

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

6-1-1961

The Role of the Christian Pastor Today

William K. Hannusch

Concordia Seminary, St. Louis, ir_hannuschw@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Practical Theology Commons](#)

Recommended Citation

Hannusch, William K., "The Role of the Christian Pastor Today" (1961). *Bachelor of Divinity*. 628.
<https://scholar.csl.edu/bdiv/628>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE ROLE OF THE CHRISTIAN PASTOR TODAY

ROLE OF THE CHRISTIAN PASTOR TODAY; Hannusch; B.D., 1961

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

William S. Hannusch

June 1961

Approved by:

Otto T. Soler
Advisor

Arthur J. Brown
Reader

THE ROLE OF THE CHRISTIAN PASTOR TODAY

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

William K. Hannusch

June 1961

Approved by:

Otto E. Sohn
Advisor

Herbert J. Brown
Reader

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. THE PASTOR AS A PERSON	7
III. THE PASTOR AS AN ADMINISTRATOR	25
IV. THE PASTOR AS TEACHER	52
V. THE PASTOR AS COUNSELOR	68
BIBLIOGRAPHY	93

CHAPTER I

INTRODUCTION

The great apostle Paul in speaking to Timothy and Titus had this to say about pastors in his day,

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.¹

The apostle set the standard of the pastor very high. As time went on the role of the pastor became increasingly difficult as to his work. With the modern complexity of life much more is expected of the Christian pastor today than ever before, if he truly wishes to serve men, women, and children to win their souls for Christ. This task has ever been difficult, wearisome and never a simple undertaking. Yet it is heartening and consoling to realize that as time goes on, even though the work becomes more complicated and demanding, ways and means are also found to produce better results on the part of the pastor in his

¹ A Short Exposition of Dr. Martin Luther's Small Catechism, edited by H. C. Schwan (St. Louis: Concordia Publishing House, 1912), pp. 29-30, quoting 1 Tim. 3:2,3, 4,6; Titus 1:9.

work. Scientific research is producing many wonderful contributions in every department of life. The burden of everyday living has been made more pleasant and easier. So also, scientific research is having its effect on the role of the Christian pastor. It is giving him tools with which to work and to obtain better results. This is true not only in making use of machines and methods for the office, but especially in working with, and handling the human personality. Seward Hiltner writes,

Much valuable knowledge has emerged from the various sciences that study human personality. Some good practical use has been made of this knowledge by ministers and churches, in pastoral counseling and pastoral care, in group dynamics, in religious education, and elsewhere.²

Changes are very often viewed with suspicion, especially when they are connected with religious work. The pastor is usually slow to adopt even changes in methods. The over-conscientiousness on the part of the pastor can stand in the way of greater success in the Kingdom. Such caution is often due to the fact that he is afraid that the methods with which he is working will affect the Gospel message. But it is not to be overlooked that there are certain phases of the pastor's work that can be reduced to methods and rules, therefore changes can and should be made from time to time to obtain better results.

²Seward Hiltner, Pastoral Counseling (New York: Abingdon-Cokesbury, 1949), Foreword, p. 7.

Remaining in a rut can hinder proper results, it can even make the difference between success and failure in winning souls for Christ. For example, our church is having wonderful results through the P. T. R. mission program. Not too many years ago this would have been frowned upon by many of our congregations as "revivalistic." Of course, there is one phase of our work which must ever remain the same, that is, to abide by the content of the Bible and to stress the purpose of its message. That must never change. Murphy certainly made that quite clear some hundred years ago. He wrote,

Salvation is ever the same, the Bible is the same and the depravity of the heart is the same; but the modes of applying the truths of the gospel to the heart so far as human agency is concerned are constantly changing. As the heart is better understood and experience teaches how it may be better reached and views of the whole work of the gospel become clearer and broader then the modes of carrying it on must be modified.³

Thus, great care should be exercised that as methods are modernized the message of the Gospel remains the same with its goal. It has been the fate of some that as they changed methods they let it also affect their view of Scripture and its purpose.

The role of the pastor is that of a specialist in a definite and particular field of work. He has a variety

³Thomas Murphy, Pastoral Theology (Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1877), p. 33.

of responsibilities that focus on the one and same goal, which is to reveal the crucified and risen Christ to the sinner for his salvation, in short, to win souls for Christ. Therefore his role, that is, all his efforts, work, endeavor, in all that he does should be like the rays of a spotlight centered on Golgotha. He, therefore, has a number of functions with a single purpose in mind and that is to bring the sinner to Christ the Savior. The pastor, like a sign post, stands on a hill pointing the weary sin-sick wanderers to Christ, who says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."⁴ Thus, while in the pulpit he is not an orator displaying his ability as a persuasive intellectual but telling the simple message in the best way he knows how, to lead the sinner to the gracious and loving God. In the business administration he will not be interested solely in a smoothly running organization, but that man's relationship to a forgiving God will be improved. In his teaching he will not be interested to impart only the wisdom of the ages, but will teach the important facts of salvation, as stated in Matthew, "Teaching them to observe all things whatsoever I have commanded you."⁵ As a counselor he will reveal the strength and peace that comes from God and which the world

⁴Matt. 11:28.

⁵Matt. 28:20.

cannot give to the weak and distressed. He will point them to the everlasting truth, "God is our refuge and strength, a very present help in trouble."⁶ That is also what Seward Hiltner had in mind when he wrote,

If one is genuinely a pastor, then no act that he performs can avoid having behind it as motivation and as disposition or readiness an attitude of tender and solicitious⁷ concern for person or group with whom he is dealing.

The pastor in his role today should have but one purpose in view. That is, and always should be, to communicate the saving Gospel of Jesus Christ to poor sinners. In all his endeavors and undertakings, he, as a pastor or shepherd of souls, must be motivated by the love of Christ for lost souls and have "an attitude of tender and solicitious concern" to direct them to Christ, the Savior from sin. Therefore in all that he does and is, the pastor, the shepherd of souls, must serve this one single purpose. At all times and in all his work the pastor should say with the great apostle Paul, "For I am determined not to know any thing among you, save Jesus Christ, and Him crucified."⁸

Thus the pastor is the mouthpiece of God, he is the hands of the Savior that beckon and bless. He is the

⁶Ps. 46:1.

⁷Hiltner, op. cit., p. 16.

⁸1 Cor. 2:2.

messenger of the good news of salvation. In all his activity he communicates the Gospel of Christ to all who come in contact with him.

The pastor acts and serves as a single mind with one particular purpose in view, but radiates in several directions to cover the field. This field is one complete whole, but can be divided into areas. Therefore we divide the work or role of the Christian pastor into four areas or parts:

1. The Pastor as a Person
2. The Pastor as an Administrator
3. The Pastor as a Teacher
4. The Pastor as a Counselor

The role of the person of the pastor has not changed since through the ages. When the Bible speaks of the role of the pastor, it refers to him as a shepherd, an ambassador, a steward. His office is that and even more. It has its origin with Christ Himself. Murphy puts it well when he says,

The nature of the office of the gospel ministry is such that its duties cannot be too thoughtfully regarded. It is an office which was established by Christ Himself, the great Head of the Church. Its

CHAPTER II

THE PASTOR AS A PERSON

God makes use of human beings in His work. In the Old Testament when God had a message for His people, He called up a certain individual for the task. Such an individual was usually referred to as a prophet. In the New Testament the Lord Jesus made provisions to have the Gospel of salvation proclaimed through persons and not through specially created beings. So down through the ages God makes use of individuals in the human race to be His messengers to proclaim the Gospel of salvation. What is expected of such an individual? How can he be best suited for this role as a person? The role of this person or individual is a very important one. Because of the role he plays his person is somewhat in a different category than others.

The role of the person of the pastor has not changed down through the ages. When the Bible speaks of the role of the pastor, it refers to him as a shepherd, an ambassador, a steward. His office is that and even more. It has its origin with Christ Himself. Murphy puts it well when he says,

The nature of the office of the gospel ministry is such that its duties cannot be too thoughtfully regarded. It is an office which was established by Christ Himself, the great Head of the Church. Its

commission is held from the authority of Heaven, and its duties are connected with the Kingdom of God.¹

The pastor in his role is an important person because he is commissioned in his work by Christ Himself. Therefore he has his authority from the Lord Jesus. This realization is not to fill him with self importance, but humility, that he be aware of the great responsibility that is his. This humility should lead him to a high appreciation of his office and make him strive to become more efficient. Murphy points out some of the pitfalls that might ensnare the careless pastor in this respect. He says,

1. The minister is in danger of imperceptibly falling into the habit of looking upon spiritual things simply as a profession. . . . 2. The pastor must be watchful or soon he will find that all his studying of the Bible is intended for others. . . . 3. Because he holds the ministerial office and has devoted his life to divine things the pastor is liable to take for granted that all is well with his own soul without giving that question the constant attention which its awful importance demands. . . . 4. There are special temptations to which from its peculiar nature the ministerial office is exposed. . . . 5. The pastor has no counselor whom he² ordinarily likes to consult about his own soul.

There is no other calling or profession like it in all the world. All other professions provide for the temporal well-being of individuals. They prepare persons for a fuller and happier life here on earth. The pastor

¹Thomas Murphy, Pastoral Theology (Philadelphia: Presbyterian Board of Publications and Sabbath-School Work, 1877), p. 24.

²Ibid., pp. 82-85.

prepares the individual for the life in the hereafter. The effects of his endeavor and work reach out beyond time into eternity. The pastor is therefore concerned about the eternal welfare of humanity. Murphy has this in mind when he says, "A very high appreciation of his office is one of the first qualifications for him who would be an efficient pastor."³

Because of the great responsibility he must keep himself in good spiritual condition. Murphy stresses this when he says,

Because he holds the ministerial office and has devoted his life to divine things the pastor is liable to take for granted that all is well with his own soul without giving that question the constant attention which its awful importance demands.⁴

Since spiritual things are worked with so much by the pastor, they become common and sometimes the danger arises that his own spiritual needs are neglected. This is recognized also by Gerberding when he says,

Now the truth is that no class of men stand in such great and sore need of spiritual watchfulness and self culture as ministers. Their calling carries with it special dangers. There is danger that while feeding others they starve themselves; that in counseling and warning others they forget self; that their own spiritual life languish and their official functions become professional and lifeless.⁵

³Ibid., p. 27.

⁴Ibid., p. 83.

⁵G. H. Gerberding, The Lutheran Pastor (Philadelphia: Lutheran Publishing Society, 1902), p. 188.

No doubt the great apostle Paul was well aware of that fact when he says, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."⁶

Therefore in all his preparation and exercises the pastor should also include his own personal spiritual needs.

Murphy gives good sound advice when he says,

Ministers are liable to get into the habit of studying the Word of God simply that they may be the better prepared to teach others. It is all important however that they should do more than this. They should not read the Bible merely for others nor simply as a book of science, or history, or geography, or profound wisdom only, but that they may also bring it home and apply it to themselves.⁷

The pastor should not forget that he, too, has a soul and that it has need of spiritual nourishment even as his parishioners. That he, too, must have his spiritual need supplied from the Bread and Water of life that is found in the Word of God is a fact which he dare never forget.

The devil makes a great effort to affect the spiritual life of the pastor. Any and every weakness on the part of the pastor is a point of attack for the devil. The person of the pastor is the spiritual leader in the congregation. Therefore if the devil can gain influence over the person of the pastor he certainly has a singular

⁶1 Cor. 9:27.

⁷Murphy, op. cit., p. 76.

victory, because thereby he can gain an important foothold in the congregation. The only way to protect and successfully safeguard himself is that the pastor also apply all Scripture to his own person.

