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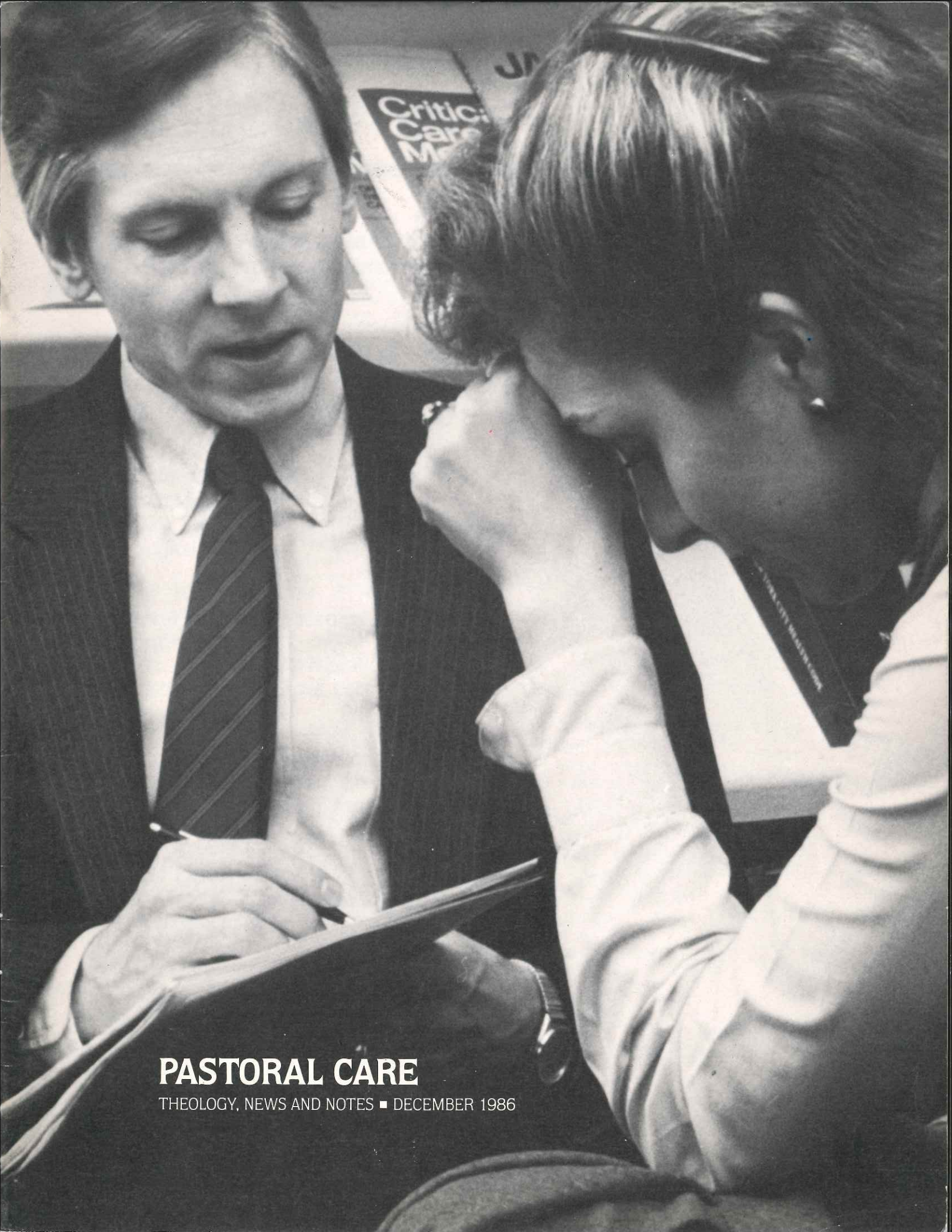
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PASTORAL CARE

THEOLOGY, NEWS AND NOTES ■ DECEMBER 1986

What Is Evangelical Pastoral Counsel?

by Samuel Southard

Philip Schaff has defined "evangelical" as an emphasis upon the authority of the Bible as opposed to that of the church in all matters of faith and conduct, an emphasis upon justification as the free grace of God in opposition to a religion of good work, an emphasis upon the universal priesthood of believers in opposition to the exclusive priesthood of the clergy (see these and other references in *The Evangelicals*, 1975, edited by David Wells and John Woodbridge). Evangelicals are usually distinguished from fundamentalists by their emphasis upon education and a high priority on the social expression of Christianity (see "Introduction" to *Are Southern Baptists Evangelicals?* 1983, by James Leo Garrett, Glenn Hinson, James Tull).

In pastoral counseling, evangelical implies a willingness on the part of the counselor to deal openly with questions of sin and salvation from a divine as well as a human perspective. This emphasis in counseling is combined with traditional emphasis upon evangelicalism in the combination of freedom and responsibility in counseling.

The freedom of evangelical counsel is characterized first by an open dedication to a godly mission; a sense of worship in the conversation between Christian counselor and counselee. Expressions of gratitude and adoration of God are both implicit and explicit in the conversation in contrast to most professional pastoral counselors in the 1950-1970 era who preserved an aura of ethical neutrality and non-commitment in the presence of clients.

Second, evangelical counsel finds a source of healing beyond either the counselor or the counselee, in God. This provides an essential equality and

mutuality in the mission of healing. The mutuality also extends to the training of persons in church and parachurch organizations as counselors, without regard for their academic degrees or membership in professional organizations. This is in contrast to professional pastoral counseling and clinical pastoral education which has relied heavily upon professional accreditation and approved supervision.

Third, for identity and fellowship evangelical counsel relies upon some recognized church or Christian organization that embraces the emphasis of the evangelicals as stated above. In contrast, professional pastoral counsel has often sought the support structure of fees, appointments, offices and accreditation by a professional group that may or may not have a church affiliation.

The balance of responsibility with freedom is found in the evangelical emphasis upon the correlation of supernatural revelation with human emotion. In contrast with the process theological emphasis upon human emotions as the guide for correlation, evangelicals look to the record of divine human encounters in the Bible and the history of the church. Evangelical counsel looks for those events in the history of revelation that seem to coincide with the event or feeling of a counselee or counselor at this particular time. A correlation is to be between that which was experienced through revelation in the past and that which is present inspiration by the Spirit in counsel.

Responsibility is also maintained through an expectation that the Spirit of God will enlighten human understanding in counsel. This spiritual emphasis goes beyond the implicit feelings of acceptance in the client-centered methods of Egan, Cruex and Carkuff to include an explicit

dependence upon the Spirit of Christ and a model of his life for human decision making.

A responsibility in evangelical counsel is also strengthened by theological dominance. This is an emphasis upon ultimate significance and total commitment to God as "holy other." (See Rudolph Otto, *The Idea of the Holy*.) A dominant theological counsel will be a conceptual system in which the operations of communication, observation, nomenclature, classification and decision making are seen in light of human problems in moral and theological terms which combine an awareness of human need with the revelation of God's design for human life. ■

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Pastoral Professional Ethics

by H. Newton Malony

Some years ago James Glasse wrote a book entitled *Profession: Minister*.¹ He argues for the ministry as a profession on the basis of characteristics which were similar to other professions: (1) had a body of knowledge and a set of skills in which it had unique expertise; (2) it could offer those skills and that knowledge to the public individually and independently; (3) it had a set of standards for practice that guaranteed the quality of its service; (4) it was able to protect the public from malpractice via self-regulation rather than governmental control. Glasse contended that ministry met these criteria.

In this article I would like to emphasize the third and fourth of these characteristics as a way of answering some questions about the ethical standards that are appropriate for pastors as professional persons.

A Set of Agreed Upon Standards

What is the ethical impact of the ministry as a profession? If we turn to the third criteria of profession that is given by James Glasse, we would assume that a set of standards would judge the quality of performance in any profession. Then our question would be, does ministry have such a set of agreed upon standards? Initially, this question might be answered with a resounding "Yes!" Clergy have had standards par excellence—from time immemorial! Religious leaders have been chosen on the basis of certain exceptional qualities (cf. Exodus and Ephesians) and have been admonished to exemplify the highest standards in their behavior. These might be termed **entrance and moral standards**.

Interestingly enough, these are not the types of standards that are usually meant when it is said that professions

include a set of standards by which quality of performance is assured. The entrance and moral standards for ministry referred to above are predominantly personal rather than performance criteria. For example, one entrance standard by which ministers in almost all denominations are judged is the question of "call"—that label which became such a nemesis for my college English teacher. I would predict that the first question asked by most groups examining ministerial candidates is still, "Tell us about your call to ministry." The English professor was correct. Other professions could care less about "the call." But ministers do. The sense that one has been "addressed by almighty God and chosen for the task of ministry" remains, even in the modern day, a critical entrance criterion for ministry. However, it is a criterion that would probably not qualify ministry as a profession in the eyes of the secular world.

