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March 1970

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When the Church Is the Church— Who Needs Counseling?

NEIL C. WARREN

John A. Mackay, long time president of Princeton Seminary, has frequently sounded the challenge, "Let the church be the church." But it is reasonable to ask what it is we should let the church be. Biblically, the church is the body of Christ and functions always in the context of his authority. It is to be energized by his spirit and dedicated to the achieving of his purpose in the world. It is a living organism, and thus it is to be characterized by sensitivity and fluidity in the face of a world whose problems refuse to stand still.

Christ's church is to be known for its love and recognized by the quality of commitment its individual members have one to another. Its depth of relating is to be established at a level which makes intimacy natural and defensiveness despicable. It is to be knit together by its caring and welded together by the loyalty of its members to each other and to their common Lord. Its internal process is to be assessed in terms of Christ's own approach to the cross — honesty, struggle, integrity, victory. It is, above all, to be a community—a community in which men are free in Christ, in which forgiveness prevails over hurt, in which communication is open and "truth in love" is championed.

Who needs counseling if the church will be the church? But in a day when the church must often import counseling in the form of ministers or psychologists with special clinical training, when referrals of parishioners by ministers to outside professionals are at an all time high, when there is more evidence of unresolved emotional conflict than ever before, it is high time that we are asking whether the church is being the church. One necessarily suspects that the urgent need for professional assistance, however it may express itself in an individual's life, is an indication that the church has failed to be the health-giving community for which it was established.

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The editorial board wishes to thank Warren for serving as integrator of this issue of *Theology, News and Notes*.



With regard to counseling, the current threat is that the church will become increasingly guilty of turning its energy toward the development of remedial programs—e.g., referral to "experts" or hiring "an expert"—rather than struggling with its true challenge of developing a Christian community infused with a therapeutic dynamic. The church's ultimate goal should be to involve every member in a process which will lead to relatedness and wholeness. Developing a "self-counseling" community should be the objective; simply accommodating individuals who suffer from the effects of no community is a habitually empty approach to the problem.

This task of allowing the church to become a compact community of involved believers is, obviously, no simple one. But isn't this the ultimate goal of the Christian life as we share in that life corporately? If so, no amount of struggle with forms which the church employs will be too demanding. And experimenting with new approaches to the infusion of dynamic in the context of these forms will be exciting and rewarding—the effectiveness of the community in service evangelism and mission will depend on the success of such an infusion.

With regard to forms (George Selleck deals at length with this subject in an article in this issue), Dr. E. Mansell Pattison, a psychiatrist at the University of California who is a deeply involved Christian, recently suggested that our current forms for corporate meetings were designed for another day when ongoing relationships were virtually guaranteed because people lived together for a lifetime. Thus, for example, it didn't matter that the worship service had moved from the intimacy of the home, spoken of in Acts, to the coldness of the sanctuaries of modern time in which one looks at the back of another's head. In a predominantly rural society there were a score of opportunities during the week for interpersonal contact. But in this day of frequent relocating, unending uprooting and urban anonymity, a cold, vertically oriented, individually structured "form for worship" fails to contribute to the creating of community and the development of close relationships which should characterize the body of Christ. In the same manner, other forms must be re-evaluated. When alienation is clearly the central problem man faces, every structure must be judged in terms of its contribution to the resolution of this detachment. And new structures must be developed which offer promise of allowing the Christian dynamic freedom to operate. To permit a structure which

constricts such a dynamic is to surrender to alienation; to create a structure which leaves the dynamic free is to make ourselves vulnerable to salvation.

