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CONFLICTS IN THE MINISTER
WHICH MAY ADVERSELY
AFFECT HIS PREACHING
MINISTRY

A Thesis
Presented to
The Department of Pastoral Ministry
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Theology

by
William LaMar Killian

July 1966

CONFLICTS IN THE MINISTER
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AFFECT HIS PREACHING
MINISTRY

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CHAPTER I

INTRODUCTION

In contemporary society, interest in the art of communication is intense and widespread. Both in its verbal and nonverbal aspects communication is being subjected to penetrating scrutiny by empirical researcher and theoretical scientist alike. Because of its relation to preaching, theologians are particularly interested in utilizing the findings of depth psychology to a clearer understanding of the dynamics of the preaching event.

I. THE PROBLEM

This research project, in purporting to be a psychological study of the minister, attempts to identify the conflicts which produce anxiety in a man's preaching ministry. The problem is intensified when it is realized that "the primary task of the preacher is the handling of anxiety in the congregation."¹ In this connection, G. Ray Jordan writes: "If the minister has an earnest desire to help people personally, he will so preach that it will be evident to all that he is one who thinks with a clear mind and not with nervous confusion."² The truth is that many ministers have an earnest desire to help people but because of their

¹R. Lofton Hudson, "Preaching and Mental Health," Pastoral Psychology, 14:37, October, 1963.

²G. Ray Jordan, "The Counselor in the Pulpit," Journal of Pastoral Care, 10:141-142, August, 1956.

own anxiety, born out of conflicts, they are unable to preach without nervous confusion. It is the purpose of this research to seek to identify those conflicts and to appraise their effect on preaching. This work has as its title: "Conflicts in the Minister Which May Adversely Affect His Preaching Ministry." It is not within the scope of this thesis to resolve the conflicts; this may be done at another time. It is hoped that the results of the present study will furnish clearer insight into the predicament of the man who says:

Preaching has always been for me the most difficult--even unrewarding--part of my ministry, and I have been for a couple of years groping for some way of coping with its terrible demands with some lingering hope that it might bring some satisfaction.³

II. IMPORTANCE OF THE PROBLEM

The Encyclopedia of Mental Health comments as follows upon the art of communication:

Human communication has been called 'the fifth need,' the others being air, water, food, and sex. In this sense it is biologically true that 'man does not live by bread alone.' For many persons the need to be in touch with other human beings is a primitive need that cannot find adequate substitutes in such things as reading, music, objects, or animals.⁴

³Donald S. Hobbs, "The Reader's Forum," Pastoral Psychology, 15:53, February, 1964.

⁴Henry Brosin, "Communication and Mental Health," The Encyclopedia of Mental Health, I, (New York: Franklin Watts, Inc., 1963), p. 322.

A sermon can promote wholeness in a congregation or it can perpetuate spiritual pathology--depending on the personality communicated by the man in the pulpit. As Clinebell says:

The sermon offers a minister one of his most valuable opportunities to enhance the mental and spiritual health of his people...As a shared experience of meaning, the sermon stimulates the development of a sense of community...An effective sermon facilitates the renewal of trust by communicating the eternal verities of the faith within the supportive matrix of a religious community.⁵

Before his untimely death, Rufus D. Bowman, writing on basic principles involved in teaching practice preaching, had this to say:

The increase of effectiveness in preaching is vitally related to the cultivation of right attitudes and the development of a healthy personality, as well as to the content and construction of sermons and the quality of delivery.⁶

A reappraisal of the preaching function is almost made mandatory by the contemporary revival of interest in preaching. For, as F. W. Schroeder writes, "There is reason to believe that a renaissance of preaching is under way. Both ministers and seminary students appear to be approaching this phase of their work with greater earnestness and enthusiasm."⁷

⁵Howard J. Clinebell, Mental Health through Christian Community (New York: Abingdon Press, 1965), p. 78.

⁶Rufus D. Bowman, "Personality and Preaching," Pastoral Psychology, 5:8, November, 1954.

⁷Frederick W. Schroeder, Preach the Word with Authority (Philadelphia: Westminster Press, 1954), p. 8.

For these reasons, this writer feels the urgency of reconsidering the ministry of preaching from the viewpoint of the preacher's personality. If the role of personality in preaching is not recognized, preaching will hardly rise to its full stature. As Lawrence Lacour says, "One reason why preaching skill lags behind the ability to communicate through groups and in personal counseling is that similar scholarly concern has not been given to an understanding of the dynamics inherent in the preaching event."⁸ This thesis attempts to study one aspect of the preaching event, the preacher's personality.

The writer advances three reasons for the importance of the study: (1) the assumed relationship of personality to preaching; (2) the revival of interest in preaching; and (3) the lack of serious studies in this particular field.

III. ORGANIZATION OF THIS THESIS

This thesis, in attempting to relate anxiety to preaching, treats three sources of anxiety as follows: (1) role conflict as a source of anxiety; (2) conflict in the distinctive task of preaching as a source of anxiety; and (3) unconscious conflict as a source of anxiety.

Following this introductory chapter are four other chapters which comprise the heart of the study. A final chapter provides for summary and conclusions.

⁸Lawrence L. Lacour, "If Aristotle Could Hear You Preach" (Part II), Pastoral Psychology, 16:43, November, 1965.

IV. DEFINITION OF TERMS USED

Preaching. Christian preaching is the communication of the Christian Gospel. The most quoted definition of preaching stresses the personality of the preacher as an integral part of this communication:

Truth through personality is our description of real preaching. The truth must come really through the person, not merely over his life, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being.⁹

Anxiety. This may be described as a feeling of uneasiness which frustrates what one tries to do or say. Often anxiety is a hidden feeling. The individual may not be aware of his anxiety.

Role. The role of the minister is that set of expectations which surround his status. These expectations may be his own or they may reflect the attitude of the church.

Unconscious. The unconscious mind is that part of the human personality which is out of awareness of the individual. Although out of awareness, the unconscious is the primary source of motivation.

Monological communication. The monological preacher is one in whom there are conflicts which adversely affect his preaching ministry. His communication of the Gospel is frustrated because he is "too preoccupied with himself that he loses touch with those to whom he is speaking."¹⁰

⁹Phillips Brooks, On Preaching (New York: The Seabury Press, 1964), p. 8.

¹⁰Reuel L. Howe, The Miracle of Dialogue (Greenwich, Connecticut: The Seabury Press, 1963), p. 32.

Dialogical communication. According to Howe,

Dialogue is that address and response between persons in which there is a flow of meaning between them in spite of all the obstacles that normally would block the relationship. It is that interaction between persons in which one of them seeks to give himself as he is to the other, and seeks also to know the other as the other is.¹¹

V. WRITER'S BIASES

The writer approaches this study in the light of a conservative evangelical interpretation of Christianity. When such words as "preaching," "Gospel," and "commitment" are used they are to be understood from the viewpoint of classical conservatism. The writer also has an intense interest in modern pastoral psychology, a movement born in a more liberal theological atmosphere. It is not intended that the present treatise shall deny any aspect of the author's theological identity, nor is it a defensive statement against the findings of modern psychology. The author hopes to relate his interest in pastoral psychology to his own theological commitment.

This paper is written in the conviction that nothing less than a total, conscious commitment to God through Christ is the first and most important prerequisite for the preacher. It is assumed, moreover, that the conservative evangelical church, especially as represented by the smaller denominations, is experiencing difficulty in communicating the Gospel. The writer is a member of one of these smaller bodies. Finally, the writer takes for granted that the proclamation of the Gospel is the primary task of the minister whether this proclamation takes place through the minister's verbal and nonverbal communication in interpersonal relationships, or through his pulpit ministry.

¹¹Ibid., p. 37.

In summary, these factors need to be kept in mind by the reader of this thesis: the writer's theological position, his interpretation of Christian experience as a prerequisite for preaching, his assumption about the present-day conservative evangelical church, and his conviction that preaching is primary in the work of the ministry.

VI. AVAILABLE RESOURCES

The writer has drawn widely not only from his research into the problem but also from his clinical experience as chaplain in a state mental hospital. In his attempt to understand human personality and its effect on preaching, he has profited also from meetings with pastors in workshops and in lay evangelism training sessions. He has also listened to preaching since early childhood, some of which suffered severely from the anxiety about which this thesis is concerned.

A more specific word is in order concerning the more scholarly resources used by the writer. In seeking clarification on the nature of preaching, the writer has drawn upon the best-known series of discourses on preaching, the Yale Lectures. It is generally believed that those given in 1877 by Phillips Brooks¹² remain unsurpassed. Baxter's book,¹³ summarizing all of the Yale Lectures, has been most helpful in guidance to sources in this series. Other books on preaching, particularly those

¹²Brooks, On Preaching.

¹³Batsell B. Baxter, The Heart of the Yale Lectures (New York: The Macmillan Co., 1947.)

of F. W. Schroeder¹⁴ and James S. Stewart¹⁵ have been invaluable in arriving at a fuller understanding of the nature of preaching.

Among the many helpful authors on pastoral care and counseling, the writer has drawn from such men as these: Oates,¹⁶ Brister,¹⁷ Doty,¹⁸ Johnson,¹⁹ and Hiltner.²⁰

Authors who deal significantly with the particular problem in hand are few. Probably the most popular book which treats of conflicts in vital pastoral communication is Reuel Howe's The Miracle of Dialogue.²¹ Wayne Oates' edited volume, The Minister's Own Mental Health,²² furnishes excellent insights into the unconscious conflicts of the minister. Bowers' Conflicts of the Clergy,²³ is also helpful in understanding the

¹⁴F. W. Schroeder, Preaching the Word with Authority (Philadelphia: Westminster Press, 1955).

¹⁵James S. Stewart, Heralds of God (New York: Charles Scribner's Sons, 1946).

¹⁶Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1951).

¹⁷C. W. Brister, Pastoral Care in the Church (New York: Harper and Row, 1964).

¹⁸James E. Doty, The Pastor As Agape Counselor (Indianapolis: John Woolman Press, Inc., 1964).

¹⁹Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon, 1953).

²⁰Seward Hiltner, Pastoral Counseling (New York: Abingdon, 1949).

²¹Howe, op. cit., p. 32.

²²Wayne E. Oates (ed), The Minister's Own Mental Health (Great Neck, New York: Channel Press, Inc., 1961).

²³Margaretta Bowers, Conflicts of the Clergy: A Psychodynamic Study with Case Histories, (New York: Thomas Nelson & Sons, 1963).

psychological problems of ministers. Clinebell's Mental Health through Christian Community,²⁴ shows how the mentally healthy pastor can use all the existing ministries of the church, including preaching, to enhance the spiritual and mental wholeness of his people. Chapter five of Mavis' The Psychology of Christian Experience²⁵ helps toward an understanding of the dynamics of unconscious impulses.

Pertinent articles in periodicals proved a valuable compliment to book resources; among them is Wesley Shrader's article in Life magazine,²⁶ which sparked wide interest in this whole field of the mental health of the minister. It elicited a number of responses, some of them in professional journals. A few of these "responses" appeared in Oates', The Minister's Own Mental Health.²⁷ This writer received his greatest help from the professional journal, Pastoral Psychology; especially from the October, 1963 issue, whose general theme is "Psychology and Preaching."²⁸ In this issue, Hall²⁹ reports on a research project which he conducted on his own preaching, and concerning which mention is made later in this thesis.

²⁴Clinebell, Mental Health through Christian Community.

²⁵W. Curry Mavis, The Psychology of Christian Experience (Grand Rapids: Zondervan Publishing House, 1963).

²⁶Wesley Shrader, "Why Are Ministers Breaking Down," Life, 41:95-104, August 20, 1956.

²⁷Oates, op. cit.

²⁸Earl H. Furgeson (guest editor), "Psychology and Preaching," Pastoral Psychology, 14:5-58, October, 1963.

²⁹James T. Hall, "Measuring the Communication of Feeling During Worship," Pastoral Psychology, 14:50-58, October, 1963.

It is the aim of the present chapter to introduce this study to the reader. The problem as stated is concerned with identifying the conflicts in the minister which produce anxiety and also with the relation of this anxiety to preaching. The problem is significant in view of the nature of preaching. If people are to receive the message, the church must have healthy men who can speak for God. If preachers are aware of their anxieties they will be more capable of preventing their feelings from contradicting their words. By means of dialogical preaching the Gospel can be effectively communicated.

CHAPTER II

CONFLICT IN THE MINISTER'S ROLE AS A SOURCE OF ANXIETY

The role of the minister conforms in general to that set of expectations which surround the ministerial function. Although the pastoral calling seems to be a compound of many roles, in its several expectations it really constitutes one role. It is the conflict within this role, or within the several expectations, which all too often produces the anxiety that adversely affects preaching.

I. TIME AND THE MULTIPLE FUNCTIONS

Notwithstanding the fact that newspapers and periodicals occasionally publish an article such as, "Many Ministers Discontented with Their Traditional Roles,"¹ it is still within the framework of those "traditional roles" that the minister is expected to function. It is the immediate concern here to point out that within this framework there is conflict.

The minister's own attitude toward his task is often responsible for this conflict. Blizzard² consulted six hundred and ninety active Protestant ministers as to their feelings about their role. He asked them to arrange in order of their preference the six traditional duties of the minister. They were to make three lists. The first was to be what they thought was most important; the second, what they thought most effective; and the third, what they enjoyed the most. The following is the ministers' ranking.

¹United Press International, Plymouth Indiana Pilot News, January 7, 1966, p. 2.

²Samuel W. Blizzard, "The Minister's Dilemma," The Christian Century, 73:508-510, April 25, 1956.

<u>Importance</u>	<u>Effectiveness</u>	<u>Enjoyment</u>
1. Preacher	1. Preacher	1. Pastor
2. Pastor	2. Pastor	2. Preacher
3. Priest	3. Teacher	3. Teacher
4. Teacher	4. Priest	4. Priest
5. Organizer	5. Administrator	5. Organizer
6. Administrator	6. Organizer	6. Administrator

These ministers not only felt that preaching was the most important part of their work but that it was the most effective part. In terms of personal satisfaction and enjoyment however, pastoral care ranked above preaching. This situation might suggest a need for more training in pastoral care and counseling. It intimates the presence of possible conflicts which prevent a man from enjoying his preaching ministry.

Feeling that the minister's use of time might well be one area of conflict, Blizzard asked the men to analyze their use of time. He combined the priest-preacher functions because of their close relationship in worship. The findings (Table I, p.13) show that the men questioned spend twice as much time doing what they feel to be least important compared with the time devoted to what they believe to be most important. The minister spends half his time in those functions he values the least, feels least effective in, and enjoys the least, i.e., administration and organization. The situation obliges him to spend a minimum of time preparing for what he believes to be his important task. In expressing the anxiety which he himself has felt as a result of this kind of conflict, Henry Sloane Coffin speaks for many:

TABLE 1

BLIZZARD'S STUDY OF THE MINISTER'S USE OF TIME

The minister's workday: Rural: 9 hours, 17 minutes.
 Urban: 10 hours, 32 minutes.

Administrator	8/20
Pastor	5/20
Priest	4/20
Preacher	
Organizing	2/20
Teacher	1/20

Average time per day spent in sermon preparation: $3\frac{1}{4}$ minutes
 (rural), 38 minutes (urban).
 Stenographic tasks: 1 hour, 4 minutes.

My horror was to get behind in my schedule because of interruptions or mental sluggishness so that I had to put pressure on myself and hurry preparation unduly with the hideous feeling that Sunday was hastening toward me and finding me unready.³

A pastor may experience conflict in his role because of the attitude of laymen toward the work of the ministry. James E. Doty aptly says:

The layman very well is raising the question, "What is the minister doing in his work week?" Because the average layman cannot understand the various demands made upon the pastor there will oftentimes be a sense of misunderstanding concerning the pastoral role.⁴

One minister sent a questionnaire to members of his congregation asking them to suggest the amount of time he should spend on his duties, which he listed. Findings as reported in Life magazine included this statement, "The average work week indicated by their answers to the questionnaire totaled eighty-two hours. One answer proposed a schedule of two hundred hours--thirty-two more than there are in a week."⁵

To learn how the layman feels about the minister's work week Glock and Roos⁶ sent questionnaires to twelve Lutheran congregations. Oates⁷ has arranged their findings in Table II below, in which there is listed

³Donald Macleod (ed.), Here Is My Method, The Art of Sermon Construction (Westwood, N.J.: Revell, 1952), p. 54.