What is true of ministry's entrance standards is no less true of its moral standards. Morals would be considered personal but not performance standards by most students of the professions. Moral behavior is, by all odds, of greater concern in the evaluation of ministers than it is of other vocations. When a vice president of a bank tells his wife one morning at breakfast that he is leaving her to marry his secretary, he does not lose his job. But a minister who did the same thing would be fired. The patients of a physician who had an extramarital affair or who was accused of misrepresentation on his income tax would not leave, but the parishioners of a minister in the same predicament would. This is not to say that personal morals are unrelated to the standards of other professions, as we will see in a following section. But it is to say that personal behavior assumes a priority in

ministry that is not found elsewhere. Performance criteria, the types of standards usually assumed to characterize professions, are less apparent in ministry. Apart from malfeasance or actual non-performance of duty, the ways in which ministers perform their roles differ widely as anyone who has been a member of a church for any length of time will attest. Of course, it should quickly be noted that the same is true of attorneys and physicians. Physicians' "bedside manners" vary considerably as does the assertiveness of lawyers in courtrooms.

In a sense, clients as well as parishioners, set the standards by which performance of all professionals is judged. If professionals meet those expectations business is brisk and attendance is good. When these expectations are not met clients do not call nor do church members contribute. This is the free market model of standards that would apply whether one was a minister, a physician, a lawyer or a beautician for that matter.

However, elsewhere² I have noted that there may be some qualitative differences in the ways that performance is evaluated in ministry and in other professions. Whereas it might appear as if the performance of those who have the biggest budgets and the highest attendance would be considered better than those in smaller churches with lower resources, most ministers would want to include evaluation measures that were more subjective and individual. In a recent review of research on ministerial effectiveness,³ I suggested performance in ministry should be judged on "effect on the insights, understandings, and behaviors of those ministered to." Although one might like to think that these would be closely

“...appropriately government has resisted any efforts to regulate what pastors say.”

related to church attendance, this is by no means universally true. Ministry is one of those vocations where “wages are not paid every Saturday” and performance evaluation is more complex than numbers of clients seen or a year-end financial report.

Turning again to the types of performance standards considered necessary for calling a vocation a “profession,” it would appear as if there were no such agreed upon set of criteria for parish ministers to follow. Such a set of standards does exist for members of the American Association of Pastoral Counselors (AAPC), however. Nevertheless, as has been noted, this applies to a specialized group of pastors who must meet certain training requirements for membership. These professional standards apply only to members of AAPC. Moreover, not all pastoral counselors with such training belong to the association.

Nevertheless, the professional ethical guidelines established by the AAPC provide ministry with a set of standards by which to judge itself which are transdenominational and which clearly meet this criterion for labeling ministry a “profession.” While there may be differences among denominations regarding the style in which ministry is expressed, many ministers agree there is a need for agreed upon standards across churches regarding the parameters of ministerial practice if ministry is to take its place among legitimate professions in our culture. Such standards should do what the AAPC “Code of Ethics” does, namely, deal with such parameters as professional practices, relationships with persons served, relationships with the church with which the minister is aligned, interprofessional relationships,

public statements and the way in which unethical conduct will be handled by the association.

Before I discuss these issues in more detail I would like to refer to the last criterion for labeling a given vocation a “profession.” This is the criterion to which the last guideline of the AAPC “Code of Ethics” refers, namely, the self-regulation and enforcement of professional standards by the profession itself apart from governmental or legal oversight.

Protection of the Public from Malpractice through Self-Regulation

The last criterion for professions is that they protect the public from malpractice through self-regulation apart from government or legal oversight. Although denominations have exercised this type of control within their own group, there has been no general oversight of ministry as a profession similar to that exercised by such groups as the American Psychological Association for psychologists, state bar associations for lawyers or the American Medical Association for physicians. Moreover, in most cases where denominations have employed controls they have been in the areas of moral or entrance standards discussed above.

One exception to the above comments with which I have recently become acquainted is in the Church of Scientology where there are highly prescribed directions for how “auditing” is to be done. Auditing is Scientology’s equivalent to more traditional pastoral counseling. Each time an auditor has a session with a person, detailed notes must be taken and an audiotape must be made. These are then reviewed by a superior whose evaluation is also reviewed by another official. A critique is given and high

standards of performance are enforced. This is a good example of internal control of the type of behaviors which professional standards require.

I should hasten to add that utilizing the example of Scientology does not, by any means, imply that I validate the contents of their practice. I only use their practice as an illustration of the type of self-regulation of the way in which ministry is done. They would agree with most of us in asserting the separation of church and state and would resist any process whereby the content of their auditing would be subjected to evaluation by the courts or any other body.

This distinction between content and procedure lies behind the fact that in no state are pastors licensed in a manner similar to that required for psychologists or marriage and family counselors. Quite appropriately, government has resisted any effort to regulate what pastors say in counseling. Nor does my affirmation of the AAPC “Code of Ethics” imply on my part, or theirs, any desire for regulation of the content of ministry. It does, however, imply a firm conviction that the AAPC code exemplifies a genuine and, in my opinion, acceptable set of professional standards whereby the parameters of ministry could be judged. I can think of no denomination which would resist this if they fully understood the distinction between the content of and the way in which ministry was practiced.

Unfortunately, there is still a general misunderstanding of these issues among many as exemplified by a recent conversation between a committee of the Pacific region of AAPC, of which I am a member, and the Board of Behavioral Science Examiners in California. We were

“Counsel given by pastors varies considerably in terms of content...”

concerned with the issues surrounding the recent case of *Nally versus Grace Community Church* in which it had been asserted that a minimal standard may have been violated when a church’s pastoral counselors were accused of not referring a suicidal person for help. It was thought that these counselors should have known the signs of suicide and referred the person for psychiatric help or else they should have known their limits and not counseled such a person in the first place.*

In an effort to forestall public judgment that all pastoral counselors were negligent, and out of a desire to enhance the dignity of pastoral counseling as a profession, we sought consultation with the state’s Board of Behavioral Science Examiners (BBSE). Although we wanted to safeguard the separation of church and state in regard to the content of pastor/parishioner conversations, we yet wanted to suggest that the state consider the AAPC “Code of Ethics” as a means of “certifying” to the public those pastoral counselors who could be counted on to provide a minimal standard of care for those who came to them for counsel.

We recognized this was a tricky distinction we were trying to make with the BBSE. The counsel given by pastors varies considerably among pastors in terms of content. It ranges from the prescriptions of the Catholic confessional to the scriptural admonitions of ultra conservative preachers. While we, as somewhat sophisticated counselors trained in more widely accepted mental health settings, might disagree with much of the content, we yet recognized the right of pastors to voice their convictions in these sessions. Thus, we

(*These allegations proved false at trial; case was discussed at length in *Theology, News and Notes*, October 1986).

were asking for certification rather than licensing.

However, the BBSE felt there was no warrant for certifying pastoral counselors so long as the counseling was done in the church, with church members and as a part of the pastor’s prescribed duties in which no fee for service was charged. They concluded that where pastors offered counseling independent of these parameters, then these pastors were functioning as something other than pastors and either should be trained (and licensed) in such fields as psychology, psychiatry and/or marriage counseling, or not practice.

In our opinion, this judgment on the part of the BBSE missed the point and ignores the reality of the situation. Many pastors counsel. In fact, all the surveys of persons gone to for help suggest that ministers are still the prime gatekeepers for those who seek counsel for their emotional difficulties and their problems in living. By all odds, more people go to pastors for counsel than to all other mental health professionals combined. While it may be true that most persons go to the ministers of their churches, it is also true that citizens in general seek such help and perceive ministers to be more approachable and understanding than others. Thus, ministers are, indeed, offering counseling to the public—not just to their own members.

Keeping a rigid separation of church and state in these matters such as the BBSE proposes, will not meet the need for protection of the public for assuring minimal quality of care for persons, nor will it warrant calling ministry a profession in the sense of the need for self-regulation. In fact, if no transdenominational agreement on standards is met, ministers can expect to be accused of malpractice in increasing numbers as our recent book on *Ministerial Malpractice*⁴ asserts.

The AAPC “Code of Ethics”: An Opportunity for Ministerial Self-Regulation

Adopting the AAPC “Code of Ethics” is an opportunity for ministry to regulate itself and become an even more legitimate profession. I would now like to detail several of the components of this code in an effort to illustrate why such a set of standards would be appropriate for ministry. While the code refers specifically to the counseling ministry, many of its tenets are applicable to general ministry as well.

In a section on general issues the AAPC code notes that pastoral counselors are committed to “a belief in God and in the dignity and worth of each individual...to high standards of professional competence...to accountability for their total ministry whatever its setting, and...to moral, social and religious standards” for themselves. These statements, while not specifically related to procedures of ministry, are, nevertheless, the expressions of the basic values which undergird the practice of ministry. They imply that to offer counseling as a service, ministers should be competent in counseling methods not just religious beliefs. This is a slightly confused area since the giving of counsel is sometimes conceived by ministers to mean the sharing of faith and of scriptural interpretations.

