneral counseling. The pastor will let the bereaved be his guide as he guides the bereaved. He will either call at the home immediately or wait a few hours depending on the wishes of the bereaved. Before he pays his first call he will want to consider the bereaved, her emotional stability or instability, the relationship she had with the deceased, her faith, and the circumstances of John's death. In other words, he will want to anticipate something of what he may find when he arrives at the home.<sup>43</sup> It will be assumed that the pastor will give adequate attention to his praying for the bereaved throughout the time of the bereavement.

It might be asked, "Why will the pastor make a pre-funeral call? What will he do during this call?" As the needs of the bereaved are recalled, it can be said that the major purpose of his call is to aid the bereaved in getting started with her grief-work. Irion feels that there are four purposes for the prefuneral call: to make plans for the funeral, to express sympathy, to establish rapport, and to render assistance in the mourning process.<sup>44</sup>

The pastor will then offer support, encourage the bereaved to actualize her loss, and to express her sorrow. How does he do this? His very presence is his offering of support. He is, remember, a symbol of the community, of the congregation, and of the Lord Jesus Christ. His presence is all that is required to offer support. He cares,

God cares. The symbol of perspective and stability is present. He will accept whatever feelings she might express. The bereaved may weep all the time he is there, or sit silently with folded hands, or talk and talk. When the bereaved is ready the pastor will speak to her the comfort of the Gospel and pray with her, but he will want to avoid any pious sounding phrases that might give the illusion that John is not really dead. Perhaps he will be asked to help make plans for the funeral. This he will gladly do, but he will only assist. It is essential for the bereaved to take the lead in the planning because she is then forced to realize that John is dead. How long will this call last? Maybe thirty minutes; maybe three hours. The bereaved will indicate when she no longer requires his presence.

The pastor may make more than one call before the funeral and he might even want to stop in at the funeral home when the body is being viewed if the family is present. This depends entirely upon the individual family and how much support they require. In each call the pastor's presence is predominant. He will communicate the comfort of the Gospel, he will pray with the bereaved, and he will listen. Undoubtedly the bereaved will in the prefuneral calls want to talk about the deceased. This is good. The pastor will respectfully listen as she reviews his life and her relationship with him and the aspects of his death. Whatever feelings or emotions she may express, he will accept even if they are at the moment directed against him. The

bereaved has begun the long and hard process of grief-work, and rapport, which Irion mentioned, has been established. This may be an important factor later on after the funeral is long past.

### The Funeral

The second major portion of the pastor's work will be the funeral. What will be his concerns? What will he do? Neither the topic nor the scope of this paper will permit a discussion of the recent controversy in funeral practices in this country. It might only be mentioned here that those who wish to do away with the funeral in its entirety are neglecting the fact that the funeral has a very basic (therapeutic function in grief-work) and that the memorial service that is suggested in the place of the funeral falls far short of meeting the needs that the funeral fulfills.<sup>45</sup>

The concerns of the pastor might best be indicated by discussing the value and the purpose of the funeral. It would be safe to begin by stating that the funeral service is a Christian worship service. It may have certain undesirable aspects, but it is nevertheless a Christian worship service which has deep roots in history and it serves certain definite needs. This in turn leads to the thought that the funeral service is conducted for the living. It is not a service for the benefit of the deceased; it is for the living. This now leads to the question of the purpose of the funeral. In its widest sense it can be said that the

funeral provides an opportunity for the community at large to recognize the loss of a member and to express its concern. This is not distinctively Christian. If the funeral is for the living, for the bereaved, what does it do for them? Here it can be answered that it plays an important part in grief-work. It does so by reinforcing the fact that death has occurred -- John is dead! This is his funeral! It provides an atmosphere in which grief can be expressed and in which one's loss can be actualized. Furthermore, the funeral offers support. It offers the support of the faithful who are gathered about the bereaved to share this loss, it offers the support of the entire community of believers, and the support of the Gospel as represented by the pastor's presence. Perspective in the midst of instability is maintained. It can be seen that the funeral has value in providing an acceptable climate for mourning, by encouraging grief-work, and by offering the needed support.

As the pastor prepares for the funeral service he will keep in mind the purpose of the funeral and the needs of the bereaved. This will determine much of the course of the funeral and its subject matter. As the pastor considers the funeral for the living, he will note that this is an excellent opportunity to help his bereaved by offering support and by encouraging the bereaved to continue the mourning process. He will particularly be able to offer the support of the Gospel.

This is the time when the mind of bewildered man reaches out for light and truth, while the heart craves for sympathy and comfort, and it is therefore a most acceptable time to deliver the Gospel message in all its sweetness and power.<sup>46</sup>

The hymns, the Scripture lessons, and the sermon text will permit no illusions. The pastor will speak quite frankly of the death that has occurred with all its finality, but he will also speak of the death and the resurrection of Jesus Christ. His goal for the service will not be to keep the bereaved from weeping. The sermon will be an opportunity for him to reinforce the reality of death, but it will also portray the blessedness of the one who has lived and died in the Lord.<sup>47</sup> It will be possible for the pastor to express either in the sermon or in the prayers something of the guilt feelings that John's wife may have expressed to him.<sup>48</sup> Finally the pastor will seek to point out the adjustments that will be required and the necessity for forming new relationships. He can begin to lay the groundwork for the terrible days that lie ahead.

