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### Ministering to those in Stress

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**MINISTERING TO THOSE IN STRESS**

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**A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of Practical Theology**

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**In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity**

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**by  
Edward J. Mahnke**

**May, 1949**

Approved by

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## OUTLINE

### I. Man and Religion

- A. Man's Needs
- B. Man's Personality
- C. Religion—Man's Relationship to God

### II. The Job of the Pastor

- A. To serve the spiritual needs of man
- B. Serving the biological, psychological, and social needs of man

### III. Understanding the Individual

- A. Sources of personality problems and behavior patterns
- B. Manifestations of problems

### IV. The Pastor's Personality

- A. Self-analysis and examination
- B. Motivation
- C. Ethics and Etiquette

### V. Techniques

- A. Rapport
- B. Empathy
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- A. Spiritual
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## INTRODUCTION

"Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." (1 Tim. 4,8)

An appreciation for the power of God in "the life that now is and of that which is to come," has produced a ministry aware of the individual and his needs. The Lutheran Church has since its beginning emphasized this area of pastoral care. We find frequent reference to titles and terms as Seelsorger, Pastor, Shepherd of souls, Overseer of the flock. However, administration, organization, classes, programs, projects, do present opportunities for the individual to become lost in the mass. Recent movements such as Clinical Training for Theological students indicate a trend among Protestant churches towards a better ministry to the individual. This is neither the first nor the last of such a rediscovery of the individual.

Great preachers are first great pastors. They have their finger on the pulse of the individual. They know the difficulty and have ability of imparting the solution. When one studies the great religious leaders of the Bible one is impressed by the time and energy these men put into dealing with the individual in a

situation of stress or tension. Moses assisted the Israelites in family and personal problems. Deborah was sought out and respected for her judgment in personal matters. Samuel traveled about hearing controversies and settling individual disputes. Solomon has gained a world wide reputation for his counsel and wisdom in dealing with the individual. Jeremiah has been described as the "psychologist by nature." Ezekiel has been referred to as the first pastor in Israel. In Jesus' ministry we see him speaking to large gatherings, but more frequently, we see him sitting with an individual (Nicodemus, The Woman at the Well, the Syrophenician Woman, the Centurion of Capernaum, the woman taken in adultery). The emphasis for those in the service of God was towards the individual and his relationship to God.

The pastoral ministry is dedicated to the service of mankind. Its objectives are to establish people in a right relationship with God through Christ so that a twofold result may ensue, that of a meaningful and abundant temporal life and an eternal life of Glory with God.

Christianity means more than an alternate to eternal damnation. Christ has given us promise through His Word of His assistance, comfort, guidance, provision, protection, nearness, love, and never-failing attention. Christianity should not be looked upon as a resource, or a pattern or philosophy--it is life itself. The work of the Christian pastor in ministering to those in stress is the job of leading souls beside the still waters of God's Word, not with a fatalistic "God's will be done," but with a cheerful, courageous,

hopeful conviction and assurance of God's abiding interest and presence and his unfaltering love. That brings solid security.

In this paper we are limiting the area to those whose inner tensions and conflicts resulting from original and actual sins which are disturbing their relationship to God, either consciously or unconsciously, whether they seek out or are sought by the pastor.

There is no dialogue available for such pastoral care. Nor do we attempt to categorise people. We intend rather to set forth some general principles and insights which may be helpful in understanding the pastor's work, the pastor himself, and the pastor's people. Each individual must be cared for and ministered to as an individual soul.

A section will be devoted to techniques. Their importance should not be judged by the proportionate space allotted them. Successful interpersonal relationships grow out of a healthy awareness of technique. This occurs when technique has become an integral part of the personality rather than a "cloak of office."

We believe that an understanding of behavior patterns and personality development is essential for anyone desiring to work as a servant of God in bringing souls into a relationship with God which is profitable for the life that now is and of that which is to come. We believe also that in many pastors we find it an inherent quality. They do not know why, but they do know that certain things are effective in the matter of interpersonal

relationships. A study of these factors should assist the pastor in recognizing his limitations, as well as the very important function entrusted to him in his dealing with the souls in his care.

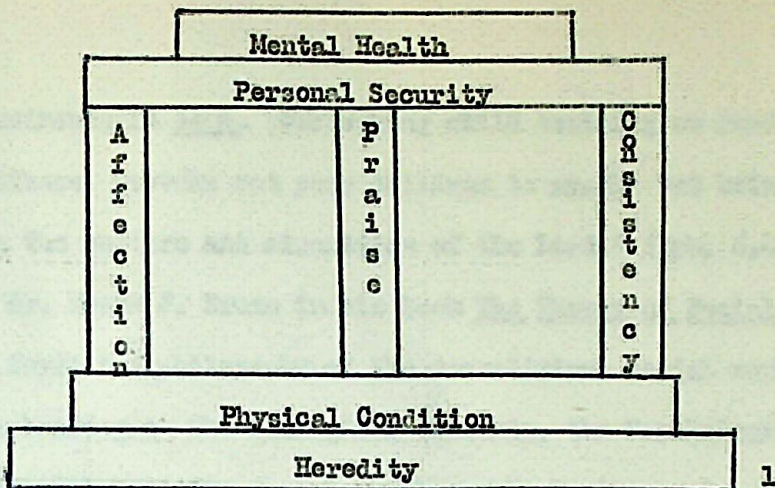


## MINISTERING TO THOSE IN STRESS

### I. Man and Religion

Much has been written in recent years on man and his problems of maturation. Psychologists, psychiatrists, psychoanalysts, sociologists, social workers and counsellors are working to define and achieve a state of normality which is mentally healthy and conducive to creative living. In the process much is said about man's basic needs, the origin of his behavior patterns and personality development. Formal religion, as understood by those outside the area of spiritual workers, is losing its place of prominence. They do not intend to eliminate religion but discourage strongly the thing they have defined as neurotic religions.

The basis on which there is common agreement in the field of personality and its development is man's need for security and love.



Professional social work today operates largely on the theory that man has three basic needs biological, psychological and social. This theory, however, has proved itself to be inadequate, and we make bold to say that it is because of the limitations of this view that much of modern professional social work is unsatisfactory. Its philosophy is not comprehensive enough, and its weakness lies in the fact that it seeks to make adjustments on three levels of human behavior instead of four.<sup>2</sup>

The Bible tells us, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6,33) In addition, however, there is the admonition "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3,17) The Word of God recognizes man's needs for material and economic elements. It says of Christians, "This is my commandment, That ye love one another, even as I have loved you," (John 15,12) The sum of the Ten

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1. George Preston, The Substance of Mental Health, p. 145.
  2. Virtus Gloe, Theory and Practice of Christian Social Work, p. 3.

Commandments is love. Concerning child training we read, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6,4)

Dr. Frank J. Bruno in his book The Theory of Social Work sets forth the philosophy of the nonreligious social worker under three headings: The Biological elements, the Psychological Aspects of Behavior, and the Social and Economic Environment. This is as far as the nonreligious worker can go. Christians must add a fourth basic need under the heading of Spiritual if the total personality is to be taken into consideration in the process of personality development and maturation.

"The spiritual need of man - furnishes the key which opens for us the doorway to the solution of many otherwise unsolved human problems."<sup>3</sup> "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8,3)

The materialistic philosophy of our age is not ready to accept or advocate the Christian view which teaches a reality outside ourselves as a basic need. However, this is due partly to misconceptions of true Christianity. Among some of the leaders of social work and social philosophy there is a recognition of the fourth need of man. "To me every problem is first a religious or spiritual problem."<sup>4</sup> In her presidential address,

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3. Glee, op. cit., p. 3.

4. E. C. Lindemann, The Community, p. 212.

Katherine Lenroot said, "If we could imagine a social order with all these objectives obtained (economic security etc.) life would still be empty if it were not somehow in contact with a reality outside itself."<sup>5</sup>

"As David says 'a clean heart and a right spirit,' as well as a loaf of bread, a suit of clothes, good neighbors, and a decent house in which to live" are necessary."<sup>6</sup>

One must see man as a total personality and not as an assembly of departments. The "soap, soup, and salvation" type of mission work with all of its shortcomings was an approach to the basic needs of humans. "Faith, if it hath not works, is dead, being alone." (James 2, 17) One cannot expect the effective workings of the Holy Spirit in the life of a destitute individual when the ministry has been confined to pious platitudes. On the other hand, his four basic needs will not be satisfied if the worker limits himself to merely the biological, psychological and social needs.

There has been a tendency during recent years under the influences of the new psychology to lift the philosophy of social work from the sociological level to the psychological. Under the spell of this new trend social workers have sought to trace all problems back to mental processes rather than to environment and relationships. Perhaps this is a trend in the right direction, but it does not go far enough. We trace them back — to the realm of spiritual deficiencies. Consequently the goal of Christian

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5. National Conference of Social Work, 1935, p. 31.

6. Gloe, op. cit., p. 4.

social work is not merely the development of personality but the assurance of the abundant life which Christ our Savior offers through His Gospel.<sup>7</sup>

There may be those who feel that there is a danger of a "social gospel" because of the frequent reference being made to social work. This is not the purpose. Rather it is our intention to show that there must be a dove-tailing and interlocking of the work which is in its very essence Christianity and the fruits of Christianity.

Man's need for love and security still falls into the four groups of biological, psychological, social and spiritual. The word security is used somewhat loosely to describe all forms of relationships and investments which supposedly free the mind from tension. Absolute security can come only from God—Jesus Christ the same yesterday, today and forever. Unfaltering love comes only from God—who "is love." Meaning in life—temporal and eternal—is real only for him who knows and believes in the plan of God.

The Bible speaks of two builders—one who built on sand and the other on rock. God is that rock, the foundation which cannot wash away, the secure and steadfast base which can weather storms. In man's search for security God becomes the first objective. After that security with Him has been established so that we "take no thought for the morrow" (Matt. 6.34) but meet the situations of each day as they confront us; that we have the faith which accepts

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7. Glos, op. cit., p. 5.

the divine plan of God knowing that "everything shall work together for good to them that love God" (Romans 8,28); and that we can "walk through the valley of the shadow of death, and fear no evil: for thou art with me" (Psalms 23,4); then we have a foundation on which to build. That becomes the unchanging security which brings peace of mind for it has established, by faith, peace with God.

In the same manner, man's search for love, unchangeable and unfaltering, can only be satisfied in God for in Him we have the love which is totally unselfish and completely reliable. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15,13) That greatest love possible was given man for God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish.

Education, health, good government, peace, adequate income, housing, good investments, insurance, wife, children, friends are all part of life and help to increase the economic and emotional security for which man is searching and which he needs as much as love. But none of these are absolute. They must give a man a feeling of independence and satisfaction as long as nothing comes to interrupt the "good days." The story of the Talents impresses upon the Christian that he has a responsibility to God for the use or abuse of the abilities and aptitudes with which God has blessed him. The danger is of an individual feeling such complete independence that it leads to dissociation from God. Then when health fails, government is not to his liking,

war seems imminent, unemployment comes, investments fail, spouse dies, children grow up and establish new homes, his security crumbles, and his peace of mind is destroyed. On the other end of the pendulum one finds the individual who feels no obligation to society and expects society to provide for him without effort on his part. He, too, is dissociated from God. For an association with God brings also an association with fellowmen and a realization of an interdependence.

The Christ centered life is the only one which can absolutely assure security and love, and the peace of mind which comes from such security.

"Dr. George Buttrick in an address to a group of ministers in Texas has this to say: 'You can never build up a strong congregation solely by preaching. You must go to the people yourself. You build up a spiritual church by wearing out shoe leather and automobile tires. You can hold it together by worthy preaching.'<sup>8</sup>

The emphasis is on a return to a ministry to the individual. "Our pastoral work must be based upon the needs of the parishioner not on the whims or limited time of the pastor. The minister who does not have time to minister effectively to the bereaved does not have time to do anything else, and the words he utters in his next sermon will be nauseating to God and a blasphemy to Christ."<sup>9</sup>

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8. Andrew Blackwood, Pastoral Work, p. 13.

9. Russell Dicks, Pastoral Work and Personal Counselling, p. 48.

The mere acknowledgement that the preoccupations of the Church have overshadowed the individual might have led to more extended but hardly to more effective pastoral service. The improvement of pastoral method and procedures as well as the emergence of the individual into the consciousness of the Church was urgent. Psychology in its several branches is being exploited for what it may contribute to the pastor's intimate work with individuals. It has been repeatedly demonstrated that many personality problems which the pastor encounters are not fundamentally theological but psychological in origin and nature. . . Pastoral psychology is remedial as well as preventive. It makes use of the gathered knowledge of clinical psychology and employs its tested methods in the correction of minor mental pathologies and anomalies. It seeks to deliver the individual from crippling anxieties from a sense of debilitating inferiority, from character defects, and from social maladjustments. . . The new pastoral approach must have breadth and depth as well as clinical competency. It must not sacrifice the inculcation and utilization of an adequate philosophy of life to technical proficiency. Pastoral psychology makes use of religious values in personality organization and rehabilitation. It appropriates the outlook and dynamic of the Christian faith.<sup>10</sup>

Dr. Fritz in his Pastoral Theology says:

The making of pastoral calls should not be limited to visiting the sick or such as are in spiritual distress, although these should be given first consideration, but a pastor should call upon all his members. . . While preaching is the most important part of a pastor's duties, it is after all only a part. The minister of the Gospel is eminently a Seelsorger, a bishop (overseer), a pastor (shepherd), a watchman, a man who by God has been entrusted with the cure of souls. Heb. 13.17.<sup>11</sup>

The recognition of a need for ministry to the individual with particular thought for those in stress is not new. However, the

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10. Karl Stolz, Pastoral Psychology, pp. 23-24.

11. John C. Fritz, Pastoral Theology, p. 184.



approach is varied since the ultimate goal varies. Among clergymen who deny the deity of Christ the approach becomes the end in itself. The pastor then becomes some sort of a psychological pacifier whose task it is to apply the techniques of psychiatry towards the end of mental health. This idea of equating mental health with salvation is looked upon as a new discovery and a new insight into the meaning of Jesus task, "that they might have life." (John 10,10) Professor Wiemann's definition of religion is "Man's acute awareness of the realm of the unattained possibility and the behavior which results from the awareness."<sup>12</sup>

With such a definition as basis it is not surprising to find distortions as the one given by Dr. Anton Boisen, the Father of Clinical Trainings:

The requirement of complete commitment even to the point of self-sacrifice is seen in the Christian doctrine of the cross. It is however, a sad reflection upon frail human nature that Jesus' own teaching regarding the significance of his death has been so strangely misconstrued. If we can trust gospel accounts, Jesus proclaimed repeatedly in words whose meaning seems perfectly clear that his course was an example and a challenge to his followers and that no man could be his disciple unless he was willing to give up all he has and follow him. And yet this doctrine of the cross has become the historic doctrine of vicarious atonement according to which, as it is commonly interpreted, Jesus gave his life to satisfy the demands of justice and thereby paid the price which enables those who believe in him to obtain salvation in a life hereafter. Jesus' commanding challenge has thus all too often become just another means of evasion. . . . Now the death of Jesus seems to have stood in his own mind for another principle. It was for him the last full measure of devotion to the Love which

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12. Wiemann, The Wrestles of Religion with Truth, p. 135.

he believed to rule the universe. It was the bold declaration of his faith that self-realization does not come merely to the victorious survivors but also to those who give their lives for the group. It was the bold declaration of the principle that the redemption of the many is brought about through the sacrificial devotion of the few and it summoned men to enlist in that sacrificial task.<sup>13</sup>

When ideas of this sort on religion are carried out by a man who speaks of his work in the "cure of souls,"<sup>14</sup> then we can understand the danger of trying to intermingle psychiatry and religion.