The next section of the code is entitled “Professional Practices” and includes admonitions to pastoral counselors to represent themselves accurately to the public, to announce their services in a dignified, objective manner devoid of claims, to be open and honest with regard to fees, to offer service without regard to remuneration, to not pay others for referrals, to keep secure and accurate records, and to not disparage other professionals to counselees. These are

"Pastoral counselors are...to respect the integrity and protect the welfare of persons who come to them for counsel..."

similar ethical parameters to those in statements made by other responsible professions. While they may seem straightforward and relatively easy to fulfill, they are often violated by those who do not espouse such standards. It is here that pastoral counselors have the obligation only to function within the realm of their training and not to imply, directly or indirectly, that they can deal with problems outside their expertise. Of course, the issue seems more simple than it is because in some cases a pastoral counselor may feel that religion is the answer to a problem in which other professionals may feel psychiatric service is required.

There is no easy answer to this other than to say that it would seem that in our culture pastoral counselors have the same obligation as other counselors to protect persons from harming themselves or others. Where these dangers are perceived, it would be the responsibility of the pastoral counselor to get persons the protection that they need or provide it themselves. Negligence in these situations would be to offer persons less than minimal care and would be a violation of ethics.

Pastoral counselors are encouraged to follow other proscriptions under the next section of the code entitled "Client Relationship and Confidentiality." They are to respect the integrity and protect the welfare of persons who come to them for counsel; to maintain a professional relationship; to avoid dual relationships; not to make unrealistic promises; to respect the religious convictions of others and to avoid the imposition of their own convictions; not to engage in sexual intimacies with clients; and to keep information shared with them in confidence except where written permission is given.

Some of these guidelines are easier than others for ministers to follow.

When counselees are church members, it is often difficult to avoid relating to them in other than the counseling relationship. Ministers preach, visit the sick, marry, etc. However, confusing the counseling relationship by referring to counselees in sermons, mentioning private issues to them at social gatherings, or discussing their problems with others would seem to be a violation of the nature of the counseling relationship. Without question, misusing the implicit power of the counselor for personal pleasure, as in sexual intimacies, would not only be a moral but a professional violation of the trust placed in the pastor. In some of these instances it would seem as if these guidelines would not need to be said, but it is appalling how many times they are violated.

The next section in the "Code of Ethics" pertains to church relationships. Here pastoral counselors are admonished to remain active and invested in the religious communities that have ordained them. It is assumed that pastoral counseling is part of the ministry of the church and is not a freestanding profession. This ethical guideline evidences the paradoxical way in which the ministry can be called a profession. As I noted earlier, ministers are related to the church in a somewhat more radical manner than lawyers to the bar and physicians to the medical society. They are servants of God through the ministry of the church. It is noteworthy that the AAPC, that organization which has attempted to support the idea of pastoral counseling as a specialized ministry, espouses this firm and explicit relationship of counselors to the church.

The next section of the code, entitled "Publications and Communications," refers to a unique aspect of ministerial life. Ministers, whether in

parish or in counseling, are called upon to speak again and again. Pastoral counselings are required by this section of the code to speak about the relationship of religion and health, i.e. about their specific ministry. Thus, they have the obligation to be apologetic. This is not required of other professions and is a sign of maturity on the part of the profession of pastoral counseling. In other words, it is part of the ethical obligation of ministers to educate and train. However, the code cautions against exaggeration and sensationalism—a

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¹Glasse, J.D., *Profession: Minister* (Nashville, Tennessee: Abingdon Press, 1968).

²Malony, H.N., "Current Research on Performance Effectiveness among Religious Leaders," W.J. Donaldson, Jr., *Research in Mental Health and Religious Behavior*, (1976), Atlanta: Psychological Studies Institute.

³Malony, H.N., "Ministerial Effectiveness: A Review of Recent Research," *Pastoral Psychology*, (1984), 33(2), 96-104.

⁴Malony, H.N., *Ministerial Malpractice*, (Philadelphia: Westminster Press, 1986) ed. T.A. Needham, S. Southard.

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Care and Counseling in the "New Church Movement"

by Siang-Yang Tan

Pastoral care has been defined by Howard Clinebell as "the broad, inclusive ministry of mutual healing and growth within a congregation and its community, through the life cycle."¹ He goes on to define pastoral counseling thus: "Pastoral counseling, one dimension of pastoral care, is the utilization of a variety of healing (therapeutic) methods to help people handle their problems and crises more growthfully and thus experience healing of their brokenness."² According to Samuel Southard, "We can define pastoral care as exhortation and comfort given in the spirit of Christ and his church to those who ask...pastoral care is a broader term that could mean counsel, if desired, but also implies oversight—a concern for people in the church whether they have problems or not."³ Such pastoral care and counseling ministries have been conducted not only by ordained clergy persons, but more and more by lay people as well. In fact, a growing body of literature on lay pastoral care or ministry now exists.⁴ The main focus of this article is to examine more closely how pastoral care and counseling are understood and practiced in a number of local churches which can be loosely described as being part of the "New Church Movement." Such churches, especially in Southern California, are usually non-denominational, autonomous or self-governing, and oftentimes charismatically oriented, if not charismatic. Their pastors are not necessarily seminary trained, although they may be ordained. There is in these churches, therefore, a greater dependence on the gifts of the Spirit and the use of gifted lay leaders and pastors who may lack formal theological training. It should be noted, however, that there is some variation

among these churches in how they understand and practice ministry, but they do have a deep commitment to the authority of Scripture and to a biblical approach to pastoral care and counseling, including the use of lay leaders and counselors.

New Church Movement

The practice of pastoral care and counseling in several local churches belonging to the "New Church Movement" will now be described and analyzed under the following sections: structure, training, supervision, problems seen and referrals. These churches kindly provided the information requested by means of an informal telephone survey.

Structure

The larger churches with 1,000 or more members have several pastors on staff and they provide much or part of the pastoral care and counseling to their congregations. Many of these pastors have not received formal theological or seminary training but have been prepared for their pastoral ministry through their own local church's teaching and training "school" or program. The trend in such churches, however, appears to be in the direction of obtaining more formal seminary training for their pastors. Laypeople or leaders are mobilized and used in different ministries that provide lay pastoral care and shepherding to their respective congregations. Common examples of how this is done include small group fellowships which often meet in homes, prayer teams which pray specifically for physical and/or emotional healing including inner healing or the healing of memories, and lay counseling services including premarital and marital counseling as well as individual and/or

group counseling. Some of the churches have a well-developed and organized structure for the use of many lay leaders and lay counselors for such pastoral care and counseling ministries, whereas others use fewer lay counselors with a more loosely organized structure.

Training

The training of the pastors themselves has already been described briefly. Other lay leaders and counselors usually have received some lay leadership and ministry training from their pastors in their own local churches. In some churches, a more specific and organized program of training in lay Christian counseling principles and skills exists as well. The actual models of Christian counseling used do vary. For example, in one church Jay Adams' "nouthetic" counseling approach⁵—emphasizing loving confrontation and scriptural direction in counseling—is the only one used, whereas in another church, a more eclectic and flexible model incorporating Egan's skilled helper approach⁶ is used. There is, however, a basic commitment to counseling according to Scriptures and biblical revelation, and the use of prayer for inner healing⁷ is often emphasized.

Supervision

Lay counselors are usually supervised in some way by the pastors. The supervision provided ranges from loosely organized or unstructured, on an as-needed basis only, to well-organized on a regular, weekly basis, often using a pastor with special experience or training in counseling

“...there is a basic commitment to counseling according to Scripture and biblical revelation.”

(e.g., a master's degree in counseling) as the primary supervisor. The charismatic orientation of these churches tends to place more weight on the gifts of the Holy Spirit, including knowledge and discernment, and hence words of knowledge or exhortation given by the Spirit are significant in their pastoral care and counseling ministries. However, this charismatic emphasis does not necessarily mean that proper supervision of lay counselors by more experienced or trained pastors or professional counselors is precluded or relegated to a place of insignificance—it depends on the particular church in question. Nevertheless, the need for proper supervision and accountability in any ministry, including lay pastoral care and counseling, cannot be overemphasized.

Problems Seen

The most commonly reported problems seen by lay counselors as well as pastors of these churches are marital and family problems, conflicts in interpersonal relationships, spiritual problems, issues relating to singleness, personal growth struggles of youth, depression and anxiety, and the need for supportive help on the part of those who may be suffering from a severe mental disorder or disturbance and hence are already taking medications prescribed by physicians or psychiatrists for their “chemical imbalance” as one pastor put it.