The greatest protection, refuge, and power is prayer, personal prayer. This is an age of hustle and bustle. The pastor is a very busy man. Yet he simply must not try to get along without frequent communication with his Master. Prayer is for the soul what exercise is for the body. Jesus, the great and good Shepherd, left all His followers a wonderful example of a life of prayer. There was a constant close relationship between Him and His Heavenly Father. If Jesus, the Son of God, found it important and necessary to pray frequently, how much greater is the need of the pastor, with all his human weaknesses and frailties, to keep in close communion with the Master! Great men, in all walks of life, bear testimony of the fact that they relied very much on prayer. When Moses returned from the top of Mount Sinai, where he talked with God face to face, his countenance glowed with an unusual radiance. So also the pastor, who frequently and regularly comes face to face with his God in prayer, will show it by an unusual glow and warmth of love and understanding. That close relationship with God in prayer will make him more and more spiritual in his personal make-up. Such close personal and spiritual communion

with his Savior will give him first hand experience of how to teach others to pray. Therefore the pastor as a person should be a man of prayer. Prayer is the thing that should be put foremost and first. Murphy also advises this when he says,

Every day with him has its own work--a work to which he was never called before, and will never be called again. During any day upon which he enters he may be sorely tempted, or he may be called to the awful duty of ministering to persons nigh unto death, or to counsel the inquiring, or to preach a sermon that will be the savor of life unto life or of death unto death to some soul, or to decide questions of duty in critical emergencies: or he may have opportunities of influencing by words fitly spoken, or of setting an example that will help souls forward on the way of life. Every day he lives his soul may make progress in grace and in the experience of heavenly love. Day by day the pastor is to stand as an intercessor before the throne of grace, bearing the names of the flock committed to his charge. . . . The practice of spending the first hour of the day in secret prayer is recommended by the highest example.⁸

Next to being a man of prayer it is important for the pastor to be a diligent student. This is a restless age. There is much tension and anxiety. Everybody is busy doing this and that, and going here and there at top speed. The person of the pastor is no less affected. How often do not things crowd in from every side and make demands on his time until there is very little time left for study. It is therefore most difficult to find time for earnest and concentrated reading, meditating, and searching of

⁸Ibid., pp. 72-73.

the Scriptures. Yet it is a must that the pastor set aside a certain amount of time for study. Murphy stresses its importance when he says,

We place them in the order of their relative importance--first the closet, then the study. First the cultivation of the heart, then the cultivation of the head, is the rule of life from which the minister of the gospel ought never to depart. . . . In his study, away from the eye of man, the pastor is to furnish his mind and train its power so that he may go forth and do efficient service in the great work of the Master.⁹

The pastor has the need to study especially the Bible and Scripture-related books, magazines, and papers. The content of the Bible is the pastor's tool with which he works. He can never gain too much knowledge of this book. It is a deep book in which mental giants must swim and yet mental children can wade. It makes no difference how much he studies it, he can always find new approaches, sweeter comforts, and a deeper knowledge in its familiar pages. Regular study and concentrated study is absolutely necessary if his work is to refresh, comfort, and strengthen. It is hard work for which there is no substitute. Murphy states it quite emphatically when he says,

The minister must study the Bible for his own heart-culture; he must study it for all his official duties; he must study it until he grows to love the study; he must study it until he gets his mind saturated with it; he must study it to keep up

⁹Ibid., p. 91.

freshness and variety in his preaching; he must study it every day; he must study it until his dying day.¹⁰

This study and reading should not only be restricted to the Bible and Bible-related material. He must broaden his knowledge. The person of the pastor is considered a man of wisdom, learning, and information. Therefore he must read and keep in contact with the leading thought and the trend of the times. That is necessary in order to be able to understand the Zeitgeist, the spirit of the times, the tendencies and trends of the age. This is not only necessary for mental broadening, but also to better understand his fellow man against the background of the world in which he lives. He must have knowledge and understanding of people in order to minister to people. He should know what is going on in their thinking and activities. It is important to see the trend of thought and action of those who are considered thinkers and leaders. It will reveal to him why people say and do the things they say and do. It is the person of the pastor who must be able to weigh, compare, and evaluate ideas, trends, and actions which arise in order to be able to commend, recommend, and warn his people. Thus he can carry out his duty in warning his people against spiritual pitfalls and snares of their souls. McNeill puts it

¹⁰Ibid., p. 110.

very briefly saying, "Good clergymen have always realized the value of good reading in the guidance."¹¹

Often the statement is made that the pastor is a very busy man, he is not able to do all this and mission work too. After all, he has spent many years in school preparing himself for this work, therefore it is not necessary for him to do all this additional preparation and reading. Every sensible individual will realize that the world moves on. Things constantly change. The old is replaced by the new. That holds very true in the world of thought. The one thing that never changes is God's message to man. It is like the sun about which the world of men revolves. In order that the pastor is able to keep his face to the sun and reflect the wisdom of God properly into the world in which he is living, to do all the things that are expected of him, he must have a system of labor, that is, a good working schedule. He must have a list of the things to be done and a proper amount of time allocated to each item, for proper accomplishment of his regular duties. Such a system or schedule is important for two reasons: (1) It will tell the pastor when he must turn down additional duties because he lacks time for them; (2) It will also give the pastor an idea of things that

¹¹John T. McNeill, A History of the Cure of Souls (New York: Harper and Bros., 1951), p. 161.

are important which must be done. Some duties will become monotonous and even distasteful, but are important. The schedule will insure that each duty and task will receive the proper attention and time it deserves. Murphy sums it up by saying,

To adopt some system in the study and other engagements of the ministry not only economizes time and makes the work move on more pleasantly, but it also saves from the omission of many duties which might seem to be insignificant, but which, in the aggregate, are very important.¹²

Someone may say, to have a schedule and to follow it was a very simple matter several decades ago, but in this day and age this is impossible. There are so many things that interrupt, so that it is impossible to maintain a proper kind of schedule of work. There are other professional men, such as medical doctors, lawyers, educators, who must and are able to abide by a schedule. The pastor, because of the constant interruptions has all the more reasons for a work schedule. Unless the pastor adheres to a working schedule there is a great danger that his work will be chaotic. Pastors who are complaining that they are very busy and yet do not accomplish very much need to examine their work schedule. They are either overloaded or not putting the important things first. Too much time is spent on trivial things. Murphy gives

¹²Murphy, op. cit., p. 101.

an interesting example of a work schedule of his day. It reads as follows:

We will give a scheme of daily ministerial work which has been long tried and proved practicable. Its general outline is to spend the forenoon up to two o'clock in study, the afternoon in visiting and the evening in reading and correspondence. More specifically: two hours and a half are first employed on the study of the Sabbath morning sermon, then an hour or an hour and a half on general Bible or other studies, and then from half an hour to an hour on the sermon for Sabbath evening. In the afternoon about two hours and a half are spent, in the various duties of pastoral visiting. In the evening, or parts of evening that can be commanded, the time is nearly equally divided between correspondence and general reading.¹³

It is interesting because it sets forth an idea of a schedule that was considered proper in his day, and shows how the successful minister of his time grouped his work. It shows us what ministers or pastors of the past considered important in their work. Basically the needs today do not differ much from theirs. It is, of course, to be realized that the needs of the individual pastor as well as the congregation differ. Even the seasons of the church year differ, one from the other, in their needs. Some of the work will be monotonous and tiresome, but it must be done. Men in other professions also have monotonous and tiresome tasks to perform. Tasks will lose some of the monotony and be less tiring if the pastor does not lose sight of the reason and purpose why

¹³Ibid., p. 102.

this is all required of him. Paul admonishes, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."¹⁴ Thus all the work of the pastor is approved by God. To do this successfully it will take well planned and systematic work on the part of the pastor.

The pastor, as a person, has his time well occupied. Yet someone said, "All work and no play makes Jack a dull boy." This holds also true of the pastor. All work for the person of the pastor will make him tired, dull, and weary. He is human and his health demands that he have some leisure time for diversion and recreation. Some firms demand that the officials, who use their minds a great deal, regularly take time out for rest and recreation. Some pastors boast of the fact that they never take time off from their duties for a vacation. Poor souls, they fail to realize how much better they would be able to serve the Lord and the Church if they took time off for a vacation. Even Jesus went aside from the multitude into the mountains for a rest. Pastors who fail to see a need for relaxation and recreation are not performing at their mental best. Even Murphy, in his day, says, "We would also earnestly recommend that Monday be

¹⁴₂ Tim. 2:15.

observed as a day of mental and bodily rest."¹⁵

There are other outstanding qualifications that are needed for the person of the pastor. Gerberding gives us a good list under the following points: he must have "1. A sound body."¹⁶ Physical fitness is very important. The pastor does not have time to be ill or to rest because of weakness. In order to endure mental stresses and strains he must have the foundation of a healthy body. The pastor, therefore, must take care of his body. He must have "2. A strong vigorous mind."¹⁷ The pastor is often required to labor under great mental stress. Then, too, the demands that are made upon him are so varied that he certainly needs a vigorous and active mind. There are situations for which the pastor does not have time to prepare, and yet he must produce. The mind is his most essential tool. He must be able to think clearly and reason logically at all times. He must have "3. Common sense. Pastoral Klugheit. This is that natural insight into things that intuitive understanding of men and situations which at once discerns what to do or say, and what if anything, to do or say."¹⁸ Common sense is ever an

¹⁵Murphy, op. cit., p. 104.

¹⁶Gerberding, op. cit., p. 47.

¹⁷Ibid., p. 48.

¹⁸Ibid., p. 50.

asset, especially when dealing with human beings. He must have "4. Moral courage."¹⁹ That will be the test of character, if the pastor will stand up and defend what he considers right, just, and proper.

5. Closely allied to moral courage is activity. A minister is called to labor. God does not call idlers into the most responsible calling on earth. He wants men who have a mind to work, who love their work and find it their greatest joy to be diligent in their business--serving the Lord.²⁰

There certainly is activity in the ministry. No other profession has room for so much activity. There is always something that can and should be done, something for the good of the kingdom of God. "6. As a final important natural endowment we mention a tender and sympathetic spirit."²¹ The pastor must be delicate and refined in his personality make-up. He must be a man of feeling, so that he can be sympathetic with his people in their tribulations and afflictions. He must be able to rejoice with those that are happy and sorrow with those who weep.

Gerberding also makes a list of attributes which are important for the pastor to cultivate and have if he desires to be successful in his work. These are the attributes which set him up as a leader of God's people in his

¹⁹Ibid., p. 52.

²⁰Ibid., p. 54.

²¹Ibid., p. 55.

community. They certainly are worthwhile studying. He lists them as follows: "1. A minister must be scrupulously truthful. His word must be as good as his bond."²² This, of course, is expected of all men but especially of pastors. He must be truthful in all things. If he fails in this respect in matters of everyday living, it will cast doubt and suspicion on his message as the minister of God. "2. Closely akin to truthfulness is honesty. The manly minister is an honest man."²³ This certainly should be self evident, but often pastors are poor business men. They buy beyond their means and are careless about the payment of debts. Credit bureau men say that people whose profession begins with a "p" are poor business risks. This includes pastors. "3. Let the minister beware of going into any speculation. He has no right to engage in any secular business."²⁴ The rule in the Bible is, "Even so hath the Lord ordained that they which preach the gospel should live by the gospel."²⁵ And again, "The labourer is worthy of his reward."²⁶ The pastor has a right to make a decent living from his profession. "4. Another

²²Ibid., p. 136.

²³Ibid., p. 137.

²⁴Ibid., p. 138.

²⁵1 Cor. 9:14.

²⁶1 Tim. 5:18.

grace essential indeed to all healthy piety, but of special importance to the minister is the grace of humility. Its opposite is spiritual pride."²⁷ The pastor must be careful that his humility is not merely an act. He must be sincere. There is even such a thing as being proud of one's humility. There are some who are guilty of this. Lewis makes an interesting comment on proud humility when he says,

Catch him at the moment when he is really poor in spirit and smuggle into his mind the gratifying reflection, "By Jove! I'm being humble" and almost immediately pride--pride at his own humility--will appear.²⁸

Gerberding continues, "5. Further essential to the pastor in the community is dignity. Many a pastor sacrifices his character as a man by a lack of true dignity."²⁹

True dignity like humility must be sincere. It cannot be made an end in itself. It comes from the respect that the pastor must earn from his fellow men by his conduct. True dignity is the result of real humility. Dignity makes for ease of approach. The Master is a good example of true dignity. Jesus certainly was humble, yet approachable. He had the respect of men of every rank and station.

²⁷Gerberding, op. cit., p. 140.

²⁸C. S. Lewis, The Screwtape Letters (New York: The MacMillan Co., 1944), p. 71.

²⁹Gerberding, op. cit., p. 142.

6. So let the pastor go in and out not only among his own people, but in his community. Let him ever show forth a kindly sympathy, a ready helpfulness, a sunny countenance, and a cheering word.³⁰

Gerberding continues:

7. Manners make the man. Let the pastor always be a man of gentle manners. The nearer his religious character approaches the perfect model left by our Lord, the more he is filled with the same mind that was also in Christ Jesus, the more truly will he be a gentleman.³¹

Manners and gentleness are important in every profession but of utmost importance to the individual who is the caretaker of souls. "8. Temperate in all things he will let his moderation be known to all men."³² One more of his list must be mentioned.

9. He is chaste in selecting amusements. In all these things the pastor is to avoid the appearance of evil, giving no offense in anything that the ministry be not blamed. Even amusements that are perfectly harmless in themselves may become a snare and an injury to the pastor.³³

So the pastor in his person is a human being which God uses in order to perform a very important work. Through his person, the saving Gospel is communicated to sinful man for the saving of souls. He is priest-like in his person in doing the work that is not for himself but

³⁰Ibid., p. 144.

³¹Ibid., p. 145.

³²Ibid., p. 146.

³³Ibid., p. 147.

for his fellow man and his God. In his person he stands
between God and man.

CHAPTER III

THE PASTOR AS AN ADMINISTRATOR

This part of the work of the pastor is not something new in the church. It is a role that has been laid down through the ages.

In the Old Testament when Moses had undertaken the leadership of the Children of Israel, the burden of administration became so great that he was no longer able to carry it out by himself. It was Jethro, his father-in-law, who advised him to choose consecrated men who could assist him in the administration of the affairs of Israel.¹

In the New Testament Church grew and expanded it also became necessary for the apostles to have assistance in administration. Because of the condition of the church and the persecution there was need to minister to the needy with temporal materials. The announcement of the Gospel to win souls was not only done by word of mouth, that is by preaching the message, but it was also communicated through works of love and mercy upon the needy. The love of Christ was reflected by his followers in works and actions upon their fellow men. They showed this love by

¹Exodus 18.