Dr. Gregory Zilboorg in his book Mind, Medicine, and Man devotes a full chapter to the relationship between religion and psychiatry. He makes a special point of distinguishing between that which is accepted by faith and by science and says that there will not be a scientific theology nor a theological science. However, in the area of pastoral work psychotherapy is gaining rapid recognition in the name of religion.

With the religious worker who has the view of Dr. Boisen and Professor Wiemann we find a complete misinterpretation of the doctrine of sanctification. This confusion between a socially acceptable life and the Christian life or the life in Christ is one of inner motivation. The socially acceptable life of the non-Christian stems from an ego that desires gratification. While the Christian life stems from the fact that in "Him we live and move and have our being." (Acts 17,28) The love of the Christian is the unselfish love of service to God and fellowmen, even though weak and in need of growth.

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13. Anton Boisen, Exploration of the Inner World, p. 205.

14. Ibid., p. 238.

This misinterpretation has resulted in a legalistic approach which forced the problems deeper. The manifestation was removed by forbidding, but the attitude which produced the manifestation was left untouched. The relationship to God was not affected as long as the outward behavior was satisfactory.

We have often been bewildered, and a little frightened at the sight of mental disturbance. Sometimes, too, we have been shocked, for emotional distress is frequently disclosed by acts and attitudes which are not socially approved. Most of us, as clergymen, have felt within our depth when dealing with "selfishness" or "hate," or "temper," so long as these matters have remained within the "normal limits." But when our parishioners have been necessarily removed from their family circles and committed to a hospital for treatment, we have accepted the fact with some relief, thinking that since the trouble was medical in nature it was now the doctor's business. That is to say, we have tended to feel, once the person became a patient, that we have been morally absolved from future interest and work in his behalf. Even when we have been asked by relatives or hospital authorities to make pastoral visits we have done so with uneasiness and - as some honest souls will admit - with indecent haste. The chief reason for our reluctance to deal face to face with the mentally ill has arisen from the supposition that such illness affords little of logical explanation - unlike a broken leg, for instance - and consequently that has been a confusion on our part as to "what to say."<sup>15</sup>

Someone has said of the Communists that it is better for them to work in the open where they can be watched and controlled than to force them underground where their movements are secret and dangerous. We can with passage of laws force sinful places of amusement to close but that will not correct the inner desire which is condemned when the Lord says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already

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15. Francis McPeck, "The Ministry in the Mental Hospital", p. 1.

in his heart." (Matt. 5,28) and "As he thinketh in his heart, so is he." (Proverbs 23,7) (2 Pet. 2,18; 1 John 2,16) Religions have for years been forcing their people into a work-righteousness with "thou shalt nots" which simply forced the problem into the unconscious, developing a conscience which made it next to impossible for the person to live with himself because of his own realization of the lie he was living when outwardly he was a paragon of virtue and inwardly his sinful desires and frustrations were pointing an accusing finger at him. When the emotional crisis came he had a mental breakdown. Then came the age of psychiatrists and psychoanalysts. They heard of the doctrines of "religion" which were forcing man to deny himself and to repress dynamic forces. It was not long before "religion" came in for an attack as being unrealistic and the origin of mental conflict.

The more "modern element" in theological circles then saw that in addition to the socially acceptable behavior, mental health was a prerequisite for the abundant life. As is customary, the Bible was used where it could be useful to them and such twists of theology as seen in Dr. Boisen are the result. Now the "social Gospel" is being broadened to take in also a mental health aspect and this is considered salvation.

On the basis of our findings the essential features in any plan of salvation may be summed up as follows:

1. Commitment to that which is supreme in the hierarchy of loyalties. . . For the nonreligious man it would mean the psychoanalytic doctrine of autonomy and maturity. No man is well and no man is grown up until he has merged from the stage of dependence and has worked out his own philosophy of life so as to be able to stand on his own feet regardless of outward changes. . .

2. Thoroughgoing honesty in the facing of the facts. . . Ethical codes and values are but functions of the loyalties and that the basis of friendship is to be found not in outward correctness of behavior but in the kinship of loyalty and purpose and in the sharing of experience on the deeper levels. This, as we have seen, was the essence of Paul's discovery regarding the spirit as against the law. It was also the basis of the doctrine of justification by faith which was central in Luther's teaching. It is also the basis of all psycho-analytic therapy.
  
3. Progressive unification on the basis of accepted loyalties and standards. . . From the religious point of view it is the old doctrine of sanctification. No matter how imperfect a man may be, he is saved as soon as he is restored to right relationship with God and has joined the ranks of those who are striving to become better.<sup>16</sup>

It becomes evident that Dr. Boisen has done some thinking on the matter but has not been guided by the true meaning of the word of God. As a result he defines salvation as "the release from the sense of isolation and the restoration to fellowship with God (mental health) which follows immediately upon the experience of forgiveness."<sup>17</sup> It should be noted that the words "mental health" in parentheses are part of Dr. Boisen's text. While we have used the expression right relationship with God, it certainly has not meant simply mental health. The right relationship to God is that of which we read—that we might receive the adoption of sons. That by the work of Christ we have been redeemed from slavery under the devil to a new life in which God is the powerful and motivating force.

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16. Boisen, op. cit., pp. 210-211.

17. Ibid., p. 306.

The doctrine of the Bible does not advocate repression at any place but it does tell us that we must recognize our sinful nature and desires and then with the help of God Himself make a satisfactory adjustment. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

(Matt. 5,23-24) "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

(1 John 3,15)

The doctrine of the Bible has not only asked for outward behavior but inward agreement. If the outward behavior is acceptable and by that the individual thinks he shall merit the blessings of eternal salvation while in his heart the desires for sin still reign then the new life has not taken over. His work-righteousness is motivated by an ego satisfaction. In the converted Christian, in whom the Holy Spirit lives, his "delight is in the law of the Lord: and in his law doth he meditate both day and night." (Psalms 1,2)

Psychiatry, psychoanalysis, and psychology and their pseudos as found under the banner of religion may effectively work out difficulties within the individual so that he lives a mature, socially acceptable life and has a well integrated personality but they cannot change the motivating power. That remains for the Holy Spirit to do in Regeneration. The selfish, ego-striving of a socially acceptable and mature individual is a far cry from the dynamic force of vital Christianity as produced by the "power of God unto salvation" through the Holy Spirit.

As De Schweinitz points out: "His desire to move was not strong enough to decide him in favor of a change. . . People may be convinced of the importance of a given course of action yet they may not rally the energy necessary to carry it through."<sup>18</sup> The ego motivation of such socially acceptable behavior is rather clearly demonstrated in Dale Carnegie's title, "How to Win Friends and Influence People" with the subtle and silent implication "for your personal welfare and gratification."

This selfish ego striving viewpoint makes the discussion by De Schweinitz on religion understandable:

Religion shows itself differently in different persons. To one it appears suddenly as in conversion; to another it comes as growth of a slowly developing conviction. One man receives it through one form of faith, another through another form. This complicates the problem of a slowly developing conviction. This complicates the problem of using it for the person who is in need of help may require an interpretation of religion different from that offered by the person who desires to help him. . . The best procedure with such a person is to bring him into touch with someone who has this same approach and who may be able to confirm him in it."<sup>19</sup>

In other words, if he is Mohammedan, confirm him in his belief, if he be Jewish confirm him in his belief. Taking a byword of case-workers, they have said in the field of religion, don't force him into your pattern. It means, you may feel your religion is the best for you and provides you most adequately with the adjustments to life situations; however, that religion, which term they use

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18. De Schweinitz, The Art of Helping People out of Trouble, p. 181.

19. Ibid., p. 205.

interchangeably with philosophy of life, is not necessarily good and mentally healthy for another individual. Is it any wonder that other professional people have become skeptical about the value of religion and have accused the Church of failing in its task?

The exegesis of the story of the two builders, one building on sand, the other on rock, becomes quite clear when one sees the shallow, vacillating opinions that are held in the name of religion and, we should add, what is called a mentally healthy tolerance. That is tolerance for everything but the personal Savior, the Son of God, true God and Man and Savior of sinners.

It would be false to say that no one can go through life with a reasonable degree of mental health and security unless he is a Christian. For God maketh his sun to shine on the good and the evil and the rain falls on the just and the unjust. Only too frequently we find that the ungodly and unchristian individual seems to have more success in life than the pious Christian. This does not vitiate the fact that absolute security is offered alone by God. By this security is not meant days of ease and life of plenty—it extends to the time when ease and plenty disappear and gives the strength and courage to face also the day of trial.

Placing people into categories is always a precarious position. To clarify the process of sanctification in contradistinction to "good works" we have made the following illustration.



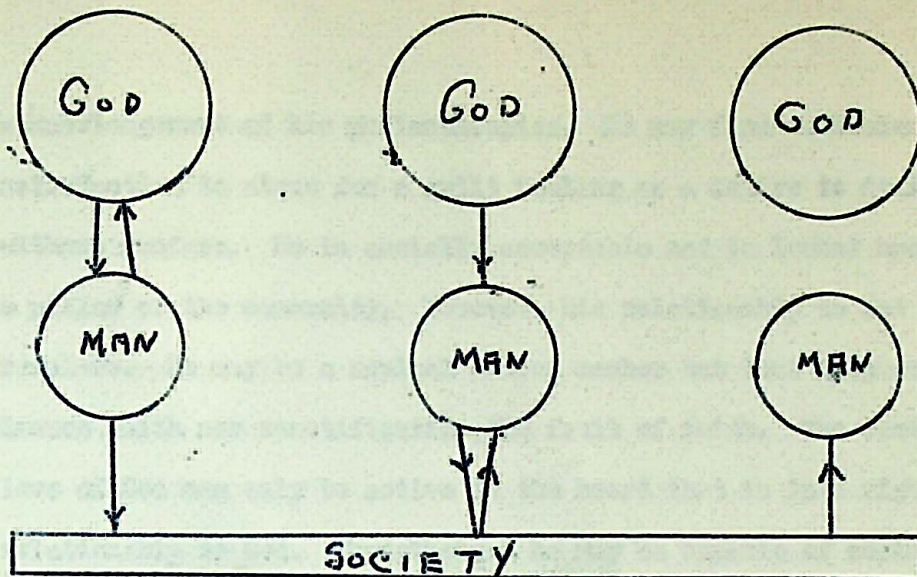


Figure one is the Christian according to the description of the Bible who accepts Jesus Christ as His Savior, is a child of God by the atonement. He sees God through Christ. The love of God flows into him through Christ so that he says like Paul, the love of Christ constrains us. In this relationship he becomes a new creature. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (2 Cor. 5,17) He is motivated in his deeds of kindness by the Love of Christ living in him—an unselfish love for God and his fellowmen. Certainly this too is qualified to a degree by the fact that sin still lives in him and the complete unselfishness as it is seen in the Savior will not be achieved until the state of perfection is reached in eternity. In him the Savior's work has taken effect in overpowering sin, death, and the devil and instilling in him a love for righteousness. Christ not only conquered sin for us but also in us.

Figure two is the individual motivated by a fear—a guilt feeling—or an egocentric drive for very selfish satisfaction—perhaps quite unconsciously. He does not necessarily ask for public

acknowledgement of his philanthropies. He may find sufficient satisfaction to atone for a guilt feeling or a desire to dominate without fanfare. He is socially acceptable and is looked upon as a pillar of the community. However, his relationship to God is not complete. He may be a nominal church member but that does not insure faith nor sanctification, the fruit of faith. The unselfish love of God can only be active in the heart that is in a right relationship to God. Nevertheless he may be capable of socially approved acts of kindness.

Figure three is that individual who has no relationship to God and manifests his feelings of his fellowmen while he plays at being God. He is found in the penal institutions if his acts have grown sufficiently anti-social to warrant such procedure. However, he may be capable of sufficient self-control to avoid punishment.

In figures two and three we have those who are in need of regeneration. Again a misinterpretation has caused some to feel that figure two can be classed as Christian since he follows the example of Christ in doing good. He fails to recognize the motivation of Christ as totally unselfish in contrast to his method of "work righteousness." Such people may even speak of obeying the commandments and think of them as a code of life. They fail to see that the working of the Holy Spirit through the means of grace changes the motivation for the keeping of the commandments and that not merely fear of punishment makes them a curb, rule or mirror but the Love of Christ in the heart, the Christ who by his atoning work on Calvary broke the power of sin and the devil and has changed, in the hearts of those who accept his work by faith, the natural mind which is enmity against God.

In an address to the Red Cross class of Medical Social Workers Chaplain E. Bruder defined religion as man's relationship to God. We accept this definition because it is all inclusive. All men live in some relationship to God whether that be a Christian, an agnostic or an atheist. Whether the relationship is right or not is not to come into consideration at this point.

Because of man's desire to be independent and since the "carnal mind is enmity against God" (Rom. 8,7) he rebels against the idea that he is saved by grace without the deeds of the law. At the same time he has within himself a desire to maintain a relationship which keeps him in the good of whatever he may call god. He does this in a variety of ways. Every tribe of people around the world has some concept which they call god. It may include many gods, it may be an intangible, undefined spirit. But man has been known to perform deeds of self-inflicted torture without thought of grief or pain. The prophets of Baal slashed themselves, in Africa the beating heart of a native is cut out, in India babies are thrown into the Ganges, other babies are placed into the whitehot arms of a god to be burned alive, in America steps are climbed on the knees of worshippers, families deprive themselves of essentials in order to pay for dead relatives—all this and more is done in the name of religion to appease a god. The worshipper believing that his atonement, his right relationship to God, can only be worked out by a personal sacrifice is driven to completely irrational acts by a fear of punishment from a god whose whims he must guess and satisfy.<sup>20</sup>

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20. Cf. Paul Kretzmann, The God of the Bible and Other Gods, Chapter I, pp. 1-30.