Referrals

Most of the pastors and churches will refer more severely disturbed or troubled people to Christian mental health professionals where necessary. They usually have their own list of resource professionals with a strong Christian commitment to whom they can refer clients. However, at least one church indicated that no referrals are

made to mental health professionals, even Christian ones, because of its conviction that nouthetic counseling based wholly on the Scriptures is sufficient for every nonorganic emotional or spiritual problem. This is a view that appears to be gaining wider acceptance in more conservative or fundamentalist churches, primarily through the writings of Christian authors like Jay Adams,⁸ and Martin and Deidre Bobgan.⁹ Their strong commitment to a biblical or scriptural approach to counseling is commendable, but their emphasis on not referring clients to mental health professionals, even those who are Christians, for counseling or psychotherapy, is somewhat naive and potentially dangerous. While it may be true that even Christian mental health professionals can end up “secularized” in their counseling or therapeutic work, it is not always true. Furthermore, some seriously disturbed clients may need the services of a more experienced or well-trained clinician who may be in a better position to accurately assess or diagnose the problem and provide or obtain needed help as quickly as possible. One pastor pointed out that members of the pastoral and lay counseling staff at his church are not diagnosticians, and hence they will refer more difficult clients to Christian mental health professionals. Failure to refer can lead to ethical and legal problems.

Conclusions and Some Guidelines for Effective Pastoral Care and Counseling

The “New Church Movement” has powerfully reaffirmed and is practicing the priesthood of all believers (1 Pet. 2:5,9), and the

biblical teaching that we should bear one another's burdens (Gal. 6:2) in their use of lay pastors as well as lay counselors and leaders in pastoral care and counseling ministries. Many churches in this Movement are practicing pastoral care and counseling in a responsible way with a deep commitment to Scripture and dependence on the Holy Spirit and God's supernatural power and spiritual gifts, yet with a realization of human limitations and the need to consult with or refer to fellow Christians who have more training or experience in the mental health professions. However, the tendency of some churches not to refer clients at all to mental health professionals, even if they are Christians, can lead to poor pastoral care and counseling, as well as ethical and legal problems.

Effective pastoral care and counseling in churches, from a biblical perspective, will use lay counselors and lay leaders who have appropriate spiritual gifts (e.g., exhortation as listed in Rom. 12:8) to minister to people.¹⁰ In many studies, lay or paraprofessional counselors in general have been found to be as effective as professional counselors in helping people with their problems in living, although there are still some methodological shortcomings in several of these studies which only future research can address or overcome.¹¹ However, adequate training and proper ongoing supervision should still be provided,¹² bearing in mind especially the legal and ethical responsibilities inherent in any helping endeavor. Consultation and referrals where appropriate are the natural and responsible outcomes of adequate training and proper supervision. Human functioning and dysfunction are complex phenomena to deal with and a balanced, holistic approach to pastoral care and

“...specific criteria for the selection of lay counselors may differ somewhat from church to church...”

counseling that is still biblical in perspective is needed.¹³

Gary Collins, well-known Christian psychologist, has reviewed some helpful programs for training lay counselors and suggested the following guidelines for setting up a lay counseling ministry within a local church context:¹⁴ First, obtain pastoral and church board support. Second, carefully screen and select lay counselors. Third, provide an effective training program. Fourth, develop programs or ministries for using trained lay counselors, with ongoing supervision and further training. In the screening of potential lay counselors Collins has further specified the following as helpful requirements: (1) A brief, written statement about doctrinal position from the potential counselor; (2) a testimony of his or her personal Christian experience; (3) two or three letters of recommendation; (4) an interview with the potential counselor or applicant; (5) psychological testing of the potential counselor (e.g., using the Taylor-Johnson Temperament Analysis or 16PF), if possible.

More specific criteria for the selection of lay counselors may differ somewhat from church to church,¹⁵ but the following criteria, in my opinion, should be important ones to consider:

(1) **spiritual maturity**—the counselor should be a Spirit-filled, mature Christian (cf. Gal. 6:1) who has a good knowledge of Scriptures, wisdom in applying them to life, and a regular prayer life;

(2) **psychological stability**—the counselor should be psychologically stable, not emotionally labile or volatile, but open and vulnerable. He or she should not be suffering from a serious psychological disorder;

(3) **love for and interest in people**—the counselor should be a

warm, caring and genuine person with a real interest in people and their welfare;

(4) **spiritual gifts**—the counselor should possess appropriate spiritual gifts like exhortation;

(5) **some life experience**—the counselor should have had some life experience and hence not be too young;

(6) **previous training or experience in helping people** would be helpful but not necessary for the counselor to have;

(7) **age, sex, education, socioeconomic status and ethnic/cultural background**—it would be helpful to have a variety of counselors from different backgrounds, ages and from both sexes;

(8) **availability and teachability**—the counselor should have the time to be trained, supervised and involved in a lay counseling ministry, and should be teachable or open to learning a biblical approach to helping people;

(9) **ability to maintain confidentiality**—the counselor should be able to maintain confidentiality and protect the privacy of clients.

The guidelines just provided and those available from the literature on lay pastoral care and counseling already referred to, can help to ensure that effective pastoral care and counseling involving the use of carefully selected and gifted lay pastors and lay counselors will be provided in the “New Church Movement” as well as throughout the Body of Christ, so that lives may be healed and transformed to the glory of God. ■

NOTES

¹ Howard Clinebell, *Basic Types of Pastoral Care and Counseling* (rev. ed.) (Nashville: Abingdon, 1984), 28.

² *Ibid.*, 28.

³ Samuel Southard, *Training Church*

Members for Pastoral Care (Valley Forge: Judson Press, 1982), 18.

⁴ See D. Detwiler-Zapp and W. C. Dixon, *Lay Caregiving* (Philadelphia: Fortress Press, 1982); K. C. Haugk, *Christian Caregiving—A Way of Life* (Minneapolis: Augsburg, 1984); A. Schmitt and D. Schmitt, *When A Congregation Cares* (Scottsdale: Herald Press, 1984); S. Southard, *Comprehensive Pastoral Care* (Valley Forge: Judson Press, 1975); S. Southard, *Training Church Members for Pastoral Care* (Valley Forge: Judson Press, 1982); R. P. Stevens, *Liberating the Laity* (Downers Grove: InterVarsity Press, 1985); H. W. Stone, *The Caring Church* (San Francisco: Harper & Row, 1983).

⁵ Jay E. Adams, *Competent to Counsel* (Grand Rapids: Baker, 1970); *The Christian Counselor's Manual* (Grand Rapids: Baker, 1973); *More Than Redemption: A Theology of Christian Counseling* (Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1979); *Ready to Restore: The Layman's Guide to Christian Counseling* (Grand Rapids: Baker, 1981).

⁶ Gerard Egan, *The Skilled Helper* (3rd ed.) (Monterey: Brooks/Cole, 1986).

⁷ H. N. Malony, “Inner Healing,” in D. G. Benner (ed.), *Baker Encyclopedia of Psychology* (Grand Rapids: Baker, 1985), 579-584.

⁸ Adams, op. cit.

⁹ Martin and Deidre Bobgan, *How to Counsel from Scripture* (Chicago: Moody Press, 1985);

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Parish Clinical Pastoral Education: A New Frontier

by Vicki Orr

I will never forget the first day of my chaplain internship at Hoag Memorial Hospital in Newport Beach, California. It was the beginning of an adventure in personal and professional growth that started with a one-month "Hoag Clergy Workshop" designed by Chaplain William (Bob) Parry for local pastors to become more effective in pastoral care to persons in crises. After lunch and an overview of the hospital's history, the four pastors in the workshop and I were told to go call on patients; write about our feelings and thoughts; then to come back to talk about it. We were shocked! "What about training?" someone asked. Our Clinical Pastoral Education (CPE) supervisor, Monsignor Joseph Wadowicz, smiled and said, "After you have called on people, you will have some real questions."

That next hour I visited a man who had just been told he had a cancerous tumor the size of a softball in his abdomen. He cried when he told me he had lost his beloved daughter two years earlier. I was confronted with his pain, and my own as I thought of what it would be like to lose a child and then be told I was dying. That afternoon I began to understand that if I can minister to myself, I can minister to others. The more "whole" I become, the more able I am to encourage others to discover and use their gifts for God's glory since God's glory is humanity fully functioning as God's people. It was my experience in CPE that gave me a glimpse of the potential in pastoral care.

As my understanding of what it means to be a pastor deepened, I wanted more CPE experience. I shared

this with Ian Pitt-Watson, preaching professor at Fuller Theological Seminary. His response was enthusiastic as he said he has always been "a pastor first and then a preacher!" I was delighted to hear this because both he and Dr. Robert Schaper as my preaching professors, deeply enriched my Seminary experience through their pastoral qualities, personally caring about me and others. They confirmed that my calling is first to be a pastor in relationship with Christ, myself and others. I knew CPE was the right direction for me.

On September 3, 1985, my one-year full-time CPE internship began at the Crystal Cathedral in Garden Grove. Parish CPE is a challenging new frontier in learning. One big difference between hospital CPE and parish CPE is the aspect of follow up. I vividly remember the night a two-month-old girl died in the emergency room. As a hospital chaplain I did what I could for the family that night, but I don't know how they are handling the tragedy now. Parish CPE provides a follow-through with people as needed. For example, I called on a new widow when news came to me that her husband had died suddenly. When she was ready I encouraged her to join a class for widows and widowers called "Rebuilding After A Spouse Dies," where men and women hear and help each other as they work through their grief. Perhaps I will have further opportunity to facilitate healing in this woman and others through the long-term relationships that parish CPE allows pastors to have with parishioners.