CHAPTER III

THE PASTOR AS AN ADMINISTRATOR

This part of the work of the pastor is not something new in the church. It is a role that has been his down through the ages.

In the Old Testament when Moses had undertaken the leadership of the Children of Israel, the burden of administration became so great that he was no longer able to carry it out by himself. It was Jethro, his father-in-law, who advised him to choose consecrated men who could assist him in the administration of the affairs of Israel.¹

As the New Testament Church grew and expanded it also became necessary for the apostles to have assistance in administration. Because of the condition of the church and the persecution there was need to minister to the needy with temporal materials. The communication of the Gospel to win souls was not only done by word of mouth, that is by preaching the message, but it was also communicated through works of love and mercy upon the needy. The love of Christ was reflected by His followers in works and actions upon their fellow men. They showed this love by

¹Exodus 18.

helping the less fortunate, the poor and the needy, in their midst. To assist the apostles to help the poor and needy brought almoners into existence. Seven consecrated men were chosen to look after the distribution of supplies to such as needed them.²

Thus there was a need of administration in the work of God's kingdom in the Old and New Testament Church. This has continued to grow until it has become quite complex. Emphasis is not only placed on aiding the poor and needy, but also in other directions. The administrative work in the congregation is manifold. Groups have organized to aid the church in the many phases of its work. The pastor is looked to as the administrator, leader, manager, and coordinator. Much of the work in the congregation is done by laymen, yet it must be coordinated and supervised. Even as in the Old Testament and in the New Testament Moses and the Apostles had the responsibility to supervise those who assisted them, so today the pastor is the administrator, the hub around which all the activity of the congregation revolves.

This work of the administrator is important. There must be someone at the head who organizes, relates, and channels the efforts of the various organizations in the proper direction to achieve the common goal for which

²Acts 6.

they exist. The pastor is looked upon as the leader, advisor, and administrator of the composite but also of each group or organization. Schindler has this in mind when he says,

It is the thesis of this book that the minister on the basis of his understanding of the Christian religion must be an expert in the field of human relationship. He must give people the help which will enable them to live with themselves, with others, and with God.³

The work as administrator has a very definite place, and is part of the overall work of the pastor. He wants to make use of these organizations to accomplish the purpose for which they exist. This purpose of the various organizations is to communicate the Gospel of Christ for the salvation of souls. These are means to bring men, women, and children to Christ and keep them there.

The work of the pastor as administrator of church organizations in general differs very little from the office of management in the secular field. Therefore much of what applies to the secular field of management also applies to the work of administration in church organizations. It is self evident that when the business world concludes that management must be capable if it is to succeed, the same holds true of church administration. "A noted management authority has commended that no enterprise can

³Carl J. Schindler, The Pastor as a Personal Counselor (Philadelphia: Muhlenberg Press, 1942), pp. 140-141.

be successful without good management and every enterprise that is poorly managed is doomed to failure."⁴ The pastor as administrator should know that he cannot manage in a hit or miss fashion. He should be familiar with the rules and principles that have been developed by research and experience for good administration. The United States Army takes the following point of view:

We have stated that science is based on principles and that there are principles of management; therefore, it can be said that any one who is using properly the tools of management is using the scientific approach to management.⁵

This certainly contradicts the view that "leaders are born." Administrators and leaders can be made; even though poor in ability they can, by proper application of certain principles and rules, be much improved and helped to be better. It can be stated that individuals with poor natural ability but with knowledge and training are better qualified as administrators than such who have natural ability but no knowledge or training.

The question might present itself, what is administration or management? The business world gives it the following definition:

⁴"Management I," Extension Course. TAG Subcourse 30, The Adjutant General's School, U.S. Army (23 September 1952, Revised 28 Feb. 1957), p. 6.

⁵Ibid., p. 3.

The term "management" can be defined as the vital spark that activates, directs and controls the material, machinery, money, and manpower of an organization to the end that its objectives are accomplished.⁶

It is a good definition for church organization management. The pastor is such an administrator or manager. He, in a certain sense, directs material and manpower of the organizations to the accomplishment of objectives. His material is the church, its buildings, facilities, finances, and the members of the various organizations. He is the spark plug that fires the enthusiasm of the leaders of the various organizations and often also the individual members in order to get the proper results. The pastor is looked up to as the one who is to provide the incentive and urge to keep the various departments going even when the novelty has worn off. He cannot hire and fire but must work with what he has. It is therefore the pastor who, as a good administrator, must recognize and put the potential into action. Thus the congregation is a business machine and it has a definite objective to accomplish. The objective is to bring souls into the kingdom of God and keep them there.

What is an organization? This is quite well defined in the following definition: "Organization is the means to more effective endeavors and the medium through which

⁶Ibid., p. 3.

individuals work as a group as effectively as each would work alone."⁷ Another view is given by the same authority when it states, "Organization has been defined as the means of every human association for the attainment of a common purpose."⁸ If the business world is convinced that it can work more effectively in groups, according to certain rules, then it is good for the church to apply these principles and rules where possible in the work of the Kingdom.

It is only quite recently that, in our church body, we are making greater use of lay-power and lay-energy in general. There used to be a fear on the part of the clergy that laymen are not capable of properly accomplishing the task the way it ought to be, and therefore it was not entrusted to them. Matters pertaining to religion and the church were left in the hands of the clergy. Then, too, some of the waste of lay-power was due to poor administrative ability on the part of the clergy. A pastor must have sufficient confidence in the laity in order to give them an opportunity to prove themselves. This is emphasized by Brueggemann when he says,

In this matter of the relationship between clergy and laity, it may be well to inject the remark that the modern tendency to minimize the laity's

⁷Ibid.

⁸Ibid., p. 29.

responsibility for the preaching of the Word while we emphasize the need for "lay leadership" in the Church is a trend in the wrong direction. If we reverse the trend we shall achieve closer conformity to the practice of the N. T. Church. We ought to emphasize the laity's responsibility for the preaching of the Gospel and the evangelization of the world and re-emphasize the clergy's responsibility to supervise, to lead, to admonish, to direct (Acts 8:4; 1 Cor. 14:5,31).⁹

Capable and wise administrators can successfully use organizations to achieve wonderful results. There is a danger that congregations can be overloaded with organizations. There are times when organizations are brought into existence because other congregations have them. A kind of keeping up with the Joneses takes place. The question should always be considered: will this organization be of help in winning souls for Christ and assist in keeping these souls with Him? Also, care should be exercised that there be no duplication in the work. Sometimes the same work is, or can be, done by an existing organization, instead of organizing a new one. Then there are times when an organization may have for its goal an objective work that is not related to the kingdom of God. This danger is pointed out in an article by Praelat Issler, when he says,

In this connection two dangers must be pointed out. One is that a congregation may insensibly become a

⁹H. C. Brueggemann, "The Public Ministry in the Apostolic Age," Concordia Theological Monthly, XXII (February, 1951), 103.

purely sociological unit. A special social group, a particular type of community, bands together, and a distinct community spirit (spiritus loci) puts its stamp upon the group. The community interest may easily relegate the Gospel to the margin, and the local spirit rather than the Gospel becomes the tie that binds; social customs usurp the place of service for Christ's sake.

A second danger is that the activities of various circles in the congregation may become an end unto themselves. The Sunday worship, instead of being the crown of the congregational life, becomes a mere duty, a concession to the preacher or to tradition.¹⁰

Such organizations have no business in the church. These organizations are hard to manage and control. They waste much time and energy on the part of the pastor.

The wise and prudent administrator will keep in mind that he is acting as a pastoral administrator. It makes no difference if his administration is for a single person, such as an officer, a group, a committee or a complete organization. His motto should be, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly."¹¹ The wise and competent administrator will not force people to do things against their will. He will realize that he is a servant of God, an undershepherd. He will lead the flock to feed

¹⁰ Praelat Issler, "In What Way Does Christ Speak Through the Ministry," translated by Professor Victor Bartling, Concordia Theological Monthly, XXIII (July, 1952), 483.

¹¹ 1 Pet. 5:2.

on spiritual food. Schindler says,

A Christian ministry will be successful to the degree to which it is modeled after the ministry of Him who came among men as Teacher, Counselor, Physician, and Friend. If we judge men by His standards and deal with them in His Spirit, we have found ourselves not only good interpreters of human nature, but have taken that essential step which leads from theory to practice.¹²

The pastor who is a wise administrator and who is capable of leadership will not force his will and desire on any individual, group, or organization. Force will only be successful as long as force is applied. Blackwood says,

Experts in the business world stress leadership, not drivership. . . . "The successful administrator gets people to work with him not primarily because he has power over them and can order them about, but because he is the kind of leader for whom they want to do their best." Paul Fryer and C. E. Meyers, Personal Administration (New York: McGraw Hill Co., 1949), pp. 4-6.¹³

To this he adds the interesting remark,

Without demanding his rights such a man (who loves both church and people) expects and receives courtesy and consideration from every member of the church except a few of the Lord's feeble-minded.¹⁴

Thus the mark of a competent, successful administrator is leadership, or shepherding. Blackwood expresses this very well when he says, "A minister's effectiveness as church

¹²Schindler. op. cit., p. 147.

¹³Andrew Watterson Blackwood, Pastoral Leadership (New York and Nashville: Abingdon-Cokesbury Press, 1949), p. 72.

¹⁴Ibid., p. 85.

leader depends largely on his ability to do team work with the official boards and committees."¹⁵

The pastor as administrator or manager differs from other administrators and managers in this that all the officials, groups and organizations with whom he works must be, and are in existence for a different reason than that which business organizations have. He works with people who are interested in winning souls for Christ and His kingdom, and keeping them there. The pastor and the groups with whom he works are not interested in monetary gain, honor, power, or personal gain. It is unselfish work. The goal is to save souls, to serve the Savior, to work in His kingdom. The results of time and effort expended are not always evident or even appreciated. Sometimes there are discouraging results. It is therefore up to the pastor-administrator to spark the individuals, groups and organizations with zeal and enthusiasm for their work and to keep them going. The pastor is the source of strength and zeal. He must be a good example and lead in the work. He will gain power and strength from God to carry on. Hardt says,

If the preacher yields himself daily to the regenerating power of the Crucified, it will be impossible for him to exalt himself above his congregation members. With all his heart he will join them

¹⁵Ibid., p. 65.

in a solidarity of guilt, suffering, and obedience.¹⁶ He, the pastor and leader, should use his influence to call to the attention of his people the availability of this Power of the Spirit of God.

Thus the pastor as administrator will use this organized activity as a definite blessing in the congregation. Thereby members of every age and condition are given an opportunity to work in the vineyard of the Lord. Murphy says,

It is an evil with many ministers that they would rather themselves assume the burdens of work than undergo the anxiety of planning how others may be gotten to bear them. By so doing the pastor positively injures the people of his charge. He prevents them from becoming trained to the work for which all are brought into the Kingdom.¹⁷

Murphy gives a list of the things suggested to be done in his day by the various people. He says he is quoting a Dr. John W. Dulles in the following:

In the Sabbath-school there is a call for superintendents, secretaries, treasurers and librarians, for teachers, visitors, sextons, scholars and givers. In the prayer-meeting there is a place for earnest speakers, believing prayers, hearty singers, and punctual, teachable hearers. In the church are needed elders, deacons, ushers, singers. Others can serve the Master by visiting the poor, the stranger and the afflicted, and by nursing the

¹⁶August C. Hardt, "The Pastor After the Heart of God," Concordia Theological Monthly, XXIII (November, 1952), 485.

¹⁷Thomas Murphy, Pastoral Theology (Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1877), p. 273.

sick. The night-school, the sewing school, the Dorcas society, the mothers' meeting, tract distributing, collecting for missions and other fields are open to willing hearts.¹⁸

This list is quite interesting because we find it basic for our day. It is important for the pastor-administrator to know just what officials, boards, and organizations he supervises and guides in the congregation. The number and kinds will depend upon the size, interest, and financial ability of the congregation. In the following officials, committees, boards, and organizations will be mentioned that are usually found in the average congregation.

Boards

There are the various boards that represent the congregation in carrying on the work of the church in its midst. Members of these boards are responsible to the voters of the congregation.

The Board of Elders

The Board of Elders, sometimes called deacons, is the first and foremost of all the boards. Their number of members may vary. It is their duty to assist the pastor in the work of the Word. They shall therefore meet with the pastor and together with him speak of and deliberate on the spiritual condition of the congregation

¹⁸Ibid., p. 284.

and study how it can be improved. They will be interested in good church and communion attendance. They will also encourage work among the youth, encourage mission work, and all activities for the growth of the kingdom of God. The elders will consider the work of the church at large, and visit the sick and needy, and admonish the erring. The elders shall make provisions to relieve the pastor by attending to minor details so that he can devote his time to more important work. They shall confer on all congregational affairs not referred to another board or committee. In some cases they serve as trustees of the congregation. It is self evident that the elders do not interfere with the official duties of the pastor, neither will they interfere with the rights of the Christian home.