The committal will also help to impose the reality of death. Again, here is the opportunity for the pastor to extend comfort and support and to permit the full expression of sorrow.

Following the committal there is usually a lunch served either at the home or at the church. It would be wise for the pastor to stop by. His presence may mean more than anything he might say. The bereaved may seek him out, and again, she may not. His presence with all that it symbolizes

will be sufficient. With him, there is perspective and stability!

### Postfuneral Counseling

The pastor's work is by no means finished after John is buried. In all probability, it is just beginning. John's wife is still experiencing the initial shock. She has not yet begun to realize the full ramifications of the death of her husband. Up to this point she has had much support; the rest of the family and friends have all rallied around. But when the funeral is over, then they will go back to the task of living and John's wife will find herself very much alone. The days that stretch into weeks after the funeral will be most difficult to handle. So much will have to be done. She will have to decide what to do with John's personal possessions, there will be legal matters, and there will be a host of other adjustments that will have to be made.

The pastor will certainly want to make several calls. How many? As many as are required. They may no longer be required after the first month, and then again, they may stretch into a year's length. Normally, the pastor will find himself assisting the bereaved for about a year's length since this is the normal time required to do grief-work. How often will he call? This depends again upon the individual, John's wife in this case. She will indicate when and how often she needs help. The pastor will probably call twice a week for the first month and then gradually taper off to

once a month and less often. No rules can be given. It depends entirely upon how fast the bereaved progresses in her grief-work.

Throughout all of these calls the pastor's function will be to aid her in freeing herself from the bondage of the deceased and in reinvesting her emotional capital. Always he brings, offers, and symbolizes support. Always he brings comfort. During these sessions the pastor may find the expression of the feelings of guilt and hostility. They must be expressed. The pastor will want to be alert as to whether new relationships are being formed. But he will be careful. Perhaps the emotional capital has not been completely withdrawn, or it may be withdrawn, but she is not yet ready to reinvest it. It may be that, after sufficient time, the pastor will have to take the initiative and lead the bereaved to form new relationships and he is in a very good position to do this. How many different organizations in the congregation would not like to see John's wife participate? The pastor must always remember that he is only assisting. The bereaved is the one doing the grief-work, not the pastor. He can't do it for her. She will lead and he will follow giving assistance when and where she indicates. This is the pastor, the shepherd leading his sheep by following and prodding only as fast as the sheep can move. But he is always the shepherd who carefully watches the progress of his sheep and cares for their every hurt.

### The Pastor's Role in Abnormal Grief

Such would be the pastor's role in normal grief as he assists a person doing normal grief-work. What about abnormal grief? What is his role here?

Earlier it was estimated that a pastor in a congregation of about 500 members would probably have at least five funerals a year. This is most likely a very conservative estimate. Bachmann believes that one out of four persons will have pronounced grief reactions, often in a very distorted form.<sup>49</sup> If this is true, then it means that the pastor will have contact with grief in a distorted form at least once a year. The pastor then holds a very important position in respect to abnormal grief. He is probably the one person in the community who is closest to those doing grief-work. The funeral director only sees the bereaved at the time of the funeral. The psychiatrist sees the bereaved only when their grief has become so abnormal that they have been placed under his care. It is the pastor who has contact with the bereaved from the point of bereavement all the way through to the end point of grief-work. He is the one who is in a position to spot a case of abnormal grief. This places a heavy responsibility upon the pastor, but it comes with his position.

The pastor will want to shepherd his bereaved closely enough to be able to recognize any symptoms of abnormal grief. There are many clues that will give abnormal grief



away. Often trying to get away is a danger signal. Another danger signal is the excessive use of alcohol when the bereaved does not normally drink. Still another common danger signal is any drastic change in behavior that is not characteristic of the individual. In short, it can be said that when any of the nine symptoms of abnormality mentioned earlier appear, it is important to give special attention to the case. This calls for some personal competence on the part of the pastor in evaluating what is normal, abnormal, or serious as far as grief reactions are concerned. The pastor should be especially alert if there have been any previous evidences of inability on the part of the bereaved to endure emotional stress.

What does the pastor do when he does think that a bereaved person is manifesting symptoms of abnormal grief? The average pastor cannot be expected to be able to do the work of a psychiatrist. Few pastors are trained to handle such cases. Let the pastor be wise enough to have contact with a referral group in order to refer the bereaved, either directly or indirectly, to people who are trained to deal with such cases of abnormality. Most of the writers on abnormal grief maintain that this is the chief role of the pastor in abnormal grief: that of referral.

#### Some Conclusions

The pastor will first want to extend his gratitude to the psychiatrists who have scientifically studied grief and

made their findings available. Their work has shown that grief-work or mourning is a very normal process in which every bereaved person must engage if he is to free himself from the bondage of the deceased. In other words, mourning is therapeutic. Their work has also shown that there are resources within the individual which enable the bereaved to withstand the weight of grief. However, it is also to be recognized that the mourning process is more complex than has generally been assumed, and that there are distorted reactions which sometimes arise and have to be dealt with by professional personnel.