Parish CPE is more complex than institutional CPE for three reasons: First, in parish CPE, the pastor dialogues with persons walking

through the everyday experiences of life on a one-to-one basis. This means searching for feelings behind words to learn where people are in their "walk" through life, helping them to feel understood!

Secondly, the pastor dialogues with the congregation with its unique character, history and personality. As I pastor, teach, preach and write I am conscious of the mission of the Crystal Cathedral to care for persons, encourage them to accept Jesus Christ as Lord and Savior, and assist them as they grow in grace. Encouraging another's growth is caring, and it is modeled from the top down in this church. Both Dr. Robert Schuller and Dr. Herman Ridder, pastor and president, respectively of the Crystal Cathedral congregation, have called on persons under my care. Caring has nothing to do with the size of a church, rather it is an attitude of fully caring for those in our midst.

Thirdly, the pastor and the congregation dialogue with the community in which they live out their mission. Pastors and staff play an important role in the leadership training of the people who are equipped to carry out the mission of the Crystal Cathedral—to "find a hurt and heal it; find a need and fill it," is a major objective.

The community in which the Crystal Cathedral dialogues extends throughout the world because of its television ministry. Four "Hour of Power" viewers from Chicago walked into the Tower of Hope lobby one morning and asked me if I would do a memorial service that hour because a beloved family member's funeral was taking place in Chicago. We went to the chapel where I read their Scripture selections and prayed with them. They

"...ministry is enriching my life as well as the lives of those whom God touches through me."

were grateful that their need was ministered to; I am grateful for the wide variety of learning offered through parish CPE.

Learning through the CPE experience takes place on four levels:

1) **The didactic level** through seminars, conferences and training sessions. I attend a conference or seminar monthly with weekly training sessions like the National Small Group Conference where I participated in a workshop on ministering to grieving persons.

2) **The personal level** through relationships with peers and church staff. I remember a valuable learning experience with my CPE supervisor and the three other interns during interpersonal relationship time (IPR). When the topic turned to race horses I grew quiet, and my silence was interpreted as prudish and judgmental. I was confronted and when I shared the painful memories triggered by the subject, I felt understood and I gained a deeper insight into myself.

3) **The congregational and community level** through crisis intervention, counseling contacts, teaching and preaching. My pastoral encounters are greatly influencing what I teach and preach. Recently, I began an adult class with the question: "How many of you have avoided visiting someone who was grieving the loss of a loved one because you didn't know what to do or say?" Nearly every hand went up! CPE experience has taught me that 90 percent is just being there, not what we say or do. I shared my own feelings of helplessness as I ministered to a woman while we watched her mother die. All I could

do was pray and weep with her; the important thing was being there.

4) **The self level** through self-scrutiny and interaction with the supervisor. In the beginning I carefully observed my CPE supervisor, Rev. James Kok, as he ministered to hurting persons. An invaluable experience, because authentic caring is what he practices, preaches and teaches. He is an expert at relating in a healing manner to grieving persons because he listens! He listens with his heart and communicates that he is there totally for the grieving person. He walks with them through their valley of darkness, non-judgmentally relating to what they are saying and feeling, enabling them to feel understood and, therefore, accepted and loved in their anger, hurt, frustration and fear.

Ministering to hurting persons through the CPE process is challenging. I remember my supervisor went with me to see a person that I have a difficult time communicating with. Afterwards, Jim told me the person was mentally ill, and he shared the signs that revealed it. We decided that I needed more experience in ministering to hurting and grieving persons. One avenue for that experience has been through my involvement with widows and widowers in the "Rebuilding After Your Spouse Dies" class. These persons have taught me more about the grieving process than any textbook or class could possibly convey.

The CPE program is flexible and tailored to each intern's individual needs with my time divided between observation, participation and reflection. As an intern, I am learning through actual life situations, being exposed to every facet of parish life through observation, dialogue and leadership training experiences. The congregation of the Crystal Cathedral

is committed to training pastors as a part of their mission as a leadership training center. There are 55 departments and 34 ministries to participate in, in addition to teaching and preaching. CPE interns are given access to all departments and ministries with opportunities to become more deeply involved in a few. We are included in three annual staff retreats, when ministry goals and objectives are evaluated in relation to meeting the needs of persons living in the surrounding communities.

As I participate in the caring process through CPE the best in me is developing. This ministry is enriching my life as well as those whom God touches through me. I am entering deeply into the lives of persons by sharing their joy and their grief through listening, prayer and counseling. I am discovering through the CPE process that many persons are hurting and do not even know it. Healing comes as they are enabled to reflect on their experiences, struggle for answers and pray for guidance.

Recently Jim and I called on a widower who was having a very painful time adjusting to the death of his wife. We discovered that he believed she was in heaven, but he feared he was going to hell and would never see her again. This gave us a chance to share the Good News of God's grace with him in a way he could understand. Participating with Jim and the other three CPE interns is building my confidence as we confront obstacles to candid human communications. It is enabling me to work toward being responsible in every situation without being responsible for others. As I gain a better understanding of my own world, I can better understand another's world

Rebuilding Lives with Moral Vision

by Thomas Needham

and guide them toward dynamic, responsible and caring leadership of themselves.

For me, ministry is being in relationship with God through Christ, myself, others and nature. It is this ministry that I love! I consistently enjoy being a woman in ministry and believe wholeheartedly that what persons need and want are competent, compassionate pastors—male and female. People need pastors who listen, who understand and walk with them through the daily experiences of life. CPE in the parish is a dynamic, exciting, transforming experience of learning how to fully care for yourself, God and others, and to communicate it authentically. ■

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Christians who seek professional counsel, unable to resolve their personal or relational problems, often conclude they are being punished for some unconfessed sin or unknown wrong. Probing often reveals deeply imbedded misunderstandings and negative attitudes toward God and their religious faith. They often express feelings of pain, guilt, doubt and self-contempt questioning, "What has become of me?"

Reformulating the question into, "What can become of me?" is a challenge to conceive a vision for change allowing us to move with hope in an evil world. We then can look for moral guidance beyond our present life which is often ruled by instinctive feelings and the pleasure principle.

But how is moral guidance expressed in Christian counsel? Through several stages of thought and practice I decided that psychological goals of maturity and problem solving, and the methods and resources of psychotherapy for personal change must be critiqued and revised by theological ethics. I wanted religious faith and community to be basic in coping and problem solving; I wanted the moral message to be understandable and helpful to the people who sought my counsel.

I expanded the boundaries of my practice as a counselor to indicate these three objectives in my search for moral vision in counseling. Thinking back over the hundreds of people I have talked with in the last three years, one consistent ethical question emerges: What is a theologically sound and clinically applicable vision of freedom in Christ?

The question of personal freedom is often raised in a limited way as therapy begins. Troubled individuals desire freedom from negative emotions, marital conflict or physical pain but

cannot see beyond their pain. That was not really a surprise. What was startling, though, was that my clients' negative experiences with solving life's problems led them, albeit often unconsciously, to the conclusion that the Gospel did not work. They thought of faith only in relation to happiness and health and if they did not get immediate symptomatic relief from Christian counsel, they concluded that God's power was ineffective.

Furthermore, this myopic view of the Gospel's relevance to their problems was all too often facilitated by my personal identity as a psychotherapist and my primary reliance on psychological concepts and methods.

As unnerving as these discoveries were, I began to understand why my clients were concluding therapy with gratitude directed primarily toward psychology rather than the grace of God. Is it possible to redirect gratitude toward God in therapy? How does one point the client toward the freedom the Gospel provides for troubled people?

Jesus recognized the central importance of religious teachings and ethics to provide either freedom or bondage, and spoke against rigid and legalistic Jewish teaching (Mt. 11:29-30). Comparatively, he characterized his teaching, and the discipline (his yoke) required in following his leadership, as light and easy. He also noted that the religious leaders whose teaching created hardship lacked empathy for the individuals burdened by their teaching (Mt. 23:4). He also recognized how family loyalties can interfere with the proper prioritization of one's values (Mt. 10:37).

The Pauline literature in its concrete application of the Gospel to specific

"The first problem is the inability of clients to understand the practical relevance of the Gospel."

moral conflicts, reflects, as did most first century ethical teaching, awareness of and attention to the moral shaping of the then known emotional responses—anger, grief, desire and fear. Paul depicts the Christian life as one in which individuals break free from various forms of conformity, whether they be social, political, ethical and family ideals of the Greek age, or Jewish customs and teachings.

Paul characterizes the breaking free of Christian growth as a changing mental attitude (Rom. 12:2). Also, as he acknowledges the need for shaping this new mental attitude around the will of God, Paul selects three hallmarks of moral living in qualifying the nature of God's will: the good, the acceptable and the mature.