The Board of Trustees

The work of the Board of Trustees is to hold and administrate all property, real and personal, belonging to the congregation. They are the ones who make contracts, in short, transact all legal business of the congregation. Their action is valid only when it is done in accordance with the delegated authority and permission of the congregation. Thus in these material affairs they act in the name and in accord with the wishes of the congregation. Laws regarding the rights and activities of trustees vary with the different states. For example, in some states

the trustees may sign legal documents; in others the president of the congregation signs them.

The Board of Parish Education

The purpose and duty of this board is to stimulate interest and foster all Christian training and education in the congregation. This board is also responsible for the course of study and the text for religious instruction used by the various educational agencies in the congregation. It is their responsibility that the study helps for teachers and pupils be in accord with the confessional standards of our Synod. They also recommend to the congregation such equipment and supplies necessary for proper Christian education in the congregation. It is their duty to recommend to the congregation proper candidates for the position of Sunday School superintendent, and this may include the teachers for Sunday School and Bible Class instruction.

The Finance Board

The Finance Board gives its attention to all finances of the congregation. It endeavors to enlist the financial support of all communicant members, encourages regular and proportionate giving. It will strive for a good system in financial affairs and for the elimination of debts. It will be their responsibility to distribute the contribution envelopes, visit new members and explain the financial

arrangements of the congregation to them. They are to assist the treasurer in keeping the account of the collection. To them is accorded the duty of making an estimate of the budget needs for the coming year and present it to the congregation. When the budget is accepted it becomes the business of the Finance Board to see that the expense of the congregation remains within these limits. Murphy makes a valuable observation on the subject of the pastor's relation to the finances of the congregation. He says,

But, as a general rule, the pastor should have as little as possible to do with the money affairs of the church.

1. It is not his calling to manage them.
2. He has not time for it, and cannot bestow much attention on it without drawing away from the energies which ought to be concentrated upon his appropriate spiritual work.
3. If he has much to do with such affairs, he will almost necessarily become more or less secularized.
4. He will be in constant danger of involving himself in difficulties which will damage his ministerial usefulness, for what would be injudicious in others will be considered criminal in him.
5. There are of them in the church far better business-men than he--men better trained and practical in business--who can perform all this work.
6. If the people themselves conduct these important affairs, they will be more interested in the church and all her work.¹⁹

Of course, we must understand him correctly. It does not mean that the pastor-administrator has no responsibility

¹⁹Ibid., pp. 469-470.

to this board. He means to say that the pastor-administrator should not become involved as part of this board. There is always the danger that the pastor can easily become too involved in money matters. Surely, every congregation has consecrated men who are quite capable in the business and financial affairs of the congregation.

The Young People's Board

There should be a board responsible for work among the young people. Some congregations prefer to let the Board of Parish Education be responsible for the work among young people in the congregation. It is the duty of this board to foster and stimulate interest in church work among the young people of the congregation. It is to be realized that there is a span between confirmation and young manhood and womanhood that the church in the past has failed to provide for. This board can receive much help in working with the youth from the International Walther League. They are able to furnish much information in the line of guidance.

The Church Council

The Church Council governs all the business administration and coordinates all the affairs of the congregation. It usually consists of the president, secretary, treasurer of the congregation, the elders, trustees, chairman of finance board, chairman of parish education,

chairman of young people's board, and Sunday School superintendent. To this list others may be added. It is the duty of the Church Council to meet before each voters' meeting and prepare the agenda of business that is to be transacted. It is to make such recommendations that will improve the work of the congregation. It can do much to get all the information together which pertains to the business to be acted upon by the voters. The council also has the duty to see that the resolutions passed by the voters are carried out.

These boards are very important for the spiritual life of the congregation. The pastor will be looked up to by the members of these boards for guidance and leadership. He is an ex officio member of each board. In many cases it will be his responsibility to see that each board functions and carries out the duties for which it exists. It will take time, wisdom, the understanding of human nature, tact, and patience to work successfully with these boards.

The Voters' Assembly

The Voters' Assembly is the group that stands out alone. It consists of the male members of the congregation who take an active part in the business affairs of the congregation. It is the business organization of the church. Its rights extend from the calling of a pastor

to providing funds for the maintaining of the church plant. It is the place where every voter has equal rights and privileges. It is also here where all boards, committees, and individuals as officers of the congregation come into being with a right to exist. Here they receive their purpose of function and authority of action. Here the business policy of the congregation is made, authority is given, opinions expressed, and disagreements also originate. Here sometimes factions arise, personal feelings are expressed, and individual desires for power and recognition come into existence which stand in the way of progress in the kingdom of God. It is here that the pastor as administrator certainly has to exercise his ability as leader, guide, and manager. He must be an expert in human relations. He must keep before himself and his people this one fact, that the church with its organizations is the Body of Christ, and its work is not to be hindered. Let the pastor not forget that after all the Spirit of God works in the hearts of His people and he has an evangelistic congregation. The members are redeemed children of God. Blackwood says,

An evangelistic congregation means one in which the pastor and all the lay workers have this cause near to their hearts. Every organization strives to enlist men and women, boys and girls, one by one for membership in Christ's Church.²⁰

²⁰Blackwood, op. cit., p. 153.

Societies

There are various societies that make demands on the pastor as administrator. They will take up much of his time and energy. It is an age of organization. Everyone with an idea and a desire to run something starts a society or organization. Of course, the organizations or societies in the congregation can and are a real service in the work of the Lord. But it falls to the lot of the pastor as administrator to guide and lead each society in order that it serves the proper purpose for which it exists. Each society is to be a handmaiden of the congregation to bring souls to and keep them under the Cross of the Savior. If a society no longer serves that purpose then there is no reason for it to exist as part of the church organizations.

We shall list the societies which are usually found in our congregations.

Ladies Aid and/or the Lutheran Women's Missionary League

These are women's organizations in the congregation. Either one or both of them can prove their worth in time and energy spent. Through these organizations the women of the congregation are given ample opportunity to do church and mission work. Fritz says about women working in the church,

The women of our churches are among our most active church workers. They are frequently more ready to take the initiative in church-work than the men are. They want "to do things."²¹

The pastor as administrator will make use of them to the fullest extent. There are many wonderful God-pleasing things that can be accomplished by the activity of these organizations.

Men's Club and/or the Lutheran Laymen's League

These clubs are the newest general organization that have been added to our congregations. They are composed of consecrated laymen who desire to be of special service to the church. They carry out individual and general objectives of the church. At present the Lutheran Laymen's League in general is interested in sponsoring the Lutheran Hour. The Lutheran Cyclopedia sums up the work of the Lutheran Laymen's League by saying, "Thus the Lutheran Laymen's League strives to marshal the power of Christian manhood in a common brotherhood of service."²² Here the pastor more or less will have to serve as guide and leader. Somewhere behind the scene he will be the administrator of the activities. It is true that some of the clubs

²¹John H. C. Fritz, Pastoral Theology (St. Louis: Concordia Publishing House, 1932), p. 325.

²²Theodore G. Eggers, "Lutheran Laymen's League," Lutheran Cyclopedia (St. Louis: Concordia Publishing House, 1954), p. 638.

will have ample leadership but the pastor's guiding influence will be needed to keep the organization headed in the right direction.

The Walther League

This organization provides a very useful purpose in the congregation. It is the organization for the youth in the church. If it is properly conducted it will fill a real need of Christian growth and fellowship among the youth of the congregation, and it will also serve as a missionary agency for young people. It unites the young people in a common Christian purpose and gives them an opportunity to be interested in things that are common to young people. It gives boys and girls a fine training in organizations and prepares them for leadership in the work of the church. Later on they will be quite capable to take part in the activities of the congregation. They do not only become familiar with the work in the kingdom of God but are also trained to do this work. It gets them interested and keeps them with the church during the years of greatest maturation. Schindler says,

At the same time adolescence is the age of the greatest religious receptivity. The adolescent is not satisfied only to raise questions about the Universe but ardently desires answers.²³

Sometimes the remark is made that a congregation can

²³Schindler, op. cit., p. 21.

have a good youth organization without being affiliated with the Walther League. That is never the general rule. There are certain advantages with being connected with an international organization, advantages that are of great assistance also to the pastor. The international connection will often supply the spark that will keep the local organization going. Then, too, it is the source of study material for the local group. Because of the international scope and size of the organization, projects of world-wide proportions can be undertaken. Such projects would be impossible to be undertaken by an individual group or society.

The youth organization at times has been referred to as a matrimonial bureau. Well, what is wrong with that? A definite worthwhile purpose is served if Christian young people develop friendship through church work which grows into matrimonial relationship. An organization that renders also such a service is certainly performing a service that has the blessing of God.

Schools

There is the Christian day school, Sunday School, Saturday School, Vacation Bible School, and others. These are very worthy organizations and are agents for Christian education of children, not only of the members, but also for such in the community who have no

church connection. All of these schools serve as missionary agencies. Fritz says,

Since the pastor is responsible also for the spiritual welfare of the children of the congregation, Acts 20:28, he must supervise also the religious instruction of the church-school and the Christian training of the children. . . . A wise Christian pastor will never exercise his right of supervision in a dictatorial, arbitrary, or offensive manner and, although keeping abreast of the times in educational matters, will give due credit to the competency of a teacher who has been especially trained for the work. . . . The best way, after all, to exercise supervision over anyone is to do it in such a way that the one who is being supervised is not at all made to feel that he is being supervised.²⁴

The Christian Day School

The Christian Day School gives the child an education in the fundamentals of Christian doctrine and life. It gives the child its entire education from a healthy Christian point of view. It is well to remember that it is not enough merely to have a Christian Day School. The school should also have the proper facilities and capable staff. No expense and effort should be spared to have a school that will meet all the set requirements and standards of the state. It is also well to remember that there is no other agency that can substitute for the Christian Day School. Fritz says,

A thorough indoctrination of the child and its being brought up in a Christian way not only gives greater assurance that the child will remain with the church,

²⁴Fritz, op. cit., pp. 118-119.

but also that the child will be a more useful member of the church and the community at large. This fact is not only clearly taught in the Word of God, but is so reasonable and has so amply been proved by experience that it ought at once to be conceded and appreciated. The public school is a necessary and good institution of the State, and we Christians should gladly support it by paying our school taxes. . . . The public school of the State therefore cannot be a substitute for the Christian school.²⁵

The pastor is expected to supervise the Christian Day School to a certain extent. Synod, through its colleges, provides well qualified teachers, but the pastor is responsible for giving guidance and direction to the school.

The Saturday School and/or the Vacation Bible School

These agencies, at best, are poor substitutes for the Christian Day School. Because of circumstances it is frequently found that this is the best a congregation can afford. These schools can and do accomplish much good. The conscientious pastor-administrator will use them to the best of his ability to carry out the Master's command, "Feed my lambs."

The Sunday School

The Sunday School was originally a missionary agency. Its purpose was to bring Bible stories to children who had no opportunity to go to church. Fritz says,

²⁵Ibid., p. 117.

The original purpose of the Sunday-school was to provide religious instruction not for the children of the church, but for the neglected children found on the streets.²⁶

Today the use of the Sunday School has increased. It has reached the point where in many congregations the Sunday School is considered the main agency for religious instruction of the children in the congregation. The Sunday School, with proper staff, can and is a real blessing, but it has its limitations. The pastor should make use of it.

That a congregation must rely on other schools rather than on a Christian Day School is not always due to the lack of appreciation of the Christian Day School on the part of the members. So often there are circumstances beyond the control of the congregation that prevent them from having a Christian Day School in their midst. There are people who maintain that the Sunday School supplies all the necessary religious education for the children, therefore there is no need to go to the trouble and expense of having a Christian Day School. Fritz warns,

The Sunday-school is no substitute for the Christian day school: the Sunday-school cannot supply sufficient religious instruction for the children, and it is far from being an adequate means of providing a Christian training. To say that "half a loaf is better than none" is rather an accusation than an excuse when the whole loaf can be gotten.²⁷

²⁶Ibid., p. 120.

²⁷Ibid., p. 121.

Bible Classes

The Bible Class usually consists of individuals who desire to make a closer study of the Bible itself, or of some particular portion, or of doctrine in the Bible. The Bible Class has a definite place in the work of the church. The pastor is also responsible for leadership and management in this work. There should be, as a rule, at least two such classes in each congregation. The senior class, for older people, and the junior class, for younger people, is the general rule. It is usually expected that the pastor teach one of the classes and that he sees to it that the others have capable and informed teachers.

Standing and Special Committees

There are certain standing and special committees in the congregation that will require the pastor's attention as administrator. The standing committees may consist of auditing, nominating, publicity, membership, etc. The work of each committee covers some special activity. Every committee should be self functioning, but that is not always the case. Quite often the pastor as administrator must not only furnish the initiative but also supply the guidance and take part in the work itself.