⁴James E. Doty, The Pastor as Agape Counselor (Indianapolis: John Woolman Press, Inc., 1964), p. 89.

⁵Wesley Shrader, "Why Are Ministers Breaking Down," Life, 41:98 August 20, 1956.

⁶Charles Y. Glock and Philip Roos, "Parishioners' Views of How Ministers Spend Their Time," Review of Religious Research, 2:170-175, Spring, 1961.

⁷Wayne E. Oates, The Christian Pastor (Philadelphia: The Westminster Press, 1961), pp. 100-105.

TABLE II
 PARISHIONERS' RANKING OF TIME
 SPENT ON EIGHT ACTIVITIES
 BY MINISTERS IN TWELVE
 LUTHERAN CONGREGATIONS
 (N:2,729)

Activity	Ranking								Mean Rank
	Most time				Least time				
	1	2	3	4	5	6	7	8	
Sermon preparation	8	2	2						1.5
Work for church at large	2	5	3	1	1				2.6
Attending church meetings	2	5	2	1					2.8
Office work			5	2	2	3			5.2
Giving people advice		1	2	6	2	1			5.0
Visiting nonmembers	1	1	1	1	5	3			5.4
Visiting members	2	1	2	2	5				5.4
His own recreation							12		8.0

*Ranks were based on scores for each activity computed by subtracting the number of "least" responses from the number of "most" responses and dividing by the total number of responses, "n". "Don't know" responses, which ranged from 27 to 52 per cent of the parishioners in the twelve congregations, were omitted in the computation of this table.

the several ministerial functions and their ranking by the parishioners. It is to be noted from this Table that sermon preparation has the highest mean rank.

Table III (p. 17) indicates the feeling of these laymen concerning how the minister should spend his time. They were asked to express themselves on whether they felt the pastor was spending too much, too little, or about the right amount of time on each of the eight functions. Comparing Table II with Table III reveals that the laymen feel the minister spends more time in sermon preparation than in his other activities; but at the same time they approve of his spending more time in visiting nonmembers and members.

The minister is in conflict because he is aware of the laymen's disapproval of his spending more time in sermon preparation than in any other ministerial function. Actually, however, he seems to be spending twice as much time in administrative duties as in priest-preacher functions (Table I, p. 13). He is caught between his study and his pastoral obligations; and to complicate matters there is the ever-increasing burden of administrative tasks. Perhaps Ewbank, the man who recently "left the ministry," had something when he said, "Running a church gets a minister involved in majoring in the minors."⁸ Harold Martin aptly states:

The minister is caught up in a spiral of body-snatching and fundraising, which are administrative functions when all his instincts tell him that he should be spending far more time preparing his sermons and in pastoral counseling.⁹

⁸Robert Ewbank, "Why I Left the Ministry," Together, 10:17, March, 1966.

⁹Harold H. Martin, "The American Minister," The Saturday Evening Post, 239:89, April 24, 1965.

TABLE III
 INDEX OF PARISHIONER APPROVAL OF EIGHT
 MINISTERIAL ACTIVITIES ACCORDING TO
 PARISHIONER CONCEPTIONS OF TIME
 SPENT ON THEM

Approval score* for parishioners who
 perceive their ministers as spending:

Activity	Most of their time on an activity	Least of their time on an activity	Neither most nor least of their time on an activity
Sermon preparation	.65	.05	.80
Work for church at large	.25	.55	.70
Attending church meetings	.45	.50	.55
Office work	.00	.85	.65
Giving people advice	.60	.10	.80
Visiting nonmembers	.80	.10	.65
Visiting members	.85	.00	.65

*Scores should not be interpreted as representing proportion of parishioners approving an activity. In fact, a majority of parishioners were uncritical of their minister. ("His own recreation" omitted by the authors of this article.)

On the complexity of ministerial duties, Phillips Brooks wrote with understanding sympathy:

When you find that you can never sit down to study and write without the faces of the people, who you know need your care, looking out at you from the paper; and yet you never can go out among your people without hearing your forsaken study reproaching you, and calling you home, you may easily come to believe that it would be good indeed if you could be one or other of two things, and not both; either a preacher or a pastor, but not the two together.¹⁰

II. BEING AND THE MULTIPLE FUNCTIONS

Ours is an activist culture. What is its effect on the preacher? He is, of course, expected to be active. His own concept of his ministerial role and the expectations of his church demand this of him. Although some ministers prefer, perhaps need, "the security and bondage of an outwardly imposed role to the insecurity and freedom of being themselves,"¹¹ others have to go outside the Church to live their real lives. Or, these latter may stay in the Church and live in conflict. Doty says, "The stereotype which laymen superimpose upon him (the minister) may create one image; his background and training may have created another image." He then asks, "Can the two meet?"¹² Blizzard concurs with Doty by asserting that this is the dilemma of the minister:

On the one hand, the church has a traditional set of norms by which he is expected to be guided. On the other hand, the parishioner has a set of functional expectations by which the minister's professional service is judged. This is the minister's dilemma.¹³

¹⁰Phillips Brooks, On Preaching (New York: Seabury Press, 1964), p. 76.

¹¹James B. Moore, "Why Young Ministers are Leaving the Church," Harpers, 115:66-69, July, 1957.

¹²Doty, The Pastor As Agape Counselor, p. 89.

¹³Blizzard, "The Minister's Dilemma," p. 509.

It may well be that what causes anxiety is not the traditional functions of the ministry but rather the parishioner's "set of functional expectations." The minister cannot be what he wants to be; he must do what he feels he is expected to do as Martin asserts:

The minister discovers that the roles he enjoys most--those of preacher, pastor, and priest--are the ones to which he can give the least amount of time and thought. He is, instead, an administrator, a mimeograph operator, a part-time janitor and handyman, an organizer of committees, a club chairman, and a settler of petty squabbles among the good ladies of the altar guild. He is fund raiser, a builder, a luncheon speaker, a participant in and contributor to every worthy community project, so incessantly tugged and hauled at that he must minister.¹⁴

The minister may do what he is expected to do or be what he really wants to be. If he chooses the latter he will become a more total person, finding self-fulfillment. If he chooses the former he will live under what Southard calls, "The Tyranny of Expectations."¹⁵

This conflict over "being" and "doing" gave birth to a controversial article in Life magazine, "Why Are Ministers Breaking Down." Its author, Wesley Shrader, states that the breakdown

lies principally in the fact that the minister's role, as conceived by the members of church congregations, has become impossible. It is a role that no individual human being, not even one of the twelve apostles, could adequately

¹⁴Martin, "The American Minister," pp. 21, 22.

¹⁵Samuel Southard, "The Tyranny of Expectations," Pastoral Psychology, 8:9, September, 1957.

fill. So long as lay people keep demanding more of their ministers than they can deliver, ministers are going to continue to break down regardless of their mental and emotional health at the beginning of their pastorates.¹⁶

This article drew immediate response. One commentator wrote:

It is not only the multiplicity of roles the American clergyman is forced to play that is causing breakdowns, but the conflict between the role the minister is expected to play as a minister and the kind of life he wants to live as a human being.¹⁷

Hudnut¹⁸ challenged Shrader's thesis that ministers were cracking up, insisting that the article was not validated by facts. Southard, after citing several studies on the minister's mental health, sums up his findings as follows:

From these varied studies, it may be concluded that many ministers are sensitive to failure, blame themselves more than others, and are in conflict about the inner expectations which they have of themselves, but they are not so harassed by their congregations that they are 'breaking down' more than other occupational groups. In fact, their mental stability seems to exceed that of some other professions and of the general population.¹⁹

¹⁶Shrader, "Why Are Ministers Breaking Down," p. 96.

¹⁷Moore, "Why Young Ministers Are Leaving the Church," p. 65.

¹⁸Richard A Hudnut, "Are Ministers Cracking Up?" Christian Century, 73:1289, November 7, 1956.

¹⁹Samuel Southard, "An Overview of Research on the Mental Illness of the Minister," The Minister's Own Mental Health, Wayne E. Oates, editor (Great Neck, New York: Channel Press, Inc., 1961), pp. 235-236.

A more negative response to Shrader is reported in Doty's discussion of the mental illness of the minister:

The illness has sometimes been diagnosed as Shrader's Neurasthenia: A state of listlessness and apathy accompanied by mild self-pity, brought on by prolonged meditation on Professor Wesley Shrader's 'Life' article on 'Why Ministers Break Down.'²⁰

A significant number of research studies amply testify to the fact that ministers have conflicts, and that these all too often markedly affect their lives. A recently published volume, Psychological Studies of Clergymen: Abstracts of Research,²¹ discloses the nature of some of these conflicts and shows their effect on ministerial activities.

Although the primary concern in this thesis is in the area of the preaching ministry, the writer has found it necessary to branch out into the total work of the minister in order to identify his role conflicts. Having considered both the minister's time and his own selfhood in relation to his multiple functions, attention is now focussed on another conflict within the minister's role.

III. WHAT THE MINISTER "MUST" BE

The additional expectations surrounding the ministry, together with the traditional multiple functions, are often a source of anxiety. A consideration of some of these expectations is here in point.

The preacher is expected to be the embodiment of his message. It is not enough that he preach the Gospel; he himself is to be the incarnation of the good news. In this connection, David Breed states:

²⁰Doty, The Pastor as Agape Counselor, p. 84.

²¹Robert J. Menges and James E. Dittes, Psychological Studies of Clergymen: Abstracts of Research, (New York: Thomas Nelson & Sons, 1965).

No preacher has any right to abdicate his function and refer his hearers only to a distant and disembodied divinity. The preacher must be the embodiment of the truth which he announces, and it must have with him a vital power. The mistake that some ministers make is that of thinking that truth contains its own force; but there is no force at all in mere truth. It is only when the truth takes hold on some man, and thus becomes incarnate, that it has influence and power.²²

James Stewart asserts that preachers are "mediators of a living presence."²³

There is truth and danger in these statements by Breed and Stewart. True, it is not enough to preach love--one must love. It is not enough to preach forgiveness--one must forgive. Assuredly, the preacher must "practice what he preaches." The potential danger here lies in the temptation to regard the preacher as more than a man. When this happens the simplicity of the Gospel is frustrated. An excerpt from Catherine de Hueck's volume, Dear Seminarian, illustrates the consequences of this error:

For a priest is a miracle of God's love to us; a man who, through His Sacrament of Ordination becomes another Christ with powers that beggar human imagination... Nothing can be greater in this world of ours than a priest. Nothing but God Himself.

A priest is a holy man because he walks before the Face of the All Holy.

A priest understands all things.

A priest forgives all things

A priest is a man who lives to serve

A priest is a man who has crucified himself, so that he may be lifted up and draw all things to Christ.

²²David Breed, Preparing to Preach (New York: George H. Doran Co., 1911), pp. 275-276.

²³James Stewart, Heralds of God (New York: Charles Scribner's Sons, 1946), p. 90.

A priest is a symbol of the Word made flesh.
 A priest is the naked sword of God's justice.
 A priest is the hand of God's mercy.
 A priest is the reflection of God's love.
 He teaches God to us...He brings God to us...
 He represents God to us.²⁴

The minister may be in conflict on the one hand because of his drives and desires as a human being, and on the other because of his image of himself as a man who is more than man. Because he must embody the Gospel, he is tempted to wear a mask, never making his real self known. This condition too often leads to alienation, loneliness, and undue self-depreciation.

Not only is the preacher expected to be the embodiment of his message, but he is also required to be real. The demand of one expectation denies the realization of another; hence the vicious circle of role conflicts. To be real is to face the conflicts and at the same time realize that one is unable to fulfill all the expectations. The preacher must be a man, he must stand on his own two feet, "for the best minister is simply the fullest man... you can't separate him from his manhood."²⁵

James Stewart has well said:

You do not need to be eloquent, or clever, or sensational, or skilled in dialectic: you must be real. To fail there is to fail abysmally and tragically. It is to damage incalculably the cause you represent.²⁶

But to be real is also to damage the image of the preacher. For if a man is real he will not be perfect in his own eyes or in the eyes of his

²⁴Catherine de Hueck, Dear Seminarian (Milwaukee: Bruce Publishing Co., 1950) pp. 85-87.

²⁵Brooks, On Preaching, p. 98.

²⁶Stewart, Heralds of God, p. 32.

congregation. But if a man is authentic he may well be reaching a quality of spiritual perfection. The good news is not that a man can be made perfect but that a man can be forgiven and that he can become a forgiving person. In the Christian Community one is accepted for what he is, not for what he seems to be. Because of their inability to live up to the expectations, many preachers become too insecure to be real. Yet authenticity is expected of them. Its absence affects their preaching adversely.

The preacher is expected to be resourceful. A conflict productive of anxiety in young preachers is their realization of the fact that they have many years to preach, with apparently slender resources to draw on. Continued lack of resourcefulness breeds continual anxiety. There is always the haunting fear that one's stock-in-trade will sooner or later be exhausted. Resourcefulness, as an expectation, is a part of the preacher's role and as such he must meet the demand or fail, not only in the eyes of his people but also in his own self-image. Beecher appropriately says:

There is nothing else in this world that requires so many resources, so much thought, so much sagacity, so much constant application, so much freshness, such intensity of conception within, and such power of execution without, as genuine preaching.²⁷

It is not so much that the preacher will be saying something new all the time but rather that he will be resourceful enough to bring relevant application of the Gospel to the meeting of human needs. Schroeder writes:

²⁷Henry W. Beecher, Yale Lectures on Preaching (New York: J. B. Ford and Co., 1872), 1, p. 108.

I would say that every preacher is under obligation to be original and creative; not, however, in the sense of creating a new message, but in the sense of stating the old message, the given Word, in such a fresh, fascinating, and arresting manner that its relevance to life is seen and acknowledged...

In good New Testament language a preacher is an ambassador, and an ambassador's task is, among other things, that of being an interpreter. To interpret effectively, Christ's ambassadors have need of thorough scholarship, wide learning, creative imagination, and literary competence, plus a sound understanding of human nature thrown in for good measure.²⁸

Schroeder's statement that an "understanding of human nature" is "thrown in for good measure" is an over-simplification. This ability is a definite requirement in adequate preparation for preaching. For, as Clinebell says, the preacher "needs to know both what is in man and what man is in."²⁹ R. Lofton Hudson puts it another way:

Great preaching always aims at conversion and maturity. It heals and gives life. But as preaching attempts to meet the needs of people, it must do so in the frame of reference of the hearers.³⁰

The preacher is expected to embody his message to be real, to be resourceful and he is also expected to fail. In a very real sense he is not expected to be a success. There is a flavor of this in Ian Macpherson's

²⁸F. W. Schroeder, Preaching the Word with Authority (Philadelphia: Westminster Press, 1955), pp. 45, 104.

²⁹Howard Clinebell, Mental Health Through Christian Community (Nashville: Abingdon Press, 1965), p. 82.

³⁰R. Lofton Hudson, "Preaching and Mental Health," Pastoral Psychology, 137:39, October, 1963.

statement, "Let me say outright that no man who is not prepared to work himself to death has any right in the Ministry at all."³¹ There is commonly no stigma if the preacher's health is impaired from doing the work of the Lord. But surely this position contradicts the scriptural view of the sanctity of the body. "Burning out for God" may suggest a very pious view of the ministry but in essence it may be a tragically egocentric one. What about the preacher as a professional person? Must he fail here too? In this regard, Phillips Brooks says:

Never allow yourself to feel equal to your work. If you ever find that spirit growing on you, be afraid, and instantly attack your hardest piece of work, try to convert your toughest infidel, try to preach on your most exacting theme, to show yourself how unequal to it all you are.³²

James Stewart too remarks as follows:

There is no vocation in all the world which has such rewards to offer of deep and satisfying joy. But it is also true that there is no vocation so perpetually humbling to a good man, no task in which failure is so inescapably the fate appointed.³³

If the preacher must anticipate a measure of failure in his work, free discussion of the fact will help him approach his task realistically. This is not to say, however, that apprehensiveness over failure cannot be highly damaging to the total personality. As Wesley Shrader writes:

³¹Ian Macpherson, The Burden of the Lord (London: Epworth Press, 1955), p. 46.

³²Brooks, On Preaching, p. 107.

³³Stewart, Heralds of God, p. 104.