In summarizing the New Testament conception of freedom, Chicago Divinity ethicist, James Gustafson, says it is:

Freedom from excessive concern with the self, from domination by the expectations of others, from crippling anxiety about death and life all correlated with confidence in the goodness of God. Freedom to give oneself in love for the neighbor, to seek the other's good rather than one's own, to identify with the oppressed and the anxious, to participate in causes that seek justice and peace in spite of their ambiguities, to make judgments that are particular and relative to complex and confused situations—this freedom is part of the Christian's readiness; it is a persisting tendency in the Christian moral life. (*Christ and the Moral Life*, p. 253)

Why Christians Fail in Their Moral Vision

So far I have asserted that life threatening issues require a combination of moral, spiritual and psychological guidance, and that the

Gospel does make a difference. But let's get down to cases. Why does the same Gospel enable some individuals to envision and aspire toward a moral life of freedom, while others stay the same or regress? In seeking a resolution to this perplexing question I have defined several problem areas, two of which we will survey in this section.

The first problem is the inability of my clients to understand the practical relevance of the Gospel to depression, divorce, parent/child problems, sexual adjustment, ulcers, etc. Recognizing these problems as the improper identification of moral issues readily assists me in making the Gospel relevant and in accessing the large picture of the problem in its moral, spiritual and psychological dimensions. The following cases will illustrate this point; the first demonstrates the consequences of misdiagnosis.

Miss Jackson, a 20-year-old college student living at home, came for counseling at her parents' request. They were concerned about her pattern of emotional and romantic involvement with 40-year-old men, many of whom were married. Interacting with father and daughter, I became aware of the family's restricted view of a moral life and Miss Jackson's lack of ability to choose a spiritually, morally and psychologically healthy course of action.

Here the question of "What has become of me?" is transposed into a family question—"What has become of our daughter?" The confusion, disbelief, despair and anger come through in other questions like, "How could she do this to us?" and "Why does she (immorally) disregard other men's marriage vows?"

Her parents' concern was that she cease dating older men, especially

married ones, and conveyed to me their expectations of my assistance in achieving that end. The paradox in the situation was that to prematurely focus on the cessation of behavior would reflect a shortsighted moral vision and would ultimately undermine their daughter's development of the values she needed to sustain her moral and emotional well-being.

Through asking questions and allowing a moral and psychological portrait of the family to emerge, I learned Miss Jackson was an only child whose 42-year-old father traveled extensively as an airline pilot. Psychological testing revealed that he scored in the upper 15 percent of the population on personality factors such as perfectionism and emotional control. Miss Jackson's father did things "by the book!" With this man's strength of character, it would seem that this young woman was fortunate to have such a father for, indeed, he did have many strengths. But his rigidity and control were proving destructive to his daughter's emotional and moral health.

Like many people with high standards and expectations for themselves and others, Mr. Jackson had meant to encourage his daughter toward success and achievement. Unfortunately, he had done so without patience, warmth and understanding for her shortcomings. From childhood she had done her best to please him, to live up to his expectations learning to avoid his disapproval by hiding her mistakes and shortcomings. Near the age of seven she concluded that her father would never accept her if he really knew her imperfections. At that time an unseen yet nonetheless tragic emotional barrier was erected between them. At 20 years of age that seven-year-old girl inside her still yearned for her father's love and acceptance. Hidden away from her

"How can devout Christians be incapable of achieving moral ideals?"

conscious eye was anger toward her father for a love of rules to the exclusion of her emotional needs. Her romantic involvements were her further futile attempts to resolve these buried inner hurts.

Like most people I see, this family's vision of the moral life was restricted to the removal of symptoms, a position greatly removed from the freedom promised in the New Testament. They had confused conformity with the transformation of the inner person and missed a major hallmark of Christian moral vision. Pride led them to a moral philosophy of doing the right things for the wrong reasons, and their need to sustain a perfectionistic image before others supplanted their moral vision of the Christian life.

The next case demonstrates the second reason Christians fail in their moral vision, exemplifying how rigid conformity and the need to look good in the public eye serves the needs of emotionally constricted individuals but diminishes the Gospel. The second reason—the inability to assess the emotional and social consequences of moral vision—leaves troubled individuals unable to apply the Gospel to their plight. Moral vision that has been blinded by anxiety and dogmatism can never provide the motive or shape for structuring free, yet responsible actions toward oneself and others. Such was the case with Mr. and Mrs. Preston.

This 38-year-old couple, married 20 years and parents of four children, came for counsel because of the anxiety Mr. Preston was experiencing. Several months earlier he had been taken by ambulance to the hospital appearing to have suffered a heart attack. But medical tests were negative and the doctors diagnosed his condition as a

stress/panic reaction, referring him to the hospital psychologist. After a few visits he discontinued the treatment.

Some five months later his anxiety recurred, and while the doctors assured him that the causes were not physical, he was afraid of dying and found himself confused about the real cause of his problems. What limited his vision?

As the Prestons began to share, I formulated a mental picture of three aspects of their lives: childhood experiences and training; personality dynamics and problems; and the subsequent family dynamics and expectations. What emerged was a picture of a guilt-ridden Christian couple trapped in a destructive and self-perpetuating relationship. Like many couples, their problems had compounded during several decades of fear and doubt, becoming manifest through a seemingly unrelated anxiety symptom. Subconsciously they feared that upon closer examination their relationship, with its problems, would disintegrate into divorce. This generated more confusion because they believed they were in God's will. What they did not know was that the old could give way to a creative new relationship if care were given to their damaged feelings and their faulty moral vision. Without intervention the vision of the moral life was lost to the Prestons and, like many couples today, they would probably dissolve their marriage. How can a devout Christian couple, leaders in their church, be incapable of achieving moral ideals?

The answer lies in evaluating the three previously mentioned aspects of their lives with an eye toward the development of their damaged feelings, restricted moral vision and unused resources of the Christian faith.

Mr. Preston, the oldest of four boys and one girl, was raised in a California minister's home characterized by male

control, high expectations and conformity to denominational and cultural standards as God-ordained, scriptural absolutes. Reflecting upon his childhood he recalled the adulation accorded family members for "harmonious" hard work, but as the children reached adulthood, the family image of hard work, austerity and achievement was tarnished by rebellion, divorce and spiritual apathy or "works." Because of Mr. Preston's fondness toward his fine Christian upbringing, he overlooked important considerations in evaluating his faith and his anxiety which we will examine after looking at Mrs. Preston's upbringing.

Mrs. Preston, her older brother and two younger sisters, were raised on a southern farm by hard working, God-fearing parents. Church attendance was regular and marital conflict either didn't exist or was solved apart from the children. She recalls the family was held in high esteem in their community and that her father frequently reminded them to protect that image. Like many younger women of her time, after high school graduation she entered college to prepare for teaching. Mrs. Preston entered her marriage with ideals and expectations shaped by her childhood, family and religious experience. She recalls how her mom and dad worked together on the farm as a team. Insight into the moral and spiritual sources of becoming a wife came when one day she said, "...Mom was always patient and supportive of Dad like the Bible teaches."

Mr. Preston also entered their marriage with ideals and expectations shaped by his family and religious

"...helping people discover God's love and grace from inner self."

experience. His father "ran a tight ship," and preached that male control was God's will. Now in his own marriage, years of hurt, anger and frustration compounded the struggle for control. Since his wife had grown up with a model of male dominance that was more loving, she resented her husband's need to control. Her shyness and feelings of inferiority surfaced when he took control in his rigorous intellectual style, leaving her feeling stupid and angry at God for his rules of family structure. She felt hopeless. Mr. Preston's cool and controlling style, at least on the surface, made his career and family life appear effective. However, as he examined his anxiety and over-control a myriad of hurt and twisted emotions surfaced.

When these types of personality and family dynamics combine in a marriage they inevitably lead to some type of spiritual, moral, emotional or physical disorder. Fortunately, the rigid and ineffective emotional, moral and spiritual patterns of childhood cost too much in human suffering to be continued.

How Can Moral Vision Be Restored?

I have asserted that the difficult task of rebuilding broken lives is further complicated for me as a Christian because of the pioneering nature of equalizing attention to moral and psychological issues. Furthermore, I have implied that troubled Christians need a healing process that brings emotional health through the transformation of their rigid and conforming moral vision into a dynamic, adaptable, biblically/

theologically oriented one. To do less would be indefensible to God. But how is Christian moral vision restored?

Moral vision is restored through sometimes hundreds of hours of discussion, caring, challenging and re-educating individuals, couples and families in vital living within a Christian moral vision. There are seven dimensions to this restoration process.

The first step with all individuals I counsel is to **make a thorough evaluation of their problem.** This includes psychological and moral assessment; testing, life history, religious experience and level of moral development are important ingredients.

Secondly, I **formulate realistic options** from which the individuals can choose. Attention must be given to their emotional, spiritual and, unfortunately, financial resources to engage in this kind of rebuilding process.