Others living in a similar relationship have attained what they call a healthier and mature approach to their concept of god. They feel that because of a "good life" and an attempt to aid others that God must be well pleased with them and "if there is a life after this" they will be admitted. Their religion is defined by a satisfactory adjustment to life which includes living in a socially acceptable fashion. The individual seemingly has no tensions or conflicts and is usually unaware of what he is missing in the way of a secure relationship to God through Christ. In fact he is inimical to the idea of a Savior who gave himself that he might live.

An overdeveloped conscience coupled with a fear of punishment may lead the individual into mental illness. Overdependence, fatalism, fear of an insatiable god are indicative of what is described as neurotic religion. Such a relationship to God keeps the individual in a constant state of uncertainty. He doesn't know if he has fulfilled his obligations nor is he certain as to what life holds and cannot understand the death of one whose contribution to society has been cut off by an early death. In the day of trouble he searches for the sin for which he is being punished or he curses his luck and asks why did God do this to me, I have always been good and tried to do good.

The completely anti-social individual lives in a world which he wishes to dominate. He wants to play by the rules of his own making. Taking property which does not belong to him, evading the responsibilities which fall to him as a citizen are characteristic of him, however, he wants and demands for himself the protection of the law of the land. The thief feels he has been

sentenced unjustly when he gets one year and a day for auto theft. The same man will be ready to murder when a five cent candy bar is stolen from him. He would use every available source to protect his rights should a judge sentence him to execution for auto theft. He is playing at being god himself. He is the man, living without God, but trying to play God.

It would not do for us to stop now after merely a reference to religion and God. The hazy ideas of God are already too prevalent. Christianity is a term which has been abused almost as much as God. People call themselves Christian who deny everything about the Savior which indicates His deity. This is not the type of Christianity we have in mind when we use the term. The Christian is the individual who has been conditioned by the Law of God to receive by faith the Son of God, Jesus Christ, as his personal Savior from sin and eternal damnation. The Holy Spirit working through the means of grace has brought him into a relationship where he sees the God of the Bible through Christ. No man can say that Jesus is Lord but by the Holy Ghost. How can they believe in Him of whom they have not heard. This process of regeneration and justification have their effect in a life of sanctification. If any man be in Christ he is a new creature, old things are passed away, all things become new. This relationship which makes us children of God and heirs of salvation has its effect in our relationship also with our fellowmen. The love of God lives in us and is a motivating force. By this shall ye know them, that they love one another. This does not mean a perfect state of sanctification. "There must also be growth

in sanctification."<sup>21</sup> This growth takes place by the effective working of the Holy Spirit through the means of grace. The love which fills the heart of such a Christian moves him to acts of love which constrain him to service in Jesus Name without thought of the benefit that will come to him personally through his "good works." The story of the Last Judgment shows that the unselfish motivation of love has left the people unaware of the good they were doing when they ask "when saw we thee an hungred, and fed thee, etc." (Matt. 25, 31-46)

This relationship to God by faith in Christ in addition to bringing forgiveness of sin, the assurance of eternal life and the power for a righteous life also brings the assurance of God's nearness, His concern for the individual and His protection, help, guidance, provision in the day of trouble. The Christian is not a fatalist when he says that he believes everything shall work together for good to them that love God. He knows that God is a personal God who "Calls thee by name." (Isaiah 43, 1)

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21. J. T. Mueller, Christian Dogmatics, p. 396.

## II. The Job of the Pastor

It is a sad commentary on Chaplains and ministers if they feel that their work has been curtailed by the advent of social workers, recreation leaders and psychiatrists. Dr. Russell Dicks expressed regret over the lack of a title among the Protestant clergy which would be equivalent to Seelsorger. In one institution the Chaplain served as the editor of the weekly paper and as recreational leader for 5000 patients. In addition he was expected to render service as a chaplain. This service amounted to little more than that of conducting a service once a week. In another place the Chaplain was a parole officer and part time athletic director. In parishes there are pastors whose chief work is serving in a public relations capacity for the congregation. It is not surprising to find such situations when one studies the theologies being promoted. The pastor knows of nothing to do which is strictly spiritual. Many have expressed the idea that the Gospel of Christ is never to be verbalized but that it is preached simply by the sincere love of the minister in his relationship to his parishioners. Just what that love can do besides winning a following for the pastor himself is not known.

The ideas of Chaplaincy service are rather well put in a paper by James V. Bennett, Director, U. S. Bureau of Prisons:

The day is gone when the Chaplain was tolerated largely because he could pray long and loudly enough to drown the cries of those who were being stung by the lash or because he could run a little vaudeville side show along with preaching a deeply moving sermon. . . Just because we now have specialized workers in these fields, it does not mean that we can dispense with the Chaplain. . . Just because we have librarians, social service workers, directors of athletics, psychiatrists and other specialized workers does not mean that we can get along in prison without a religious worker. . . Somehow the Chaplain must reach the innermost spiritual life of the man in prison. We look to him with confidence to make over the emotional life of the inmate. Reformation must come from within because it is essentially a change of mental processes, a realization and strengthening of the intangible faculties of mind and soul. Education, craftsmanship, work, hygiene, discipline are of great value, but they do not necessarily bore beneath the surface or stimulate the mind and will of a man to reformation. That is the job of the Chaplain.<sup>1</sup>

Along another line Chaplain E. Bruder writes:

Guided by what he finds the chaplain proceeds and by the careful use of worship, prayer, preaching, counselling, the scriptures and sacraments of the church he confirms, strengthens, guides and sustains all that would enable the individual to lead a more wholesome and worthwhile life. In short, he begins with what he finds--the patient where he is--and moves on to more progressively positive and socially acceptable goals of living.<sup>2</sup>

Mr. Bennett, a layman, might define the job of the pastor as a "strengthening of the intangible faculties of the mind and soul."

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1. James Bennett, "The Role of the Modern Prison Chaplain," p. 3.
  2. Ernst Bruder, "The Function of the Chaplain in a Mental Hospital," p. 128



He seems to have some insight at least into a power that lies in religion which exceeds the powers of man, a power that must be brought into the battle against sin, a power which we know as the effective working of the Holy Spirit through the Means of Grace. However, the interpretation of Chaplain Bruder indicates his view on the power of God. In his definition the chaplain is the power in the individual's life, God is left out. His goal is not a relationship to God which produces the new life in him but a "socially acceptable goal of living." Like Dr. Boisen, who was the teacher of Chaplain Bruder, he believes that men use religion to reorganize themselves and answer for themselves, "Who am I?"

Turning to a disciple of Dr. Russell Dick's we find the following quotation ascribed to Chaplain "Bill" Donald under the heading: HOSPITAL CHAPLAINS NOW LISTEN INSTEAD OF TALK, with a sub-heading "Days of Formal Calls and a Few Prayers Passing; Intangibles Now Considered."

We're allies to the doctors in the sick room. The average priest, pastor, or rabbi generally has a strict religious purpose on his hospital calls. We work closely with doctors. First of all we seek to relieve the strain, confusion, and fears in the mind of the patient. This simply means leading him to realize the mental resources for health, courage and a belief in the worthwhileness of the life experience.

After this definition of his job the article goes on to say:

Bill, as he is known to patients, neither looks nor acts like the general conception of a Protestant minister. He has adopted a crew cut, Sinatra tie, two-tone suit and loafers to dispel formality. Often he sits with a foot over one arm of the chair. The word "chaplain" on his jacket is his main introduction to patients. Bill's bedside ministry, essentially deals with the emotions.<sup>3</sup>

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3. Chaplain "Bill" Donald, "Milwaukee Journal," Jan. 31, 1948

In a paper titled "The Chaplain in the Correctional Institution" Chaplain Henry Cassler points out the chaplains' job as interpreting the inmate to the pastor of his home church; notifying inmates of family deaths; counselling in cases of divorce; contacting families of inmates by mail; keeping records of inmate's religious activity; counselling family members when they visit inmates; serving on advisory committees of the Warden; visiting the sick in the hospital; visit living quarters regularly; develop a proper musical program; vesper services; discussion groups on religious, ethical and moral problems; visiting and counselling men during the period of adjustment in quarantine; promote visual education in the religious field. As far as Chaplain Cassler goes we find little wrong with his program. However, as in the case of the other men, this certainly does not cover the commission of Jesus: "That repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem. And ye are witnesses of these things." (Luke 24,47) It certainly is evident that totally absent is Jesus word, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." (Matt. 28,19-20)

Emotional problems are often religious as Jung points out. Many people have fallen far from God because of false attitudes developed in them. However, the Chaplain's job goes beyond merely producing a socially acceptable individual. His job is to serve in bringing the power of God into the life of the individual so that power can work effectively in creating and strengthening the new life and the new men.<sup>4</sup>

4. Cf. C. F. Walther, Law and Gospel, Thesis XVI.

An interesting note on this is given by Seward Hiltner.

From the standpoint of the Chaplain he has been losing his job. Educators took away part of it. Social workers, psychologists, recreational workers all took away large sections of it. Even the medical profession joined the lists by sending psychiatrists who took away some of his most regular clients. The modern prison chaplain is in a quandry; for he seems to have no function left but to be a chaplain.<sup>5</sup>

And to this we might add that since so frequently the chaplain has not taken dogma seriously and looks upon the Bible merely as a book of traditions valuable only because it gives a philosophy of life, he doesn't know what to do as a Chaplain.

The pastor has a job of importance. He is the specialist who is to fill that spiritual need for the individual. It is the work of the pastor to relate people to God through Christ. "How can they believe in him of whom they have not heard." (Romans 10,14) The changes from within which take place in regeneration are the changes necessary for the individual in his life both temporal and eternal.

This change is wrought by the Holy Spirit through the Word and Sacraments—the means of grace. No man can say that Jesus is Lord but by the Holy Ghost. We say in the explanation of the third article: "I believe that I cannot, by my own reason or strength, believe on Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with his gifts, and sanctified and kept me in the true faith even as he calls, gathers, enlightens and sanctifies the whole Christian church on

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5. Seward Hiltner, "The Function of the Prison Chaplain," p.1.

earth." This does not eliminate the pastor or minimize his job, but it should help him to an awareness of his role. The minister is a servant of the word bringing the Means of Grace whereby followers for Christ are won by the Holy Spirit. This change is basic in any rehabilitation work, in any ministry to individuals. After this inner change has taken place through regeneration, and the subsequent sanctification becomes a force in the life for good, then education and training in crafts will have a beneficial effect. It is possible for the criminal to go straight without regeneration. His motivation is the repulsive memory of his imprisonment rather than his desire for righteousness.

It is possible also to find escape from tensions, at least for a time, in movies, books and activity. But again, this does not solve the problem, nor does it help to a satisfactory adjustment. Adjustment comes again through a right relationship to God. Guilt feelings find forgiveness; the feeling of being unwanted is removed by the God who says, "Thou art mine." (Isaiah 43,1) The will of the individual is made to agree with the will of the all-wise God so that in the day of grief and loss he knows that the divine plan of God was ordained for his benefit and welfare.

The pastor will not always be confronted with unregenerate hearts that need his ministry. Many times he will find those who are weak in faith, who express fears, distrust even while they are confessing with their lips their confidence in God. There it becomes the job of the pastor to again use the means of Grace to strengthen faith by the working of the Holy Spirit. The sin within

us and the perpetual working of Satan seek to undermine faith at every turn. The Devil is far more active in the church pew than in the "dens of sin." In the latter he has people with unregenerate hearts who love to do evil, who have not come to a relationship with God by which the power of the devil and sin is broken. But in the heart of the Christian there is a challenge, a fight for the soul. An operation is to be performed, the individual fears the act and the result. A child dies and God's wisdom is questioned. It is true that few people desire death. That is different from the fear of death. In the minds of some the expression "where there is life there is hope" has come to mean that when life departs God has failed and forsaken them.

The pastor in ministering to such individuals has a responsibility of bringing the means of grace to strengthen faith and help them to lose fear of death also. The ministers job is to prepare people for dying. He should remind the individual that "there hath no temptation befallen you but such as is common to man. . . He will with the temptation make a way of escape for you."

(1 Cor. 10,13)

Even a weak faith is a saving faith and as "newborn babes desire the sincere milk of the word that they may grow thereby" (1 Pet. 2,2) so the pastor is to be conscious of this weak faith and use the means God has placed at his disposal to bring about the effective strengthening of faith by the Holy Spirit.

The pastor will from time to time be called upon to minister to members of his congregation in whom the Holy Spirit has worked

effectively, and in whom is found a firm faith. In these situations the pastor again has a spiritual job of comforting. It is slightly different from initiating a relationship to God through Christ, in that the relationship exists, but will be strengthened, and will provide the necessary power in the individual's life in a situation of crises to keep him mindful of his God. The pastor ought to keep in mind that a conversion and regeneration will not be necessary in each case he approaches. In many that will have taken place already and the power of God in the life of that individual will manifest itself by his peace of mind which at best needs the comfort and encouragement of Scripture. Such passages as; "He that keepeth thee will neither slumber nor sleep" (Psalm 121), or "I will both lay me down and sleep for Thou Lord art with me" (Psalm 4,8), or "Fear not for I have redeemed thee I have called thee by name, thou art mine" (Isaiah 43,1), will by the working of the Holy Spirit bring a peaceful and restful relationship to God in the regenerate heart. This it does not mean--that sedatives are replaced, or medical care eliminated where pain, grief, or discomfort follow a disturbing experience. But when the fears are exaggerated, the pains seem unbearable and the Christian wants to be assured of the presence of a God with whom there are no accidents, he wants to be drawn closer to the God of whom Paul speaks when he says, "I can do all things through Christ which strengtheneth me." (Phil. 4,13) It is particularly in this area of pastoral ministry to those in stress that one feels the security and love of God as basic. No help will be given by assuring the person that "tomorrow your pain will be over."

"here is a book to take your mind off of it," or you will "be up and around before you know it" (when even the untrained eye of the laymen can see that it is not the case). The pastor must know that death is not an accident or that God has been active only while life exists. Mary and Martha serve as an example of this error when they challenged the Lord with "if thou hadst been here." The Lord is ruler of life and death, but that does not mean that we can forever avert death for the parishioner and attempt to run counter to the will of God.

To prepare people for a right relationship to God through Christ the pastor must be aware of the total situation. Peter at Pentecost preached a sermon of Law. (Acts 2) He used the law as a conditioning agent in showing the people their sinfulness so that they appealed to him with "what must we do to be saved?" The proper use of the Law is still essential to the conditioning process whereby individuals seek the salvation of the Gospel. "What you say when preaching the Law to people is something that their own conscience is preaching to them every day. Nor could we convert any person by preaching the Gospel to him unless we preached the Law to him first."<sup>6</sup> However, Dr. Walther knew too that the Law is to be preached in all its severity and not the pastor's severity when he told his students: "I wish to talk the Christian doctrine into your very hearts, enabling you in your future calling to come forward as living witnesses with a demonstration of the spirit and of power."<sup>7</sup> Dr. Fritz states regarding

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6. Walther, op. cit., p. 9.