Fear of failure (America's unpardonable sin) grips him (the minister); a sense of frustration gnaws at him; guilt plagues him because he has not done the job. He is caught and broken. That is the cycle: fear, frustration and guilt.³⁴

In regard to this context of failure, Hudnut has a word of encouragement: "No man 'succeeds' in this high calling: but I had far rather try and fail in a great cause than succeed in a lesser one."³⁵

IV. RESULT: A SENSE OF INADEQUACY

Conflicts in the minister's role all too often produce a sense of inadequacy which is supported by the anxiety these conflicts arouse. Harold H. Martin in The Saturday Evening Post speaks of the universality of this mood among Protestant clergymen:

Again and again, in interviews with ministers of every major Protestant denomination in every part of the country, come this same sad confession of inadequacy. Whether he preaches from a rural pulpit or in the suburbs or in the inner city, the parish minister is a man assailed by the fear that he cannot effectively cope with the staggering human problems he encounters.³⁶

The minister feels inadequate not only because his functions have multiplied but because the demand for specialization in each function keeps increasing.³⁷ James E. Doty tells how one minister expressed this inadequacy:

³⁴Shrader, "Why Are Ministers Breaking Down," p. 96.

³⁵Hudnut, "Are Ministers Cracking Up?" p. 1289.

³⁶Martin, "The American Minister," p. 21.

³⁷Richard McCann, The Churches and Mental Health (New York: Basic Books, Inc., 1962), p. 41.

I had no idea there would be so much demanded in such diverse areas, and in a real sense, I am unprepared for areas in fund raising, community responsibilities and marriage counseling. I don't think I will ever be adequate.³⁸

The man who lives with this kind of inadequate self-image lives more or less in a state of perpetual agony.³⁹ Bowers discusses the dynamics of this ministerial inadequacy:

The clergy suffer terribly from this need to be what they feel they should be, that they know their congregations expect them to be and what they know or feel themselves to be. They know their people expect them to be devout. They know they should be, and yet no matter how hard they try to find that inner sense of faith and security we call devotion, it eludes them. As they continue to fail they become more and more angry. They become fearful that they will be found out, that no matter how skillful their pretense someone with a keen awareness will sense them out.⁴⁰

But there is religious justification for this sense of inadequacy; that is, "the preacher must distrust himself and lean on God."⁴¹ If this attitude leads to more faith for the minister, it is healthy; if it leads to more anxiety, it is damaging to his health and crippling to his preaching. As Doty says, "We become defensive when we are inadequate and harried and anxious."⁴² This defensiveness is likely to spread to other ministerial functions.

³⁸Doty, The Pastor As Agape Counselor, p. 86.

³⁹Margaretta Bowers, Conflicts of the Clergy (New York: Thomas Nelson & Sons, 1963), p. 11.

⁴⁰Ibid., p. 9.

⁴¹George Wharton Pepper, A Voice from the Crowd (New Haven: Yale University Press, 1915), p. 60.

⁴²Doty, op. cit., p. 92.

The present chapter has tried to identify those conflicts in the minister's role which may be a source of anxiety in preaching. First discussed was the conflict which the minister encounters with respect to his use of time. He does not have enough time to do what is expected of him. He spends more of his time doing what he likes least than doing what he likes most. What laymen think consumes most of the minister's time and what the minister actually spends most of his time doing are by no means identical. Laymen are of the opinion that the minister devotes most of his time to sermon preparation when in reality he spends most of his time and energy in administration.

Next, there was presented some exposition of the minister's conflict between, on the one hand, being himself and doing what he really wants to do; and, on the other hand, the pull of the multiple functions. It was suggested that the minister's role is quite binding in determining actual ministerial functions. This situation often forces repression of natural and normal urges and desires so that the minister never really becomes acquainted with himself. Although an inquiry into the preacher's mental health discloses the fact that there is conflict, it also intimates that ministers do not "crack up" any more than other professional people.

Finally, there was discussed four things the preacher is expected to be. He must be an embodiment of his message; he must be real; he must be resourceful; and he must be a failure. The conflict arising out of these "musts" give rise to damaging anxiety. In closing, it was pointed out that a sense of inadequacy is the possible result of crippling anxiety born out of conflicts in the minister's role.

CHAPTER III

THE DISTINCTIVE TASK OF PREACHING AS A SOURCE OF ANXIETY

The aim of the present chapter is to identify the conflict of the conservative theologian who is committed both to orthodoxy and to vital, relevant preaching. The theological presuppositions of the writer bring a sense of awesomeness to the preaching ministry. This factor can either add to the minister's sense of inadequacy or it can lead to a vital, healthy faith in God's Spirit. An attempt is here made to show how the distinctive task of preaching may cause conflict which produces anxiety in the preaching event.

I. THE TASK OF SAYING SOMETHING VITAL

In recent conversation with two doctoral candidates in the Speech and Theatre Department of Indiana University, the writer was told that the emphasis today in speech is not on delivery or audience analysis but on content. The hearers are asking, "Does this man have anything to say?" This report may be an over-statement of the facts, but it points out an emphasis of which preachers need to be aware. The responsibility to say something vital is essential to the distinctive task of preaching. As F. W. Schroeder states:

Herald, ambassador, witness—here are three words which, when rolled into one, speak to the art of communication in preaching. A preacher as a herald has an announcement to make, a word to shout from the housetops. As an ambassador he speaks not for himself but for Him whose he is and who has called him. As a witness he testifies that he proclaims verities as real and near to him as breathing.¹

¹F. W. Schroeder, Preaching the Word with Authority (Philadelphia: Westminster Press, 1955), p. 49.

It is from this biblical view point of preaching that the writer proceeds. Too many conservative evangelical preachers deliver sermons which say nothing vital; they have little relevance to the man in the pew. Harry Emerson Fosdick thus describes this kind of sermon:

One obvious trouble with the mediocre sermon, even when harmless, is that it is uninteresting. It does not matter. It could as well be left unsaid. It produces this effect of emptiness and futility largely because it establishes no connection with the real interests of the congregation. It takes for granted in the minds of the people ways of thinking which are not there, misses the vital concerns which are there, and in consequence uses a method of approach which does not function.²

Irrelevance in a sermon is often the result of lack of aim. James Stewart calls attention to the need of a specific objective in the sermon:

Make sure that every sermon you preach has a definite aim. To say this is indeed simply to apply in one particular and very important direction a truth which ought to govern a man's whole ministry. Why are we in this work at all? To bring men to God through Jesus Christ.³

It may be that uninteresting sermons result from general narrowness of aim in a man's preaching ministry. We rightly aim, of course, at conversion and discipleship; for this is in keeping with our theological commitments. But if preaching is to be kept alive, it must also evidence a sound pastoral approach. It is not enough that the preaching that "brings men to God through Jesus Christ" shall be vital and interesting. Following conversion, men are to be built up in the most holy faith. This need for strong pastoral emphasis in preaching has in recent years received much support from Fosdick's concept of the sermon:

²Harry Emerson Fosdick, "What Is the Matter With Preaching?" College of the Bible Quarterly, 29:6, October, 1952.

³James S. Stewart, Heralds of God (New York: Charles Scribner's Sons, 1946), p. 120-121.

Every sermon should have for its main business the solving of some problem--a vital, important problem, puzzling minds, burdening consciences, distracting lives--and any sermon which thus does tackle a real problem, throw even a little light on it, and help some individuals practically to find their way through it cannot be altogether uninteresting.⁴

The preacher's obligation to say something vital all too often produces anxiety and adds to his sense of inadequacy. The effect of this pressure on one's preaching ministry will be considered later.

II. THE TASK OF HAVING SPIRITUAL RESPONSIBILITY FOR OTHERS

"It is, perhaps, an overbold beginning, but I will venture to say that with its preaching Christianity stands or falls."⁵ A statement such as this reflects the significance of the preaching task. What the preacher is and what he says matters. "The religionist", as one psychoanalyst says, "carries what for him is the awful responsibility of the eternal welfare of his people, not just this life but the next."⁶ The man committed to biblical preaching must stand on his own feet; he is responsible for the souls of men. This responsibility will either add to his sense of inadequacy or it will lead to a more vital trust in God--a trust that recognizes preaching as a cooperative ministry between man and God. There is a faith-building dynamic in the belief that "even before you open your mouth

⁴Fosdick, loc. cit.

⁵P. T. Forsyth, Positive Preaching and the Modern Mind (London: Independent Press LTD, 1907), p. 1.

⁶Margaretta Bowers, Conflicts of the Clergy (New York: Thomas Nelson & Sons, 1963), p. 5.

to speak, God's secret allies have been at work in the hearts of those now waiting for the Word."⁷ Actually, if the preacher is to communicate his message effectively, he must do so "in the power of the Holy Spirit."⁸

Preaching is also a cooperative ministry with the hearers. Real preaching is not monological, it is dialogical. It issues in "feed back" from the congregation to the preacher. Such preaching reduces ministerial tension and helps the preacher accept the spiritual responsibility of being Christ's ambassador in the modern world. Monological preaching creates anxiety: "No wonder so many ministers are anxious about preaching. Their own and laymen's concepts put the whole burden on them. No wonder preaching is not more effective since many people bring so little to it."⁹

To say that a preacher has spiritual responsibility for others is to say that he is responsible to relate the Gospel of Christ to the individual man. His preaching must be faith-building and aimed at wholeness.

To help toward the realization of this constructive goal, Clinebell writes:

Mental health enhancing worship should 'speak the truth in love,' confronting the worshiper with the ethical demands of the Christian way, and helping him develop those energizing relationships with persons and God which will enable him to respond creatively to these demands.¹⁰

⁷Stewart, Heralds of God, p. 55.

⁸Faris D. Whitesell, Power in Expository Preaching (Westwood, N. J.: Revell, 1963), p. 140.

⁹Reuel Howe, "Recovery of Dialogue In Preaching," Pastoral Psychology, 12:12, 1961.

¹⁰Howard Clinebell, Mental Health Through Christian Community (Nashville: Abingdon Press, 1965), p. 72.

Another who has written widely in the field of pastoral ministry adds this word:

To be a soul-healing influence, a sermon should face the reality of life honestly, proceed creatively toward goals that are reasonable and challenging to the best in life. It should present a way of living life at its best that is both comprehensible and attainable.¹¹

Authentic preaching takes into account that what is being said is eternally important. It is preaching with authority, authority transcending man's ideas and opinions. Although times have changed, man's basic needs remain the same. Augustine spoke for every man: "Our hearts are restless till they find their rest in Thee". The same note is sounded in an editorial in Fortune magazine shortly before World War II:

Unless we hear a voice, men of this generation will sink down a spiral of depression. There is only one way out of this spiral. The way out is the sound of a voice; not our voice, but a voice coming from something not ourselves in the existence of which we cannot disbelieve.

It is the earthly task of the pastors to hear this voice, to cause us to hear, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we as laymen are utterly lost. Without it we are no more capable of saving the world than we were of creating it in the first place.¹²

Ministerial conflict arises not only from the urgent need of saying that which is vital in the face of vast spiritual need. It becomes the greater when one considers the nature and purpose of preaching.

¹¹Edgar N. Jackson, How to Preach to People's Needs (New York: Abingdon Press, 1956), p. 15.

¹²James E. Doty, The Pastor as Agape Counselor (Indianapolis: John Woolman Press, Inc., 1964), p. 95.

III. THE PURPOSE OF PREACHING

It has already been said that the preacher must have something vital to say, and also that he as a preacher is spiritually responsible for others. It has been emphasized that these two aspects of the distinctive task of preaching can either add to a sense of inadequacy or they can promote a restful trust in God. It is expedient now to look more closely at the purpose of preaching and how this purpose can arouse anxiety-producing conflicts in the preacher.

First, what is preaching? To preach means to announce something, to proclaim something. Christian preaching is the proclamation of the Christian message. A scholar in the preaching field states: "Preaching is a divine-human act in which men in their lostness are summoned to a saving encounter with God's Word through the spoken words of a convinced witness."¹³ In the act of preaching, the divine and the human are brought together in a unique way for a prophetic purpose. This preaching can either be public or private; whenever the Gospel of Christ is announced, preaching takes place. In the undertaking, it is easy to overemphasize the human element. Teikmanis advances this word of caution:

The pulpit is not the place for showmanship. Authentic preaching is not an entertainment. It is not a solicitation of personal admiration, applause, or support. It is an art of mediation between God and man, between the needs of the soul and the reservoirs of spiritual supply.¹⁴

¹³Merrill Abbey, Preaching to the Contemporary Mind (Nashville: Abingdon Press, 1963), p. 49.

¹⁴Arthur L. Teikmanis, Preaching and Pastoral Care (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1964), p. 15-16.

But in the preaching task the importance of consecrated human personality cannot be overemphasized. Brooks' definition of preaching calls attention to this fact: "Preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality. Neither of these can it spare and still be preaching."¹⁵

Macpherson is in agreement when he says that preaching is "nothing less than the communication through the utterance of a consecrated personality of the eternal Christ." It is, he continues, "a supernatural act, the transmission of a Person through a person to a company of persons, the Person so conveyed being the everlasting Jesus." He goes on to spell out a very interesting theology of preaching: When the Word was born of Mary, Christ was not born magically in the sense that He did not partake of her nature. He "laid hold of her very flesh and blood." And as the Word is communicated through the preacher, this Word comes through, and partakes of, the human personality. Macpherson adds:

When, in true preaching, the Word is livingly communicated, the personality of the preacher is not dormant or passive. Far from it. Only when his every power and faculty are brought into full, harmonious and vigorous display can the Word be properly conveyed at all.¹⁶

James Stewart's idea of preaching is conveyed in these words:

To please, in the sense of gripping the hearers' minds and keeping interest alert; to teach and instruct, as distinct from the purveying merely of exhortation and uplift, and the recital of pious platitudes; to move the heart, and sting the will into action--is not this the Christian preacher's task?¹⁷

¹⁵Phillips Brooks, On Preaching (New York: The Seabury Press, 1964), p. 5.

¹⁶Ian Macpherson, The Burden of the Lord (London: The Epworth Press, 1955), pp. 6-8.

¹⁷Stewart, Heralds of God, p. 119.

Stewart would say that the preacher is obligated to be interesting, thoughtful, imaginative and convincing while he is engaged in "the proclamation of the mighty acts of God."¹⁸ Teikmanis' summary statement of preaching is helpful:

In preaching, kerygma (proclamation), didache (teaching), homilia (discussion), and paraclesis (exhortation) always belong together. Only the emphasis changes from time to time. What does not change is the Kerygmatic from itself (parentheses inserted, taken from an earlier point in Teikmanis).¹⁹

In answer to the question--What is preaching?--it may be said that it is an event in which God's Christ is made known to God's creatures in such a way that a response is elicited. Christian preaching is the proclamation and application of the Christian gospel. For the evangelical conservative, this means that the theological foundation of his preaching is the biblical message.

In inquiring further into the nature of preaching, attention is now given to some misconceptions of this phase of ministerial activity. Preaching is not a cure-all for the ills of the Church. Considered in this light, it is likely to prove a frustrating task: "We have a feeling that preaching ought to be rewarding and effective. To go on year after year finding it never really getting off the ground is one of the basic tensions within a minister's life."²⁰ Preaching ought to be "rewarding

¹⁸Ibid., p. 5

¹⁹Teikmanis, Preaching and Pastoral Care, p. 16.