Almost from the beginning I stress the third step: **teach people that God's will is to do the right things for the right reasons!** I want to help them discover God's love and grace for the inner self, rather than just the "outside of the cup."

The fourth dimension of the restoration process, often protracted by fearful resistance, requires **breaking up faulty moral foundations.** In Miss Jackson's case this meant a loving, but firm confrontation that her male relationships diverted her attention from her anger toward the moralistic rigidity and emotional emptiness of her relationship with her

father. The Prestons had to face the disillusioning reality that both the future of their marriage and their spiritual and moral well-being had to be extricated from childhood teaching and experiences that elevated conformity to relative cultural values beyond the ultimate eternal value of God's love, mercy and justice.

Rebuilding foundations, the fifth dimension, goes beyond transference and counter-transference. As a minister/counselor, I believe the individual's hope comes from God. My task is to help clear away the obstructions and enable people to use the resources of their faith more effectively. Sometimes this requires protracted discussions to help individuals go beyond their helpless and dependent use of prayer and Scripture to a more responsible relationship with God. The emphasis is placed upon a Christian response of love and trust rather than the heavy burdens of conformity and looking good in public view.

The sixth dimension while frequently scorned by therapists is nonetheless critical: **provide guidelines for the balancing of freedom and responsibility.** No longer do I adhere to, nor inadvertently contend, as do most systems of psychotherapy, that the major source of vision for the moral life is a natural outgrowth of self-awareness. Psychological knowledge, as well as the subsequent knowledge of self is definitely important, but it must not exclude the need for external guidance found in moral norms and the knowledge of God. My best work is when I combine the two. Since we know that we often fail, we must always turn to a more important question than our skill or maturity as moral guides and psychological counselors and consider how God has made himself known to

Pity the Poor Pastor

by Hugh James

us in the midst of difficulty. He acted according to his Word in our day of trial, so that "we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls." (Heb. 10:39)

Finally, toward the conclusion of the restoration process, I point individuals toward servanthood. As Paul noted in 2 Corinthians 1:3-7, suffering prepares us for a level of care to others that comes no other way. Often I will encourage individuals to participate in six months of group meetings so they can practice give-and-take. I want them to discover the important role they can have in restoring love, mercy and justice in other broken lives. ■

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Years ago I came to America to get married. My wife was a devoted Christian, a woman of the faith and a Presbyterian. I, for my sins, could only be described as an "occasional Anglican." In the interests of domestic harmony it was not long before I became a Presbyterian pew-polisher and a member in good standing of the local community church, even though I then thought ten percent of our income a high price to pay for that privilege.

My pastor, the remarkable, some might say redoubtable, Fritz Cropp was very fond of my wife, and an Anglophile to boot. Hence he displayed a special interest in me and was more than helpful to this neophyte in matters Presbyterian. As I recall he gave me two points of advice for which I have remained ever grateful: "Join Bill La Sor's Sunday School class," and, "Never learn to operate a projector." Fritz and his wife Ruth became our dear friends and one Saturday morning—a time when he held open house for those who wished to talk to him—my wife suggested we go along. And we did.

We shared the anteroom with another couple in a rather furtive silence before we were shown into the study. On our entrance Fritz sprang to his feet, the embodiment of consternation, anxiety and apprehension. "What's up?" he cried, hardly in the manner of the senior pastor image he sought and deserved. To which Jane replied, "Nothing Fritz, we've just popped in to tell you how much we love you, and thank you for the way in which you have nurtured Hugh into a growing faith."

It was at that moment I was struck with the enormity of his task. Through

his calling he had to make himself readily available to touch lives, and hopefully change lives, whether he wanted to or not. While he had this joyful yet demanding task of helping others, there was another side to the penny—fear of failure, of complications, and of becoming weary of well-doing. It made me wonder how many of those who had answered God's call had counted the cost before they did so, a question that became indelibly stamped on my mind.

But it was not until I was appointed to our provost's committee on the ministry of miraculous healing that I started to think seriously about pastoral care, healing and counseling. Hebrews 13:20 clearly states that the original concept of pastoral shepherding is to see that the sheep do not lack. That is to say, the pastor should meet their every spiritual need. Here I have to take issue with those who would, and I understand do, exploit the opportunities of pastoral counsel. The biblical emphasis is on need, not on every wish and desire, to which most pastors have been held hostage if my information is correct. When Jesus spoke of a ministering discipleship, he warned against failing to count the cost, and biblical data clearly shows that the pastoral task was never easy.

But what of today? If ever there was a compounding of normal and cultural difficulties, the time is now. Even though popular respect for the church has dropped, the demands made upon ministers are greater than ever, thus increasing the incidence of disappointment and discouragement. Think of it—hours upon hours of

"It is naive to assume that a person possesses answers to all personal problems."

talking *ad infinitum* with scores of persons who simply do not follow through with "pastoral advice." Yet a pastor does not enjoy the privilege of electing whether or not to counsel people. Inevitably, problems are brought to him, and the cold fact is that he cannot avoid this and stay in the pastoral ministry.

Were I a pastor I would like to think that I had been given the gift of my call by God, and that my confidence should not rest in myself but in him. Through Timothy and Titus we learn that a pastor must not be timid, but exercise power, love and discipline through the Holy Spirit, and be able to correct without pugnacity those who oppose the truth. A rather tall order to tackle on one's own.

It is naive to assume that a person possesses answers to all personal problems. In fact, I see that assumption as diametrically opposed to the fundamentals of Christian faith. A Christian is not self-sufficient and needs both revelation from God and redemption to help her live according to her faith. Is not the central act of history the death and resurrection of Jesus Christ, in whom God also became human, to do for humankind what it could not do for itself? We hold, do we not, that the biblical call to faith in Christ is our acknowledgement that we cannot solve the problems of evil for ourselves, but rather must depend wholly upon God for a solution?

Jesus, who is the Christian's example, spent much of his time talking to needy people in groups and one-on-one encounters. Paul, who was sensitive to hurting people, wrote that "...we who are strong ought to bear the weaknesses of those without strength, and not just to please

ourselves." In the Bible, helping hurting people is not presented as an option. It is a requirement for every believer, including church leaders. Counseling, therefore, is an important, necessary and biblically established part of ministry.

Jesus had two goals for us—abundant life on earth, and eternal life in heaven. surely he is the model for all counseling. He had personality, knowledge and skills that enabled him effectively to assist those in need of help. But we should avoid any tendency to look at Christ's ministry in ways that reinforce our own views. At times he listened and gave little overt direction. On the other hand, he was decisive in his teaching. He encouraged people, he supported people, but he never shrank from either confrontation or challenge. He had a way of accepting people—the perplexed, the sinners and the needy, but he also demanded repentance and obedience.

When Jesus dealt with people as a counselor he was "wonderful" because he first listened to them before influencing them to think or act differently. There were times when he told them what to do, but he also led people to resolve their problems by skillful questioning. We recall Thomas with his doubts when Jesus showed the evidence. He encouraged Peter to reflect on his mistakes, and Mary of Bethany learned by listening.

Jesus had the power to call forth creative expectant trust. He was able to make faith in God real to others because God was real to him. Those engaged in counseling should look back to Jesus and observe the life-creating faith that was at the heart of his ministry. It was this that gave him the opportunity to offer people the gift of a new faith, peace of mind, inner security, the calming of fears and neurotic storms, the evoking

of new interest, and the ability to rise above the miseries of self-concern and self-pity as a new person in God.

At the heart of all Christian ministry to the hurting is the Holy Spirit. As Comforter and Helper the Holy Spirit teaches all things, keeping Christ in the forefront of our minds, proclaiming the sinner and guiding us in all truth. Thus a pastor must make himself available as an instrument through which the Holy Spirit may work to guide, to comfort, to chide and, in some cases, convict.

I am told that counseling can be divided into three areas of effectiveness—the remedial, the preventive and the educative. The first involves helping people to deal with problems that exist in their lives. The second seeks to stop the problems getting worse and, perhaps, prevent their occurrence at all. The third area, it seems to me, is imparting the fundamentals of mental health which, I see, are directed to congregations or groups rather than to an individual.

Employed as I am, at an institution that espouses, through its Graduate School of Psychology, the integration of psychology with Christian faith and theology, I would like to comment upon this. Obviously, psychologists have much to offer in increasing the effectiveness of counseling, but those untrained in the discipline, may at first find the theory and techniques confusing when facing a hurting human being. This seems to have led some pastors to reject psychology even in the field of pastoral counseling, and conclude that the Bible is all that they need to assist others. But

"Counselors must be seen as enablers who direct hurting people toward God's power."

the fact of the matter is that during the last hundred or so years God has graced psychologists with skills to develop careful research tools for the study of human behavior, and a willingness to share their findings. Their knowledge is far from complete, but such careful research and data analysis have led to a vast store of conclusions known to be of help to counselees and any pastor who wants to be an effective counselor.