These are some of the more popular organizations and agencies which are found in our congregations and the

pastor as administrator is expected to supply leadership, guidance, and initiative. The work of the pastor as administrator can be summed up in the six simple rules by Blackwood who says,

How to attain Jethro's advice to Moses:

1. Size up the Situation.
2. Plan the Work.
3. Secure Cooperation.
4. Enlist New Leaders.
5. Promote Teamwork.
6. Inspire Loyalty.²⁸

²⁸Blackwood, op. cit., pp. 32-34.

CHAPTER IV

THE PASTOR AS TEACHER

The Lord Jesus gave His followers their orders in respect to teaching shortly before His ascension. He said, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."¹ He Himself taught and was the greatest of all teachers. His apostles and disciples practiced and emphasized the work of teaching. The Bible often speaks of Jesus teaching, Paul teaching, and others are recorded as teaching. All who follow Him likewise are to teach. Thus the pastor, because of his specific calling, is to follow in the footsteps of the Master and be a teacher. That is part of the work of the ministry. He is to teach, that is, impart knowledge, to make men, women, and children wise unto salvation. By teaching he proclaims the Gospel of Christ, he informs of the love and pardon of God in Christ. Murphy says,

Powers of head and heart, ordination of God, experience of others, most diligent preparation, hope and usefulness for the cry of perishing souls, the unspeakable glory hanging over the head of the faithful minister, and every other power and motive, may well be concentrated on a work so grave and momentous as that of proclaiming God's pardon to guilty,

¹Matt. 28:20.

dying men. This was the great business of apostolic men.²

As a rule we think of the pastor as a preacher and not as a teacher in his profession. There was a time when more or less the main function of the pastor's work consisted in leading the congregation in formal worship, preaching a sermon, catechetical instruction, visiting the sick, and burying the dead. The complexities of life today give the pastor more opportunities to make use of teaching, that is, to impart the wisdom that is set forth in the Scriptures in the form of instruction. Therefore whenever the pastor meets with the opportunity, whether it be before an individual or a group, he should make use of it. He should impart knowledge and give information so that others may learn and grow in spiritual wisdom. That, of course, is teaching. In so doing he is following the example of the Master Teacher, the Lord Jesus Christ.

What are some of the opportunities which a pastor has for teaching?

In the widest sense the foremost is preaching. He is imparting information from the pulpit. It is to be realized that preaching is more than teaching. Yet the pastor is serving as a teacher, the mouthpiece of God,

²Thomas Murphy, Pastoral Theology (Philadelphia: Presbyterian Board of Publications and Sabbath-School Work, 1877), p. 152.

doing the work of a prophet giving information to the people. Even as the prophets of the Old Testament passed on information from the Lord, so in the New Testament times the speakers are interpreting God's will to men. Gerberding says,

A prophet is one who speaks or interprets for another. The prophet spoke for God, interpreted for God to the people. He was God's mouthpiece, preacher, ambassador. He was the Old Testament "Minister of reconciliation," the forerunner of the minister of the Gospel.³

It is to be realized that preaching and teaching are not synonymous and yet there is teaching in preaching. It is a very formal way of teaching. It is the imparting of knowledge in such a way that the pastor does all the speaking and the congregation does the listening. If the message of the pastor is not clear to someone there is no chance to have the point clarified. Preaching draws hearts and souls of the listeners closer together into a common interest and persuades them to action. Murphy says,

Sacraments, printed pages, private instructions and other agencies, though they have a very important mission, can never take the place of the preaching which God has ordained. This he has appointed, because it brings glowing hearts into sympathy with other hearts, and so intensifies and fastens the truth.⁴

³G. H. Gerberding, The Lutheran Pastor (Philadelphia: Lutheran Publishing Society, 1902), pp. 18-19.

⁴Murphy, op. cit., p. 154.

Its purpose is for mutual support and strengthening of souls in faith, trust, and service of the Lord Jesus, the Savior of mankind. It gives not only knowledge and instruction but also carries with it the power of the Spirit of God to act. Preaching engenders the power to believe and act. Thurneyson says, "Die Predigt der Kirche ist aber kein einfacher, sondern ein sehr komplexer Akt."⁵ Preaching is therefore part of worship. It affects the entire individual in all his needs, as Thurneyson stresses,

Der ganze Mensch, der Mensch in seiner Totalitaet wird ja erfasst und bewegt vom Worte Gottes. Das bringen grade die Sakramente der Kirche Taufe und Abendmahl zum Ausdruck.⁶

In all teaching the content of the message is of great importance. The teaching goal of the pastor should be to instruct in the way of salvation, that Jesus is the Savior of sinners. Murphy says,

We go further, and say that the one great theme which the preacher must ever bring out from the word of God and present in the diversified forms it receives from all scriptural truth is Christ and Him crucified.⁷

It is ever the sole purpose of the pastor to present to his hearers the Gospel, the good news of God's love to mankind. Murphy says, "A sermon which does not in some

⁵Edward Thurneyson, Die Lehre von der Seelsorge (München: Chr. Kaiser Verlage, 1948), p. 10.

⁶Ibid., p. 11.

⁷Murphy, op. cit., p. 167.

way contain the salvation of Christ cannot with any propriety be called a gospel sermon."⁸

There are varied methods of teaching and the pastor should become familiar with them. Irrespective of what method he uses in his instruction he should give the audience the opportunity to express its ideas and ask questions. Of course, this does not apply to sermons and devotional addresses. In that way points can be clarified and information given where needed. Thus the pastor-teacher can take his listeners from the known to the unknown, the purpose being to impart to the listeners proper understanding of what is presented. The pastor-teacher must adjust to needs and circumstances of those sitting at his feet. The author of the letter to the Hebrews says,

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.⁹

The main field of teaching for the pastor is confirmation instruction. This is usually direct and formal teaching. This instruction serves a definite need. It

⁸Ibid., p. 169.

⁹Hebrews 5:12-14.

is necessary for religious knowledge and spiritual growth to such who desire to become members of the church. The course of instruction consists of the basic fundamental doctrines of the Bible. The purpose is to give the individual knowledge about the chief parts of Scripture. In the basis of Scripture information is given as to who man is, his condition in the sight of God, his need of a Savior, the greatness of God's love, and how this love is extended to man for his salvation. It certainly is essential that each member knows something about the spiritual make-up of man, his relation to God, and the love of God as it is revealed in Christ the Savior, the comforting assurance given in baptism, how to prepare and examine one's self for Communion. Participation at the Lord's table is important and has far-reaching results. Paul says,

But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.¹⁰

The guides and outlines followed in this instruction are varied and many. As a rule Luther's Small Catechism is used.

A difference is usually made in the instruction between children and adults in preparing them for membership.

¹⁰1 Cor. 11:28-29.

As a rule, when children are instructed their memory work receives considerable attention. Children should be expected to do memory work. Passages of the Bible and parts of Christian doctrine should be committed to memory. Even if they fail to fully understand some of the meaning at the time, the full meaning will unfold itself as time goes on. How often do not adults confess that in case of temptation or tribulation or when on the sick bed, certain passages and parts of doctrine come to mind with a great deal of additional meaning and afford strength, comfort, and assurance. With adults the stress is not placed on memory work but rather on personal understanding and personal application of God's Word. Memory work is encouraged, but it is usually found that most adults do not memorize readily and therefore it is not expected from them. Yet, when the beautiful meaning of passages of the Bible are brought out the adults do store many passages and truths of Scripture in their memory.

The pastor-teacher should never lose sight of the fact that this teaching is different from the ordinary teaching. He aims at both the head and the heart, rather than the head or heart alone. The subject material he uses in his teaching is the Word of God, the Gospel which is the power of God. Through it God the Holy Ghost gives more than mere knowledge. Luther tells us that men are enlightened by the Holy Ghost to accept Christ as Savior.

Fritz says,

When instructing his catechumen class, a minister of the Gospel ought to show himself to be a real pastor, a real shepherd of souls, not only a teacher who has a certain amount of knowledge to impart. It goes without saying that every catechetical instruction ought to be begun and closed with prayer.¹¹

Spiritual enlightenment and love for the Savior must be in the heart. That can only come through the working of the Spirit of God. Here is one of the reasons that some individuals, after receiving instruction, do not remain true to their confirmation vow. They have been instructed in the head but not converted in the heart. There was no spiritual life engendered in the heart. It certainly is true that conversion is not the work of the teacher but he is used as a tool of God's Spirit. By improper and careless approach the work of the Spirit of God can be hindered in the heart of the child. There was a time when the Catechism was pounded into the head of pupils by book, hand, and rod. Fortunately, today attitudes and methods in religious instruction are much improved. Newer teaching aids are used and above all a desire for information is planted in the heart of the pupil, accompanied by the prayer of the teacher. This brings the blessing of new life into the hearts of those being instructed.

Every pastor will welcome the opportunity to teach a

¹¹John H. C. Fritz, Pastoral Theology (St. Louis: Concordia Publishing House, 1932), p. 128.

Bible Class himself. The subject material may vary. Great care should be exercised that the Bible is used as a textbook. This will give the pastor the opportunity to present religious and spiritual matters to his people for discussion. It will also teach his people how to make use of the Book. A well conducted Bible Class will nurture wonderful spiritual training.

It also becomes the duty of the pastor-teacher that he indirectly teach the pupils of the Sunday School and other Bible Classes. He does not give the instruction directly and personally to the pupils. That would be an impossibility. But he is responsible for the training and preparation of the Sunday School and Bible Class teachers. Therefore there will be teachers' meetings in which he must see to it that the teachers are instructed not only in what, but also how, to teach. There exists no congregation that is so fortunate as to have sufficient qualified teachers for the various religious departments. Even though there are professional teachers available they are not always qualified to teach religion. These teachers must be helped in their work. They must be helped to see the goal which they are trying through religious instruction to achieve. They must be made aware that they are instruments of the Spirit of God who works through effort for regeneration and spiritual growth in the heart and soul of the children whom they are

instructing. It must also be pointed out to them that there is a difference in teaching a child arithmetic or history, and religion. This difference is of eternal importance to the pupil. They, in teaching, do not only reach the mind but also feed the souls of the pupils with the Word of God. Thus the pastor becomes the teachers' teacher. It is his responsibility to see to it that the teachers are not only qualified technically but also spiritually. From him they are to learn to communicate the Gospel of Christ to their pupils.

It seems that at regular intervals criticism appears about the Sunday School. The point is made that the Sunday School is wasting a lot of time. The accusation is made that many Sunday School teachers are not teaching religion but merely entertaining the youngsters to gain their good will and attendance. There is justice in such criticism. It is a waste of time if the teacher fails to make proper use of the opportunity of teaching the child the way of salvation. It certainly is recognized that the Sunday School teacher has difficulties to keep the interest of the pupil and good attendance, because children are not required to attend the Sunday School in many cases. This is especially true when these children come from unchurched homes. If they do not like what they are offered, they will no longer attend. Thus the teacher must make the class work as appealing as possible lest

he lose the pupils. The Sunday School meeting is also the place where teaching problems are solved. The pastor-teacher is there to help the teachers in doing the work for which the Sunday School exists.

That pastor-teacher who takes his teaching of teachers seriously will not only help the teachers but reach the very hearts and souls of the pupils with the message of salvation. All this takes time, effort, study, and above all, prayer. But it will have its reward in the saving of souls and building of the kingdom of God.

The pastor-teacher is also the instructor in the various organizations. He is not only responsible for the administration but also that they are informed as to their duties and work. Such organizations as the voters' assembly, men's club, ladies organizations, Walther League, etc.--all exist for the purpose of serving the church. It is up to the pastor to teach each organization how this can best be done. He will show them the needs in the kingdom of God and how these needs must be served. There are the vast opportunities in the various mission projects that can be of help. This information is to be brought to them in such a manner that it will result in action. This will also take time, effort, and study on the part of the pastor-teacher.

All this direct teaching can and will produce spiritual growth. It must proceed from the fact that the

members are made to realize what God has done for them in Christ, this is to motivate their actions so that out of love for their Savior they will do something for their fellow man. In turn that will bring people closer to God and their Savior. That is spiritual growth. Murphy says,

Blessed, thrice blessed, is the minister who can thus inflame his people with zeal, and get them all to become busy in the work for which Jesus toiled and shed his blood. He will have a harmonious church, and a church that will be alive to every good word and work. He will have a church that will be ever growing in numbers and graces, and that will inevitably exercise a most benign influence throughout the community where it is located.¹²

In all this the pastor should constantly have in mind the spiritual goal as his objective. His motto should be as Paul expresses it, "Make thee wise unto salvation."¹³ All his teaching should be concentrated on the message of the Gospel. He must recognize the fact that it is more than simply giving information. It is offensive warfare against the forces of evil which seek to destroy the souls of mankind in hell. On every hand satan through false teachers makes an effort to offset the truth of God's Word. The pastor-teacher, therefore, does not only set forth the positive truth as found in the Scripture but also must warn his people against error and false teaching. False teachers do not come stalking on hooved feet

¹² Murphy, op. cit., pp. 286-287.