²⁰Gene E. Bartlett, "The Reader's Forum," Pastoral Psychology, 15:58, February, 1959.

and effective," but it can be so only as it grows out of a healthy theology of preaching. If too much is expected of it, preaching can only be burdensome to the minister. Some results are expected of biblical preaching but the Church is not to demand results. Conservative evangelism teaches that the Holy Spirit is the One Who converts, not the preacher; the Church is to demand nothing of Him. The demand is from Him to the Church. An excellent statement as to what preaching is not is given in a recent issue of Dialog magazine:

If the church grows too slowly, we demand 'better, more evangelical preaching'. If Christians fail to conduct themselves in a recognizable Christian manner, we lament that preaching is not sufficiently prophetic.²¹

Although preaching may be the primary task of the minister, it is not his only work. He who sees preaching as his only task will sooner or later awaken to the fact that his ministry is empty and futile. A sad example of this is the story of a vicar in the tiny village of Horningsea, in Cambridgeshire, England:

The Reverend Paul Smythe, who took the 'living' of St. Peter's there in 1944, fell gradually out of favor with the villagers and by 1962 nobody ever went to church at all. Weeds in the churchyard grew shoulder high, dust accumulated in the vestry and on the hymnals hopefully laid out on the pews. Every Sunday the Reverend Mr. Smythe walked over an overgrown path from the vicarage to the church, with a sermon in his pocket which he admitted he carried 'only as an emergency--in case someone turns up.' Villagers said the Reverend Mr. Smythe cared nothing about them and spent all his time in the library at nearby Cambridge. The vicar himself said the villagers resented him because he was a town man. After the case of 'the loneliest clergyman in the country' made the British newspapers, the Reverend Mr. Smythe got the shock

²¹Karl Hertz, "Preaching Is For Insiders," Dialog, 3:49, Winter, 1964.

of his life when a lone villager turned up in church one morning. All this stalwart got for his trouble was a twenty-minute sermon. Afterward the vicar, who simply may have been out of practice or completely depressed by the thought of having to write another sermon, marched out of the church without even a nod to his congregation.²²

Preaching inevitably loses vitality when it is divorced from pastoral care and counseling. It is severed from its crucible. Preaching can never be a work in and of itself; it is vitally linked with the total ministerial task. Without these other ministries, preaching lacks shape and focus. Although it has its foundation in the Word, it is in the context of the world that it receives its structure, drama and relevancy. Preaching is not simply a process of writing a sermon, then delivering it. David C. Read warns of the danger of holding an "ivory tower" view of preaching:

The line of communication has been cut; and there is no real contact between pulpit and pew. Sad though it may sometimes seem to us in our dreams of the ideal sermon, conceived in quietness and delivered without complications, it remains an axiom of Christian preaching that the road from the study to the pulpit runs through a living, demanding, interrupting manse; out into the noisy street; in and out of house and hospitals, farms and factories, buses, trains, cinema; through ringing telephones and stacks of letters and minutes; up between rows of puzzled people to the place where you are called to preach. It cannot be otherwise...This necessity of a living contact with the real world...arises both from our situation in the world...and also from the very nature of the Word of God.²³

²²Dora Jane Hamblin, "Those Mad, Merry Vicars of England," Life, 58:83, January 29, 1965.

²³David C. Read, The Communication of the Gospel (London: SCM Press Ltd., 1952), p. 63.

Charles Stewart, discussing the dynamics of ministerial anxiety, comments on another pulpit practice, the result of an inadequate view of preaching:

Back of the symptomatic picture of communication breakdown is an underlying assumption that preaching is monologue. The preacher prepares a sermon just as a farmer prepares a load of hay, to deliver to a church full of people, something like a hayloft in character. Preaching proceeds in many men's minds from the mind of the speaker to the mind of the listener, with as little change in either mind as possible, and this misperception of the communication process leads to frustration.

Back of the syndrome of monologue in church is a picture of the preacher as prophet, who motivates people, stirs them up, inspires them, or even pacifies them. If preaching is failing, the preacher needs to study more, write more, or work more from his end of the study alone.

Few clergymen have the concept of the sermon as a cooperative ministry. The resource of laymen in helping the minister prepare and preach his sermon dialogically is largely absent from his thinking. Ministers have no means of checking on the response of the congregation or of enlisting the congregation to find the word of God in their midst.²⁴

Having looked at what preaching is and is not, attention is now focussed in more detail upon the vital task of preaching. Preaching is a divine-human act in which God's Word is existentially mediated and dialogically proclaimed. The preaching event can take place publicly or privately. It demands that the preacher be deeply rooted to the biblical message and that he be open to and involved in the world of his hearers. In meeting these demands, he has earned the right to be heard. And, all to what purpose? Why preach?

²⁴Charles W. Stewart, "What Frustrates a Minister," Christian Advocate, 9:9,10, January 14, 1965.

According to Clinebell, "a valid test of preaching is this--How well does it communicate the basic meaning and experience of the Christian message?"²⁵ Stewart puts it more concretely. It is the minister's task "to preach a sermon which will draw back the veil and make the barriers fall that hide the face of God."²⁶ With advancements in science, says Stewart, man has become increasingly self-sufficient. Needing God less and less, man finds that the divine absence produces no earth-shaking change. This secularistic mentality must be made "piercingly aware of Jesus in the midst."²⁷ In similar vein, Teikmanis writes: "Authentic preaching is a dynamic presentation of what God has done from the beginning, what he has done through the Man of Nazareth, our crucified and risen Lord, and what he is doing now."²⁸

But preaching is more than just proclaiming the Gospel to the people. The proclamation must be relevant. It must address itself, in part at least, to questions which modern man is asking. To the extent that preaching accomodates itself to these questions, to that extent it is in the way of helping to satisfy man's deepest needs. The situation today calls for sound biblical interpretation: "This today is the minister's most formidable task--to make the Scriptures meaningful to

²⁵Clinebell, Mental Health Through Christian Community, p. 81.

²⁶Stewart, Heralds of God, p. 101.

²⁷Stewart, Ibid.

²⁸Teikmanis, Preaching and Pastoral Care, p. 17.

individual men and women whose inner resources have been drained away by the emptiness and shallowness of their daily lives."²⁹

Christian preaching, then, is the proclamation and application of the Christian Gospel. The preacher must say what he believes in such a way that his message is true to what he believes and is helpful to his hearers. Furgeson writes, "The distinctive work of the preacher is to translate the concepts of religion into living realities so that the Word becomes flesh and dwells among us."³⁰

One's purpose in preaching can be quite anxiety-producing, especially when aims remain unfulfilled. In conservative evangelical groups, preaching is widely aimed at bringing about conversions. Lives need to be changed. We preach for a verdict. The man who does not see visible and instant results stands in jeopardy of criticism from his brethren. Hard as this social censure may be, his more serious problem is likely to result from his attitude toward himself. He wants to preach but because he does not produce as many visible results as does a fellow-minister, he is in conflict--sometimes in agony. The anxiety this conflict arouses is reflected in the preaching event. The conflict begins to formulate a psychological need to see people converted and often ends with the preacher becoming a manipulator. There is a variety

²⁹Harold H. Martin, "The American Minister," Saturday Evening Post, 238:22, April 24, 1965.

³⁰Earl H. Furgeson, "Abstractions in Preaching," Pastoral Psychology, 14:12, October, 1963.

of preaching that may well be called brain-washing. Lacking respect for the hearer, it would take from him the freedom of choice--choice to refuse. Such preaching is distressingly monological. It runs counter to the very spirit of the Gospel.

The writer does not attempt to resolve this conflict except to say that while the conservative evangelical preacher should be true to his own convictions, he at the same time should recognize that his own psychological motivation might well be the inspiration of much of his preaching. The writer feels that for conservative evangelicals in our day this unworthy factor is too often at the heart of their problem in communicating the Gospel.

CHAPTER IV

THE UNCONSCIOUS AS A SOURCE OF ANXIETY

There is need to consider the minister's unconscious conflicts. The unconscious is that part of the human personality which is out of awareness but which nevertheless plays a dynamic part in almost everything one does and says. The unconscious consistently reaches out to satisfy the basic personality needs without conscious awareness of this reach. Anxiety which is aroused out of unconscious conflicts can be released in the act of preaching. But the preacher who thus relieves his anxiety produces barriers in the communication process.

I. GUILT AS A SOURCE OF ANXIETY

Unconscious guilt often arises out of the minister's self-image. Many clergymen are "often unaware of their unconscious guilt, but by pouring out hostility and threats in their sermons they reveal their disorder."¹ A part of the dynamic of this self-image is the sense of inadequacy already considered in Chapter II. This sense of inadequacy breeds guilt which may even be conscious. In this regard, Harold Martin quotes Doty as follows:

¹George C. Anderson, "Emotional Health of the Clergy," The Minister's Own Mental Health, Wayne E. Oates, editor (Great Neck, New York: Channel Press, Inc., 1961), p. 36.

Many of the minister's problems stem solely from spreading himself too thin. Harassed by a hundred duties that have little or nothing to do with the thing he really wants to do, which is to preach so powerfully that men will stand in the rain to hear him, he begins to doubt his own calling, to lose his sense of usefulness, to feel a burden of guilt he cannot throw off.²

Doty himself states his own conflict in these words:

We as pastors have enormous guilt in the area of our pastoral work. As I served parishes in New England, I was impressed that I was always at least two hundred calls behind and was never able to catch up with the demands that were made upon me. Hence, guilt followed this inability to accomplish my task.³

It could be that the minister sets his goals too high because he needs the activism that an unreasonable work-load affords. Anderson aptly states:

One sometimes speculates why certain clergymen work at such a terrific pace. Frequently such behavior is linked to a desire to atone for conscious or unconscious misdeeds. Guilt and repressed anxiety are also found in such persons. Occasionally marital disharmony or frustration lies behind the parson's over-busyness. He feels a compulsion to be a leader and to prove that at least to his parish and his community he is an acceptable and needed person.⁴

The anxious minister may feel inadequate and as a result experience a sense of conscious guilt. But he also has an "ego ideal" or an image

²Harold H. Martin, "The American Minister," Saturday Evening Post, 238:23, April 24, 1965.

³James E. Doty, The Pastor As Agape Counselor (Indianapolis: John Woolman Press, Inc., 1964), p. 23.

⁴Anderson, "Emotional Health of the Clergy," p. 38.

of what he feels he should be. Such an image is important; for, as Bowers says, "to the extent that we are able to fulfill our ideal self-image we are healthy or sick."⁵ The same writer goes on to say:

Conflicts in the self-image are common. When personal devotion is lacking, or when the patient's personal behaviour is deviant, his self-image is in conflict with his concept of himself as a clergyman. This may result in a sense of being 'phony' and is expressed in feelings of personal failure, inadequacy, and guilt. Only when his idealized self-image is a reasonable one and is congruent with the perception of the self in reality can the clergyman feel fulfilled in his vocation.⁶

Unconscious guilt is closely related to the role of the minister. As stated earlier this role includes that set of expectations which surrounds his profession. To the degree that the minister does not fulfill these expectations, there is likely to be a sense of inadequacy which breeds guilt. The anxious minister, unable to accept the frustration which comes with conscious guilt, may repress this guilt into the unconscious where it actually becomes dynamic in the formulation of his self-image. The importance of this process is that one's self-image often determines how one sees others. For example, he who appreciates himself usually appreciates others. He who hates himself, commonly hates others. A man with the problem of unconscious guilt inevitably communicates his frustration while preaching. Lacour writes:

⁵Margaretta K. Bowers, Conflicts of the Clergy (New York: Thomas Nelson & Sons, 1963), p. 9.

⁶Ibid., p. 238.

While taking measure of the minister's competence and character, members of his congregation also evaluate his demonstrations of good will. At this point, attitude toward persons is fundamental. Not a little of this is determined by his own self estimate. This is expressed by the way he views his call, by his sense of mission, by his interest in persons, and his ability to relate to them. All of these factors have ways of coming to light during a sermon. As a minister stands in the pulpit, members of the congregation will consider arrogance, aloofness, dogmatism, hostility, lack of warmth, emotional instability and thoughtlessness in terms of his attitude toward them.⁷

This guilt is powerful because "a sick minister can worsen the psychopathology of a sick parishioner."⁸ Since the primary purpose of preaching is to present good news, that which may breed spiritual and psychological pathology does not belong.

In summary, the writer quotes Paul Johnson on the results of guilt in the minister's life:

If he (the preacher) is a guilt-ridden person who continually blames himself for trifling errors, invites the disapproval of his friends, and fears the stern judgment of an angry God, he will spread such anxieties to his people and increase their tensions unconsciously. Self-appraisals are inevitably projected upon others, and unless the pastor trusts himself, he cannot trust the people around him.⁹

⁷Lawrence L. Lacour, "If Aristotle Could Hear You Preach," Pastoral Psychology, 1, 16:17, October, 1965.

⁸Bowers, op. cit., p. 231.

⁹Paul E. Johnson, Psychology of Pastoral Care (New York: Nashville, Abingdon, 1953), p. 112.

II. LONELINESS AS SOURCE OF ANXIETY

There are many reasons why a minister could be lonely. First of all, his profession sets him apart from other men. He is "set apart" for the ministry by being "called." Putting on a robe or a clerical collar sets him yet further apart. In calling an unholy people unto holiness the gulf is made even wider. When the preacher becomes prophetic the feeling of alienation increases. On the other hand, some ministers have experienced quite the opposite. Having learned to be themselves, they have found fulfillment and meaningful relationships in their professional duties. Margaretta Bowers implies as much in her study of ministerial conflicts:

Is there something in the religious vocation that makes it possible for these lonely ones to compensate for their loneliness in their vocation so that they make a better working adjustment in the world than those with the same problem who have not made religion their life work?¹⁰

Secondly, the minister's psychological condition can cause or be caused by an unbearable intensity of loneliness. To satisfy the need for relationship, the unconscious reaches out for gratification in any form. Preaching can be a dangerous tool because "some clergymen consciously or unconsciously exploit their profession to satisfy childhood needs for attention."¹¹ In seeking to manipulate others in order to

¹⁰Bowers, Conflicts of the Clergy, p. 3.

¹¹Anderson, "Emotional Health of the Clergy," p. 35.

gratify one's own needs, one usually succeeds in driving them off. Of course it must be recognized that there are those who need to be manipulated, for only this kind of approach can meet their need of dependence. When this is the case both are "happy," the sick preacher and his sick people. But most of the time, manipulation to satisfy loneliness only increases loneliness, with detrimental effects for preaching. A closer examination of these effects is presented in a following chapter.

III. HOSTILITY AS A SOURCE OF ANXIETY

When an individual is threatened emotionally there is usually a negative response to such an experience. Ordinarily he can recognize these negative responses and express them in a controlled manner. But there are times when the threat is so great that it arouses an unbearable intensity of negative emotion. The unconscious mind, through the use of defense mechanisms, has a way of handling such emotion when it cannot be released into consciousness. This unconscious phenomena is called repression. The writer has waited until now to explain repression because, as Wayne Oates says, "All the research on the emotional health of the minister points to unresolved burdens of hostility as the primary problem of the minister's psychic health."¹² Brooks confirms this statement with a reference to John Dalton:

¹²Wayne E. Oates, "A Look at a Healthy Minister," Seminary Quarterly, 7: 1, Fall, 1965.

Mr. Dalton, in his work on Hereditary Genius, summing up the result of his reading in clerical biographies, declares that 'a gently complaining and fatigued spirit is that in which Evangelical Divines are very apt to pass their days.'¹³

Deep-seated hostility has its birth in traumatic childhood experiences. The child relates to life until he begins to get hurt. Being hurt makes him angry; but in fearing the consequences of expressing this anger, the mind is forced to permit only that amount of negative emotion which the developing ego can control. What happens to the rest of this emotion? It enters the unconscious and becomes terribly dynamic in terms of motivating what a person does and says. We shall consider the effects of this hostility on preaching at a later point.

There are other sources of hostility besides traumatic childhood experiences. Conflicts in the minister's role can make a man feel negative about his chosen profession. The fact that he gets less money than a man who has comparable training causes more anxiety than we want to admit. There is an element of sacrifice in the ministry, but it is a dangerous element. It is dangerous because healthy sacrifice demands maturity on the part of the one who sacrifices. The immature minister who attempts to sacrifice finds the experience to be very ego-enhancing. He may begin to need sacrifice to maintain self-respect. Hence begins the vicious circle of neurosis, what the neurotic needs he begins to resent. For example, the person who is very dependent usually desires autonomy, a situation which causes him to resent the very things he needs.

¹³Phillips Brooks, On Preaching (New York: The Seabury Press, 1964), p. 68.

This makes him more aggressive. Bowers writes, "Our sick clergy endeavor to contain this aggression in being the sacrificed or the sacrificer within themselves, yet quite too much wrath is spilled out on the congregations."¹⁴ The same writer cites a case study in her analysis of sick clergymen. James, one of her patients, manifested a pathological form of this hostility:

It was during this time that he was preparing such a sermon for a homiletics class. Suddenly he realized he did not want to give this sermon because there would be someone present whom he hated, and who, he felt very certain, was damned. Now if he gave this sermon as brilliantly and with as much feeling as he wanted to, this person might be caught by it. This person might be saved, and James did not wish to save any except those whom he wanted to save.¹⁵

Does the conservative evangelical ever become like James? Not until one attempts to manipulate people to solve one's own anxiety. When we demand that one's response to God should be exactly like ours and when one's life should be similar to ours after that response, then we are like James. The attempt to manipulate on the part of the preacher is usually based on the preacher's view of himself or his congregation. The problem is that "too often the pastor uses the pulpit to project his insecurities on the congregation."¹⁶ This nonverbal communication of negative emotion has adverse effects in preaching.