But structures alone can never be the whole answer. In fact, the more adequate structures become in freeing the Christian dynamic to operate both vertically and horizontally, the greater the risk. Take a case from research in psychology. In 1967 Carl Rogers, a pioneer in the study of psychotherapy, focused his attention on the treatment of hospitalized schizophrenics. In research at the Wisconsin Psychiatric Institute of the University of Wisconsin he found that there was no significant difference in outcome between a large group of patients receiving psychotherapy and a corresponding group receiving no therapy. This wasn't new. Other writers had pointed out the inability of psychotherapy to demonstrate its effectiveness when compared with simple healing "that time brings." What was new was Rogers' observation of a phenomenon hinted at in other research studies—viz., a sizeable variation in outcome for the therapy patients. More precisely, some patients receiving therapy actually deteriorated—became worse, while others became significantly more integrated. A careful analysis was made of dozens of cases in the treatment group—all having received psychotherapy, but some showing significant gain and others an equal amount of deterioration.

Rogers and his associates discovered that the quality of participation by the therapist made an astounding difference. When the therapist was able accurately to understand the patient, when he communicated nonpossessive warmth to the patient, and when the therapist was sensitively aware of his own feelings and genuine in the relationship, the patient moved positively and grew. When these therapist conditions were absent, the patient became involved in a process of disintegration. "Psychotherapy—for better or for worse" was the conclusion. The same structure—opposite outcomes. The dynamic was the real story.

The church of Christ needs structures which allow for interpersonal encounter on many levels. But these structures make individuals vulnerable to both growth and deterioration. The quality of the encounter will determine the value of the enterprise. The dynamic is the focus. It must bring relationships alive, inspire men and women to open up and reach out, and prevail over their tendency to withdraw into neutrality or wear masks and participate in destructive deception.

The gospel kindles in a man's heart a yearning for relatedness. It strikes a note of hope. It tells man that oneness is possible. In response to that yearning the community of Christ sets out to integrate "the yearner." It accepts him as a brother, cares for him as for the Lord himself, loves him unselfishly, and responds to him with genuineness and wholeness. At least, this is the ideal. And, ideally, the yearner moves from disintegration to wholeness and from detachment to reconciliation.

Of course we know that the real power on which the Christian depends is that of the Holy Spirit. However, the Christian often precludes or inhibits the operation of this power intentionally or unintentionally. In this regard, the church has assumed that its members will automatically participate in the ideal dynamic. It has been thought by many that simply preaching the gospel from the pulpit

would produce the desired community. But a current evaluation of the quality of community in the church makes us reconsider our assumptions. The question becomes one of how to facilitate the expression of the Spirit in a Christian's life. What we seem to need—beyond the inner revolution which comes with hearing and responding to the gospel—is specific training in Christian relating. As members of Christ's community, we need instruction and feedback in regard to the task of "sharing all things in common," "loving one another as Christ loved us," "bearing one another's burdens," and "leaving our gift before the altar while we go and make peace with our brother."

This is where Christian psychology can have a decided impact. The dynamic which the church desires to inject into itself is available; it can be isolated and taught. Highly sophisticated research demonstrates that men and women can be trained to become significantly more understanding of one another, significantly warmer toward one another and significantly more sensitive to self and thus more genuine and trustworthy in relationship.

This is a development of exciting proportions. A goal of training every member of the church to be a counselor is no longer an unreasonable one. That men and women, in the freedom of Christ, can relate to each other therapeutically in the sharing of problems and feelings and challenges and needs is now a genuine possibility. Christian community—a product of the preaching of the gospel and helped into being by Christ-centered instruction and feedback—can become a reality.

The strategy? Start with the leaders. See that each minister, elder and deacon becomes aware of his own therapeutic possibilities and his potential contribution to the building of a "company of the committed." Help him to develop the capacity to understand and the ability accurately to empathize. Give him assistance and feedback in learning to be warm without being possessive. Encourage him to "get with" his own feelings and needs and to be genuine in relationship.

When the leaders have been taught, allow them to share in the task of taking the training to other small groups until the entire church has been reached. Special training programs have been carefully designed in this regard and are now being used in several congregations (see the Oraker and Penner article in this issue). Fuller Seminary has developed a Church Consultation Center and is making this type of training available.