As I see it, all truth comes from God, which includes the truth about the people he created in his own image. He reveals this truth through the Bible but he has given us the opportunity to discover truth through experience and through scientific investigation. Any discovered truth must be found compatible with the revealed biblical truth and, if this is done honestly and sincerely, we are forced to the conclusion that psychology can be of the greatest help to the Christian counselor. But it is of crucial importance that such help must come from psychologists committed to the inspiration and authority of the Bible, both as the standard against which psychology must be tested, and as the inspired written Word of God with which all valid counseling must agree. That is what Christian psychology is all about.

Christian counseling is a difficult and challenging task that involves developing therapeutic personality traits, the learning of skills and techniques, a high sensitivity toward people of all ages, an understanding of the counselor/counselee relationship and an alertness to the dangers therein, an in-depth familiarity with Scripture and a willingness to accept the guidance of the Holy Spirit.

In discussing this paper with a friend, I was asked whom, excluding of course Jesus Christ, I thought among biblical characters was the

most outstanding model for counseling. I think it can be found in the relationship between the powerless, frustrated hag-ridden Job and Elihu. Elihu listened and accepted Job and his struggles. He was unlike others who lectured Job, not without irritability in an attempt to help him. He showed concern and care, and he demonstrated an engaging humility through his willingness to talk to Job "on the same level." He also had the courage to share in the confrontation of issues and dilemmas, and point the wavering Job toward a God who alone reigns over the world, and who can bring affliction and ignominy to a merciful end.

I stand in awe of those who, in answering God's call to service, find satisfaction and vocational fulfillment in acts of helping others. But Christian counselors in their mission of mercy should never be at the beck and call of all simply to solve problems by the power of personal concern; rather they must be seen as enablers, persons who direct hurting people toward God's power. ■

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Pastoral Professional Ethics

—FROM PAGE 8

malady which has plagued religion for many centuries.

The final section of the code refers to the steps to be taken by the AAPC in case of ethical violations. There is a procedure whereby the association receives complaints and holds hearings to determine the guilt or innocence of its members. The association reserves the right to discipline its members either by recommendations for restitution or by dismissal from its membership.

Thus the AAPC "Code of Ethics" embodies for me the essential criteria which would make ministry a genuine profession. Adoption of these guidelines by all pastors who counsel and by parish ministers in general, would go a long way to forestalling malpractice claims and would, most importantly, bring respect and dignity to one of the world's oldest professions, i.e. ministry.

I began this essay by referring to James Glasse's book *Profession: Ministry*. While Glasse claimed ministry was already a profession, he yet knew that there was a long way to go before ministers would recognize it or the world would acknowledge it. He, therefore, participated in the organization of the Academy of Parish Clergy which, from that day to this, has attempted to promote the professionalism of the clergy. I believe that one day such efforts will fully succeed and when they do we will see emblazoned on the wall of every pastor's office a code of ethics by which the minister will be willingly judged by parishioners and colleagues alike. ■

Care and Counseling in the New Church Movement

—FROM PAGE 11

The Psychological Way/The Spiritual Way (Minneapolis: Bethany Fellowship, Inc., 1979).

¹⁰ Siang-Yang Tan, "Lay Counseling: The Local Church," *CAPS Bulletin*, 1981, Vol. 7, No. 1, 15-20.

¹¹ J. A. Durlak, "Comparative Effectiveness of Paraprofessional and Professional Helpers," *Psychological Bulletin*, 1979, Vol. 86, 80-92; N. T. Nietzel and S. G. Fisher, "Effectiveness of Professional and Paraprofessional Helpers: A Comment on Durlak," *Psychological Bulletin*, 1981, Vol. 89, 555-565; J. A. Durlak, "Evaluating Comparative Studies of Paraprofessional and Professional Helpers: A Reply to Nietzel and Fisher," *Psychological Bulletin*, 1981, Vol. 89, 566-569; J. A. Hattie, C. F. Sharpley, and H. J. Rogers, "Comparative Effectiveness of Professional and Paraprofessional Helpers," *Psychological Bulletin*, 1984, Vol. 95, 534-541; J. S. Berman and N. C. Norton, "Does Professional Training Make a Therapist More Effective?" *Psychological Bulletin*, 1985, Vol. 98, 401-407.

¹² Siang-Yang Tan, *Training Lay Christian Counselors: A Basic Program and Some Preliminary Data*. Paper presented at the Christian Association for Psychological Studies (CAPS) National Convention, Dallas, Texas, May, 1984; "Training Paraprofessional Christian Counselors: A One-year Part-time Course at Ontario Bible College," *Journal of Pastoral Care*, December, 1986, in press.

¹³ See Tan, 1981, op. cit. Also see L. J. Crabb, Jr., *Effective Biblical Counseling* (Grand Rapids: Zondervan, 1977); G. R. Collins, *Christian Counseling: A Comprehensive Guide* (Waco, TX: Word, 1980); E. L. Worthington, Jr., *When Someone Asks for Help: A Practical Guide for Counseling* (Downers Grove: InterVarsity Press, 1982); W. Backus, *Telling the Truth to Troubled People* (Minneapolis: Bethany, 1985).

¹⁴ Gary Collins, "Lay Counseling Within the Local Church," *Leadership*, 1980, Vol. 1, No. 4, 78-86.

¹⁵ G. L. Cerling, "Selection of Lay Counselors for a Church Counseling Center," *Journal of Psychology and Christianity*, 1983, Vol. 2, No. 3, 67-72.

MINISTRY AND THE MIRACULOUS

While rejoicing with people who have—through the ministries of healing—been touched by God in ways that have brought relief to their bodies and assurance of God's reality to their hearts, the Seminary felt the need to explore the implications of healing, especially when practiced in the classroom. As the result of over a year of dialog and study, we are releasing a book entitled *Ministry and the Miraculous: A Case Study at Fuller Theological Seminary*.

Although, as you know, Fuller has always had a part of its premise an openness to empowerment by the Spirit, the Seminary made headlines across the nation when, in 1982, the School of World Mission offered instruction in "The Miraculous and Church Growth." The course was designed to deal with both the theory and practice of the miraculous in the proclamation of the good news in Third World nations. Not only did it break enrollment records at Fuller, it drew overflow crowds of non-students who came in the hope of witnessing God's power. At the same time, however, questions began to arise concerning the biblical, theological, scientific and pastoral implications of the course and, in 1986, a moratorium was declared until such time as the Seminary's faculty could resolve the issues.

A task force representing the Schools of Theology, World Mission and Psychology was appointed to consider what Fuller's specific academic role should be with respect to the ministry of miraculous healings. The conclusions of the task force form the basis of the book to be published by Word Publishing, Inc. *Ministry and the Miraculous*, says Lewis B. Smedes, who led the task force, is "more about the education of ministers, missionaries and psychologists than it is about the

ministry of healing...whatever is said about the miraculous in general is set within the focus of a concern to teach responsibly."

The purpose of the book is to offer an update and overview of the decision to discontinue the course and also to share Fuller's theological and pastoral thinking with the largest possible audience of concerned Christians. What the task force has ventured, and what the faculty has received and affirmed unanimously, relates to subjects of concern to many pastors and laypersons. The tack that it takes between the shoals of denying the possibility of miracles in our day and the rocks of presumption that demand miracles according to our need and schedule, seems a way of wisdom for the entire church. The discussions on differences in world views and their bearing on how the supernatural is seen will open new vistas for many. The thorny matter of verifying claims of the miraculous is not bypassed; exuberance at the expense of truthfulness is determined to be no spiritual bargain. Finally, the role of pain in Christian discipleship is explored, and the miracle of grace to bear pain is valued alongside the miracle of grace that eases pain.

In the spring quarter Fuller will be offering a new course under the title of "The Ministry of Healing in World Evangelization." An interesting aspect of its format will be visits to off-campus locations where healings are practiced, not as instructional sessions but as class assignments. Teaching the course, which joins a roster of more than half a dozen courses currently being offered on the miraculous, miracles, divine healing, demonology, crisis intervention, mental illness, the development of

Ministry and the Miraculous (Cont.)

spiritual gifts, etc., will be professors from the Schools of Theology, Psychology and World Mission.

The new course, along with **Ministry and the Miraculous**, affirms Fuller's obligation to foster critical yet believing investigation, through scholarly methods and scriptural criteria, into the possibilities of healing ministries that serve both students and the church responsibly. We recognize that our duty—as an educational arm of the church—is to meet this challenge with integrity and openness in order to reach and share a balanced conclusion, so that our students will not only be exposed to

the possibilities of healing but also trained to deal with the disillusionment and pain of those who do not experience healing.

If you would like a copy of **Ministry and the Miraculous** please complete the coupon below and mail it to Hugh James, Director of Communications, Fuller Theological Seminary, Pasadena, California 91182. The retail price of this book will be \$5.95, but through this special offer you can obtain your copy for \$3.50, including packaging and postage. Please make out your check or money order to Fuller Theological Seminary and expect delivery within six weeks. ■

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