¹⁴Bowers, Conflicts of the Clergy, p. 51.

¹⁵Ibid., p. 102.

¹⁶Doty, The Pastor As Agape Counselor, p. 94.

To illustrate this we shall look at one of the ministers who wrote on the subject, "Why I Quit the Ministry."¹⁷ This anonymous clergyman let his conflicts bring on what he called "the crisis." This crisis was a sermon he preached on the Christian view of death after two of his parishioners died and left the families in deep debt over the funeral costs. The reactions to this dogmatic sermon led, the minister says, to his eventual resignation. He let his hostility, which was projected upon his people but which was probably based on his own sense of inadequacy in the ministry, "come through" from the pulpit. He tried to bring about many new changes in the first year at his new church and resigned in his third year. His inability to manipulate this church into his image brought out hostility toward himself and his congregation. If there had been opportunity for him to deal with his hostility, this crisis may well have been averted.

Unconscious hostility is a source of anxiety in preaching. This problem makes a preacher anxious because he is not in control of the unconscious while at the same time the unconscious determines much of what he says and does. In other words, it is inevitable that unconscious emotion will be communicated; and until one is aware of this emotion, its control is out of the question. In the next chapter, we shall look at some of the effects which this problem has on preaching.

¹⁷Anonymous Clergyman, "Why I Quit the Ministry," The Saturday Evening Post, November 17, 1962, pp. 33-37.

IV. SEXUAL CONFLICT AS A SOURCE OF ANXIETY

Certain ministers either do not preach on sex at all or they preach on it all the time. Both practices manifest sexual conflict in the minister. Of course, sex is a subject which should be treated in the pulpit, but only by men who are aware of and in control of their own sexual conflicts. Preachers who have either unconscious sexual conflict or uncontrollable conscious conflict in this area, will be made intensely anxious in their preaching. It is difficult to identify the effects this conflict will have in preaching except to say that a man with this problem will either evade the subject or be caught up in it.

Homosexuality does not seem to be any more of a problem among clerical persons than in nonclerical persons. One psychoanalyst found that half of her male clergy patients and half of her nonclergy patients suffered from homosexuality but she found that the recovery rate was better for the clerical than for the nonclerical.¹⁸

Unresolved conflict which is born out of early sex experimentation creates guilt in the minister as it does in any other person. In this connection James E. Doty, who has worked extensively with pastors, writes :

Pre-adolescent and adolescent involvement in sexual experimentation has brought a crippling concept of guilt to many. An impotent male may be anxious over adolescent masturbation which he believed was sinning in God's sight, as well as his own. Pre-marital relations have also left an ugly scar, especially when he judgmentally counsels youth in premarital interviews.¹⁹

¹⁸Bowers, Conflicts of the Clergy, p. 245-246.

¹⁹Doty, The Pastor As Agape Counselor, p. 23.

Every person has a multitude of impulses each day. Some of these impulses are in the area of sex. If a person has had excessive frustration in his sex life there will be an unconscious complex centered around the sex need. Mavis states that "a complex is a group of emotionally charged desires, ideas, and attitudes."²⁰ Being repressed, this unconscious sexual complex produces a considerable amount of impulses of a sexual nature. If one's conscience cannot tolerate those impulses, inward condemnation will result. If one's ego cannot tolerate condemnation, projection will result. This is where preaching can be dangerous. It is a subtle temptation for one to preach against things he sees in others when actually these reflect things he dislikes about himself. But this sexual conflict is all too often the cause of these complexes; moreover, they remain repressed and dynamic.

The crucial problem is that for the most part these complexes are out of awareness and out of control of the individual. The conflicts represent the basic source of motivation and they arouse anxiety within the person because of unsatisfied personality needs. Preaching, this thesis asserts, is a way some deal with this anxiety. By projecting it on the congregation, the preacher feels released in the name of Christian service.

²⁰W. Curry Mavis, The Psychology of Christian Experience (Grand Rapids: Zondervan Publishing House, 1963), p. 59.

This chapter has attempted to discuss four conflicts which may be unconscious and which usually produce anxiety: Guilt, loneliness, hostility, and sexual conflict. Guilt arises out of one's self-image which is made up of that group of expectations he has of himself plus those that people exact of him. If he does not live up to these expectations, he usually feels guilty. This may be an unconscious process because the person's ego-ideal, or what he really thinks he should be, is unconscious.

Loneliness is sometimes out of awareness because the pastor is so busy that he does not have time to consider his own feelings. It may well be that he is busy because he cannot tolerate his feelings; hence he hides from them in activism. The minister is lonely because he is set apart from people--a predicament created by his call and, in many instances, by his own approach. When the manipulative type preacher is in action he usually drives healthy people away from him. Those who stay need this type of pastoral care.

Hostility is a major problem in the psychic health of the minister. Repressed negative emotion finds outlets other than through conscious awareness. When it does so, it becomes a destructive force, because it is out of control of the individual. This problem in the preacher can only serve to frustrate the communication of the Gospel as good news.

Sexual conflict can be devastating to the minister and his work. Because sex is often associated with sin, the preacher may feel guilty for even having any sexual conflict. Or, if unable to deal with this

problem consciously the conflicting emotions which are centered around the problem of sex may become repressed. When sex impulses are aroused, the preacher may seek to suppress them, openly condemn himself, or run off with the church secretary.

The present chapter has by no means considered all unconscious conflicts in the minister. It has been concerned only with some of those which in the opinion of the writer are among the most significant. For as Bowers says:

When we begin to open the Pandora's box of the unconscious repressed needs, strivings, the still-operative traumatic memories with all their distorted meanings, we are reminded that sometimes a captain sets sail with a scurvy-ridden crew and on the high seas has a mutiny to quell. Some of the crew are put in irons, and some of the crew are confined to quarters. But no matter how well-fashioned the irons, or how sturdy the locks, or how unwearied the watch, the mutinous men find their way back on deck, disguised, hidden, in many shapes and forms. Yet the master of the vessel never is aware that each time he suppresses a mutiny, he is suppressing the same mutiny, and not a new one. We call this, analytically, the return of the repressed.²¹

It is by no means the intention of the writer of this thesis to give the impression that ministers generally are severely neurotic, that they are "cracking up." Shrader's article, referred to in Chapter II of this thesis, "Why Are Ministers Breaking Down," initiated enough research among scholars to prove the contrary. Moreover, commenting on Shrader, Hudnut writes:

²¹Bowers, Conflicts of the Clergy, p. 232-233.

Nothing is brought forward in the article to indicate that nervous breakdowns are more prevalent in the ministry than in any other profession, nor any kind of proof that the various clerics who have had such difficulties would not also have had them in another field of labor.²²

Although Shrader's findings have been questioned, this fact should not prevent one from recognizing the very real factor of anxiety in the ministerial office. Even though ministers are not "cracking up" at a rapid rate, many of them, because of the pressures of our day, are experiencing much difficulty in communicating the message of the Gospel.

²²Richard A Hudnut, "Are Ministers Cracking Up?" Christian Century, 73: 1288-1289, November 7, 1956.

CHAPTER V

POTENTIAL EFFECTS OF ANXIETY IN PREACHING

The present chapter seeks to relate to the preaching event itself the anxiety derived from the three sources already considered. It is not our present purpose to identify this anxiety in its effects upon the congregation. The specific concern in this thesis, and especially in this chapter, is to attempt to discover what adverse effects the preacher's anxiety has upon his preaching.

There has been no attempt to take each conflict and identify its effects in preaching. Rather, in this chapter there is an attempt to indicate how anxiety, which may have as its sources those previously discussed conflicts, actually effects preaching. This procedure has been decided upon because it is impossible to say, for example: "This particular anxiety reaction pattern for this preacher is caused by this particular conflict within him." To be able to say this would definitely require empirical research which the writer would like to conduct at a later time.

It is possible to be anxious without being aware of the fact. But others will know it. Using a questionnaire, James T. Hall inquired into the communication of feeling during preaching.¹ After he had preached the same sermon on the race issue to two rural churches of similar size, he administered the questionnaire (See p.59). It is significant that Hall's research illustrates the truth that when a preacher is tense, many

¹James T. Hall, "Measuring the Communication of Feeling During Worship," Pastoral Psychology, 14:50-55, October, 1963.

QUESTIONNAIRE

(Please do not sign your name)

Age — Sex —

Please mark your age by writing the proper letter (A, B, C, etc.) in the above blank.

A—11 years old and under
 B—12 through 14
 C—15 through 23
 D—24 through 35
 E—36 or older

1. Do you like the hymns selected for the service?
 Yes — Some — A little — No —
 Remarks _____
2. Do you think the worship service was too formal?
 Yes — Some — A little — No —
3. Does the minister have a "preacher tone" in his voice (a voice quality) which you didn't like?
 Yes — Some — A little — No —
4. Do you feel that the minister had your interest at heart during the service?
 Yes — Some — A little — No —
5. Do you like the way in which the hymns are sung?
 Yes — Some — A little — No —
 Remarks _____
6. Did the minister show a reverent attitude during the service?
 Yes — Some — A little — No —
7. Do you think the sermon was easy to understand?
 Yes — Some — A little — No —
8. Do you feel that the minister was sincere during the service?
 Yes — Some — A little — No —
9. Do you think the Scripture was read properly?
 Yes — Some — A little — No —
10. Do you think the sermon was too long?
 Yes — Some — A little — No —
11. Did the minister show a spirit of gladness during the service?
 Yes — Some — A little — No —
12. Do you think more hymns should be sung during the service?
 Yes — Some — A little — No —
13. Did the minister seem irritated at the congregation during the service?
 Yes — Some — A little — No —
14. Can you remember any idea presented in the sermon?
 Yes — Some — A little — No —
15. Did you feel that the minister acted superior to (was "looking down on") the congregation?
 Yes — Some — A little — No —
6. Do you think there is any value in reading together the Responsive Reading?
 Yes — Some — A little — No —
7. Did the minister show a lack of confidence during the service?
 Yes — Some — A little — No —
8. Do you think the minister should preach more hell-fire and judgment?
 Yes — Some — A little — No —
9. Was the minister tense during the service?
 Yes — Some — A little — No —
10. Do you have any suggestions to improve the service?
 Remarks _____

in the congregation know it. In answer to question nineteen--"Was the minister tense during the worship service?"--thirty-nine per-cent of the people at the first church and thirty-eight per-cent at the second church replied in the affirmative. The response of the two churches to the more significant questions was as follows:²

Question	Church # 1	Church # 2
4	10%	11%
6	3%	3%
8	8%	3%
11	12%	12%
13	14%	11%
15	26%	13%
17	19%	19%
19	39%	38%

With respect to these more important questions, the fact that the findings from both churches are substantially the same would seem to lend credence to their validity. For greater support in this direction, however, a more extensive sampling is necessary. Hall, in summary, submits four conclusions as a result of his study:

(1) Preaching communicates. (2) The minister communicates not one, but two messages through preaching. He may preach on love verbally and communicate hostility emotionally. (3) The fact that the congregation registers the feeling tones of the minister within themselves demands the ministry's concern in this important area of communication. (4) The feeling tones which a minister communicates are related to his emotional involvement in his subject material. (5) You can't please everybody. (6) People don't hear what the minister means, and (7) people project their own feelings and interpretations into the minister's words and feelings and hear what they want to hear.³

²Albert L. Meiburg, Discussion on Hall, "Measuring the Communication of Feeling During Worship," Pastoral Psychology, 14:56, October, 1963.

³Hall, "Measuring the Communication of Feeling During Worship," p. 53-55.

In a discussion of Hall's findings, Earl Furgeson concludes that the minister "is always speaking in two languages: one verbal, the other nonverbal; one heard, the other felt."⁴ Hall has helped in establishing this two-fold aspect of communication but there is a need now to relate anxiety to this total process. Treatment will be limited to the adverse effects of anxiety in preaching.

I. ANXIETY MAY LEAD TO MONOLOGUE

Clyde Reid asserts there is "widespread boredom with preaching in most churches today."⁵ Why? One of the assumptions of this thesis is that part of the reason for this boredom is ministerial anxiety because of personal conflict. Anxiety prevents a minister from engaging in dialogue with his people. He who has this problem may withdraw from people, move against people, or become overly dependent on people. In any event, he is using others to deal with his own anxiety. He may for a time experience less anxiety by staying away from people, by moving against them, or by becoming passively dependent on them. In all of these instances he is using people rather than entering into dialogue with them. This monological approach actually in the end leads to isolation, loneliness and to increased anxiety. As one authority says:

⁴Earl H. Furgeson, Discussion on Hall, "Measuring the Communication of Feeling During Worship," Pastoral Psychology, 14:58, October, 1963.

⁵Clyde H. Reid, "Preaching and the Nature of Communication," Pastoral Psychology, 14:49, October, 1963.

If the layman is unable to talk back to the preacher, he is apt to withdraw into discreet silence or make inconsequential remarks, such as, 'A nice day, isn't it?'--hoping to agree on something to ease the tension--or eventually to avoid the church altogether for more comfortable and less disturbing associations.⁶

And many ministers wonder why they do not have intimate relationship with the members of their congregations. When people begin to withdraw from their minister the trouble may be in the preacher, not the people.

Reuel Howe writes as a specialist in the field of dialogical communication:

When we 'imagine' ourselves and others, and hide behind the facade of what we want to appear to be, then we become personages and cease to be persons; we also become incapable of dialogue. What passes now for communication is only monologue because a total honest response is not wanted or is precluded. From this it may also be seen that monologue fosters alienation and apartness, and only dialogue has the power to unite persons and bring them together.⁷

In the latter part of the last century Phillips Brooks wrote disparagingly of the monological approach:

And very often we hear ministers trying to escape responsibility by vogue and foolish statements that the truth is everything, and that it ought not to make any difference to a congregation how or from whom they hear it.⁸

A major reason for the preacher's fondness for monological variety of sermonizing is that it makes the preacher feel more secure:

⁶Paul Johnson, Psychology of Pastoral Care (Nashville: Abingdon, 1953), p. 61.

⁷Reuel L. Howe, The Miracle of Dialogue (Greenwich, Connecticut: The Seabury Press, 1963), p. 69.

⁸Phillips Brooks, On Preaching (New York: The Seabury Press, 1964), p. 74.

In our preaching efforts we tend to rely heavily on one-way communication, assuming that this is sufficient to accomplish the goal of shared meaning. We have been satisfied simply to make contact with our listeners, assuming that nothing more is necessary in order to achieve complete communication. After all, it is threatening to hear feedback and discover that our leading laymen have neither understood us nor accepted what we have been preaching for years. Monological communication is safer, and we have a pattern of avoiding discomfort and threat in the church.⁹

Certain preaching characteristics are likely to show up in a monological pulpit style. Rigidity usually accompanies monologue. Howe suggests as much:

Too many ministers and teachers reveal a need to be right, a need that keeps them from hearing what their fellow says, which in many instances may be the truth they really need to hear.¹⁰

The conflicts in which the minister finds himself often promote anxieties which can only hinder free communication of the sermon. Thus it is that the preaching event can become so threatening that it creates a psychological need for the preacher to be right--a situation that breeds increasing apprehension over one's preaching.

Loud and inflexible tone usually accompanies monologue. Many are the sermons which are delivered in a shouting manner, to the confusion of the hearers. In fact, some congregations feel that preaching is vital only as it comes in this way. Thought content seems to be relegated to a minor role. Excitement of the emotions is the standard of judgment for both preacher and people--this is the touchstone of successful preaching.

⁹Reid, "Preaching and the Nature of Communication," p. 43.

¹⁰Howe, The Miracle of Dialogue, p. 73.

It reflects a kind of spiritual pathology that is not easily cured. Hall describes this "loud" preaching in terms of emotional immaturity.¹¹ Not infrequently it is regarded worth something. What is acknowledged as a manifestation of spiritual power, however, may be nothing more than an exhibition of neurotic energy.