7. Walther, op. cit., p. 5.

preaching: "Preaching is to engender and to strengthen faith and to encourage the doing of good works; all this can be done only by means of the Word of God, the Gospel of Jesus Christ."<sup>8</sup> But lest one feel that the Gospel alone is necessary, Dr. Fritz adds from Walther's Pastoral Theology:

Whoever uses the Gospel to deprive the law of its severity or the law to deprive the Gospel of its sweetness; whoever so teaches the secure sinners are comforted and terrified sinners are still more frightened; whoever fails to direct those who have been terrified by the law to the means of grace and instead simply directs them to pray for grace; whoever explains and demands and threats of the law to mean that, if a Christian do as much as he can, God will be satisfied and will overlook the sins of weakness, and so preaches the gospel as to make it seem to give comfort only to such as already in their life show a change of heart; whoever tries by the demands, threats and promises of the law to persuade the unregenerate to do good works and demands that those who are no Christians (still being without faith) shall desist from sin and love God and their neighbor; whoever demands a certain degree of contrition and comforts only such as have already undergone a change for the better; whoever confounds not being able to believe with not being permitted to believe; and the like: such a one does not rightly divide the Word of truth but presents the Law and Gospel in a tangled and mixed form.<sup>9</sup>

The Law brings to the natural man a realization of his sin; it condemns him. The Gospel to the natural man is a threat—a threat to his ego, independence and his personal initiative and ability. In ministering to individuals it is essential that the pastor use those means given by God to condition the heart and with the aid of the Holy Spirit remove the stumbling blocks which hinder the person from faith and sanctification.

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8. Fritz, op. cit., p. 68.

9. Ibid., p. 69



These stumbling blocks may go beyond merely the fact that the natural man is enmity against God. Conditions within the environment which constantly place him into the path of temptation and sin may hinder and thwart the growth of sanctification. Though the "spirit is willing the flesh is weak." (Matt. 26,41) Economic conditions may severely handicap the Christian with weak faith. Being jobless or with insufficient income, with no adequate plan for old age, make the individual fertile field for the devil and his angels to create distrust in God and his mercy. Conditions within the family, living with parents, a spouse with neurotic tendencies, dominating parents who cannot allow their children to set up and manage a home of their own, all are factors which may hinder the growth in sanctification and may cause the weak Christian to become a backslider. The pastor must be keenly aware of his role and job so that he is working as a servant of God using the means of grace to bring people into a right relationship with God through Christ. It is not the pastor's law that is to be preached. Nor is the pastor's chief concern to be the establishment of a following for himself. The pastor must stand aside and show Jesus and the God of love to his parishioners. "God sent not his son into the world to condemn the world but that the world through him might be saved. John 3, 17 Modern psychiatry and personality analysis have helped us to see this glorious truth of the gospel as the fundamental basis of all living work of God in this world through a living church, proclaiming and living beneath the one on the cross: Love the Law of Life."<sup>10</sup>

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10. Norborg, Varieties of Christian Experience, p. 186

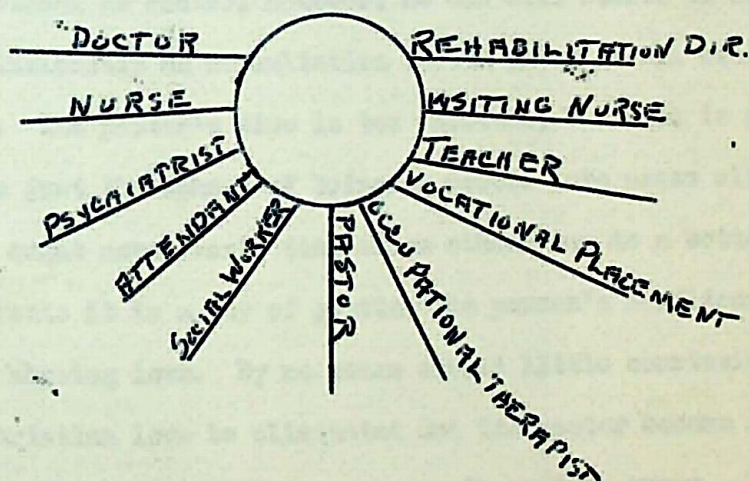
In the Federal Penitentiary in Atlanta, Georgia, an inmate designed a pulpit for the chapel. When the pulpit was finished he proudly showed it to the chaplain. It was in the shape of a cross and the inmate's explanation was, "The preacher should preach from behind the cross, he shouldn't get between the people and the cross." The pastor can by his personality and attitudes become a severe stumbling block in the effective working of the Holy Spirit in lives of those entrusted to his spiritual care.

A fifth stumbling block we might label in general, the attitudes of the individual. His religious background and development may have been of such a nature as to make him fear God as a tyrant and taskmaster ruling the world with a whip called the Ten Commandments, waiting for the opportunity to push people away from himself. Or he may have lived in a home which was considered devoutly religious, but had tyrannical parents at the helm, who hid behind the laws of God, to make demands upon the children which were above the child's ability and in character arbitrary. Such memories of religion will have a traumatic effect which will very often create almost insurmountable stumbling blocks--insurmountable as long as the Holy Spirit is shut from the heart.

The pastor, especially in a metropolitan area, may feel at a loss when confronted by the many stumbling blocks which "make the preaching of the cross to them that perish foolishness." (1 Cor. 1,18) The pastor will want to render every possible aid in helping to establish a relationship to God through Christ. He should not take upon himself tasks for which he is untrained and unequipped. He ought to recognize the limitations of his time, ability and resources.

Much time is irretrievably lost by the individual who wishes to be the jack-of-all-trades. We are well aware of the situations in which pastors find themselves in rural areas without the aid of other agencies specializing in various phases of welfare work. There is a welfare office at the county seat of every county in the United States. Before fumbling through a serious stumbling block the pastor should avail himself of the services offered through these agencies or at least solicit their counsel for his particular case.

In metropolitan areas the pastor will find agencies of every description which will gladly assist him. He, as spiritual worker will not lose prestige, nor will the faith of the individual be harmed if he goes to a reputable agency for assistance. He should see himself as part of a team planning a very important role—the role of filling man's basic spiritual need—but he should not attempt to overlap or cut off other trained specialists in an effort to buy the affection and loyalty of an individual.



The doctor is not called to give spiritual ministrations, for example, (except in emergencies) to administer Baptism. That work

is given the pastor to do. By the same token the pastor ought not attempt diagnosis or treatment which belongs in the medical field. It is well to keep in mind also when dealing with psychiatrists that the reputable and good psychiatrist does not look upon psychiatry as a philosophy of life but as a method of treatment for a mental illness.

The social worker has all the information necessary and is doing the best job she can with the resources allotted her. If the pastor wishes to supplement the income of an individual he should do so after consultation with the worker who handles that part of the individual's needs. Being "Lady Bountiful" or its equivalent to people, or practicing indiscriminate giving does not give assistance. At best one might say it salves the conscience of an individual who has been approached by one in stress. "Social and welfare agencies are carrying out a program today so that no one will starve to death. It is true that they will not live on the standard to which they may be accustomed or desire, however, no one will starve to death."<sup>11</sup> The same relationship on consultation should exist in all other departments. The pastor's time is too valuable, his work is so limitless in just the sphere of bringing people into peace with God that he ought never waste time where others can do a better job. Perhaps he feels it is a way of getting the person's confidence and a manner of showing love. By no means should little courtesies which flow from Christian love be eliminated and the pastor become an automaton delivering religious capsules. He must be human. But his primary concern should always be the soul's welfare and his motivation, the Love of Christ.

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11. R. Danstedt in lecture on Social Planning delivered at Concordia Seminary, April, 1949.

This does not mean that Christians dare not establish funds for the pastor to use as needs arise. The complex economic and social organization in which we live, however, does make it inadvisable for the pastor to get a reputation as a "soft touch" in the community. Such practices are not only bad for the one "getting help" but hurt especially those whose need is acute. The congregation and the pastor ought to maintain their role in society also by their support of Community Chest programs, Red Cross, TB and Health societies, Societies for the blind, crippled, deaf, etc. and not feel that their contribution toward society and the community is limited to those who appeal directly to the church office for aid.

Aber was ist's für ein Trost? Ist auch Hoffnung da? Ist auch Geduld da? Ist Schrift da? Ja wohl, anstatt Gottes haben sie die Faust gebraucht, anstatt der Geduld haben sie die Rache bewiesen, anstatt der Hoffnung haben sie ihren Mutwillen ausgerichtbarlich und fühlen (greifen mit Händen), was sie gern hätten gehabt. Wo ist dieser Trost her? Von Gott ist er nicht, so muss es gewisslich vom Teufel sein.<sup>12</sup>

The pastor, of course, will not come to a destitute family and say "Take no thought for the morrow" and expect that to bring comfort and peace of mind and feel that he has then fulfilled his Christian and pastoral obligation of relating the individual to God. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3,17) The pastor is to be available for counsel and help where help is needed, whether that be with referral to an agency, supplementary aid or emergency aid. However, he should

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12. August Nebe, Luther als Seelsorger, p. 39.

beware of the practice of feeding and clothing and being the "good fellow" simply because "they promised to join my congregation if I helped them." He ought remind himself and them of "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." (Matt. 6,33)

### III. Understanding the Individual

In a very over-simplified fashion, religious workers have for a long time stated that man's basic problem and the source of all of his troubles is sin. By no means do we wish to take away any of the infamy which belongs to the Devil and to the manifestation of his activity as seen in sin. On the other hand the pastor who deals with individuals cannot dismiss these problems quite that easily. "If we say we have no sin, we deceive ourselves and the truth is not in us." (1 John 1,8) Like many other terms, the word "sin" has suffered abuse. You will rarely find an individual who will deny that he commits sin. He may define and describe it in a variety of ways such as mistakes, slips, shortcomings, all of which indicate that his concept of sin is based on a behavior problem. He does not realize and is not ready to agree to the Bible doctrine of original sin. "I was shapen in iniquity, and in sin did my mother conceive me." (Psalm 51,5) "With flesh I serve the law of sin." (Rom. 7,25)

This is not only a prevalent view among the man of the street but is also found among those who are working with individuals in trying to establish mental health and well-integrated personalities.

Many types of mental abnormalities, although by no means all of them, are forms of behavior through which primary wants that are not gratified normally find expression. Frustrated desires often give rise to unsuspected types of morbidity. One of the basic facts in regard to mental disorders is that fundamental human wants are undeniable; and that when thwarted in one form of expression, they reestablish themselves along another course. Any apparent suppression of the fundamental human wants is but a modification of their means of gratification. So forceful and furtive are these wants that if you oppose them in a thousand ways they go through a thousand twists and changes and often become unrecognizable to the casual observer as when pride disguises itself in humility. Try to subdue human wants and you will only distort their form of expression.<sup>1</sup>

Among psychiatrists we find that the starting premise is "man is basically good." This then brings a great deal of conflict when a definition of "normal" behavior is attempted. While we find the terms normal and abnormal used rather regularly we find also that rarely will anyone attempt a definition of normality which is wholly acceptable and clearly defined. Dr. Levine has the following as his definition:

1. Non-existent in a complete form, but existing as relative and quantitative approximations.
2. In agreement with statistical averages of specific groups, if that is not contrary to standards of individual health and maturity.
3. Physical normality; absence of physical disease; presence of good structure and maturity.
4. Intellectual normality
5. Absence of neurotic or psychotic symptoms
6. Emotional maturity (especially in contrast with neurotic character formations.)
  - (a) Ability to be guided by reality rather than fears.
  - (b) Use of long term values.
  - (c) Grown up conscience.
  - (d) Independence.
  - (e) Capacity to "love" someone else, but with an enlightened self-interest.

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1. White, The Psychology of Dealing With People, p. 112.



- (f) A reasonable dependence.
- (g) A reasonable aggressiveness.
- (h) Healthy defense mechanisms.
- (i) Good sexual-adjustment with acceptance of own gender.
- (j) Good work adjustment.<sup>2</sup>

Other definitions have been given but all of them as indefinite as Dr. Levine's. A very brief one is that normal behavior is that behavior which is acceptable in the society in which you live. This is all inclusive and certainly cannot be contradicted. At the same time it does not define the word "normal" as used with reference to abnormal. For then we could say that the inmate in the mental institution is practicing normal behavior, and yet he has been confined to an institution for mentally ill and abnormal. Particularly point one of Dr. Levine's definition is of interest to us since we believe that there he is defining the state which has existed since the fall of Adam. Normal behavior if considered as a state of perfection is "non-existent." Every man is a sinner, born in sin--original sin--and his behavior is conditioned by sin, his ability to attain perfection is qualified by the fact that he has sin with him. Even in Christianity, as stated earlier, we believe in the growth in sanctification. Normal behavior, according to Dr. Levine, is really not attainable when we think of it as a state of perfection. "Both the selfish and the unselfish person are impelled by fundamental needs; but the first seeks gratification without regard for the needs of other persons and the second seeks gratification by serving the needs of other persons."<sup>3</sup>

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2. Maurice Levine, Psychotherapy in Medical Practice, p. 286.

3. White, *op. cit.*, p. 194.

Rollo May in trying to explain these tensions which exist in man has this to say:

There is some of the Faust in each of us--the urge to master whole worlds, to express our will-to-live without limit--and it terrorizes us. In these powerful urges we sense tendencies towards destruction of ourselves as well as destruction of others. Modern man naturally hates to admit the existence of these urges many of which are definitely anti-social and would create havoc in any community if they were once allowed expression. He is chagrined to realize that he possesses, and is possessed of, many more powerful irrational impulses than his self-respect would like; he is much more of a "raging animal," in Freud's terms, than he would wish.<sup>4</sup>

Coupled with this "raging animal" which we have termed original sin is man's egocentric drive. When this is set in action within the framework of socially acceptable behavior a tension results which May describes as conflict between "what I am and what I ought to be."

Tensions can simply be said to be anxieties, insecurities or feelings of uneasiness or internal pressure. . . It is not the existence of tension itself but how we handle tension or anxiety that determines whether we are emotionally healthy or not. . . All of us develop protections or defenses against anxiety which make it possible for us to live with ourselves and others. These defense mechanisms can be classified as 1. sublimation, 2. rationalization, 3. projection, 4. displacement and 5. conversion. . . Another way of saying it is that we develop tension when we do not know or we wonder how we stand with the people we live with--our family, our friends, our colleagues. Often our degree of tension is related to the degree of feeling that we have as to whether we are succeeding or failing. This feeling can be conscious or unconscious. . . Tension can also be said to be a by-product of the conflict between our instinctual urges and our conscience.<sup>5</sup>

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4. Rollo May, Art of Counselling, p. 184.