¹³ 2 Tim. 3:15.

with a barbed tail and horns on their head. They come in a most attractive manner and at times even disguised as an "angel of light." How often are not the phrases used: "I cannot see why the church is so strict on this matter," or, "This cannot be so wrong; so many are doing it, so why cannot I?" How often do not such who have very little or no knowledge of Scripture set themselves up as judge of doctrine and practice of Christ's Church. They do not realize that God has the right to make laws and demand obedience without consulting man. People must be taught to accept when the Scripture says, "Thus says the Lord," or, "It is written." In our day of modern communication it is impossible to keep false doctrine and sinful practice from confronting our members. Libraries and bookstores are filled with so much material that tears down rather than builds up spiritually. Magazines and newspapers come into the homes of members and bring with them information that will confuse people in their faith. There is the radio and television that give false teachers and sinful actions an opportunity to enter the living rooms of our people. In these times people get in contact with false teachers and sinful practice more easily than ever before. Thus the pastor-teacher must meet this particular situation in his flock and be ready to help them in their difficulties and enlighten them so that they are prepared when dangerous confusion confronts them.

The pastor-teacher will also have special occasions to instruct the individual under special circumstances. He will, in his visit of the sick and distressed, give spiritual aid and instruction. Such as will have need of spiritual light while confronted by particular problems and afflictions will need his care. Here he has the need of a teacher's patience, love, and understanding to be of help in tribulation.

The pastor-teacher will also make visits in the homes of his people. Here he gets acquainted with the members and their spiritual needs. The home is the very heart of the congregation. There the various relationships between the different members of the family become apparent. It is often in the home where he can find opportunity to give information, in a tactful way, that will be for spiritual growth. Here he will teach the people how to conduct family worship, how to pray, how to use devotional literature, such as the Bible, hymnal, Catechism, etc. Blackwood, in referring to home visits, says,

Dr. George A. Buttrick would close in the following manner. After a word from the Book and a brief prayer he says in substance just before he departs, "Tonight at ten o'clock in my home I shall be praying for you friends by name. At the same hour I wish you to be praying for me and for the church that we all love."¹⁴

¹⁴Andrew Watterson Blackwood, Pastoral Leadership (New York and Nashville: Abingdon-Cokesbury Press, 1949), p. 70.

Besides all this the pastor will be looked upon or expected to instruct the laymen and lay women on how to take part in such programs as evangelism, stewardship, and others.

The pastor-teacher who takes this part of his work seriously certainly can keep busy. In some instances the pastor will have help in teaching. If there is an assistant pastor or a parochial school he will have some professional help. Yet there will never be an idle moment. Let the pastor-teacher remember that this is rewarding work. He is teaching people how to meet the problems of life, avert temptations, and reach heaven, all on the basis of God's eternal truth. Schindler says,

Whether he is aware of it or not, by preaching, by teaching, by catechetical instruction, by pastoral contacts in homes and sickroom, he influences not only the minds but the emotions of his parishioners.¹⁵

God in His Word tells the pastor that he by teaching is making men, women, and children wise unto salvation. This, of course, can only be done successfully if he works in close relationship with the Master Teacher, Jesus Christ our Lord.

¹⁵Carl J. Schindler, The Pastor as a Personal Counselor (Philadelphia: Muhlenberg Press, 1942), p. 12.

Edward Thurneysen, Die Lehre von der Erbsünde (München: Chr. Kaiser Verlags, 1948), p. 34.

CHAPTER V

THE PASTOR AS COUNSELOR

It is interesting that so many of the books which have been written, say up to twenty years ago, which treat of practical theology, lay great emphasis on preaching. They give one the impression that the sermon is the greatest of all soul care. Thus men like Murphy, Gerberding, and Löhe and the late Thurneyson give a great deal of space to bring out the fact that soul care is accomplished through preaching. Thurneyson probably best of all sums it all up when he says, "Die Seelsorge ist nicht gleichen Ranges und gleicher Würde wie Predigt und Abendmahl."¹ It is to be agreed that the sermon and the administration of the sacraments are the greatest tools in soul care but one must be careful not to get the impression that these are the only tools for soul care. There is more to practical theology than only preaching and the sacraments for soul care.

In our day more stress is being placed on private soul care or counseling and its importance to practical theology. It is true that in the past writers did not

¹Edward Thurneyson, Die Lehre von der Seelsorge (München: Chr. Kaiser Verlage, 1948), p. 34.

exclude private soul care from the work of the pastor. Thurneyson calls attention to private soul care or counseling when he says,

Wir bedenken nochmals, dass recht verstanden das ganze Tun der Kirche als Sorge um die Seele des Menschen geschehen werden kann dass also auch Predigt und Sakrament der Seelsorge dienen, dass nun aber ein besonderer spezifischer Gebrauch des Begriffs Seelsorge als ausserordentlichen Mittels, das neben Predigt und Sakramentsverwaltung in Kraft tritt, begründet und gerechtfertigt erscheint.²

Usually each of these writers realizes and emphasizes the fact that there is such a thing as dealing privately with the individual in soul care. For instance, Thurneyson brings this out when he says,

Man hilft im seelsorgerlichen Gespraech seinem Naechsten damit, dass man ihn ganz aufnimmt in seiner ihm eigenen Lebenslage, aber ihn auch ganz mitnimmt hinein in das Licht und die Kraft jenes andern Ortes, von dem man selber herkommt.³

No doubt, not having a fuller understanding of how to go about private soul care, or counseling, they did not say much about it. As time goes on we learn more about personality, the mental make-up of individuals, and how to deal with them. This knowledge can be put to valuable use in caring for the souls of individuals. Therefore in the role of the pastor today, greater emphasis is placed on private soul care than ever before. It is now referred

²Ibid., p. 87.

³Ibid., p. 115.

to as counseling. The clergyman of today realizes that counseling is of great importance because it ministers to the particular need of the individual. In preaching usually the general needs are taken into consideration and individuals do and can receive needed help and assistance from the pulpit. In private soul care or counseling help and assistance is directed to the specific problem of the individual. Giving individual consideration in counseling is certainly in conformity with the example the Master left us. He frequently dealt with individuals during His sojourn on earth. Bonnell brings that out when he states,

The burden of Jesus' life work too was a ministry to men and women one by one. Reading carefully through the Gospels one finds that the record of the Master's life is made up mostly of personal contacts. He recruited His disciples one by one--Peter and James and John--whom He called from their nets after previous conversation with them: Matthew whom He summoned as He sat at a revenue collector's table, and so on through the list of the twelve. To each one He brought an individual challenge to service.⁴

The Savior took a great interest in the individual and his problem. He had a deep understanding of the working of the mind and soul and thus could deal as the true physician of the individual's soul. He was the Master Counselor. Successful pastors following His example make a

⁴John Sutherland Bonnell, Psychology for Pastor and People (New York and London: Harper and Brothers, 1948), p. 8.

great deal of use of individual counseling. Bonnell says,

The enduring fruits of St. Paul's tireless labors came as a result of his contact with individuals whose lives had been touched and transformed by this fearless apostle of Christ. One has only to read the personal references at the close of several of his Epistles to realize how extensive was his ministry to individual men and women. . . . When one thinks of such Christian leaders of the post-Reformation period as John Wesley, Charles Haddon Spurgeon, Joseph Parker and others who have been known as pulpit giants, one is apt to conclude that they were chiefly interested in preaching to vast congregations. But a study of the life and ministry of these preachers will reveal that they exercised an important ministry to individuals.⁵

The list of great pastors who were successful in their work by exercising a personal ministry to the individual can be multiplied many times.

In our day it is being recognized that more should be done in this particular field of private soul care or counseling. Much good can be accomplished for the kingdom of God. Many personal problems that are not solved from the pulpit can be solved by personal interview. Jesus Himself uses the beautiful parable of the Good Shepherd who leaves the ninety and nine sheep and goes out to seek the one lost sheep. There are always a number of sheep that are lost among the complex problems of life. They are aimlessly wandering in the gloomy and dark forest of confusion, anxieties, and fears. Unless sought out individually, and helped to find their way back to God

⁵Ibid., p. 11.

they will be lost forever. Therefore counseling is considered of much greater importance today than ever before. Schindler has that in mind when he says,

One of the great privileges of the Christian ministry is the counseling with those who are faced with a serious crisis in their lives. Death in the immediate family, separation from loved ones, economic reverses, sickness and disappointments are some of the occasions when people look for the kind of help no one but the minister can bring.⁶

The goal of this activity is the same as that of the sermon. It serves spiritual ministrations. Bonnell gives a good summary of the reasons for this work when he says, "The goal of spiritual counseling is to bring men and women into right relationship with God and to lead them into the abundant life."⁷ Thurneyson is more definite in making the goal of this work similar to the true goal of all spiritual work. He says,

Das will sagen, dass auch das seelsorgerliche Gespräch ausgerichtet ist auf die Vergebung der Sünden. . . . Es gab und gibt darum im Raume der Kirche keinen andern Inhalt seelsorgerlichen Redens als diesen; die Vergebung der Sünden.⁸

There is no greater service that a man can render unto his fellow man than to give him the assurance of the forgiveness of his sins and comfort him with the love of God.

⁶Carl J. Schindler, The Pastor as a Personal Counselor (Philadelphia: Muhlenberg Press, 1942), p. 146.

⁷Bonnell, op. cit., p. 173.

⁸Thurneyson, op. cit., p. 129.

That and that alone brings true peace of a guilty conscience and gives more abundant life to the individual. All the problems in life are definitely related in one way or another to sin. That is brought out by the Savior who, speaking to the man in the temple whom He had healed, said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."⁹

In speaking of counseling it would certainly be missing an important point if something were not said about the counselor, that is, something about the person. Good counselors need not be born because to some extent they can be made. To have a gift in that direction helps. In other words, an ungifted counselor with scientific know-how can do more good than a born counselor without scientific know-how. Of course, the person with the inborn ability will, as time goes on, work out some kind of system from his hit and miss fashion.

In the making of a counselor one of the main ingredients is that he, first of all, know himself. A great deal of self-knowledge is of importance. The ancients stressed this when they said, "Know thyself." Bonnell is very emphatic in calling attention to this when he says,

No minister is adequately prepared to deal with the spiritual problems and conflicts of the men and women whose names are on his church roll until he

⁹John 5:14.

has gained a first hand knowledge of himself. . . . This objective has been partially attained in Roman Catholic seminaries through the confessional. The candidate for priesthood submits himself regularly¹⁰ to one of his superiors for spiritual examination.

Each individual has a very definite notion of his own weak and strong points. Therefore he forms only the best opinion of himself. It is necessary that the pastor-counselor do some real soul-searching for the true self. He will make every effort to get at the true qualities of his own person. Bonnell states the reason when he says,

The self knowledge which the pastor-counselor achieves helps him avoid the spirit of self-righteousness and censoriousness. Few experiences will make a man so patient in dealing with the faults of others as a realization of his own. . . . The pastor-counselor who has looked deep within his own heart will never employ the confessions of others to increase his own self-esteem. . . . The pastor-counselor will therefore insure that no element of Phariseeism cling to his own character.¹¹

By properly understanding himself he certainly will be able to better understand his fellow men and deal effectively with them. Bonnell concludes,

The effective pastor-counselor will invariably be a man who has had an experiential knowledge of the spiritual resources he brings to others. . . . Spiritual counselors who themselves have experienced the limitless power of God have seen an unbroken procession of men and women, disheartened by moral failure, lay hold of the power of Christ and win solid and lasting victories.¹²

¹⁰Bonnell, op. cit., p. 19.

¹¹Ibid., pp. 44-46.

¹²Ibid., p. 49.

Gerberding in his book has a very fine section on counseling by the pastor. It can well be summed up in the following:

1. He needs that calm, cool, comprehensive judgment that can take in every situation and the relation of the seemingly simple to the important and high.
2. He needs a warm, sympathetic heart, patience, perseverance and a charity that "believeth all things, hopeth all things, endureth all things." He needs that true optimism that comes from an unbounded faith in his Lord, in the Word and in the divinity of his own call.
3. He needs to understand human nature in all its diversified forms and phases.
4. He needs to know his Bible so well that he can at once apply its teaching to the case in hand, and answer every question on the principles there laid down.
5. He needs to know not only the natural psychology, but also the spiritual psychology of man.
6. For all this he needs to pray constantly for that wisdom which, if any man lack, he must ask of God, who giveth liberally and upbraideth not. His laboratory must be his closet and from his knees he should ever go forth to cure his sin-sick patients.¹³

Next to knowing himself the pastor-counselor is to know his people. His position is like that of the medical doctor. He must understand himself and his abilities but he should also know something about the patient. Gerberding says, "The first thing he needs is to know his people. The second to get their confidence."¹⁴ Success or failure really depends on these two points. A pastor-counselor

¹³G. H. Gerberding, The Lutheran Pastor (Philadelphia: Lutheran Publishing Society, 1902), pp. 381-384.

¹⁴Ibid., p. 228.

must know and be known by his people in such a manner that he can open himself up for their confidence.

There is much more that could be said about approach, methods, etc., but that would go beyond the scope of this thesis. Attention is to be directed to the various kinds of individuals where the work of counseling is definitely indicated and carried out. It is to these persons to whom the Gospel of Christ is to be communicated through this particular service by the pastor as a counselor.