When the church becomes the church, counseling becomes the function of believers interacting with believers. A majority of members previously referred to outside professionals in private practice finds wholeness within the community. Rather than bringing in professionals to establish long term clinics largely designed to meet church members' needs, consultants assist in the establishment of counselor training programs. The focus is on a dynamic, an interpersonal process, that is preventive rather than remedial. Therapeutic encounter now takes place during a worship service, a committee meeting or a work project—not alone in the artificiality of the therapist's office. This is a company of carers, a fellowship of yearners, a body of strugglers—a community in which men are knit together by their common freedom in Jesus Christ. This is the church being the church. ■

The Minister's Inner Struggle and Growth— A Prerequisite for Developing Christian Community



RICHARD A. HOGAN

When the church defines its mission in terms of the "inreach" of the therapeutic community, the life space of the minister undergoes a radical change. Instead of the promulgation of a legalistic code of behavior, there is a questioning of established morality and a search for personal moral standards. Instead of a given set of roles, such as preacher, priest or counselor, there is value placed upon the human elements of being a person to a person. Whereas the traditional religious community provides the minister with ample opportunity to satisfy his needs for recognition, respect and achievement, the therapeutic community begins to stress the needs for intimacy, understanding and confrontation. Usual functions dictate that the minister be alert to the needs of others and provide little opportunity for him to become aware of his own needs. The therapeutic community places a stress on the minister becoming aware of his own needs. A minister who is unaware of his identity as a person and unaware of his needs soon finds himself perplexed in an unfamiliar environment.

The minister is the key to the integration of the therapeutic community with the church community. Should he

adopt a "hands off" policy, he can encourage the alienation of therapeutic activities from the church's life. Should he encourage therapeutic activities but remain uninvolved, he can build an orientation that such activities are of value but one is better not to need them. If he places responsibility for such functions in the hands of specialists, then the therapeutic "community" can become a grace but not a gospel. Should he become the champion of the therapeutic community to the exclusion of other church missions, he opens the way for the program to be resented and himself to be criticized. If he fights the inroads of the therapeutic community, he leads the church into an antagonistic inner conflict. In order for him to be healthily involved, he must recognize why he needs to approach the idea of a therapeutic community by fighting it, alienating himself from it or becoming overly involved in it.

Theology, News and Notes

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He has for seven years held workshops in personal growth for ministers. He edited a "Handbook for the Development of Church Counseling Centers," has published numerous articles in psychological and religious journals.

The need for personal growth is usually visited upon the minister at some point in his life, whether or not a therapeutic community is becoming the vision of the church. A minister who recognizes these growth needs in himself and seeks a therapeutic growth experience for himself best prepares himself for the eventuality of the therapeutic community.

Indications that the inner person of the minister is pressing for growth take many forms. When depressions change from periodic to severe and prolonged; when anxiety begins to limit study, social effectiveness, interpersonal relations or pulpit effectiveness; or when health problems become repetitious or chronic, there is reason to look into the broader problem of personal maturity and integration. The development of complicating intimate attachments to a member of staff or parish is a sign of the operation of unexpressed and unchannelled needs. The development of peculiar preoccupations, addictions or perverse tendencies are signs. The development of unusual and persistent fears or the entanglement in compelling habits which bring remorse and helplessness are always indications. Other indications include finding oneself becoming more socially withdrawn, finding oneself involved constantly in a meaningless cycle of activity, or finding oneself "dead" inside to feelings, impulses and normal functions.