Monological preaching tends to become content-centered. Unable to communicate effectively with people, the monological sermon becomes preoccupied with facts and precepts. Such an emphasis is the preacher's only alternative since he is unable to be prophetic in the biblical sense. Content is less resistive than people and more conducive to rigidity. The content-centered message is likely to support one's rigidity rather than challenge it. It does satisfy, however unworthily, some of the preacher's own psychological needs. The more content-oriented the preacher is, the less capacity he has for a person-oriented ministry. This fact is particularly relevant to our time; for as Merrill Abbey states: "Content-centered preaching becomes authoritarian rather than authoritative; and for men of this age the authoritarian seldom commands final allegiance."¹²

Not only is content-centered preaching authoritarian, but it is also moralistic. The theology of the monological preacher has hardly been investigated in relation to clinical problems. In failing to get close to people, such preaching has little relevance to individual lives.

¹¹Hall, "Measuring the Communication of Feeling During Worship," p. 53.

¹²Merrill R. Abbey, Preaching to the Contemporary Mind (New York: Abingdon Press, 1963), p. 34.

He usually has an unrealistic view of Christian experience and is ever pushing his people toward this experience. With regard to moralistic preaching, Clinebell has stated:

This harms mental health by creating neurotic guilt and/or self-righteousness, both inimical to robust morality. A minister who specializes in such preaching creates a guilt-laden atmosphere. Or, as a defense against guilt-feelings parishioners may develop self-images which suffer from what one wag termed 'halo-tosis.'¹³

Preaching is adversely affected when given an undue moralistic emphasis. Because this kind of preaching builds up a wall of resistance in the hearer, it is in the end self-defeating.¹⁴

Moralistic preaching, it has been observed, is born out of conflicts within the minister and fed by the anxiety which these conflicts arouse. It seems to belong particularly to the content of the conservative evangelical ministry. One investigation, which attempted to find the relation of personality to theological attitudes and beliefs, yields the following conclusion which should be of interest to conservative theologians:

The more conservative persons are in their religious ideology, the more they exhibit such personality characteristics as authoritarian aggression and submission, conventionalism, identification with power figures, projectivity, punitiveness, and stereotypy. The more liberal the religious ideology, the less are such personality characteristics exhibited.¹⁵

¹³Howard J. Clinebell, Mental Health Through Christian Community (New York: Abingdon Press, 1965), p. 79.

¹⁴F. W. Schroeder, Preaching the Word with Authority (Philadelphia: Westminster Press, 1955), p. 55.

¹⁵James Gilmour Ranck, "Religious Conservatism-Liberalism and Mental Health," The Minister's Own Mental Health, Wayne E. Oates, editor (Great Neck, New York: Channel Press, 1961), p. 67.

It is not enough for the conservative to say that he preaches the Gospel and lets the chips fall where they may. This attitude betrays a spirit of defensiveness. So long as the mind of the preacher is closed to the findings of psychological research, rigidity and defensiveness are likely to characterize the preaching. However, the minister who enters into dialogue with the behavioral scientist has much to gain, not the least of which will be more effectiveness in communication.

The modern temper repudiates monological preaching; it has run its course. It produces uninteresting sermons and builds barriers. As one puts it: "I will wait to see the issues and I will hope that the sermon will help me, but I will shun the overhanging roof of authoritarian guidance."¹⁶ Ministers are being called today to be in dialogue with their people. Those whose anxiety prevent them from this involvement will have difficulty in communicating the Gospel.

II. ANXIETY MAY LEAD TO EXHIBITIONISM

The person who is inordinately self-conscious sometimes displays a compulsive exhibitionism. He needs to "show off" in order to deal with his own anxiety. Brooks places a high premium on the minister's freedom from this kind of oversensitivity: "I put next to this fundamental necessity of character as an element of the preacher's power the freedom from self-consciousness."¹⁷ However, one needs to be careful to be critical of self-consciousness and not of the self. Any system of beliefs that depreciate the self is unproductive in using the self to enhance the communication process.

¹⁶Gerhard E. Frost, "The Sermon and My Identity," These Times, 73:11, October, 1964.

¹⁷Brooks, On Preaching, p. 51.

A biographer of Michelangelo tells us that one of the problems with which he grappled was keeping his own shadow off the status on which he was working. He found that in the most intricate work he was handicapped by his own shadow. So he devised a candle-holder like a miner's lamp to use on his forehead. Thus he eliminated the shadow of himself and was able to work in full illumination. It is more difficult to get the shadow of ourselves out of our preaching.¹⁸

But as Christ's ambassadors we are not particularly concerned about getting the "shadow of ourselves" out of our preaching. The Christian personality itself is to enhance the proclamation of the good news. By demonstrating the Word becoming flesh, the self serves as a vital aspect in the preaching event. In this regard, this writer cannot agree with Baxter:

Within the area of the preacher's attitude toward himself the greatest danger lies in too great of consciousness of self. This over awareness of self results in one of two extremes. Either the person becomes conceited or he becomes discouraged, and either attitude is disastrous to the success of his work. The preacher's goal is to avoid these two extremes, and to think of himself sanely and soberly; and this can best be done by forgetting self through his preoccupation with his message and his audience.¹⁹

To attempt to rid oneself of undue self-consciousness through "his preoccupation with his message and his audience," is to overlook the preacher's problem. This approach is only repressive. The need is for the preacher's personality to express the Gospel. The total man must come through when he is proclaiming the Gospel, whether in interpersonal relations or in the pulpit. Jefferson skips over the problem in his Yale Lectures:

¹⁸Gene E. Bartlett, "When Preaching Becomes Real," Pastoral Psychology, 14:21, October, 1963.

¹⁹Batsell B. Baxter, The Heart of the Yale Lectures (New York: Macmillan Co., 1947), p. 124.

Adulation and disparagement are both deadly. Conceit and despondency are twin enemies of pulpit power. Both of them are the children of self-consciousness. A minister is undone whose lips are fixed on himself. Only by looking away from himself is it possible for him to be saved.²⁰

It is an assumption of this thesis that the conflicts of the minister cause such a degree of anxiety that he is unable to "look away from himself." Further, this anxiety inevitably is communicated in one's preaching. It may be that Kelman comes close to the correct understanding of self-consciousness when he relates it to a psychological need of the individual.

The fear of men, and the inordinate desire for their praise, are but different aspects of that self-consciousness which is the preacher's greatest enemy. First and last we ourselves are too much in evidence, and we must learn to keep ourselves more out of the picture. We are sensitive not only to the praise and blame of others, but to the visible results of our preaching, and that is the subtlest of all forms of egotism. We grow downcast under the sense of failure and over-anxious for visible success.²¹

When a man is not seeing response from his preaching it usually makes him quite anxious, depending on his view of preaching, and he may turn to exhibition as a way of dealing with his anxiety. But in so doing he merely makes matters worse for he is unable to involve himself in depth. G. Bromley Oxnam furnishes an example of the pulpit exhibitionist:

²⁰Charles E. Jefferson, The Building of the Church (New York: Macmillan Co., 1910), p. 275.

²¹John Kelman, The War and Preaching (New Haven: Yale University Press, 1919), pp. 208-209.

There is the man who thinks he is a minister but who is really a high-pressure, boisterous, back-slapping, hand-shaking salesman. He is a politician gone religious. He has no sense of refinement. He does not know that light travels faster than sound. Kenneth Fearing has described him in his attempt to portray a high-pressure salesman:

And wow he died as wow he lived,
 Going WHOOP to the office and BLOOIE home to sleep and
 BIFF got married and BAM had children and OOF got fired.
 ZOWIE did he live, and ZOWIE did he die.

...This man is a promoter, not a priest. He suffers from aprosexia. That is a term that indicates a lack of power to concentrate the mind. He reveals flickering attention. In words of the camera expert, he 'panorams' too much. There is too much 'movie', too much 'talkie.' He possesses a split-second mind. Of course, we need aggressive leadership; but this need not be divorced from the cultural, the spiritual, from poise and dignity. This man seldom knows what he creates; he is the man who leaves the debt behind.²²

Conscious of his stage role, this type of preacher seeks to live up to expectations. . Actually, under these circumstances, the satisfaction he finds in pleasing self and people betrays emotional immaturity. This is the kind of preacher that Samuel Southard is referring to in one of his editorials:

All of us are motivated to perform well in the eyes of those who are of primary importance to us. But several recent studies present the minister as almost a puppet manipulated by the conscious demands of his people and the unconscious strivings of his own ambition.²³

²²Bromley Oxnam, Preaching in a Revolutionary Age (New York: Abingdon-Cokesbury Press, 1944), p. 122-123.

²³Samuel Southard, "The Tyranny of Expectations," Pastoral Psychology, 8:9, September, 1957.

Exhibitionism is likely to be the result of undue self-consciousness, which in turn is all too often caused by a basic emotional insecurity. This insecurity is fed by anxiety arising from the conflicts within the minister's life. It leaves the minister a child when he ought to be a shepherd. Preachers who continually use their pulpits as a stage upon which to call attention to themselves display childish emotional patterns. Clinebell comments appropriately:

Homiletical ego display is sometimes rationalized by the label 'confessional.' To the perceptive listener, such a minister is confessing his own intense hunger to be given attention, approval, or punishment. He is too busy feeding himself to hear the Lord's injunction, 'Feed my sheep.'²⁴

Another way in which the minister may "feed himself" is by doing God's work--the building of the church. Instead of holding the proclamation of the Gospel as his primary task, this minister has the building of the Church and the changing of men's lives. Admittedly, these two latter functions are an intimate part of the minister's role but they are not primary. Proclamation is primary, that is if one accepts the assumptions of this thesis.

To attempt to build a theology of preaching around the response to preaching is a hazardous undertaking. The Holy Spirit is the One who opens men's hearts and, where He is able, effects changes in men's lives. If the pulpit's primary aim is to effect change rather than to communicate effectively a vital message, the result will be an increase in pathological preaching. How a man may "use" the Church to bolster his own image is set forth by Kildahl:

²⁴Clinebell, Mental Health Through Christian Community, p. 82.

The subtle danger a clergyman faces is that when he says 'I must build the church'--an underlying emphasis might be on the I MUST rather than on THE CHURCH, as it should be. Since his own needs for security are basic to his whole sense of equilibrium--and if his whole life is absorbed in the good cause of building the church--he is therefore unwittingly USING the Church to maintain his emotional security and his integrity as a person.

When the pastor NEEDS to see people converted, or saved from divorce or to be faithful church attenders--he then should be alert to the fact that he is using these parishioners as a means by which he proves his abilities and from which he derives his elemental emotional gratifications.²⁵

Exhibitionism in preaching is graphically portrayed by one who has devoted much time to the problems of the clergy:

The clergyman's need to be the center of attention makes it imperative that he have an audience; and having an audience, he must lead them and sway them. He sways them by means of his stagemanship, his showmanship, his timing, and his organization of the service. In his sermon he really lets go. He speaks not only with his own authority but with the authority of his cloth, and he works hard to think out the type of sermon which appeals to his creative need of the moment, to reach his people, to instruct them, to impress them, to deepen their devotion, to chasten them, to vent his spleen upon them, or whatever his need may be.

...What is important is that these men are masters at shouting down other people. They have trained powerful voices...they are monologists and will talk interminably.²⁶

²⁵John P. Kildahl, "The Hazards of High Callings," The Minister's Own Mental Health, Wayne E. Oates, editor (Great Neck, New York: Channel Press, 1961), pp. 203, 205.

²⁶Margaretta K. Bowers, Conflicts of the Clergy (New York: Thomas Nelson & Sons, 1963), p. 36-37.

In concluding this discussion on how anxiety leads to exhibitionism, the writer quotes from one who, as a result of educative analysis, was able to work through his anxiety and who eventually found a deep appreciation for his pulpit ministry:

To say that sermon composition has always been difficult for me is an understatement. It has always stirred up in me an array of anxieties which I have long suspected were beyond those which could be placed in the category of normal professional hazards.

I would mention now some of the causes of my excessive anxiety over sermon composition. One was my use of the sermon primarily as a means of securing the approval of the congregation. Another was the extent to which I used the sermon as a means of concealing my feelings rather than as a means of sharing them. I used the sermon more as a means of securing the congregations approval than as a discipline leading to self-satisfaction. Paradoxically, I used it for purposes of self-concealment rather than for purposes of self-expression.²⁷

III. ANXIETY MAY LEAD TO CONFUSION IN THE PROPHETIC AND PERMISSIVE ELEMENTS OF THE MINISTRY

True Christian preaching is the effective proclamation of the biblical message. To accomplish this dialogically, the preacher must permit open response whether it be positive or negative. His love for the hearer does not alter with the nature of the response. He respects intellectual honesty wherever he finds it. He is permissive as he moves among his people. The writer is much concerned about this permissive.

²⁷Harry B. Scholefield, "The Significance of An Educative Analysis for the Parish Ministry," The Minister's Own Mental Health, Wayne E. Oates, editor (Great Neck, New York: Channel Press, 1961), pp. 319-321.

element in a man's ministry, but he also feels deeply about the prophetic aspect of preaching. A preacher is a prophet. He so proclaims God's Word that men are confronted with Christ. This prophetic aspect is like a mirror. As the preacher effectively lifts up Christ, men see themselves in relation to Him. Against the background of His holiness they realize their need and their source of help. The Christian message becomes relevant.

Dean Sperry, in his Yale Lectures, comments on the prophetic aspect of the ministry: "For better or for worse Protestantism has cast its lot with the prophetic type of religion."²⁸ This truth is now being challenged, particularly by some enthusiasts in the field of pastoral counseling. It is out of the field of pastoral counseling that the quality of permissiveness has arisen. On the surface, permissiveness seems contradictory to the prophetic element in pastoral care. Wayne Clymer would settle the confusion by insisting that the rôle of the counselor is a prophetic one:

At the right time the Christian counselor testifies to a faith once delivered. He tells of good news and an offer, and of resources for living that are at once within us and beyond us. He confronts men with a life lived in history which by its very nature demands decision--and he knows that only a free decision is of worth.

To the question, 'Can the Counselor be a Prophet?' we answer that not only may he be, but if he is a Christian, he must be. In so doing he not only preserves the dignity of human freedom, but invests that freedom with ultimate meaning.²⁹

²⁸Willard L. Sperry, We Prophecy in Part (New York: Harper and Brothers, 1938), p. 3.

²⁹Wayne K. Clymer, "Can the Counselor be a Prophet?", Journal of Pastoral Care, 10:159, 160, Fall, 1956.

It is one thing to assert this in the academic classroom or spell it out on one's writing desk, and quite another thing to put it into practice in the counselor's room. At this point Wayne Oates clarifies the dynamics of the problem:

As preacher one approaches (people) in terms of goals, ideals, objectives, and purposes for living in the Kingdom of God. But in pastoral care and personal counseling, he approaches them not merely as one who is unswervingly loyal to the absolute ideals of Jesus but also as one who understands when people miss the mark of the ideals of Jesus.³⁰

But surely in the actual preaching event the man in the pulpit approaches people "not merely as one who is unswervingly loyal to the absolute ideals of Jesus but also as one who understands when people miss the mark of the ideals of Jesus." Oates seems to have answered the problem too readily. However, in a later book, Oates says: "The pastor cannot cease to feel the tension between authority and permissiveness. He cannot settle this tension on either side of the dilemma... This tension is intrinsic to being a pastor."³¹ If Oates is correct there is need of a more penetrating study of the dynamics of this tension to the end that it might be resolved. Is it possible to be a good preacher, and at the same time, a good counselor? If a man has to function constantly under tension, the answer is "no". But if one can develop a theology which will be the basis for both his preaching and counseling ministries, the answer may well be in the affirmative. To develop such a theology is beyond the scope of

³⁰Wayne E. Oates, The Christian Pastor (Philadelphia: Westminster Press, 1951), p. 116.

³¹Wayne E. Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), p. 126.

this thesis but to get ready to develop such a theology is the reason why there is an attempt to understand the prophetic-permissive conflict.