First and foremost of all are the physically ill, the bodily sick. They are in need of counseling help by the pastor. They are not only in need of help for their bodies, but also in need of spiritual aid. Let the pastor refrain from trying to make diagnosis of the physical ills with which the individual is stricken. Bonnell says,

It should be obvious that the trained pastor will not attempt to diagnose mental or physical ills. He will never cease to be aware that this is the work of the psychiatrist and the physician. The limited training he may have had in either psychiatry or medicine even though it has included clinical training in a mental or a general hospital, will not make him better than a third or fourth rate physician. He would be guilty of meddling in a profession for which he has never been adequately prepared and in which he is not licensed by law to practice.¹⁵

The pastor by the nature of his call as a shepherd of souls has a definite place in the sick room. Schindler says, "To visit the sick is one of the fundamental

¹⁵Bonnell, op. cit., p. 2.

requirements of a good ministry."¹⁶ Let the pastor remember that there is a very close relationship between body and soul. Schindler also says,

Proof came out of the clinic and laboratory that man does not live by bread alone. The 20th century begins by the rediscovery of man.¹⁷

Practically in every case the physical condition very much affects the emotional attitudes of the patient. The person who is ill is beset by many questions, fears, and anxieties. Instead of relaxing and letting nature have a free hand in healing, matters are complicated by the patient being anxious and fearful. There are worries about the outcome of the disease, the cost of operation, expense of medical care, the situation at home during the patient's absence, etc. All this has a profound effect on the duration and outcome of the illness. It is here that the pastor-counselor can be of great service. Bonnell gives very sound advice when he says,

There would be fewer broken homes, fewer neurotic personalities, fewer moral lapses, fewer suicides if there were more Christian ministers trained to listen sympathetically to the troubles of their people and to lead them to the Fountain Source of healing which is God.¹⁸

The pastor-counselor comes to serve and to minister to

¹⁶Schindler, op. cit., p. 96.

¹⁷Ibid., p. 3.

¹⁸Bonnell, op. cit., p. 67.

the individual's needs by helping him to face the conditions in which he finds himself. He must find out in what particular way there is a need for the soul and then guide, lead, and comfort with the eternal Word of God. To get to the seat of the trouble is best done by listening. Bonnell gives an old quotation in the following,

Speak little: listen much: think far more of understanding hearts and of adapting yourself to their needs than of saying clever things to them. So that you have an open mind and let everyone see by experience that there is safety and consolation in opening his mind to you. Avoid extreme severity and reprove where it is necessary, with caution and gentleness.¹⁹

The pastor who has the confidence and trust of his people will be able to do them a real service in the sick room. Gerberding suggests a list of good rules for visiting the sick. He says,

1. Instruct your people frequently to notify you when you are needed.
2. Be ready and willing at all times to go regardless of your work, the hour, the weather, the roads, or the distance.
3. Always be cheerful and hopeful. Come like a sunbeam into the sick-room. Make the sick feel that you are their best friend and sincerely seek their good.
4. Banish the idea that the pastor's visits per se will make all right. . . . Make it plain that you cannot be a vicarious priest or proxy, but that you can only direct and help him to secure for himself the one thing needful.
5. Let your visits be short. Remember that sickness is weakness: that rest and quiet are two of the

¹⁹Ibid., p. 12, quoting Fenelon, Roman Catholic Archbishop and philosopher in a letter to his niece on July 19, 1712.

most needful things in the sick-room. Sometimes you ought not to be in the room more than two minutes. Never weary the sick. A suitable verse of Scripture slowly and distinctly repeated, a few fitting petitions for God's blessing on the sick, another warm hand-grasp and word of benediction.

6. Let your aim be to benefit not merely the sick one, but the whole household. If the sick can bear it, it is well to have all the family present while you read and pray.
7. Choose the best hour for your visit. Consult the family and the doctor.
8. Carefully select such lessons as are needed before you go. . . . Always have a free prayer suited to the individual case before you.
9. How often should you go? No rule can be given. It depends entirely upon circumstances.
10. It needs no reminder that the pastor is to visit his sick members in hospitals.
11. The pastor is not to play the physician or to interfere with him.
12. Should a pastor give advice as to making a will? yes, emphatically yes, to his own people while they are well. He should preach on it and speak of it in private.
13. Do not forget or neglect the convalescent.²⁰

These are basic rules that will give wonderful direction even today. Some of these things mentioned by him seem self evident and of good common sense and yet they are so often ignored.

Books have been and still are being written on the subject of caring for the sick. The pastor-counselor does well to do as much reading as possible in this field. He should keep up to date on the subject and examine himself frequently so as to see how he measures up to the standards set by such who make a study of the subject.

²⁰Gerberding, op. cit., pp. 427-432.

Every pastor-counselor should make up his mind about the meaning of illness. So often it is looked upon as punishment of sin per se. The pastor is not particularly interested as to what ails the patient physically, why he is in the hospital or ill. If the patient wants to tell the pastor, well and good. Sometimes the patient does not care to reveal the cause of the illness; in fact, an inquiry might prove embarrassing to both patient and pastor. The pastor will, by all means, be advised by the nurse, family members, or the doctor as to the strength of the patient and whether or not speaking will tire him. The pastor should consider himself a specialist, a spiritual specialist, in dealing with matters of the soul. He will, by tact, patience, and gentleness, ascertain whether the individual is in faith. If not, he will open the heart by the Law to the need of the Savior. This is not a simple matter, nor can it always be done quickly. It may be necessary to make much use of the Law to bring the individual to the knowledge of sin and the need of Christ. It will take insight, thought, judgment, tact, much love for souls, understanding and prayer on the part of the pastor. After the patient is brought to the realization of sin and the need of the Savior, then the Gospel is to be applied. The Gospel of the love of God in Christ is the only power unto salvation. The Spirit of God is ever ready to work in the human heart, but He

uses men as tools. If the patient is a believer and a child of God, the procedure may be more simple. That the sick individual is a believer is not to be taken for granted. Simply because the individual has been baptized and confirmed and is a member of the church and was regular in attendance of worship does not always indicate the true condition of the heart. It will be up to the pastor to establish the degree of sanctification on the part of the patient. In other words, he will have to use the same initial approach as with the unconverted. But in the actual dealing with the justified the prescription will be different. He will use the Gospel and be reassuring and comforting with the love of God and His forgiveness right from the beginning.

The question might be discussed: Who is the logical person to break the sad information of a hopelessness in illness to the patient? As a rule, it is not the responsibility of the pastor, but of the doctor. He is the person who is treating the patient's illness. The pastor certainly will stand by when this becomes necessary. The question also may arise whether the patient should or should not be told that his illness is so severe that it will terminate in death, if this seems to be the case. This is still being debated and no definite conclusion has been reached. Patients and their emotional make-up differ, and this must be taken into consideration. The

pastor is the spiritual adviser. It is his duty to stand by the patient and the family under these situations. He is the one who represents God and is to sustain them in this grave hour with the Word and promise of God. He knows and should make known to them that "all flesh is as grass." The pastor is aware and should point out the fact that life is uncertain, as is also death. The pastor's concern is the patient's relationship to his God and Savior. It is his duty, by the help of the Spirit, to strengthen this relationship. The power to sustain and strengthen is not in the person of the pastor, but in the Word which he proclaims. Therefore this spiritual mission is not as impossible as it seems.

The pastor-counselor is not to overlook the children who are affected by sickness and disease. Here is a wonderful opportunity to lay the groundwork of trust and confidence between the young patient and the pastor.

Schindler says,

The minister will not forget to visit the sick children of the parish. Particularly during the period of convalescence from the common contagious diseases of childhood when the children are quarantined a visit from the minister (which most health departments permit) is a welcome break in the monotony.²¹

The pastor can often gain spiritual entrance into the heart of parents through his interest in children,

²¹Schindler, op. cit., p. 109.

especially if they are ill. Parents are usually greatly affected by the illness of their children and need comfort and assurance.

Invalids and the aged are not to be overlooked.

Blackwood calls attention to this when he says,

The most neglected folk in the parish may be the shut-in friends, especially the aged. . . . Because of their infirmities and pains some have become querulous. They can do little but brood.²²

They are members of the parish and entitled to the ministry of the pastor. It is a sad fact that as medical science is able to prolong life it will increase the population of shut-ins and especially the aged with their problems of care. What Schindler says about the invalids can also be applied to the aged. He says,

The minister in his own way will try to accomplish two purposes in his ministrations to invalids. He will support their religious life and help them to retain a wholesome attitude toward life in this world.²³

The mentally ill pose problems that are basically the same. Often the pastor is the one who will first recognize the symptoms of the psychotic. Although he is expected to have some knowledge of mental diseases, he is not an expert in this field, nor is he required to be. It is not in his realm to diagnose, nor should he try to

²²Andrew Watterson Blackwood, Pastoral Work (Philadelphia: The Westminster Press, 1945), p. 116.

²³Schindler, op. cit., p. 104.

prescribe treatment. Mental diseases pose a problem for the pastor. The pastor should use great discretion in concluding that an individual is suffering a mental disorder. The utmost of tact is to be used to make the fact known to those interested and responsible for further action. Let him leave the identification and all treatment to experts. The family doctor is the person who is in a position to suggest and follow through on having a patient examined by a specialist in mental diseases. Certainly the pastor may be called in by the doctor to help explain to the patient and the family, but this should be done under the proper supervision. Mental illness is not something to be considered lightly. It is on the increase. Schindler says,

These considerations are of primary importance, especially in our day when every second hospital bed in the United States is occupied by a mental patient, and nervous tension and mental disorders are widespread.²⁴

The pastor will also be required to work with the mentally distressed and spiritually uncertain. These are the people who are not psychotic but rather neurotic. They are restless, filled with anxiety, disturbed by a guilt feeling. They constitute a great problem to themselves and to everyone who gets in contact with them. Every minister will come in contact with such individuals

²⁴Ibid., p. 16.

quite frequently. It is therefore important that he know how to deal with such people. There is a store of information available that can be and is of help to the pastor in dealing with these people. Every pastor should become familiar with the basic principles of dealing with neurotic people. He should keep himself up to date on the latest information. More and more knowledge is coming to light on how these people can be helped to lead a fuller life. It is to be admitted that the pastor is limited in the amount of help he can give, but there is much he can do to give relief. Schindler says,

Most of the usual forms of common "nervousness" can be traced to hidden fears and the minister who succeeds in bringing them out into the open so that the parishioner is ready to express them and look his own apprehensions in the face has contributed materially to his recovery.²⁵

The cause of many a neurosis is a guilt feeling. The doctor can give temporary relief with tranquilizers. But it is the pastor who, when he understands the problem, can often give lasting relief by communicating the Gospel of the forgiveness of sins. Bonnell gives some good advice in dealing with those who are chronic and ever so often must find someone to whom they can go and pour out their troubles in order to receive strength to continue living. He says,

²⁵Ibid., p. 49.

Spiritual counselors in large cities will meet with many chronic neurotics and psychotics. Among the former are those who seek only for another person on whom they can lean or to whom they may pour out their woes. If the pastor counselor has in his church one or two understanding Christian women who know how to listen sympathetically to people's troubles they will often be able to give comfort to chronic neurotics and thus relieve him of the burden of dealing with people whose mental condition places them beyond permanent help.²⁶

Again it is to be emphasized that the pastor-counselor should be a good listener. Let the patient speak. He or she has the problem, and therefore has come to talk and it is up to the counselor to listen. Sometimes the mere fact that there is someone to whom they can unburden themselves will give the relief they are seeking.

This brings up the matter of dealing with the mourning and the bereaved. Some pastors find it difficult to deal with these people and their problem. There is so little that can be said and even less done under such circumstances. Death is so final. There is nothing that can be changed or altered, nothing that will even give a glimmer of hope. A loved one is dead. That must be recognized. It has been the attitude of some people that to weep over the death of a loved one is a sign of weakness. One should control oneself and bear bravely up under the strain of such a great ordeal. It has since been acknowledged that to suppress grief can do much emotional harm.

²⁶Bonnell, op. cit., p. 89.

God has given man the ability to shed tears for the purpose of venting the emotional build-up. It is a kind of check valve on our emotions. Neither is it a disgrace to weep. Jesus wept when He came face to face with death at the grave of Lazarus. There is a feeling of helplessness in the presence of the mourning and grieving. It is the pastor who can truly comfort and sustain them. He has as his source the Word of God with its promises and power. Here again the counselor should be a good listener. There are the bereaved who feel that they must speak to someone who will understand to get it out of their system. The telling will bring a great deal of relief. The sympathetic counselor will have some few words from Scripture that will give comfort and cheer which will be apropos. Sometimes the opinion is formed that the less said about the departed to the bereaved the better, since every time the subject is mentioned it will reopen painful wounds of grief. A good rule to follow is to let the bereaved speak about their loved one if and when they so desire. No effort should be made to divert the conversation to some seemingly less painful subject. Why should they not speak of a dear one who was close to them and now is no longer with them? Do not deprive them of this privilege. No one wants to forget a loved one so soon. There are so many things that stir the memory whether it be a child, spouse, relative, or friend. The closer the relationship

the greater will the grief be. Therefore it is really cruel not to let a person speak of a loved one who has forever departed. Gerberding says,

Do not belittle their trouble. Do not tell them that they must not weep. Tears are their safety valve, and keep the heart from running over or breaking. Sometimes, when you yourself are moved to tears, let them flow freely. The best comfort you then can give is to mingle your tears with theirs, and weep with them that weep. Read to them Heb. 12, or the end of Rom. 8, or some similar passage and apply it tenderly to their case.²⁷

Attention should be called to the fact that the pastor-counselor visit the mourners after the funeral.