5. Arthur Leader, "Mental Health and Present Day Tensions," pp. 17-18.

This definition of tension is again based upon the individual's ego.- His personal desire to succeed, to be liked are the driving forces which make him sensitive to the reactions of others towards him. In other words he does not refrain from sinful conduct because he sees it as sin and because he is motivated by the Love of God in him, but because he fears the consequences to his good name, his source of income, his host of friends. The world has placed a lot of meaning on friends, success, good name and that has become the god worshipped by individuals. Paul sees his conduct in a slightly different pattern. He said, "the good that I would I do not and the evil that I would not that I do," and by his own confession he is "chief of sinners." This in spite of the friends who protected him; those who prayed for him while in prison; those who looked to him for leadership and guidance in the truths of God's promises. His letter to the Galatians shows the love of God in the heart of Paul. He does not challenge them because the turn in their religious status threatened a breach in friendship, nor because he was angry with them, as a matter of personal affront. He pleads with them, "Brethren, I beseech you, be as I am, for I am as ye are: ye have not injured me at all." (Gal. 4,12) "I have confidence in you through the Lord, that ye will be none otherwise minded." (Gal. 5,10) This way of handling tension through the power of God is the way of the individual who lives with the Holy Spirit.

"The furtherance of mental health although a complex problem for the individual and for society is reducible to the problem of satisfying fundamental human needs."<sup>6</sup> Mental Health is not the

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6. White, op. cit., p. 194.

complete absence of tension in the individual's life. Such total absence would be impossible since man has not the ability to rule out sin. He is born with it and carries it through his life to his grave. Man is able to cope with the problem of sin only through Him who has broken the power of sin, death and the devil. Through faith in Christ and through the effective working of the Holy Spirit in his daily life man has an ally who makes him at one with God and breaks in him the desire for sin and a selfish egocentric drive. Even when the Old Adam must daily be drowned and die and a new man brought forth to live in righteousness and holiness, man has the power of God on his side in conquering this plague, for God has stated "there hath no temptation befallen you but such as is common to man--he will with the temptation make a way of escape." This does not mean that the Christian cannot sin. The "Devil, as a roaring lion 'still' walketh about, seeking whom he may devour." (1 Pet. 5,8) The Christian is constantly confronted with the temptations of the devil and all his angels. But man, because the Holy Spirit lives in him, now is motivated and constrained by the love of Christ to serve Christ in contrast to his pre-regenerate state when his motivation was completely one of selfish ambition and egocentricity. Now, as a regenerate soul, he is in tune with God, and he loves the Lord with all his heart and soul and mind and strength, he has a new master. Under the leadership of the devil his motto is "the end justifies the means" and the end is his selfish gratification and satisfaction. The "white lie" and the occasional slip are overlooked since they are minimized in his long-range program designed to bring him the love and security he needs for personal happiness.

## PERSONALITY DEVELOPMENT

The fact that parents have a tremendous responsibility in their task of child-training was already recognized by the Bible—"And ye fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord." (Eph. 6,4) Children are not pawns. Parents are not to be tyrants.

Dr. George Preston asks the question: "What tips the balance?"

We relate ourselves to our fellowmen by love and fear and hate, by cooperation and competition, by praise and ridicule, by authority and obedience, by means of work, play, sex activity, food, drink, and the exchange of ideas. Make it difficult for me to love or hate, to obey or compete, to play or to exchange ideas, and you make it difficult for me to live in the world of my fellowmen.<sup>7</sup>

Along the same line:

Grownups have the responsibility for taking care of the young human being and for seeing that he is comfortable, and emotionally contented in so far as possible. If the human being from the start of life is made physically comfortable, if he is made happy, and if he has a chance to express himself without too much unnecessary frustration he is a fortunate individual indeed, because it is the person with this kind of start who becomes the optimistic, hopeful individual, the one who can contribute something to the world at large and to those nearest to him. The human being whose needs are not met when he comes into the world, who is an unwelcome addition to the family, who is neglected and who lives in an environment that is indifferent and cold toward him will develop hostility, resentment, hate and pessimism—all of which makes it very difficult for him to function.<sup>8</sup>

If we could detach individuals from a society in which the order of the day includes pain, grief, greed, frustration, tension we might agree with this quotation more readily. However, we do not

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7. George Preston, Substance of Mental Health, p. 5.

8. English and Pearson, Emotional Problems of Living, p. 11.

believe the matter is as simple as this author tries to make it in his volume, since the fact remains that each individual is born in sin and will live with parents who are sinners and with people who are sinners in all of his contacts. English and Pearson are rather quick to state "that the example of religion indicates that man finds it difficult to achieve his ideals. Some force holds him back, makes him indolent, selfish, cold, indifferent to a more friendly, enjoyable, cooperative existence."<sup>9</sup> However, through the 429 pages of the volume the authors are unable to solve the problem which increases with each new born child. Therapy of one sort or another is not preventative—the only possibility is the training in clinics of every parent. For should one maladjusted parent produce a child not brought under the influence of such training, that child would most likely, leaving a margin of error, become an individual to produce tension and frustration in his social contacts. Unfortunately our world order is so constructed that we must all learn to live with and "learn what to do about authority."<sup>10</sup> Man is not a law unto himself if he attempts such procedure, he becomes anti-social in character or at least asocial, in so far as society does not give him satisfaction in the measure and degree that he desires.

It is not our intention to go into all the ramifications of personality development. We are interested solely in presenting a few factors which pastors ought to be cognizant of as they go about the important task of ministering to those in stress.

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9. Ibid., p. 10.

10. Preston, op. cit., p. 51.

"Psychiatry has taught us that the neurotic person is immature, that he is childish."<sup>11</sup> Just what lines are to be drawn to delimit this classification of "neurotic person" is hard to say. It is commonly agreed that we are all a "little bit crazy." One author has published a book which he has called Be Thankful You're Neurotic. Parents are, because of their intimate association with their children, extremely influential in the development of personality and attitudes. The parent who cannot see his little boy grow up and go on dates, is hindering the normal process of maturation. According to Dr. Preston, one of the most difficult lessons for parents to learn is that they must help the child to grow away from them. Especially in the smaller families popular today children are growing into the period of adolescence with a conflict produced by a desire to be mature and independent and yet pulled back by another desire to remain in the sheltered, protected and dependent state of the home situation. If in his entire training up to this point, the child has had the misfortune of having parents who clung to him as a possession he will have a difficult time of making an adjustment to the world.

Children are possessions. God has in each child given parents a soul for which they are responsible. This possession is not given them by God so that the parents are merely assured of potential support and income in old age. When extremely possessive people have children they treat them not as human beings who have a right to develop normally and function fruitfully in the world, but as personal property to be held onto at all cost. Margaret Ribble

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11. English and Pearson, op. cit., p. 11.

points out the importance of love and particularly "mother love" when she describes a study of "marasmus" a wasting away of infants which is not becoming a rare disease since hospital authorities began looking around for "Pharaoh's daughters to care for the unloved children that fell into their hands."<sup>12</sup> This "mother love" is not to be confused with "another love" as Dr. Slaughter has described it. True love is based on the welfare of the child and his total personality.

Parents who wish "to give their children opportunities I never had" or who want "to protect them from all but the best associates" do not love their children for they are not helping them to cope with problems in little doses which eventually will come in large amounts, and will find the individual unprepared for the test.

The two forces which provide for teaching obedience are among the most powerful which exist within the family circle. The first lessons are based on the need to protect the child and are motivated by the parents' love for the child. The later lessons depend on parental self-protection, on the need for some periods of peace. As the child learns to protect himself from danger, the incentive for the first part of the lesson in obedience decreases. But as the child's aggressiveness and strength increase, the parents' need for self-protection increases. Thus there arises a continuous need for control. What is actually necessary is a gradual transition from obedience to responsibility.<sup>13</sup>

This gradual and healthy transition cannot take place when parents are dominant, over-protective, in that they anticipate every risk and issue orders which the child obeys almost without question. Such parents hold unto their possession by force. Dr. Preston points out that parents should not expect absolute

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12. Margaret Ribble, Rights of Infants, p. 4

13. Preston, op. cit., p. 47.



obedience unless they expect to live forever. The child never is given the opportunity by such parents to develop a sense of responsibility, he does not have the ability to make decisions. Other parents are of the indulgent--over-protective type. These parents hold their possessions by bribery. They sacrifice anything and everything to buy the love of the child. The child rules the house and may even be excused by the parents as a product of the school of self-expression. These children approach the time of maturity with a distorted value of their own importance and a completely false impression of how they will be treated by society. The typical example is the boy who wants the game played his way or he will take his ball and go home.

"Children of secure parents who have some interest and satisfaction outside the family circle are reasonably safe from over-protection."<sup>14</sup>

There is the peculiar notion that people who have reached the age where it is physically possible for them to produce and bear children are automatically good parents. This does not take into consideration the personality development of the individuals who are the parents. They may in their early life been trained in such a way as to find marriage an extremely upsetting emotional experience filled with frustrations. The man who has been tied to his mother's apron strings cannot free himself, is torn between loyalty and love for his mother and loyalty and love to his wife. The girl who has been raised by the indulgent over-protective parents may go into marriage with dreams of spending a lifetime in

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14. Preston, op. cit., p. 35.

Hollywood type romance. She dreams of a knight in shining armor riding up and worshipping her, catering to her every whim. When such individuals are brought face to face with the harsh reality of married life—at least it seems harsh to them—they find shattered dreams and disillusionment which will reflect itself in the way they train the children of the marriage.

The children of such marriages, innocent as they may be, become the scapegoats of frustrated parents. They suffer the punishment which the one spouse would like to give the other; they suffer from lack of love because the spouse sees in the child the other spouse whom he or she detests. Such hatred for the other spouse directed upon the children will lead to rejection of the children and the feeling in them of being unwanted and being inferior.

Other parents, whose ambitions could not keep pace with their capabilities and potentialities, may try to relive their early life through their children. The mother who had thoughts of herself as a concert singer may force her child into a musical career so that the mother may get the second hand thrill of her child's glory—at the child's expense. The father who thought himself to be an athlete but never had the ability or opportunity for expressing this desire, tries to force his son to train and become a stellar performer, although the son may not be equipped physically nor have the inclination to perform in this way. This proceeds down into the fields of employment and we see parents trying to force the child into occupations which may be distasteful simply because the father wants the son to be his business partner, or because the father wants

the son to follow in his footsteps. We want to state at this point that this does not mean that parents are not to guide the child in a decision or direct him into worthwhile channels. The parents' duty is to be helpful in planning the future for the children.

#### MANIFESTATIONS

As children grow up in homes and families they pass through this process of development. The entire picture of the home will leave an imprint on the child. The love and security he experienced, the religious life with which he has become acquainted, his attitudes towards and about people, his attitudes about himself will manifest themselves in his life as he passes through the period of maturation into adulthood.

Fortunately there are a good percentage of parents who have done and are doing a good job of child raising and training. One of the reasons being given for the flood of materials appearing now on the theme of child training and personality development is the trend towards urbanization. Dr. Preston feels that the rural farm home with the large family had definite advantages. The work schedule, the lack of outside recreation, the common goal of the family and the common interest in successful produce, together with the need for individual responsibility, the acceptance of reproduction as seen regularly in the livestock made for healthier personalities. The feeling of being worldly wise on the part of the city dweller too often was an expression of inferiority in relation to the country boy who had learned to accept without emotional conflict those things that go into living.

The feeling of inferiority and being unwanted is the basis of a great deal of difficulty. The mind is capable of gymnastics which twist and turn and completely distort the picture so that the person suffering from a deeprooted feeling of inferiority may express this feeling in a very over-aggressive attitude and superior impression. The boy whistling as he passes the cemetery is evidence of such a twist. Actually he fears the situation so completely he is almost paralyzed, and yet his expression is one of complete confidence in himself and his ability. It may manifest itself in an exaggerated ambition with a desire to dominate and reform according to selfish principles. It may follow the other line and express itself as it truly is in a life of complete withdrawal, a defeatist attitude and pessimistic approach.

Parents may have filled their child with such feelings of dependence that he is incapable of cutting loose and living his own life. As a result he will search for--and very often the pastor becomes the object of his search--someone who will make his decisions for him, giving him a crutch or maybe even a wheelchair on which he can be carried through life without taking the responsibility for a decision or an action.

Others may be lacking completely in a sense of responsibility towards their fellowmen. They are concerned only with those factors in life which can contribute to their personal happiness and welfare and will lose all respect for the rights and privileges of those with whom they come in contact.

This chapter is certainly not complete. Its purpose is to create an awareness on the part of the pastor of situations he will meet

in dealing with people in stress. Many of the expressions manifested are deeprooted and should help the pastor understand the individual with whom he is dealing. "The insight into the creative possibility of personality is related to the concept of the whole organism controlling the activity of its parts as a necessity for health. The creative solution of a conflict is always in terms of the whole personality."<sup>15</sup>

One cannot take the individual apart and treat only symptoms of underlying causes. People whose background and training has forced them into attitudes which are unchristian and also unhealthy need to have an understanding person minister to them when they go through crises. There are those whose life has forced them to deny the existence of problems. Pushing them, as it were, so far back into the unconscious as to make the individual believe that the problem does not exist. Sooner or later like a kettle sealed and on a flame, these repressions are forced to the surface in the form of an explosion which may bring such accompanying conflict and tension as to completely unbalance the individual. There are within all of us certain dynamic forces at work. If these forces cannot find legitimate expression they will be expressed illegitimately. This does not mean that each of these forces must have expression such as is found in libertinian, but it does mean that the pastor particularly must be aware of what goes on inside the individual. As a man thinketh so is he. The problems cannot be forced into the unconscious and handled successfully. What the pastor ought to be ready to do for such individuals is to help them bring the

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15. Carroll Wise, Religion in Illness and Health, p. 121.

problem into the conscious level and accept the undeniable fact and proceeding from that point make the necessary adjustment. For "I can do all things through Christ which strengtheneth me." (Phil. 4,13) Some dynamic forces must be sublimated and given expression in other ways. This is not a matter of forgetting the issue or covering it up but it is an acceptance of the problem and a utilization of available means for handling it. Too often one finds the perfectly composed individual, the one who knows exactly what to do at every turn, who seems to be master of every situation, suffering from such fear of himself that he cannot afford to live with himself. When this tension gets out of hand we meet him as a mental patient.

By no means is the pastor to be an amateur psychiatrist. He has the spiritual job of relating people to God through Christ.— God as He is in the Bible, not as he has been falsified by attitudes. The pastor will do well though to have a basic understanding of the needs of human nature and the turns that the human mind is capable of when he, the pastor, wishes to minister to souls he finds in stress.