These indications signify an impending breakthrough of a person too long imprisoned in a role. The attitudes, habits and activities which have provided smooth and effective functions no longer are effective. One can no longer use favorite techniques to overcome depression. The hope that further medication or surgery will eliminate or control illness can no longer be sustained. Activities which used to calm shattered nerves are no longer useful. The kinds of reactions one gets from people no longer support and sustain. Ideas and involvements which used to bring joy are no longer stimulating. Feelings which were dormant or controlled reappear intensely. Hate that one could laugh at now boils unrelentingly. Fears that used to be benign or momentary are now gripping. Affections which brought peace now occur in discomfiting but enticing new forms, intensities and directions. Greed for more life, envy of others' freedoms, sudden deceit or sexual lust without guilt occur, passionately and puzzlingly. There is a break-up of routine, habit and security and a breakthrough of feelings, impulses and strivings.

The newness of these growth elements gives one the experience of being sick, bad or mad. Along with this self-evaluation goes corresponding moods: hopelessness, loneliness, desperation. The tendency is to hide this process from the world, and if possible, from oneself. Controls are tightened, until one becomes more and more rigid. Superhuman effort is put into suppressing the strange disturbing feelings, until one becomes "dead" inside, exhausted from the effort, or creates a subterfuge focus to avoid the problem. The desperate need to understand the condition may lead to a sense of complete meaninglessness or to a search for the solution to esoteric mysteries. The desperation is to hide the condition, but each desperate effort only enhances the inner turmoil or outer trouble.

At this point, the struggle of the person to grow is cramped by the requirements of his role and function as a

minister. The requirements of being a helper leave him with a sense of burden when he so needs help. The requirement that he encourage and support others leaves him with the feeling of envying for himself that which he gives to others. The requirement to present the "good news" leaves him with the feeling of being a fraud because of his own doubt and sense of meaninglessness. The requirement for him to pursue a demanding schedule leaves him exhausted because most of his energy is expended in his inner struggle. The requirement that he be the symbol of hope and faith and salvation only makes him feel that he is more different, helpless and hopeless. The role which sustained is now a prison, the function which rewarded is now a burden, the activity which pleased now drains him of precious energy he needs to keep his precarious integration and his threatened social image.

The community that was once his comfort and his challenge now becomes his mortal enemy. Whereas he used to welcome problems, he now avoids them. A social event which used to lighten and fulfill becomes a grim challenge, so he makes a nominal showing and leaves. Recreation becomes empty; vacations become quarrelsome; free time becomes fraught with the quandry of what to do or with the temptation to become impulsive. Friendships which formerly sustained now seem senseless superficialities or meaningless routine. Greetings from others seem fraudulent; appreciation seems forced; congratulations seem lackluster; and invitations seem perfunctory. Staff relations which used to be ordered, if not smooth, are now a struggle. Arrangements are difficult to make. A decision seems to involve a farce of petty differences. To be asked to do something seems to imply a criticism rather than a suggestion. To ask someone else to do something seems fraudulent when one's own commitment is so in doubt. There is a vast longing to leave the scene and seek elsewhere a community which is free of expectations, demands and possible criticism.

Finally, the last security—the family and the home—succumbs to the turmoil of change. The role of father and husband becomes oppressive when the focus of life is with inner change. Little affections are hard to give and receive. Typical discussions seem impossibly involved or insufferably trivial. Routine expectations seem like irrelevant demands. At home, when tired and relaxing, the controls are at their weakest and vigilance is most lax. A typically buoyant mood gives way to depression or outbursts of irritation. Normal trust dissolves into unusual fear of criticism or unusual suspicion. Normal affection changes into indifference or unpredictable passion. Approachability changes into withdrawnness or active rejection. Members of the family, feeling or seeing these changes, are upset. The roles they play, their routine, and their security are all interfered with when the minister-husband-father changes. The wife who used to know what was expected of her now feels useless or criticized. The affection upon which she used to depend has changed in form or intensity and she feels rejected, used or lonely. Her responsibilities with the children increase as the father becomes more and more preoccupied. Worst of all, she senses the change in her husband may eventuate in his dismissal as a minister, affecting the security of the family. Her own growth needs are also a factor; she does not know whether to pursue her

own inner struggle, help her husband with his, neither or both. If he at all talks openly about another vocation or pulpit, her imaginations press her with the possibilities of change that new situations and new roles will demand of her at the very time when she feels most alone, inadequate and insecure. Children, too, sensing the change, become insecure and either withdrawn, rebellious or troublesome. They resist the change in their father. The energies of the family members are directed toward their own needs, goals and preoccupations and they do not take lightly to spending the time and energy necessary to adapt to the change in him. Pressure is brought to bear on him to return to the person they used to know. This pressure, added to the pressured conflict within himself, is an impossible burden.