Gerberding says,

Finally, do not fail to visit the bereaved soon after the funeral, and visit them frequently for a while. When the strain and excitement of the funeral are over, when they are sitting alone in their broken circle, in the bitterness of their grief, then they will appreciate the comfort and strength which the pastor alone can bring. Encourage them out of the Divine Word. Read and pray with them. It will do them good. It will do you good.²⁸

It is just beginning to be realized even more clearly that much good can come of counseling before and after marriage. There are many "voices crying in the wilderness," each professing to be an expert on the subject of marriage counseling. Colleges and universities are offering courses on how to make marriage a success.

²⁷Gerberding, op. cit., p. 409.

²⁸Ibid., p. 368.

Yet this nation leads all others in the divorce rate. The most effective marriage counseling can be done by the pastor from the Word of God. Most of this has to be done before two people fall in love. It is therefore in the junior Bible class and young people's society where this should begin. The pastor should teach his people to set a high standard in choosing friends and companions. Of course, just before marriage takes place counseling also can and should be done. Once an undesirable marriage has taken place and difficulties have arisen, then the problem becomes almost insurmountable. Schindler says,

If common sense alone could settle these difficulties, the milkman, a grocer or neighbor lady would have done it long before the minister even became aware of their existence.²⁹

It is also wise on the part of the pastor to counsel after marriage. He may do this with individual couples or in classes. It is well worthwhile because it can do much good in adjusting them to a new way of life. People who have just been married will soon realize that the estate does not continue in a blissful manner. The Christian pastor has the best set of rules in God's Word to help them adjust. Christian couples will welcome the information that God's Word sheds on their estate. Any

²⁹Schindler, op. cit., p. 86.

textbook on the subject which does not use the wisdom set forth in the Bible will fail in giving proper information. Therefore this Book should be the basis of marriage counseling. Gerberding says,

We have two remnants of Eden left to us. One is the sacred seventh day, fraught with rest and refreshment for body and soul. The other is marriage with its Christian home. These are relics of Paradise. The beauty and blessing of Eden ought to be allied with matrimony.³⁰

Another very important work is the home visits by the pastor-counselor. The pastor should visit not only the homes of the mission prospects but also the homes of his members. Blackwood says,

The man with the shepherd heart enjoys making pastoral calls. Since he loves the Lord and cares for people, he believes in them and in household visitations. He discovers that he does not really know the people until he has seen them in their homes. Even if calling were not God-given means of nurture for the laymen concerned it would prove beneficial to the pastor.³¹

To the wide awake pastor-counselor these home visits will reveal many things about the needs of his people. It will give him information as to the real relationships which exist between parents and children, and husband and wife. It will also reveal to him the true spiritual needs and tendencies of the people of the congregation. It will give him the opportunity to gain the confidence of his

³⁰Gerberding, op. cit., p. 348.

³¹Blackwood, op. cit., p. 61.

people and to help them in spiritual growth. There are times when through such visits the pastor will be able to give helpful and much needed counseling service to his people. Gerberding sums up this work very well when he says,

A true pastoral call has a pastoral aim. Its first aim is to win the confidence and love of everyone visited, of the whole family, including servants, or of the individual, if the visit is to him. The pastor knows that, without the confiding love of those whom he desires to benefit, he can do nothing. Neither can he know his people before he has won their confidence. His further aim is to do good to everyone thus visited. With kindly, tactful treatment he should lead them to open their hearts and their manner of life to him. He should know their spiritual estate, their personal relation to the Savior. He does not expect all this at the first call. It may require many interviews: with some more, with others less. He would give instruction, counsel, encouragement, or warning as each case may require. Every such visit ought to leave behind inspiration, courage, and resolution for a better life. After each pastoral visit the impression left should be that a man of God has been in the house.³²

Thus the pastor as counselor will find this work difficult but also that it is rewarding and satisfying. The pastor should remember that he is not alone in this work of working with souls. If he keeps in touch with God through prayer His Spirit will accompany the undertaking. He is like the farmer who sows good seed. It is the Lord that gives the increase. Thus in counseling, as in all other pastoral work, love to the Savior and love to his

³²Gerberding, op. cit., p. 388.

fellow man must be the constraining motive. Gerberding sums it up beautifully when he says,

As the true pastor labors on in love, in the field in which God has placed him, and finds his labor not in vain in the Lord: as he sees the souls whom he has been enabled to turn from darkness to light, and from the power of Satan to God, growing in grace and in the knowledge of Christ maturing in discipleship, abounding more and more in love and good works, he realizes that he is gathering fruit unto life eternal. He can say with Paul, "What is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of the Lord at his coming?" Yes, "He that winneth souls is wise." "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."³³

The sum total of the role of the pastor today is to seek out the unconverted and bring to them Christ the Savior: the converted are to be helped to grow in their relationship to their Savior, so that in the end souls, which are precious in God's sight, are saved unto eternal life. The pastor is God's tool that fits the many situations in life. The role has not changed from that in the years past. The goal is the same and so are the means. The work has become a greater field and therefore also more difficult and manifold. The pastor also has greater aids in modern methods and materials. Therefore he can do the work more effectively and reach more people than ever before with the Gospel of eternal life. Remarks by Gerberding make a fitting ending. He says,

³³Ibid., pp. 452-453.

We have heard ministers talk in that strain: and often those who have not wearied their brains with one half day's hard study in years groan the loudest. Beware of becoming a croaker. In every calling of life the men who make progress and attain eminence are hard workers. Work is what we are here for. He who finds pleasure in his work, who loves his calling, is restless only when prevented from working. And who else has a calling so full of attractions as the Christian minister? Who should love his work and find in it his joy and his crown like him? Look at it again. He has the highest office on earth. He is the commissioned ambassador of heaven among the children of men. He carries the only solvent for the ills and sorrows of humanity. He continues the work of Him who went about doing good, bearing blessings in His heart, on His lips and in His hands who is over all, God blessed forever. In his closet the pastor holds converse and communion with God. In his study he has the companionship of the royal race of thinkers, the wise and the good of all ages. As he goes about among his people he meets and talks with the sons and daughters of God or brings back the wanderer, lifts up the fallen and ministers heavenly balm to bleeding hearts.

"To comfort and to bless,
The lost to God to bring.
To teach the way of life and peace,
It is the Christ-like thing."³⁴

³⁴Ibid., pp. 446-447.

BIBLIOGRAPHY

- Arndt, W. Bible Difficulties. St. Louis: Concordia Publishing House, 1932.
- . Does the Bible Contradict Itself. St. Louis: Concordia Publishing House, 1930.
- Bergler, Edmund, M.D. Homosexuality: Disease or Way of Life? New York: Hill and Wang, 1957.
- Bertocci, Peter A. The Human Venture in Sex, Love and Marriage. New York: Association Press, 1951.
- Bible, Holy. Authorized Version.
- Blackwood, Andrew Watterson. Pastoral Leadership. New York and Nashville: Abingdon-Cokesbury Press, 1949.
- . Pastoral Work. Philadelphia: The Westminster Press, 1945.
- Blackwood, Carolyn. The Pastor's Wife. Philadelphia: Westminster Press, 1951.
- Bonnell, John Sutherland. Psychology for Pastor and People. New York and London: Harper & Brothers, 1948.
- Brueggemann, H. C. "The Public Ministry in the Apostolic Age," Concordia Theological Monthly, XXII (February, 1951), 81-110.
- Clinebell, Howard J., Jr. Understanding and Counseling the Alcoholic. New York: Abingdon, 1956.
- Dicks, R. L. Who Is my Patient. New York: Macmillan, 1941.
- Doerffler, A. The Burden Made Light. St. Louis: Concordia Publishing House, 1931.
- . The Mind at Ease. St. Louis: Concordia Publishing House, 1955.
- . The Yoke Made Easy. St. Louis: Concordia Publishing House, 1942.
- Duties of Elders. St. Louis: Concordia Publishing House, 1942.

- Folkman, Jerome D. The Cup of Life: A Jewish Marriage Manual. New York: The Jonathan David Co., 1955.
- Fritz, John H. C. Pastoral Theology. St. Louis: Concordia Publishing House, 1932.
- Fuerbringer, L. The Book of Job. St. Louis: Concordia Publishing House, 1927.
- Geisemann, O. A. Make Yours a Happy Marriage. St. Louis: Concordia Publishing House, 1946.
- Gerberding, G. H. The Lutheran Pastor. Philadelphia: Lutheran Publishing Society, 1902.
- Graebner, Th. The Borderland of Right and Wrong. St. Louis: Concordia Publishing House, 1928.
- . Handbook for Congregational Officers. St. Louis: Concordia Publishing House, 1928.
- Hardt, C. August. "The Pastor After the Heart of God," Concordia Theological Monthly, XXIII (November, 1952), 797-815.
- Heuch, J. C. The Pastoral Care of the Sick. Minneapolis: Augsburg Publishing House, 1949.
- Hiltner, Seward. Pastoral Counseling. New York and Nashville: Cokesbury, 1949.
- . Preface to Pastoral Theology. New York and Nashville: Abingdon Press, 1955.
- . Sex and the Christian Life. New York: Association Press, 1957.
- Hulme, William E. How to Start Counseling. New York and Nashville: Abingdon Press, 1955.
- Irion, Paul E. The Funeral and the Mourners. New York: Abingdon, 1954.
- Issler, Praelat. "In What Way Does Christ Speak Through the Ministry?" Translated by Professor Victor Bartling. Concordia Theological Monthly, XXIII (July, 1952), 481-497.
- Jennings, Frank. The Gospel on Skid Row. Westwood, N.J.: Flemming H. Revell Co., 1953.

- Johnson, Paul E. Psychology of Pastoral Care. New York and Nashville: Abingdon-Cokesbury, 1953.
- Jones, Ilion T. The Principles and Practice of Preaching. New York: Abingdon, 1956.
- Kemp, Charles F. Physicians of the Soul. New York: The Macmillan Co., 1947.
- Lauterbach, William A. Ministering to the Sick. (N.p., n.d.)
- Lewin, S. A., M.D., and John Gilmore, Ph. D. Sex Without Fear. New York: Medical Research Press, 1957.
- Lewis, C. S. The Screwtape Letters. New York: The Macmillan Co., 1944.
- Lutheran Cyclopedia. Edited by Erwin L. Lueker. St. Louis: Concordia Publishing House, 1954.
- Mann, Marty. Primer on Alcoholism. New York and Toronto: Rinehart & Co., Inc., 1950.
- May, Rollo. The Art of Counseling. New York and Nashville: Abingdon-Cokesbury Press, 1939.
- McNeill, John T. A History of the Cure of Souls. New York: Harper and Bros., 1951.
- Menninger, Karl A. The Human Mind. New York: Alfred A. Knopf, 1942.
- Mulder, Jacob D., M.D. Psychiatry for Pastors, Students and Nurses. Grand Rapids: Wm. B. Eerdmans, 1941.
- Murphy, Thomas. Pastoral Theology. Philadelphia: Presbyterian Board of Publications and Sabbath-School Work, 1877.
- Oates, Wayne E. The Bible in Pastoral Care. Philadelphia: The Westminster Press, 1953.
- The Christian Pastor. Philadelphia: The Westminster Press, 1951.
- Prohl, C. Russel, Woman in the Church. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957.
- Rehwinkel, Alfred M. The Voice of Conscience. St. Louis: Concordia Publishing House, 1956.

- Rogers, William F., Ph. D. Ye Shall be Comforted.
Philadelphia: The Westminster Press, 1950.
- Schindler, Carl J. The Pastor as a Personal Counselor.
Philadelphia: Muhlenberg Press, 1942.
- Scougal, Henry. The Life of God in the Soul of Man.
Edited with a Historical Introduction by Winthrop
S. Hudson. Philadelphia: The Westminster Press, 1948.
- Thurneyson, Edward. Die Lehre von der Seelsorge.
München: Chr. Kaiser Verlage, 1948.
- U.S. Army Adjutant General's School Extension Course.
Management I. TAG Subcourse 30. St. Louis: Army
Printing Service, 23 September 1952 (revised 28 Feb.
1957).
- U.S. Army Chaplain School Extension Course. Counseling.
Subcourse 40-5. St. Louis: Army Printing Service,
1 June 1947.
- Young, R. K. The Pastor's Hospital Ministry. Nashville:
Broadman, 1954.