#### IV. The Pastor's Personality

The Christian pastor is placed into a peculiar position. Upon ordination and installation he is endowed with authority by his parishioners, he is looked upon as a leader in righteousness, because of his training his word is often considered as final decree in issues of dispute. It does happen also that it is forgotten that the pastor is a human being with a personality and with original and actual sin. He too has gone through the steps of regeneration, justification, and sanctification. In him there must also be growth in sanctification. Ordination or installation do not mean that the pastor has reached the state of perfection. Paul was aware of this when he wrote "not as though I had already attained, either were already perfect: but I follow after." (Phil. 3,12) Paul was not looking for some good soul to pat him on the back and say, "Now, Paul, you know that is not true," when he said "Sinners of whom I am chief." (1 Tim. 1,15) For had he not written also "the good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it but sin that dwelleth in me." (Rom. 7,19-20)

Paul had insight into human nature. His insights did not stop with an objective appraisal and analysis of the Galatians, the Corinthians and the Phillippians. His insights were also very subjective and personal. He fully understood that in him the new man needed to be strengthened daily. He recognized that the Old Adam was still working in his heart and trying to seduce him by crafty measures to greater sin. One needs only to read the epistles of Paul to see the deep concern Paul had for the spiritual welfare of the souls to whom he had preached. He had a full understanding of the change which takes place in regeneration that "if any man be in Christ he is a new creature." (2 Cor. 5,17) He was well aware of the change in motivation which takes place by the working of the Holy Spirit, the desire for a life of righteousness and service dedicated to Christ--the love of Christ constrain and move the individual Christian to a relationship of love for his fellowmen. That means that the Christian loves people for people's sake and not for the advantages he can gain either temporal or eternal by his contact with them. His interest is unselfish although qualified as a state of sanctification by sin. In Christ we see the same of this unselfishness for "Greater love hath no man than this that a man lay down his life for his friends." (John 15,13)

This motivation of love in the heart of the pastor must be genuine and dare not be a cloak concealing conceit. May has an analysis of a typical religious worker:



First that he works hard and conscientiously. He appears not to relax as often as people in other vocations, and does not have as many avocational interests. He is apt to throw himself entirely into his job, even taking conscious pride in this fact. He works at a tension, and in fact tends to carry this tension through 24 hours of the day, for his job is such as not to be limited by working hours. Sometimes this tension becomes so great that he finds it difficult to take vacations or holidays without a guilty feeling.

This typical religious worker carries responsibility well. He is careful about details in social as well as vocational matters--so careful of details as sometimes to irritate people around him. We observe in him a great desire not to fail. The dread of failure, though normal when connected with important matters, is here exaggerated and connected with minor and unimportant things.<sup>1</sup>

Speaking of exaggerated ambition Mr. May goes on to say:

We call this exaggerated ambition as shows itself in so-called religious people, the "Messiah complex." It is the person's conviction of the indispensability of his own person, and the consequent feeling that his particular work is indispensable to humanity and the universe. Thus he is given a mask for his pride, and sets himself up as a reformer moral judge over his fellows, and proceeds to speak ex Cathedra. . . This work is devoted to the glory of God, not of the egoistic individual; and we have a right to expect a humility, a sense of the minuteness of man's efforts, compared to the greatness and power of God. The religious worker serves Christ, he is not Christ.

Mr. May's third point in his analysis of the typical religious worker is that

it is also observable that the typical religious worker has not solved the problem of sexual adjustment with particular success. Some persons in religious vocations appear not to feel the normal attraction for members of the opposite sex; but this apparent quiescence of the sexual urges may be evidence of misdirection which may result in the impulses springing out later in more troublesome form.<sup>2</sup>

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1. Rollo May, Art of Counselling, p. 168.

2. Ibid., pp. 170-171.

Perhaps the first impression of this analysis is that it is too critical and that it does not give a very accurate picture of the religious worker. One must remember that Mr. May is giving an analysis of a "typical religious worker" he is not thinking in terms of isolated cases. He is not limiting himself to denominational lines. Even if one might feel that it is unfair judgment of the workers one must admit that he does point out rather clearly some of the dangerous pitfalls lying in the path of the religious worker.

Egocentricity is not a fruit of sanctification. Man should have a healthy respect for himself and not feel a need for constant self deprecation. If he is the new creature since he is in Christ, the power of God must be working in him. However, the pastor should be well aware of the sly approaches which the devil can make through egocentric drive. "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." (Rom. 7. 18-19) The "pastor serves Christ; he is not Christ." He is motivated by the love of Christ in him to serve the souls entrusted to his care. His desire is the welfare of the individual soul not a selfish desire for acclamation, a following of admirers who feel there is no one on earth like him. In his sermons and all the pastoral tasks which come to him, the pastor should examine himself to see: Why did I make this sick call? Was it to strengthen a soul or because I feared losing a friend and an admirer? Why did I spend so much time at my sermon? Was it to produce a polished

demonstration of my linguistic abilities or was I thinking of souls in my care who needed help and comfort as found in this text? Why did I grow disgusted with this person with whom I counselled? Was it a threat to me that she did not follow my advice or was it that I saw a soul drifting away from God? Questions such as this will awaken in the pastor an awareness of how often his motivation has not been truly the Love of Christ in him but a selfish and ego-centric drive "to put himself over" among his people. Fortunately, the Holy Spirit is present and working wherever the true Word of God is preached and the blessings of God will go with that word which shall not return void. It ought not be necessary to add that such self-examination ought not throw the pastor into despair and thoughts of complete unworthiness.

The religious counsellor should develop the courage of imperfection. This means the ability to fail. The individual with the compulsion neurosis who is not willing to fail must perforce fight only on a minor battlefield, for in his own backyard he does not risk failure. The courage of imperfection means a transferring of one's efforts to a major battlefield where significant things are done and failure or success becomes relatively incidental.<sup>3</sup>

This is what Paul meant when he wrote by inspiration "forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3,13-14) Pastor's too can become guilty of repression. While giving lip service

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3. May, op. cit., p. 177.

to the doctrine that he too is a sinner, he may be trying to push it from his life as though it did not exist. When the conscience and his thoughts, the desires of his heart, remind him of his sinfulness, he may find a conflict which becomes almost unsolvable—unless he himself comes and finds the Christ of Calvary and lets the Holy Spirit be the power in him for victorious living. His personal faith ought to lead him then "beside the still waters" of comfort.

Mr. May rightly points out that we have a right to expect humility in a servant of God. The pastor ought never come between his people and God but lead and point them to a right relationship to God through Christ.

The pastor having grown up in a home with parents who are sinners has also had the opportunity of developing under negative conditions. Although the influence of Christianity in the home is a power of God in the lives of the family members the pastor may have had feelings of inferiority. Like in others these feelings may manifest themselves in over-aggressiveness in an urge to dominate an exaggerated ambition, a desire to reform not for Jesus' sake but for the sake of personal satisfaction. In his personal life the pastor must gain insight into his actions and conduct but, as with his people, it must never stop at this point but go forward with the help of the Holy Spirit and through the Means of Grace and prayer in promoting growth in sanctification.

#### ETHICS AND ETIQUETTE

We learn that our attitudes towards people, our social consciousness can be seen by our outward appearance.

Slovenliness of dress, the need of a haircut, broken shoelaces, and so on tell us things the meanings of which we cannot mistake. On the other hand the person who is too meticulous about his attire, who keeps his fingernails filed perfectly and his necktie always straight, is apt at the same time to have a too great care for details in other realms of his living. . . The girl who paints her fingernails luridly, or the one who rouges to excess is telling us by this means that she wants our attention. Either she does not receive enough genuine social attention or she has been pampered into demanding too much.<sup>4</sup>

The pastor also gives indication of his feelings towards people when he appears in slovenly fashion or when he becomes so meticulous as to hold people at arms length. If the pastor's love for people is a motivation of the love of Christ in him he will observe the courtesies of a Christian gentlemen in his entire being. Personal cleanliness in this day of bathroom facilities should be an easy matter. The regular appeals directed to us over the radio about bathing, shaving, body odors, etc. allow for no excuses except indolence and indifference on the part of anyone who fails to abide by personal habits of cleanliness. A special word is necessary for the pastor who smokes. Stale smoke breath of nicotine odors in clothes and on hands are nauseating for people who are sick. The pastor who is concerned about the individual to whom he is ministering will be courteous in this respect also. Nicotine stained fingers and dirty finger nails are entirely out of place for the person who for example, is administering the body and blood of the Lord.

The pastor because of his position as leader among people should certainly be aware of his clothing. He may not be in a financial

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<sup>4</sup>. May, op. cit., p. 104.

bracket which permits regular cleaning and pressing but he can with a little effort see that this is done at home between the times when the clothes go to the cleaners. Soiled collars and cuffs, a tie which stands out either because of clashing colors or a hastily and clumsily made knot, unpolished shoes, soiled handkerchief are certainly not the marks of a pastor who wishes to deal with a soul and wishes to establish an inter-personal relationship in which the individual is ready to accept him immediately.

We leave the whole matter of dress, neatness, etc. to the instincts of the Christian gentleman. 'I shall not quarrel with a preacher who employs a symbolic dress for some occasions,' said Henry Ward Beecher, 'but no man should dress himself simply for the purpose of saying, 'I am a preacher.' But Dr. Henry Wilder Foote says that if a man's church expects a distinctive dress, let him wear it. There has been some argument about it; but, after all, it is an inconsequential thing in principle.<sup>5</sup>

The love for people which is a fruit of faith instills in the Christian also a sense of courtesy at all times. His manners again are not to be the "oily" smooth manners of the Don Juan out for conquests and admirers for his manners sake.

First of all he should gain and hold their respect for himself as a man. By this one means a strong Christian gentleman, not merely a 'ladies man.' For a series of word pictures showing the 'oily' type of clergyman, whom redblooded men do not admire, read Barchester Towers, by Anthony Trollope. In that realistic novel 'Mr. Swope' shows how not to be a pastor: 'With the men he is generally at variance; but with the ladies he is, as he conceives, all-powerful. He can reprove faults with so much flattery that the female heart cannot withstand him. He has, however, a paving, greasy way with him, which does not endear him to those who do not value him for their souls' sake.<sup>6</sup>

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5. Harmon, Ministerial Ethics and Etiquette, pp. 49-50

6. Andrew Blackwood, Pastoral Work, p. 95.

Especially in dealing with people in stress the pastor must respect the rights of others. If it be at the hospital, he should exercise the courtesy of introducing himself to the girl at the information desk. She may not, unless he wears a clerical garb, recognize him as a pastor. It is so simple to say: "I am Pastor Jones, may I see Mrs. Smith." Time can be saved and perhaps embarrassment.

On the division or ward the pastor unless he is known, and even then it is good policy to follow, ought to go to the nurses' desk and announce his visit. Then she can help him should the patient be indisposed. She can prepare the room for a special Communion service or whatever the pastor may desire. The nurses are glad to cooperate, however, they too must abide by regulations and may be forced by inconsiderate behavior on the part of the pastor to stop him and question his purpose on the floor outside of visiting hours.

Consideration for the orderly or attendant who is busy mopping the floor or cleaning out the room will go a long way in providing a cheerful, pleasant atmosphere when the pastor enters for his sick call.

In the sickroom the pastor should respect the rights of the patient. The patient is here for a physical condition. In addition to soiling and wrinkling bed clothes the pastor may cause a great deal of discomfort for the patient by sitting on the bed or bracing his feet against the leg of the bed. Rocking, boisterous conduct in any way simply are not in place in a sickroom. Consideration of the feelings of others will direct the pastor whether it be in

the sickroom, in his office, or in the home of the parishioner when he is dealing with an individual in stress.

If there is doubt in the mind of the pastor about the procedure in calling on people in public institutions he ought first inquire. He should not expect that the routine of the entire institution can be set aside to make way for his visit just because he is a pastor. In cases of emergency such exceptions are made, even to the point of admitting a pastor to an operating room. However, that should be the exception. The pastor should not try to tell the powers that be "I am a busy man, I must see my person today."

It ought to suffice that a Pastor and Shepherd of souls be guided by the rule of conducting himself as a Christian gentleman at all times; in whom the love of God lives and moves him to serve God and his fellowmen.

His attitudes towards his family, his community, his parish and his God ought to be thoroughly Christian. In this he will be conscious of his responsibility towards his people and make himself available for those who are in distress. Making oneself available is more than merely having office hours. The pastor's attitude does much to make him available. The pastor must have patience and a desire to bring his people into a right relationship to God through Christ. If he gives the impression of being too busy, of living on such a rigid schedule that the ones in stress feel they had better not waste his time, then the pastor is not making himself available. That pastor is a blessing to his parish whose parishioners feel free to call him regardless of the hour to ask his aid and guidance. How much comfort he can bring and



help he can render through the long night hours when grief is putting its foot into the door no one but those who have experienced such comfort can measure.

As a Christian gentleman the pastor motivated by the love of Christ sees himself as a servant of Christ. He will not feel frustrated by "wasted efforts on backsliders," he will learn to hate sin but to love the sinner and use every talent with which God has blessed him in bringing spiritual aid to the soul whose relationship to God is weak or non-existent, and to bring comfort and consolation to all in his care, the comfort of God.

## V. Techniques

A great deal of justifiable misgiving has accompanied anything that approaches psychiatry and psychology in the religious area. When one reads and hears the definition and interpretation placed upon the work of a Shepherd of Souls and Servant of God, by men who are supposedly leaders in the field of a ministry to people in stress, and notes that nothing about the Savior as a Savior from sin is connected with their task, one has a right to distrust the procedures they are using.

Certainly no one could say that the preaching of the Gospel has been totally ineffectual over the many centuries because the pastors did not have "clinical pastoral training," or were not aware of the contribution of psychiatrists. Techniques are valuable only when they help the pastor to work more effectively in bringing the Holy Spirit into the hearts and lives of the individual so that this power for the new life can take hold. Even psychologists admit that they have not found the "cure-all." It is the opinion of this writer that we have an obligation in this very field. We ought to assist these men by becoming more vocal in demonstrating the power of the Gospel, and in leading them to the Holy Spirit, so that they can learn of the inner change which must precede any

outward, lasting change. "Psychology lays no claim to formulas for transforming all abnormal people into normal beings. Scientific knowledge is still inadequate: it does not yet enable us to deal effectively with the majority of eccentric people."<sup>1</sup>

Faith is not created by psychological techniques, nor is faith strengthened merely by psychology. We hesitate to use the term psychology in relation to pastoral work because, for us, it has a meaning which indicates a clever system of logic by which a person is convinced; by which he chooses to do better. This leads into the false belief that the Ten Commandments are a code of living which inspires the individual to live better. "The letter killeth" when the individual studies it in connection with his relationship to God. Merely having insight into why you sin does not give the power for a life of sanctification. "The Spirit giveth life." "No man can say that Jesus is Lord but by the Holy Ghost." (Phil.2,11) The Holy Ghost calls, and creates faith, and strengthens it. Psychology, or perhaps common sense, assists the pastor in his work, so that the stumbling blocks may be drawn back, and the heart of the individual be found ready and open for the working of the Holy Spirit.