The problem may lie in one's concept of evangelism. In a study conducted at the North Carolina Baptist Hospital of one-hundred and forty-four ministers who had been admitted for physical or psychological problems during a period of fifteen years, it was found that:

The chief vocational factors operating in the illnesses of the patients in this small group were seen to be of three sorts: Problems relating to overwork - 13; Problems relating to the minister's concept of evangelism - 5; Problems relating to the minister's certainty of his vocation - 4.³²

When the main aim of evangelism is that of changing lives, the permissive aspect of ministry is almost non-existent. The man of God will see everything as incidental to getting people converted, an aim somewhat at variance with the theology of preaching set forth in this thesis. The concept of evangelism as the task of proclaiming the Christian Gospel to the ends of the earth will enable the minister to be prophetic and at the same time "live and let live." It might be said that the prophetic-permissive conflict feeds upon the different theological positions. Conservative evangelicals capitalize on men's salvation and the more liberally minded on men's suffering. In support of this assertion it is pointed out that the revivalistic movement is generally more conservative and the clinical pastoral training movement the more liberal. Revival aims at conversions and clinical pastoral training aims at helping the

³²Albert L. Meiburg and Richard K. Young, "The Hospitalized Minister: A Preliminary Study," The Minister's Own Mental Health, Wayne E. Oates, editor (Great Neck, New York: Channel Press, 1961), p. 242.

pastor to minister in times of crisis. Traditionally, revivalistic preaching is evangelistic and non-conservative evangelical preaching emphasizes the pastoral approach. Oates vividly illustrates this point:

If we can overcome such confusion we will have fewer ministers who are like one who came seeking help in improving his counseling skills and said: 'I have got to do something! I have so many people coming to me with these family problems that I don't have time to do the work of the Lord!' Likewise such confusion also accounts for the college student, enamored of his recent introduction to psychology, who writes to seminary professors and says: 'I want to be a religious counselor, but I don't want to take all the theology and Bible courses required for your degree!' What the one has done is to define 'the work of the Lord' as a very specialized kind of recruitment for a church organization which he would call evangelism. What the other has done is to fail to see the fact that counseling in a religious setting implies the whole content and character of the Christian faith as its interpretative context.³³

The prophetic-permissive conflict is partly understood when it is realized that the preacher is expected to be a moral authority. "He is the preacher and his very presence can make people feel guilty."³⁴ This situation is related to one's concept of evangelism because it is usually the evangelistic ministers who fall into moralistic preaching. Especially is this true of those who are committed to the Wesleyan position of Christian perfection. In this regard, one needs to be extremely careful of the way in which he handles his own guilt and the guilt of others. Ministers in the "Christian perfection" tradition need to develop a theology of both the prophetic and the permissive.

³³Wayne E. Oates, "Evangelism and Pastoral Psychology," Pastoral Psychology, 7:8, June, 1956.

³⁴William E. Hulme, Your Pastor's Problems (Garden City, New York: Double Day & Co., Inc., 1966), p. 15.

Although the following statement by Hulme uses the word "perfectionist" in a psychological sense, it carries theological overtones relevant to the Wesleyan point of view:

Since guilt is the driving force behind the perfectionist, it is only logical that he would attempt to stimulate it in others when they appear to lag. Yet, obvious attempts to make people feel guilty normally backfire. They sense it as coercion and react defensively. What results is a widening breach between the minister who uses his authority as his right to criticize and the congregation that wards off his blows with passive defiance.³⁵

A clearer understanding of the prophetic-permissive conflict is reached when one sees it is a result, partially at least, of a lack of synthesis between the disciplines involved in pastoral care. As Furgeson says, "Much of the ideational confusion in modern preaching can be traced directly to the failure of synthesis between the truths discovered by psychology and the doctrines proclaimed by theology."³⁶ Theologians no longer have a choice as to whether or not they will consider the findings of psychology. They must. One's theological position must be reconciled with the findings of the scientific method. If one is committed to truth the problem will not be as complex as it appears. Clymer points out how this lack of synthesis leaves the minister frustrated:

Is there still room for the prophet, not only to listen but to proclaim mercy and judgment, to declare the counsel of God? In short, can the counselor be a prophet without being schizophrenic?

³⁵Ibid., p. 64.

³⁶Earl H. Furgeson, "Editorial: Psychology and Preaching," Pastoral Psychology, 14:7, October, 1963.

...little is done to indicate how the insights of the new counseling and the Christian faith support each other and in what way they are complementary. This leaves the pastor in the awkward situation of feeling he is working with one set of values when he is in a counseling situation, and with another set when he is in the pulpit or classroom, or engaged in evangelistic endeavor.³⁷

Anxiety may be referred to as unrealistic fear. In one sense, to be anxious about something is to fear something that does not really exist. It may be that anxiety in the minister that leads him to believe in something about his work which has no basis in fact. It could be that with a true understanding of pastoral theology the prophetic-permissive conflict will disappear. Brister states, "Some writers have sought to separate these functions by viewing the preacher as a prophet 'on God's side' and the pastor as a priest 'on man's side.' Such a false dichotomy cannot be demonstrated from biblical theology."³⁸ If not from biblical theology, where is its source? Clinebell writes insightfully at this point:

The common, erroneous assumption that there is an inevitable conflict between the pastoral and the prophetic, between counseling and preaching, results from a false dichotomy--acceptance versus confrontation. Confronting a person with reality can be, in certain circumstances, the most accepting way of relating to him. This is equally true in preaching and in counseling. I can recall marital counseling experiences in which the turning toward a healthier relationship occurred when the counselor stated, in effect, 'It seems to me that you both need to do some growing up in your relationship.'³⁹

³⁷Clymer, "Can the Counselor be a Prophet?", pp. 154-156.

³⁸C. W. Brister, Pastoral Care in the Church (New York: Harper & Row Publishers, 1964), p. 114.

³⁹Clinebell, Mental Health Through Christian Community, p. 83.

Although Teikmanis does not solve the problem, he states it quite clearly:

Some maintain that a preacher must fearlessly proclaim the gospel regardless of 'where the chips fall.' Preaching, it is said, deals with oughtness, judgment and exhortation. The truth must be proclaimed regardless of how it may hurt. Good counseling, on the contrary, requires the counselor to abstain from condemnatory judgment, objective proclamation and exhortation. Consequently, a question is advanced: 'How can one person fulfill two functionally different tasks?'⁴⁰

It may be that the pastor's immaturity forces him to develop a theology of preaching which leads to moralistic exhortation. An inadequate self-image creates needs which moralistic pulpit work tends to satisfy. Thus preaching becomes manipulation, based on a false dichotomy. "This is ironic since according to the Christian heritage the preacher is the herald of 'good news!'"⁴¹

In summary, the prophetic-permissive conflict is an outgrowth of the anxiety the minister experiences because of his conflicts, considered from Chapters II through IV. Evidences of this confusion are seen in one's concept of evangelism and moralistic preaching. There is, moreover, a realistic lack of synthesis between biblical theology and the findings of modern psychological research. This latter statement may even represent a psychological problem; that is, each group may threaten the other to the degree that both groups' defenses are aroused. This is especially true within the conservative evangelical groups, who have their commitments and who are not about to have them destroyed by atheistic psychology. Actually, it is unlikely that all "atheistic psychology" seeks to destroy our theology. Modern psychology is attempting to define

⁴⁰Arthur L. Teikmanis, Preaching and Pastoral Care (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964), p. 29.

⁴¹Hulme, Your Pastor's Problems, p. 15.

mental health and to show how best this goal may be achieved. The evangelical interpretation of the Gospel does not guarantee mental health, but in no way can it promote mental ill-health and still be "good news." The minister who is unhealthy in his approach to the pastoral ministry, because of the prophetic-permissive conflict, cannot be expected to give total support to the Word he attempts to preach. Until he "works through" this conflict, he will be limited in his ability to announce the Christian message.

IV. ANXIETY MAY LEAD TO THE CONTRADICTION OF THE CHRISTIAN MESSAGE

It is the writer's purpose at this point to show how the minister's anxiety causes the proclamation of "good news" to become the delivery of "bad news" or "boring news." It is a truism that the inner condition of the minister is felt by his congregation. This truth has evolved because of today's findings on interpersonal relationships and because of the empirical research in the field of communication. Because of our dire need to be in communion with others in this impersonal age, the hearers of the Gospel are more interested in the preacher's attitude than his words. They may be hearing one thing but seeing and feeling something quite different. At times, they may actually feel that the Christian message is being contradicted by him who is in the very act of preaching it. An attempt is here made to identify the dynamics of this contradictory process.

Ministerial anxiety, resulting from unsatisfied basic personality needs, produces a distorted theological position. As Bowers reminds us:

Studies of the personal psychopathology of great religionists of the past have indicated that their unconscious needs determined doctrinal, ritualistic, moral, and social reforms. Some of these movements have been heretical. Some have caused holy wars and inquisitions. The living religionists I have worked with have had a similar impact on society even though of a less powerful order of intensity....

The successful outcome of therapy invariably demonstrates theology is rooted in distorted, subjective psychological truth. The successful, well-functioning clergyman is one for whom theological truth and psychological truth coincide.⁴²

The clergyman who contradicts the biblical message is one who has so fenced off his area of psychological conflict that the cleansing power of God's Spirit finds no admittance. The contradiction is within but it is projected outward, the only recourse of the threatened human being. Even though the minister has closed off part of himself from God, he still has need of a theology by which to function. Hence he develops a theology that is not inwardly threatening and that tends to satisfy his anxiety.

Yet, as Bowers points out, preachers in this dilemma, "no matter how much they preach a loving God, more often than not their own personal God is consciously or unconsciously an angry, punishing, cruel God."⁴³ Two things need to be said about this concept of God. First, it results from a basic lack in personality. The minister feels he must be punished, therefore he develops a theology to meet that need. Secondly, this concept of God is preached nonverbally because the language of nonverbal

⁴²Bowers, Conflicts of the Clergy, pp. 31, 229.

⁴³Ibid., p. 73.

communication has as its source the unconscious. It does not need to be said that "an angry, punishing, cruel God" is not the biblical God of love. Clinebell treats admirably the contradiction that often prevails in this variety of preaching:

To some degree, every sermon is autobiographical--an act of self revelation. The more the preacher is lacking in self-awareness, the more he will project unconscious feelings and images through the sermon with distorting effects on the Christian message. Since the most difficult secret to keep is one's opinion of oneself, the minister's self-image will inevitably appear in his sermons.

The unexpected responses to sermons, which ministers frequently receive, may be due to the hearers having 'tuned in,' without the minister's awareness, on feelings and attitudes transmitted between the lines of a sermon. 'The sermon I didn't intend to preach'--describes the feeling-level messages which are transmitted between the lines of a sermon. To paraphrase Emerson, what one makes his parishioners feel speaks so loudly they cannot hear what he says. The goal of preaching is to make the feeling-message undergird and reinforce the verbal message.⁴⁴

This contradiction of the Christian message may also occur when the minister feels the need of forcing people toward his own moral convictions. Sometimes this need arises because he has been threatened by his hearers. His response takes the form of a counter-attack, a response which changes his role of mediator to that of manipulator. Actually, congregational acceptance or rejection of the good news, "is a question of how much the minister functions as a pastor and how much as a symbol of moral coercion."⁴⁵ Often the answer to this

⁴⁴Clinebell, Mental Health Through Christian Community, pp. 84-85.

⁴⁵Hulme, Your Pastor's Problems, p. 99.

question is given in terms of how a man views his people, and it is always against the backdrop of what he thinks his people should be. As Hulme says, "The consistency of the congregation as audience fashions its own image in the preacher's mind. He prepares his sermons and preaches them under the influence of this image. When this image is threatening or irritating, he tends to attack it."⁴⁶

Probably the most serious factor in this contradiction relates to what the Gospel is able to do in the minister's own life. Unable to let God's Spirit permeate his entire personality, this type of minister attempts to mature religiously through ministerial activism. He is always over-worked, always got something to do, and always has somewhere to go. "His self-worth--his success--depends upon his accomplishments."⁴⁷

Hulme discusses how this contradiction occurs within the minister:

When the minister identifies his role with other credentials, he uses his religion as an escape rather than as a solution to his inner problems. Instead of using the Gospel as the basis for confronting himself, he uses it to bolster his front--his professional defense system. Since it is a defense against inner conflict, the energies of the conflict go into maintaining the defense.⁴⁸

The nonverbal communication of this defensiveness contradicts the verbal communication of the Christian message.

⁴⁶Ibid., p. 57.

⁴⁷Ibid., p. 139.

⁴⁸Ibid., p. 101.

From his study of the unconscious elements in preaching, Furgeson has arrived at three different types of preaching personality. He calls the first the paranoid, who has the problem of displaced and projected hostility.⁴⁹ Never having been able to work through his unconscious hostilities, this preacher with the paranoid personality becomes negative and authoritative. It is hard to find the Gospel in his sermons because the Gospel has not yet been able to "become flesh" in his own personality. Until the Spirit of God permeates the personality and until the person can understand himself, the truth which must come through him is frustrated. This type of preacher has an incorrect view of the Gospel.

Forgetting that the heart of the gospel is the loving, forgiving grace of God and that 'God sent not his son into the world to condemn the world,' the preacher who has a personal problem of hostility to reckon with will betray his trust and preach a gospel of condemnation, exalting, not the things he loves but the things he hates.⁵⁰

The second type of preaching personality, the schizoid, manifests itself through themes on "helplessness," "self-alienation," and "selflessness." This preacher feels the need of talking about his relationship with God, stating that "God does everything" for him. It is difficult for such a one to accept compliments; all glory must be given to God. "Don't thank me, thank the good Lord," is a common response to compliments paid him. He really wants to be complimented but since he cannot accept

⁴⁹Earl H. Furgeson, "Preaching and Personality," The Minister's Own Mental Health, Wayne E. Oates, editor (Great Neck, New York: Channel Press, 1961), pp. 125f.

⁵⁰Ibid., p. 126.

himself and his urges he cannot tolerate appreciative responses directed toward him. His psychological problems create his theological orientation in preaching. His condition is precarious, for "the self-alienated individual may find in this religious pattern a structure in terms of which he may consolidate his helplessness."⁵¹

Finally, Furgeson's third kind of ministerial personality is "the mature, love-satisfied preacher who follows what might be called a love-made-vital pattern."⁵² This man feels wholesomely secure in himself; he does not need to convince others, nor does he need to make others agree with him. From the viewpoint of this thesis this third man is the dialogical preacher.

W. B. Oden conducted a study at Boston University School of Theology in which he attempted to relate Karen Horney's personality typology to three different approaches to preaching. Horney states that the three types of personalities are those who move "toward," "away from," and "against" people.⁵³ With the use of a preaching inventory, Oden found:

- (1) A preacher with a personality oriented toward people tends to preach people-oriented sermons. (2)
- A preacher with a personality oriented away from people tends to preach concept-oriented sermons. (3)
- A preacher with a personality oriented against people tends to preach verdict-oriented sermons.⁵⁴

⁵¹Ibid., p. 129.

⁵²Ibid., p. 130

⁵³Karen Horney, The Neurotic Personality of Our Time (New York: W. W. Norton & Co., Inc., 1937).

⁵⁴Robert J. Menges and James E. Dittes, Psychological Studies of Clergymen: Abstracts of Research (New York: Thomas Nelson & Sons, 1963) pp. 136-147.

Not infrequently an evangelical pulpiter is heard to say, "I never preach unless I preach for a verdict." According to Oden, this means that the preacher is moving against people. Based on Horney's personality typology, it signifies hostility toward people in which an attempt is made to manipulate them to relieve ministerial anxiety. It is all right to want to see lives changed but it is quite another thing to have the urge stem from psychological need. If our personal security is dependent on the number of conversions we see, our religious experience becomes temperamental and neurotic. In such a situation we are not able to involve ourselves in a real ministry. Non-involvement is contradictory to the spirit of the Christian minister. If our own needs motivate us in preaching, the "good news" turns out to be a message of frustrating, meaningless negations:

How shall one account for a homiletical talent which turns to throwing stones instead of placing stones one on top of another to build something-- except by assuming that the preacher's own unconscious unassimilated hostility is intruding itself into the picture?⁵⁵

The present writer believes that unconscious anxiety, born of an aggressive spirit, is the primary cause of the contradiction of the Christian message. This aggression may be an attempt on the minister's part to overcome role conflicts which have created an agonizing sense of inadequacy. Or it may be the outgrowth of the minister's theology of preaching. He may see his preaching as a "telling" ministry as opposed to a "showing and sharing" ministry. He "tells" for results--all men

⁵⁵Furgeson, "Preaching and Personality," p. 125.

have to do is listen and agree, and their lives will be miraculously changed. The "telling" of the Gospel is quite an aggressive exercise. The urgency in this kind of preaching is often based on the fear of no response rather than on a concern for people. Finally, this aggression in preaching may be based on unconscious hostility, a problem already discussed in this chapter.