Today's pastor is in a much better position to understand grief and his role with it. There are several implications here for the pastor. The first implication is that the entire area of ministering to the bereaved is an area that rightly demands and deserves much attention, time, and patience on the part of the pastor. It is an area that cannot be given a second rating. The pastor cannot afford to have the attitude that a funeral simply interrupts his schedule for the week, or that it means that he will have to write another sermon. The second implication is that the pastor occupies a very unique position and role as he ministers to the bereaved. No one else in the community can fill either his position or his role. His position and role afford him an opportunity to draw the bereaved into a closer relationship with the Savior during the long process of grief-work. The final implication which is closely related to the

first two is that this portion of the pastor's ministry is therapeutic. He is engaged in a task of healing and of making the person whole again. This therapeutic aspect is the center of the Gospel and of the pastor's ministry. This aspect is to be strongly stressed!

Surely, there is no substitute for the pastor who has an adequate working knowledge of grief, who realizes his responsibility to the bereaved, and who engages wholeheartedly into his healing ministry!

FOOTNOTES

<sup>1</sup>Edgar N. Jackson, For The Living (Des Moines, Iowa: Channel Press, c.1963), p. 21.

<sup>2</sup>William F. Rogers, "The Pastor's Work with Grief," Pastoral Psychology, XIV (September 1963), 20.

<sup>3</sup>Joshua Loth Liebman, Peace of Mind (New York: Simon and Schuster, c.1946), p. 124.

<sup>4</sup>William F. Rogers, "Grief -- Erich Lindemann's Contribution to our Understanding of it," Pastoral Psychology, XIV (September 1963), 7.

<sup>5</sup>Edgar N. Jackson, You and Your Grief (Great Neck, New York: Channel Press, Inc., c.1961), pp. 17-18.

<sup>6</sup>Ibid., p. 17.

<sup>7</sup>Ibid., pp. 17-18.

<sup>8</sup>Ibid., p. 18.

<sup>9</sup>Sigmund Freud, "Mourning and Melancholia," The Complete Psychological Works of Sigmund Freud, edited by James Strachey (London: The Hogarth Press, 1964), XIV, 243-244.

<sup>10</sup>Charles Bachmann, Ministering to the Grief Sufferer (Englewood Cliffs, New Jersey: Prentice-Hall Inc., c.1964), p. 24.

<sup>11</sup>Clemens Benda, "Bereavement and Grief Work," The Journal of Pastoral Care, XVI (Spring 1962), 11.

<sup>12</sup>Jackson, For the Living, p. 41.

<sup>13</sup>Erich Lindemann, "Symptomatology and Management of Acute Grief," Pastoral Psychology, XIV (September 1963), 17.

<sup>14</sup>Freud, p. 245.

<sup>15</sup><sup>XVI</sup>  
Benda, 48.

<sup>16</sup>Edgar N. Jackson, Understanding Grief (New York: Abingdon Press, c.1957), p. 42.

<sup>17</sup>Ibid., p. 48.

<sup>18</sup>Bachmann, p. 16.

- 19 Ibid., p. 21.
- 20 Liebman, p. 112.
- 21 Bachmann, p. 18.
- 22 Jackson, Understanding, p. 89.
- 23 Bachmann, p. 20.
- 24 <sup>XVI,</sup> Benda, 5.
- 25 <sup>^</sup> Jackson, Understanding, p. 60.
- 26 Ibid., p. 75.
- 27 Ibid., p. 27.
- 28 Paul E. Irion, "The Funeral -- An Experience of Value," (Unpublished address given at the 75th Annual Convention of the National Funeral Directors Association Meeting, Milwaukee, October 24, 1956), <sup>PR</sup> 3-6.
- 29 Ibid., p. 3.
- 30 Ibid., pp. 3-4.
- 31 Ibid., p. 4.
- 32 Ibid., pp. 4-6.
- 33 Ibid., p. 6.
- 34 Paul E. Irion, The Funeral and the Mourners (New York: Abingdon Press, c.1954), pp. 30-31.
- 35 <sup>XIV,</sup> Lindemann, 13-14.
- 36 Jackson, Understanding, p. 143.
- 37 Liebman, p. 125.
- 38 Jackson, Understanding, p. 35.
- 39 Bachmann, p. 93.
- 40 Ibid., p. 98.
- 41 Irion, The Funeral, p. 31.
- 42 Jackson, Understanding, p. 204.
- 43 Bachmann, p. 90.

- <sup>44</sup>Irion, The Funeral, pp. 145-148.
- <sup>45</sup>Jackson, For The Living, p. 66.
- <sup>46</sup>Richard R. Caemmerer, et al, The Pastor at Work (St. Louis: Concordia Publishing House, c.1960), p. 224.
- <sup>47</sup>Ibid., p. 222.
- <sup>48</sup>William F. Rogers, "The Relationship of the Funeral to Counseling with the Bereaved," Pastoral Psychology, VIII (November 1957), 31.
- <sup>49</sup>Bachmann, p. 53.

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