This does not mean that we cannot use some of the insights which psychiatry has developed as well as psychology. But insights do not reform, as Professor Wicmann would have us believe.<sup>2</sup> On the other hand, the pastor does not want to become guilty of dealing with symptoms and pronouncing forgiveness upon a sin, which, in reality, is symptomatic of a much deeper and better concealed sin.

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1. White, Psychology of Dealing with People, p. 111.

2. Cf. Chapter I.

The pastor's aim in confession ought to be to get a confession which comes from the depth of the soul so that the forgiveness and life giving power of the Gospel can be brought into effective use in the person's life. To this end the pastor needs to understand human nature and also be aware of techniques. "People who have some scientific information, provided they realize that their information is limited, make fewer errors in dealing with those inclined to or possessing abnormalities."<sup>3</sup>

#### RAPPORT

Miss Palmer states that a scientific purpose and competent, skilled field workers who have insight into their subject, and who use a simple direct, leisurely approach, lend dignity to the interview and secure rapport as a matter of course. The fact that the interviewer has no axe to grind other than that of securing an accurate account for scientific purposes usually goes a long way toward obtaining a frank, open atmosphere together with a minimum of defensive, guarded reactions on the part of the informant.<sup>4</sup>

In pastoral work, rapport begins before the individual comes into the face to face relationship with the pastor in a period of stress. It has its beginning when the pastor makes himself available. It is defined by Dicks as "The emotional relationship between two or more persons when it is satisfying. It denotes a feeling of goodwill, friendliness, confidence, trust, affection; in its deeper sense it means love."<sup>5</sup> Briefly, one might say of rapport, it is the feeling of being comfortable in each other's presence. It means that there is no mark of hostility, resentment

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3. White, op. cit. p. 112.

4. Vivion Palmer, Field Studies in Sociology, p. 174.

5. Dicks, op. cit., p. 137

or condemnation in the tone, words, or actions of either one in the interpersonal relationship.

The pastor, who is called on to minister to an individual in stress, is not there to entertain the caller with a line of conversation which is irrelevant and not up to the situation. This does not mean that the pastor is to cloak himself in a false, somber, and humorless attitude, with a sonorous tone of voice. He is to be personal, not personal, in his manner. He must be genuine in his relationship, for any hint at an insincere expression on the pastor's part will be picked up quickly by the person who at that moment is particularly sensitive.

#### EMPATHY

In empathy we find the beginning of the real spiritual task. This is the process which might be termed diagnostic.

Empathy comes to us as a translation of the word of the German psychologists 'einfühlung' which means literally 'feeling into.' It is derived from the Greek 'pathos' meaning a deep and strong feeling akin to suffering, prefixed with the preposition 'in.' The parallel with the word 'sympathy' is obvious. But whereas 'sympathy' denotes 'feeling with' and may lead into sentimentality, empathy means a much deeper state of identification of personalities in which one person so feels himself into the other as temporarily to lose his own identity. It is in the profound and somewhat mysterious process of empathy that understanding, influence, and the other significant relations between persons take place.<sup>6</sup>

Perhaps an illustration might be in place. In movies, which are particularly dramatic, one finds individuals becoming so engrossed in the action as to forget that they are seeing a picture.

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6. May, op. cit., p. 75.

which, our reason tells us, is dramatized without the effects of the impression on the screen becoming real for the actors. Some scream, some cry, some shudder because a state of identification is taking place between the individual and the actor on the screen. It is not based upon the individual's personal experience but upon a state of identification which has taken place in which the individual feels the pains of the actor. The pastor ministering to those in stress will find himself going through the process of empathy, if he is sincerely interested in and concerned about the individual as an individual with a soul.

Mr. May's statement on sympathy should be noted. Sympathy is usually a sentimental thing from which little help comes. Empathy is a state of identification which gives the pastor the feeling of what the individual is suffering whether it be fear, distrust, physical pain, sleepless nights. This dare not degenerate into mere sympathy, nor should the pastor allow his personal experiences to come to the fore at this point. His recounting of having gone through the same thing provides no help; it is a misconception of assurance and support. It helps no one when an individual tells the pastor that a specific problem has created such fears in her that she cannot go out after dark, if the pastor tells her: "I have fears like that too."

Picture, for example, a ten year old boy in a hospital for the first time, waiting for an operation on the next morning. It is the first time he has been separated from his home and parents; the doctors, nurses, attendants are strangers to him. They give him an injection, take his temperature, examine him, and mumble things about an operation. His thoughts of an operating room are distorted

by comics which portray saws and knives as part of the equipment. Down the corridor he hears someone in pain, perhaps in his room is another patient swathed in bandages. If you can sit at his bedside and feel with him the loneliness, the fear, the doubt, and the expected pain, then you are experiencing empathy. Then you have gone through "the fundamental process in love."<sup>7</sup>

#### OBJECTIVITY

The immediate sequel of empathy must be a state of objectivity. If this does not follow empathy may leave the pastor in a state of sympathy. He may leave feeling extremely sorry for the individual, so sorry that he has not been able to bring the real comfort of the Gospel.

By objectivity we mean the ability, after going through the process of empathy, of pulling away from this state and viewing the case with the idea of making a diagnosis and of giving treatment. When the pastor has gone through this state of identification and now withdraws, he, as spiritual advisor, should be in a position to effectively apply the Word of God and the Means of Grace so that the Holy Spirit can work that faith which strengthens and comforts the soul and assures the individual of the nearness of God and his almighty power. "I can do all things through Christ which strengtheneth me," (Phil. 4,13) does not mean that no pain or grief will come, but that the Lord will provide the strength and faith necessary to carry us through. "Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art

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7. May, op. cit., p. 77.

with me." (Psalm 23) Objectivity is essential if the pastor, who in his ministry will be called upon to minister to many in a single day, is to maintain his own equilibrium and not merely become an individual, who in addition to his own problems, adopts the problems of all with whom he comes in contact.

By withdrawing and viewing the situation objectively, the pastor clears the air of sentimentality so that he can effectively apply that help needed at this point. Going to his own home, he can know that he has done his job as a servant of Christ and that the Lord will work through his ministry. He ought not make these problems his own and bring himself sleepless nights as a result of a lack of faith in the promises of God.

#### SENSITIVITY

The counsellor's distinguishing mark is his great sensitivity to people—sensitivity to their hopes and fears and personality tensions. . . Nothing, not even the smallest movement or change in expression is meaningless or accidental; the inner personality is continually expressing itself in voice and gesture and dress and the only question is the counsellor's ability to perceive these expressions and sense something of their meaning.<sup>8</sup>

Perhaps this is what is meant by the often used expression "sympathetic understanding." "The inner personality" Mr. May refers to is the state of faith within the individual for that faith becomes the motivating power from within. If the individual is in a right relationship to God through Christ, then it is reflected in his love to God and fellowmen and his awareness of God and His goodness even in the day of greatest stress. Since the fruits of faith are

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8. May, op. cit., p. 101.



part of growth they may manifest themselves also in a weak faith, which would like to place confidence in God, but yet seems to be faltering. Where faith is totally absent this "inner personality" will show itself in a very selfish and self-centered manifestation, for that is the only law which the unregenerate heart knows. It brings out, especially in the day of the stress, the weakness of man. Man sees then how his sole interest is guided by a law of self-preservation, a desire to stay on top or at least stay at the point on the grade which he has reached. The pastor, in calling on and ministering to any individual, must be sensitive to everything and remember that "nothing is meaningless." He will notice the approach of the individual, the manner of shaking hands, the dress, the meaning of distances, his composure or lack of it, facial expressions, tone of voice, forgetting and slips, factors in his early development, his place in the family, his dependence or independence, his relationship or lack of relationship to God as expressed by word or actions, the state of faith as well as the personality of the individual. The term "personality", it should be remembered, can be used as defining the outward manifestations and/or the inner motivation.

Perhaps the pastor feels that some of these manifestations are pointless and unimportant in his job of leading the person to the Savior with the help of the Holy Spirit. But it is in these various phases, or one might say faces, that the pastor sees the tension and conflict within the individual, not only as a personality problem, but as a problem of sin and grace, of a troubled conscience which does not know nor accept, or perhaps cannot accept,

the power of God in his life which says, "I can do all things through Christ which strengtheneth me."

"Surface symptoms themselves are determined by something core deep. The manner of moving, of speaking, of dressing—yes, the very flick of an eyelash is determined by the nature beneath."<sup>9</sup> The pastor must be sensitive to the meaning, and understanding in his approach as a result of this sensitivity. It is not as simple to counsel as some might believe. While we heartily agree that sin is basically the problem of every individual, and that the Law and Gospel are needed to rectify the situation, to condition and then bring the power of God into effect, yet this has become a notorious oversimplification and has resulted in many not having been helped when an understanding pastor might have brought the person closer to Jesus from whom the power of help would have come.

While the family background, the training and development are important factors we must be cautious in becoming deterministic. The individual is still responsible for his action and his choice of a life of sin. The pastor may feel that the individual "didn't have a chance, considering the circumstances." But that is not true—if he didn't have a chance why work with him now—by what strange coincidence should it all of a sudden be possible for him to have a chance. He had the chance but missed it, however, we can recognize that the factors involved were negative and the negative influence won. Sensitivity like empathy dare not degenerate into sympathy—a situation where, in effect, the pastor says I feel miserable with you, let's be miserable together. Sensitivity

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9. Dicks, op. cit., p. 208.

is aimed at helping the pastor arrive at an understanding of a deeper level than a simple outward symptom.

A highly developed sensitivity in the pastor will slow down his diagnosis. A diagnosis made too early in spiritual matters may bring treatment which has healed the surface but left the underlying relationship to God untouched. It is not nearly as important for the pastor to know at a hospital visit the exact physical condition of the patient as it is to know how this physical condition is affecting his faith, or how by his attitude the individual shows the strength or weakness of his faith. In fact, when the pastor knows the type of operation or illness, he may be inclined to comfort and assure with such empty and vain expressions as "soon you will be up and around again," or "a friend has the same thing and is doing fine," or "after all this is not very serious." The pastor's evaluation of the physical condition is of no importance—that is the doctor's job. The pastor is there to determine the spiritual status, and to discover by being sensitive to everything about the patient, how well his faith is bearing up under this test, no matter how small the pastor may think the test to be.

The pastor must never minimize the problem. The bobby soxer whose boy friend has left her for another girl feels that the bottom has dropped out of things for her. She has lost her perspective, we feel, and after all it's just "puppy love," and we might be tempted to say: "You'll get over it in time." But that does not alleviate the situation of stress which is very real for the bobby soxer. It is just as real for her as for the husband whose wife

is lying at death's door. He too may feel the bottom is dropping out of things, and the pastor certainly will not, at such a time, try to comfort with "you'll get over it." The pastor should be sensitive not only to his own age group and above but to PEOPLE, and that means the child in cradle roll on up. His personal maturity or immaturity should not be the basis on which he judges the seriousness of the problem. The seriousness is dependent upon what this problem means in respect to the individual's relationship to God.

#### LISTENING

Preachers are taught to speak. Pastors must learn to listen. The flood of organizational work, the busy schedule of activities and perhaps a poorly managed personal schedule have contributed a great deal towards the minister-too-busy-to-listen. He is working at such tension that while one soul comes and wishes to pour out his heart in a deliberate fashion the pastor's thoughts are ahead in the day. He is planning on cutting short other engagements in order to make up for the time "lost" in this conference. "Great religious leaders of all times have been those who listened to the voice of God on one side and to the voice of the people on the other."<sup>10</sup>

Listening is essential. Listening is not simply the art of being silent. But a listening with an interest and a purpose. From listening the pastor feels the pulse, he catches the symptoms which tell him of the spiritual status of the individual. Listening helps the soul to express and helps the pastor to understand. He

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10. Dicks, op. cit., p. 189.

cannot make his diagnosis until he has listened to the case.

There are those who say, if you listen too closely and appear too gullible, the individual will "pull the wool over your eyes" and make fun of you. That will happen from time to time. But better that the "wool should be pulled over our eyes" because we are motivated by the love of Christ to help those who appeal to us for aid than that a sinner wanders off feeling the pastor is disinterested in him. We have heard the expression "I couldn't get a word in edgewise." As an experiment, show complete disinterest in the matter the person is talking about, look at paper headlines casually, let your eyes wander off into space, and you will notice how quickly the person, whose flow of speech was so rapid that you could not get a word in edgewise, stops and goes away in disgust. People in stress are particularly sensitive and can notice disinterest or casual interest immediately in the pastor. As soon as that is noticed the rapport breaks and the individual who came to make confession rationalizes an excuse for the visit and walks out. "In good listening we listen to the point and we listen around it."<sup>11</sup> The pastor's sensitivity must guide him in listening to what the individual is saying with his words and what he means to say by his actions, slips, and forgettings.

The pastor's attitude must be "neither do I condemn thee," as the individual bares his soul and pours out his sins. The slightest negative reaction in the pastor to a sin will have its effect and hinder a full and complete confession.

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11. Dicks, op. cit., p. 194.

Counsellors distinguish between a passive and a directed listening. To us it seems that neither one can be followed exclusively. One must be able to measure the situation, and then use such methods as will be most helpful to the individual in bringing forth the problem. Passive listening allows the individual to ramble very much along a course of his own choosing. With some this is essential and becomes a way of establishing rapport. The person may not be aiming at wandering so much as he is measuring the pastor to see just how the pastor reacts, and if the pastor will be judgmental.

In directed listening the pastor leads the individual to think and talk about a definite subject. Eventually in almost every interview, the pastor will be forced into directed listening. He cannot permit the patient to wander around the core and sore point of his problem without ever getting to the point. However, the pastor must be cautious in approaching the nerve of the problem. He dare never force the problem out as though he were extracting a tooth. He must help the individual to confidence in him which makes the tension lessen. For in the heart of man is always the thought that a great deal of social approval and disapproval is placed upon success and failure, and sin. He must know that the pastor is there for the very purpose of bringing forgiveness and peace of mind through Jesus to the sinner.

He is obviously under much stress, but the ambivalence of his desire for assistance is equally obvious. Through a series of contacts he reiterates his genuine wish for help and at the same time finds it impossible to talk frankly of his feelings in any situation. The clinician's interpretation of this therapeutic failure is that the painfulness of

recognizing all his feelings as his own, of bringing to light his deeply repressed attitudes, is greater than the distress of living with his problem and running the risk of embarrassment.<sup>12</sup>

Rogers has developed a method of listening which is very effective. He repeats, as a question, the last statement of the individual. Thus he encourages the individual to go on about his concluding remark. He also advocates the use of questions which give the individual a chance to express his attitude.