An excerpt from each of two sermons calls attention to the contrast between, on the one hand, this kind of anxiety-ridden, monological preaching and, on the other hand, the more wholesome dialogical variety. The first excerpt suggests a negative, unrealistic approach:

The world of today does not want forgiveness. It wants pleasure, and prestige, and power. You and I live in this world, and we want those things too. Day after day we strain after them; then on Sunday we come here and try to clear our consciences. Will God forgive that? Suppose you come here today and say, 'God, I've been a sinner all week, feeding my sinful pride. Give me a potion so I'll feel all right about it--even though I have to do the same thing all over again next week.' My friends, you can't do it and be a Christian. What does your heart say to you this morning?⁵⁶

This preacher is unable to deal with the anxiety in the pew because of his own anxiety. He feels forced to convince his hearers that he is right. His communication of understanding suggests that he probably does not understand himself. The tragedy is that this kind of sermon is supposed to be proclamation of the Gospel--of "good news!" Involved in his own anxieties, the preacher is incapacitated from heralding the Christian message.

⁵⁶Seward Hiltner, Pastoral Counseling (New York: Abingdon Press 1949), 153.

But what does the dialogical preacher say?

It is impossible for a man even to be interested in the forgiveness of God unless he has faced the fact of sin. And while it is very easy for us in church to admit we are sinners, it is very difficult to confess--even in church--why and in what way we are sinners.

And yet if we are to experience again and again the peace and renewal of God's freely offered forgiveness, we need to face how and why we are sinners. Sin is like a net in which we are caught, not like an ice cream cone we have bought despite our parents' order to buy it.⁵⁷

In making clear man's need of forgiveness and the availability of forgiveness, this preacher succeeds in communicating the Christian message. Maturation, moreover, is reflected by the fact that his own feelings are not permitted to block effective communication. As Jackson says, "The aggressive pastor may use the pulpit to flay his people, while the empathetic pastor moves into their thoughts and feelings with a desire to bring peace and comfort as well as helpful insight."⁵⁸

The possibility of the preaching personality contradicting the Gospel being preached is all too real. The conflict undoubtedly derives from ministerial anxiety, arising from unconscious aggressive impulses. Although the Yale Lectures on Preaching do not identify the dynamics of this problem, which is the major concern of this thesis, two of the lectures point significantly to the problem. Brooks, in discussing his concept of preaching as "truth through personality," states:

⁵⁷Ibid., p. 154.

⁵⁸Edgar N. Jackson, A Psychology for Preaching (Great Neck, New York: Channel Press, Inc., 1961), p. 62.

I think that, granting equal intelligence and study, here is the great difference which we feel between two preachers of the Word. The Gospel has come over one of them and reaches us tinged and flavoured with his superficial characteristics, belittled with his littleness. The Gospel has come through the other, and we receive it impressed and winged with all the earnestness and strength that there is in him. In the first case the man has been but a printing machine or a trumpet. In the other case he has been a true man and a real messenger of God.⁵⁹

Charles E. Jefferson, without benefit of the insights of modern pastoral psychology, has his own interpretation of the problem:

Two men go from the same seminary, in the same year, with the same education and the same creed. One succeeds from the beginning, and his successes increase with the seasons. The other fails from the start, and his entire career is a disappointment. It is not a difference in rhetoric, ideas, or training, but a difference in men. They take their texts out of the same Bible, preach the same scheme of doctrinal truth, make use in general of the same ideas and illustrations, but they do not preach the same gospel, for the gospel is truth moulded and vivified by the soul of the man who preaches it... When words do not penetrate, it is because there is a feeble man behind them.⁶⁰

One's absorption in attempting to identify his problems in communication sometimes produces morbidity. This situation can be as harmful as rigid defensiveness; both are neurotic extremes. If we can let people disagree with some of the things we say we may begin to develop "a quality of openness."⁶¹ It is with this attitude of openness that we come to know

⁵⁹Brooks, On Preaching, p. 8.

⁶⁰Jefferson, The Building of the Church, pp. 276-277.

⁶¹MacFreeman, "A Quality of Openness," The Princeton Seminary, 7:31, March, 1957.

ourselves. The more we know ourselves, the better equipped we become for the vital task of preaching. To look inward without being open to that look will only increase one's anxiety. In this connection, Henry Ward Beecher offers a practical suggestion: "I think the best rule for a man in society--and it is good for the pulpit too--is to have right aims, do the best things by the best means you can find, and then let your self alone."⁶²

⁶²Henry W. Beecher, Yale Lectures on Preaching, Vol. I (New York: J. B. Ford & Co., 1872) p. 119.

CHAPTER VI

SUMMARY AND CONCLUSIONS

It has been the purpose of this research to identify conflicts within the minister which produce anxiety in preaching, and to relate this anxiety to the work of preaching. This ministerial apprehension, it was pointed out, affects adversely the pulpit work of the minister.

The writer did not himself use the empirical approach; his findings are in large measure based on others' research in the field. He attempted to take contemporary findings in the areas of psychology and communication and relate them to the conservative evangelical interpretation of Christian preaching. It will be the responsibility of later research to support or contradict these present findings and to develop techniques which will facilitate the solution of the problems in hand.

In one of the McGraw-Hill Series in Psychology occurs the following statement, based on several research projects:

Emotional meanings can be communicated accurately in a variety of nonverbal media. This is the basic proposition upon which our research rests, and it is supported by all our work. Vocal communication has been the principal focus of our attention; but we have also studied facial, musical, and graphic modes of expression. In each instance, the accuracy with which emotional meanings were communicated far exceeded chance expectation. Individuals indeed differ in their ability to communicate, but notwithstanding these individual differences, our results demonstrate incontrovertibly that nonverbal, emotional communication is a stable, measurable phenomenon.¹

¹Joel R. Davitz (editor), The Communication of Emotional Meaning (New York: McGraw-Hill Book Company, 1964), p. 177-178.

Proceeding on the premise that whatever is experienced emotionally is communicated verbally or nonverbally, plus the fact that "emotional meanings influence the total response to any communication,"² the present writer's research has attempted to make a case for the breakdown of communication within the minister himself. No attempt has been made to identify the problem within the hearer, although this factor also belongs to the problem.

The minister's anxiety is born out of three areas of conflict. First, the minister's role conflicts may be anxiety-producing. The basic problem is that the pastor's task is impossible in light of the expectations which surround his role. And yet, he feels he must be adequate. The situation brings guilt feelings, which, if repressed, foster hostility toward self and others.

The laymen have some feelings about the minister's use of his time. They do not want him spending too much time in sermon preparation; they would much rather have him visiting. The pastor enjoys visiting but his administrative tasks force him to curtail his visiting and spend more time in sermon building. The conflict between ministerial and lay expectations concerning the pastoral role succeeds only in producing in the minister an agonizing sense of inadequacy. Under these circumstances it is not surprising that a man's preaching ministry is seriously crippled.

Secondly, the distinctive task of preaching can be a source of anxiety. The preacher has as his task the responsibility to say something vital. Preaching that is not relevant is uninteresting and boring.

²Ibid., p, 179.

The pressure to be relevant often produces anxiety, which may lead either to a sense of inadequacy or to an energetic yet inferior quality of preaching, sometimes called "simple gospel" preaching.

Within the distinctive task of preaching the minister has spiritual responsibility for others, a situation that causes him to regard his work with something akin to awe. If a man is immature, this responsibility may satisfy his own neurotic needs and at the same time prevent him from ministering to the needs of others. If, however, the minister is mature and in his preaching able to cooperate with his people and with the Holy Spirit, he will demonstrate responsibility and effectiveness in providing soul care. The mature preacher is able to enter into dialogue with the One Who gives him his Word and with those who actively hear. In this dialogical involvement the Gospel is made relevant because it symbolizes the Eternal Word becoming flesh and dwelling among men. And when this happens, those who have ears hear and those who have eyes see. Communication is taking place. The minister's difficulty in achieving this kind of rapport lies in the fact that he must lay aside his own defenses, a move that can be productive of deep anxiety. This anxiety may lead to monological preaching, with adverse results for the communication of the Christian message.

Anxiety in preaching may also be produced by a man's purpose in preaching. Christian preaching is the proclamation of the "good news." This message comes through the human personality, which can either support or distort this message, depending largely upon the person's aim in preaching. If the primary aim is to change lives, the Gospel will be distorted.

Lives must be changed but the essence of preaching is proclamation. Some see preaching as the only task of the minister; he is to preach and "let the chips fall where they may." All other tasks are unimportant. This view also distorts the Gospel because it divorces preaching from life. In making preaching responsible for all the ills of the church, this view can only deepen the minister's anxiety.

It is important, then, that the minister have a healthy and biblically sound view of preaching. The conservative evangelical will continue to preach his evangelistic message but it will be permeated with dialogical principles. The monological preacher will continue to be boring and irrelevant, and in the end frustrated.

Thirdly, the unconscious part of the minister's personality can also be a source of anxiety. This is that part of us of which we are not aware but which nevertheless plays a dynamic role in determining what we do and say. If there is conflict within the unconscious, what we do and say will be motivated partly by anxiety. This is especially true if we are not aware of the conflict. When we become aware of the conflict some of the dynamic behind it begins to lose power. When we refuse to face the conflict, more energy is needed to build up our defense mechanisms and also to convince others that we are right. Meantime our people become less convinced that we are right and our own defense build-up becomes more rigid. And then we begin to wonder why people do not respond to the Gospel. It is a conclusion of this thesis that the answer to this latter question can be found within the minister himself.

Guilt in the minister makes him an anxious preacher. Repressed guilt may result from a man's not living up to his "ego ideal," i. e., what he thinks he should be and what he would like to become. Since the ego ideal is hardly attainable, the minister feels guilty. The process may be totally unconscious, the repressed guilt becoming a motivating factor even while the preacher is in the pulpit.

Repressed guilt as related to the distinctive task of preaching was discussed in Chapter III. As a motivating force it is no doubt more common in the conservative evangelical pulpit. The conservative believes what his "fathers" have told him. He dare not openly question any of the "fundamentals" of the faith. In fact, he has no desire to do so; yet he does want to be honest with himself and he does want to arrive at his own theology by a critical examination in the light of modern research of what his "fathers" have told him. If he does not feel free to do this in the presence of the "fathers" he will either close his eyes and accept what has been handed down, or he will become a rebel and join the ranks of the liberals. Both alternatives produce guilt. The first, because this person denies his own selfhood. The second alternative, because he feels he has committed the unpardonable sin by breaking away from his roots. Not only does he feel guilty; he also feels rejected by his "camp."

When the conservative evangelical stands in the pulpit without having had the opportunity to find himself as a theologian, his preaching will be in part motivated by a sense of guilt. He may become punitive toward his people or passive in his interpretation of Christian experience, both of which conflict with vital Christian preaching.

Loneliness in the minister can also lead to anxiety in preaching. In the light of the discussion above, it will be seen that the conservative evangelical may become lonely because he never really understands himself. In this condition, how can he give himself to others?

The minister may be lonely, moreover, because of the nature of his profession. He is "called" out of the world to be an ambassador to the world. This circumstance can breed isolation. Since our unconscious is alert to protecting our ego, the loneliness becomes repressed. The result is a craving for and a dependence upon people.

Hostility in the minister also contributes toward anxiety in preaching. This attitude really constitutes the heart of the problem for the minister in conflict. When the anxiety becomes excessive the threat becomes too much and the person responds with intense negative emotion. This form of anger, especially if it is threatening to the ego, is also handled by the unconscious in that it becomes repressed and is dynamic in determining behaviour. It is the writer's conviction throughout this thesis that unconscious feelings are communicated. He who is unaware of the fact that he is communicating hostility little realizes that he is actually contradicting what he means to say.

Finally, sexual conflict within the minister contributes to preaching anxiety. To preach on sex all the time or none of the time may well be an evidence of sexual conflict. If a minister is intolerant toward his own impulses, his unconscious may protect his ego but at the same time the repressed emotion will likely promote anxiety. If he is unaware of his own sexual conflict he cannot preach effectively on the subject of sex because his feelings will get in the way. However, if he is aware

of his sexual conflict and is attempting to solve it he will be able to serve as an effective preacher on this subject and as a counselor to those in sexual conflict. Conflicts within the minister become damaging when the anxiety they arouse remains hidden from the man himself.

In Chapter V, this research concluded with four adverse affects of anxiety on preaching. First, anxiety leads to monologue. There is a breakdown in communication because the hearers do not actively participate in the preaching event. Unable to respond to the feelings of others because he has never responded to his own feelings, the monological preacher is usually more evangelistic than he is pastoral. He needs to see people changed by his own methods and approach. This is not to say that evangelistic preaching is immature, but it is to say that generally speaking the evangelist tends to be more manipulative than is the case with the pastor. There are dialogical evangelists, but they are few. These are the men who know themselves and have a healthy commitment to the confronting love of Jesus Christ. They do not need to be rigid because the Spirit of God has permeated their personalities and they realize they have a faith to share, not a belief to defend. They are in dialogue with their people.

It is a conclusion of this thesis that monological preaching is destructive to the building of the Kingdom of God and will hardly be listened to or tolerated by modern man unless, of course, modern man has a deep need to be dominated. It has been an assumption of the writer that not only does modern man not want to be dominated by the pulpit but that such domination is in itself neither healthy or Christ-like.

Secondly, anxiety leads to exhibitionism in preaching. It is not unnatural for man to want to reveal his talents. But it is quite another thing for him to be constantly showing off. The "show off" betrays immaturity; he feels he must make display in order to build up the image of himself. The vicious cycle, however, brings about an even more damaged image; for the more he shows off the more he is disliked until what he really believes about himself is supported by reality.

Preachers are to translate God's authority into meaningful symbols and relevant terms. Confusion comes when the minister has difficulty with his own authority. If he is too self-conscious he may exhibit by bringing his own authority, or lack of authority, to bear on people's lives. He may crave authority so much that he becomes an activist in his pastoral-administrative functions and a moralist in his preaching functions.

James Stewart says to the preacher, "Be yourself. Forget yourself."³ This is good advice for the mature preacher but for the man who is in conflict it is asking the impossible. Even though a man in conflict may try to "forget himself," his nonverbal communication will convey anxiety. Our goal is not to get rid of the self, hide from the self, or even forget the self but to use the self as the temple of the Holy Spirit for the communication of the Good News. The man who hides from the self or depreciates the self will exhibit to compensate for his lack. This exhibitionism focuses on the man himself rather than on Christ. All preachers will profit by listening to Phillips Brooks at this point:

³James S. Stewart, Heralds of God (New York: Charles Scribner's Sons, 1946), p. 186.

"Be yourself by all means, but let that good result come not by cultivating merely superficial peculiarities and oddities. Let it be by winning a true self full of your own faith and your own love."⁴

Thirdly, anxiety leads to confusion between the prophetic and permissive aspects of the Christian ministry. It is assumed that the pastor has both the prophetic and the permissive functions in his total task. But anxiety can lead him to confusion over these functions. A man can become either too prophetic or too permissive. He can become too theologically oriented or too psychologically oriented. The writer concludes that this conflict is based on the anxiety which is aroused by the conflicts discussed in Chapters II, III and IV of this treatise.

Finally, anxiety leads to the contradiction of the Christian Gospel. Because of a pathological need system, the anxious minister develops a distorted theology to satisfy his own inner needs, a theology which provides his own view of preaching. What is finally communicated is a perversion of the Gospel. This is not easily corrected, for the preacher continues to be committed to his theology for the security it affords.

The minister with internal conflicts can begin to deal with them by attempting to develop an attitude of openness. If he is open to himself, to others, and to God, and seeks to face reality, he can experience redemptive grace and at the same time, in spite of his conflicts, be able to communicate Christian love. It has been the purpose of this thesis, however, to try to identify those conflicts, not to solve them.

⁴Phillips Brooks, On Preaching (New York: The Seabury Press, 1964), p. 24.

This thesis purports to be conclusive only to the degree that reasonable research has been completed. Further work is needed for two reasons. First, empirical research is needed either to validate what has been said or to correct it. Secondly, empirical research is needed to take what is valid in this thesis and relate it to the different types of personality and to the various theological positions. In this way, one could take the findings of research and determine why a given preacher is having difficulty in making the Christian message relevant. This thesis at least calls attention to what the conservative evangelical movement must do in the interests of communicating the Christian Gospel. The writer hopes that his work will inspire other conservative evangelicals to do scholarly research in the area of personality in relation to preaching.

In closing, the writer quotes a few lines from Edgar Guest describing how the self either supports or contradicts the message being preached:

I'd rather see a sermon, than hear one any day;
I'd rather one should walk with me, than merely
 tell the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who
 live their creeds,
For to see good put in action is what everybody needs.

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