Many questions resemble too much the tactics of the district attorney whose sole job is to get evidence and facts. The pastor as pointed out in Chapter I needs to have more than fact or act. He wants to know the desires of the heart. He is interested in the status of faith, the power which the Holy Spirit is effecting in the life. His questions, therefore, must be well worded and well put. They must show a sincere love in the pastor to help this soul. They must not force the soul into defending himself through rationalization, but must encourage him to face the true picture and the real problem. A question like: "Why did you commit this sin?" when spoken with kindness will encourage the individual to an expression of his real attitude.

The matter of writing notes has always come up. In the case of professional counsellors the value of note-taking makes it no question whatsoever. However, with the pastor there is the matter of confidence. It may have a detrimental effect, if the pastor offers no explanation on his note writing, particularly, if there is a secretary in his office to whom the notes might be given for filing. This creates distrust.

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12. Carl Rogers, Counselling and Psychotherapy, p. 55

It is not enough to put sound-proof material on the four walls and ceilings, we'll have to put sound-proof material on our tongues and lips. If people no longer come into that little room with their cross to carry out a crown, we pastors may well ask ourselves whether the reason may not lie in the fact, that we have sometimes forgotten the ethics of worldly minded men among doctors and lawyers. The pastor has to carry many things into the grave with him. Luther did. Search all the writing and you will find not one betrayal in the voluminous products of his pen where he divulged even by insinuation the secrets of those who came to him while he was a Romanist.<sup>13</sup>

The pastor may tell the individual that with permission he would like to keep some notes to be sure he remembers details, but together with that he must assure the parishioner that notes are his personal property and will be code marked in a personal file to which he alone has a key. Should he leave his parish it should be made known to the parishioner that the notes are not being passed along to his successor, but that they will be burned before he moves. This, of course, refers to such notes as reveal confessions and personal problems which have been matters between the individual, the pastor and God.

#### INTERPRETATION

Listening alone is not enough. There are those who believe the cathartic effect of confession produces a forgiveness. This is not true. It may relieve a good percentage of the tension to have a listener who will not reject the individual because he has confessed to something anti-social or immoral, however, this is merely aimed at the adjustment of personality tension which aids the individual in getting along in a socially acceptable fashion again. The pastor's

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13. Paul Streufert, Problems in Counselling on Courtship and Marriage, p. 3.



job is more. He must lead the individual to the cross where forgiveness for the sin against God is received. Merely assuring the person that he is not different from others, that he has the same instinctual urge as others, and that his expression of these instinctual urges was not wrong, but it was merely his attitude which made them wrong, does not remove the tension. It may alleviate the tension around the ego, but it will not remove the tension around his faith in God. For he knows that God has said: "Thou shalt not," and that violations of these commandments are sins regardless of assurance that others do it. Instead of relief he soon finds himself in a new conflict over the fact that He did something which is forbidden by God.

The pastor must lead him in such a way that he gets insight into why he is sinning, so that with the Holy Spirit these stumbling blocks can be removed as much as possible and then the pastor must lead him to see that his sin has not been against himself as the unregenerate man says. For the unregenerate man's tension revolves around the ideas others will have of him. But the regenerate heart sees that his sin has been against God. His love for God makes him say: "Against thee, thee only have I sinned." (Psalm 51) For that penitent heart who sees his sin against God, the comforting assurance of the Gospel must be forthcoming in fullest measure. Penitence is different from embarrassment. Embarrassment may be felt in the Christian who sees that he has harmed his relationship to God as well as his fellowmen. The unregenerate weeps tears of embarrassment and says: "I'm sorry" because it has hurt his ego. He will suffer at the hands of his fellowmen.

In interpreting the facts and attitudes the pastor should be aware of methods in disrepute as well as those advocated.

Methods in Disrepute: Ordering and Forbidding. . .is now only a museum piece in psychotherapy. . .because it has proved ineffective. . .they alter superficial behavior only when they are backed by coercive forces. (2) Exhortation. . . Get the individual 'worked up' to a point where he would sign a pledge to stop drinking. . .creating a temporary emotional upsurge and then trying to 'peg' the individual at that high level of good intention. . .the most common sequel to such a technique is relapse. (3) Use of suggestion in the sense of reassurance and encouragement. . .You're getting better. . . You're doing well. . .suggestion is entirely repressive. It denies the problem which exists, and it denies the feeling which the individual has about the problem. (4) Catharsis not only frees the individual from those conscious fears and guilt feelings of which he is aware, but that, continued, it can bring to light more deeply buried attitudes. . .it definitely has not been discarded but has been developed and more widely used. (5) Advice and persuasion. . .the counselor selects the goal to be achieved and intervenes in the client's life to make sure that he moves in that direction. . .While every counsellor is aware of the viciousness of such an approach, it is nevertheless surprising how frequently this is used in actual practice. . .the individual who has a good deal of independence necessarily rejects such suggestions in order to retain his own integrity. . .the person who already has a tendency to be dependent and to allow others to make his decisions is driven deeper into his dependency. . .it does not make for growth in the client.<sup>13</sup>

Counselling is aimed at growth in sanctification. Helping the individual to grow in his personal faith so as to be able to cope with his problems successfully with the aid of the Holy Spirit. The pastor should beware of falling to the flattery of being asked his advice in a problem. He is not helping by giving it, but is allowing the counselee to shift the blame and responsibility of the failure later on. It is a matter of the pastor to help the individual strengthen himself by the Holy Spirit and free himself of the doubts and distrust about God.

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13. Rogers, Op. cit., pp. 20-25.

We believe that all preachers of the Gospel would agree with the first three methods as analyzed by Rogers. He is speaking in terms of psychotherapy. We, as Christian pastors, who believe in the Holy Spirit as the power in the life of sanctification must certainly agree with his analysis and say the methods are not helpful for the Christians growing edge.

## VI. Resources of the Pastor

In Luke 4,23 our Lord used a proverb: "Physician heal thyself." It is easy for the Pastor to become busy with the cure of other souls and neglect his own soul. This ought never happen, since by not caring for his own soul, not bringing the growth in sanctification by the Holy Spirit into his own life, he is cutting his own lifeline, and he will degenerate into an individual concerned with worldly values and worldly interpretations on his success or failure in the ministry.

August Nebe in his little treatise on Luther als Seelsorger gives some wonderful pictures of the care Luther took with his own soul. In spite of his voluminous writings and his extremely large correspondence Luther found time to meditate and to commune with God. Was it in spite of, or that these things were made possible because of?

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." (Ps. 111,10)

It is disturbing to note the flood of literature appearing on the theme of pastoral psychiatry and psychology, especially since in so much of it there is a neglect, omission or misinterpretation of Bible doctrines. It makes the effectiveness of the pastoral

ministry dependent solely upon the pastor and his knowledge and understanding and ability to persuade. The Holy Spirit as a power unto salvation is ignored except as a psychological factor. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them for they are spiritually discerned." (1 Cor. 2,14)

It is understandable that the unregenerate pastor would search in psychology and psychiatry to achieve the power of influence over his parishioners, and thereby satisfy also his personal gratification for domination and the acclaim which goes with the leader of a cause. The desire for social recognition is a sin found in pastor's whose inner personality suffers from inferiority and frustration. They become ashamed of the Gospel of Christ because so-called science has theoretically proven fallacies.

Mental illness and nervous breakdowns are increasing among clergymen at a rate which is cause for alarm. Mental illness, except in cases of organic damage or deterioration, stems from the struggle within the person of what I am and what I ought to be as that relates me to society and God. The unregenerate heart, the heart in which faith is very weak, and the heart filled with fear of God, creates this tension. The motivation is primarily egocentricity and not the Holy Spirit. There is a difference like day and night between the person whose worry about "what will people say of me?" is leading him to embarrassment and mental conflict and the individual who says "Against thee, thee only have I sinned." (Ps. 51)

The pastor's regular and frequent meditation upon the Word, his regular and frequent use of the Sacrament will increase within

him the power of God unto salvation. The pastor must grow in sanctification. He dare not become a dispenser of good for others, trained in psychology, but sincerely disinterested in his product except as a means of livelihood. The auto salesman, who tells you of the marvelous features of the Nash, and says there is no other car on the market like it, that it is the only car to buy for service and dependability, loses a customer when that customer sees the salesman drive away in his personal car which is a Ford. People may be trained psychologically in dialogue and manners to dispense an article but nothing is more effective than a sincere belief in the article. Then the individual's sensitivity and his common sense will guide him in promoting his sale.

In the pastoral ministry the sincere belief in the Gospel of Christ is indispensable, if we wish to speak with conviction, but that additional feature is that our ability to speak with conviction is not the power which makes the Word do the work it has been sent to do. The Holy Spirit is the Power. So the Christian pastor besides believing from the depths of his soul the truth of the message of God has the assurance that, where the heart is open, the Holy Spirit will produce the results.

The pastor who is too busy for his family, whose church meetings, programs, and committees take up so much of his time that he is unable to spend time in daily meditation, needs to take hold of himself and examine what it is in him that is motivating him to work at such tension. We feel certain that he will arrive at Paul's conclusion of "sin that dwelleth in me." (Rom. 7,20) Working at such tension is an indication of the power the ego has within

even the pastor, and it will lead him to a legalistic ministry since he finds that, by cloaking his wishes under disguise of "thus saith the Lord," he will prove effective in stopping an outward behavior problem and make his task of leading, or shall we say dominating, the congregation easier.

The Pastor must pray for himself and his people. Dr. Russell Dicks states in his book that so many clergymen are not able to perform at a sickbed because they themselves have been healthy and are unaware of the needs of sick people. Blessed is that pastor who has learned patience during a period of convalescence. Blessed is that pastor who has experienced the "balm of Gilead" in his personal life. Blessed is that pastor in his ministry who takes heed to his soul's condition and by using the Means of Grace allows the Holy Spirit to develop and strengthen a faith that will not shrink though pressed by many a foe; that will not tremble on the brink of poverty or woe.

When such a pastor enters the sickroom, he comes to bring the comfort of God who will not leave you comfortless. He sees his task as one of ministering to the soul in the state he finds it now. He prepares himself for the visit with personal prayer that the heart may be open, that his words may be comforting, and that the visit will be blessed by the Holy Spirit. With such preparation—and that can be made even as he leaves his car to enter the hospital or the sickroom—the pastor will not be confronted with "what will I say or do?" He will not resort to "small talk" as entertainment, he will not try to take the mind of the patient off his illness with

magazines, but forget to show the patient Christ. All these things may be done and are evidences of Christian love, if the pastor has remembered the "one thing needful."

In his ministry to the individual the pastor should be so concerned about being an effective Servant of the Word, that he will make it his business to learn about human nature, and be sensitive to the right and wrong relationship to God or a weak relationship. To this end he will study and read his Bible, whatever has been written by competent men on the subject. He, of course, will understand that not everything in print is correct and will learn to integrate the findings of men with a true Christian religion. "If a man is sufficiently interested to want to improve his counselling and can find a way to get his learning moving in the right direction, then what he learns on the job thereafter will become an increasingly refined and competent body of knowledge, skill and approach to counselling instead of being what experience so often is—the crystallization of unexamined prejudice."<sup>1</sup>

The pastor may wish to avail himself of university and seminary courses in this area of learning or he may wish to take a clinical pastoral training course. But his first source of learning must be the Scriptures. His personal faith must move him to a love of God above everything, and from that a love for his fellowman as he loves himself. That the unregenerate teacher cannot understand, nor can he teach it.

Dick's temptation was to neglect dynamic material and concentrate on practical method and techniques. . . Carl Rogers, who approached interview material with

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1. Seward Hiltner, Pastoral Counselling, p. 227.



an excellent knowledge of dynamics , was at first inclined to discount the significance of dynamics when he discovered that something other than such knowledge in his head made the difference between success and failure in counselling.<sup>2</sup>

#### USE OF SCRIPTURE

With rare exceptions, so rare that we have not encountered them to date, people are waiting for the pastor to use the Scriptures in his pastoral call. The pastor who looks solely upon the psychological effect of Scriptures will be inclined to discredit their use. However, the pastor who sees them as the "power of God unto salvation" will hesitate not to use them. The latter is true without exception when the pastor's own faith has been strengthened by their regular use.

"In our times many a local minister is learning to enjoy preaching from the Bible."<sup>3</sup> This joy comes with faith not only knowledge, for the devil himself knows the Bible. "No one brings the teacher more joy than the Pastor who has learned to use the Book in helping people to find God as a very present help in trouble. Such a minister shows the meaning of what the aged apostle wrote to Timothy: That the man of God may be perfect thoroughly furnished unto all good works. 2Tim. 3,17."<sup>4</sup>

The pastor's desire to bring the person to God, of using the means through which the Holy Spirit works faith and strengthens it, of bringing the person to godliness will make him use the Scriptures, for that is the sole source from which this power flows, and he

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2. Ibid., p. 245.

3. Andrew Blackwood, Pastoral Work, p. 79.

4. Ibid., p. 83.

knows that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

In combatting sin it is the Sword of the Spirit for the pastor as well as the layman. A weapon as dangerous as a sword must be used with discretion and understanding if it is to be effective. Using the word to force penitent Christians to grovel at the pastor's feet is a misapplication, just as well as assuring the person that everything is all right when the pastor knows the person has not been reborn, does not know Jesus as his personal Savior from sin. The pastor who wishes a rather comprehensive classification of passages according to needs of individuals will find Evans, Personal Soul Winning a valuable help.

John Sutherland Bonnell in his recent book Psychology for Pastor and People advocates the use of "spiritual prescriptions." We believe that leaving a thought provoking verse can be effective. However, it depends again on the state of faith within the individual. Telling a prisoner "thou shalt not steal" may lead him to a "straight life" because his ego drive, his desire for self-preservation and freedom are strong enough to cause him to stop an outward behavior which brings him into prison. But his inward desire has remained unchanged. So with the people in stress, we cannot expect that the psychological effect of a Bible passage will produce strengthening of faith. That power comes only through the Holy Spirit. When one is dealing with a Christian whose desire is the law of the Lord, such spiritual prescriptions may be very effective in bringing the means whereby the strength of the Holy Spirit is activated. Naturally,

such passages will be chosen with the greatest care, as well as all passages used in the ministry to those in stress, that an intermingling of Law and Gospel does not take place, that false support is not given, but that the individual is made aware of the power of God as a source of comfort and strength for the evil day.

When the pastor understands the difference between the regenerate and unregenerate soul, when he has an understanding of the basic and instinctual drives of the human being, when he has faith in and a thorough knowledge of the Scriptures, when he has the love of God as his motivating force, then he will find the ministry to those in stress not easy, but certainly a happy ministry and a fruitful one. He will find himself carrying out his ministry with an almost total unawareness of technique since his love of God and love for fellowmen moves him to a careful, loving approach, and an evangelistic manner, for he is concerned, not merely with an outward manifestation, but he is interested in and concerned about the state of the soul and the power which the Holy Spirit must provide for the sanctified life and the comfort of the right relationship to God through Jesus Christ.

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