The advent of a therapeutic community in the church at this time in a minister's life is unbelievably threatening. The possibility that others will be dealing openly with inner disturbances when he is in such turmoil can seem to dissolve what little control of himself he retains and can produce an inner response of sheer terror. When relationships become defined as mutually helpful, he feels first of all that he is bereft of his old role as helper, and second, he feels painfully inadequate to fill the new role of helper. When relationships are defined as person to person, he is panicked at the thought of revealing the inner turmoil which seems to mark him as so different from the public image he has presented previously. When emphasis is placed on confrontation, he lives in perpetual fear that the next confrontation will pierce his controls and render him vulnerable. Being around professionals is a further threat because they in some imagined way might be able to see the turmoil he is so desperately hiding. When emphasis is placed upon intimacy, he fears his own poorly controlled impulses and his own unmet needs may catapult him in some uncontrolled direction so as to compromise him.

Always, there is the conflict of whether people will understand and accept him; but the fear of criticism, of stigma, of job-loss seems too high a price to pay to resolve the conflict in favor of revealing himself. To whom is he to reveal himself? Shall he tell of his doubts and fears to the people whose doubts and fears he has helped to resolve? Shall he tell of his indiscretions and impulsive wanderings to the people whose confessions he has heard? Shall he speak of his sense of meaninglessness and his lack of commitment to the church authorities who hired him and could fire him? Shall he speak of his marital estrangement to those whom he has married and counseled? Shall he speak of his indifference and irritability to his friends? He remains shattered and alone.

The alternatives to revealing himself at this point are running, fighting or getting "sick." Running can take many forms, from bar-hopping to pulpit-hopping to vocation-hopping. In these instances, the definition of the problem is that he is in the wrong environment and that he would be happier in an environment more harmonious to his current needs and person. This change may often provide a set of reliefs and supports which enable him to pass the point of greatest turmoil in his growth and help him settle down. Fighting can take many forms, too. One can oppose the current emphases and organization of the church and battle for reform. One can oppose the current injustices in the community and in society and press for changes in society

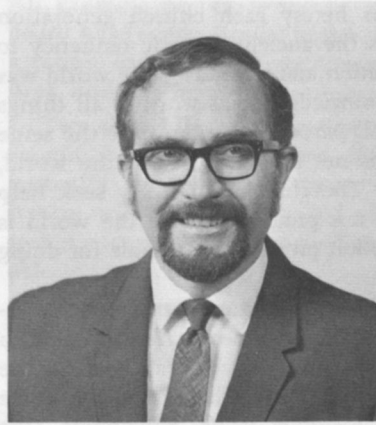
or in human nature. One can focus on the marriage and fight for a change in the nature of the relationship. In these instances, the definition of the problem is that the environment is wrong and that he would be happier if he changed his current environment so that it was more harmonious to his growing needs as a person. This alternative may resurrect meaning in the minister's life, give him a focus for his despair and provide a constructive channel for his energies with potentially good results. In becoming "sick," the minister focuses on some symptom of his growth or health, considers it to be the problem, and feels he would be happier if this symptom were removed. Thus, he complains of his depression, his ulcer, or his children's misbehavior and seeks sympathy, support or corrective treatment to remove the symptom on which he has focused. Or, he allows himself to make a discernable nuisance of himself in public—indulges in bizarre behavior on the street, is discovered in an affair, or is picked up by the police for drunkenness, perversion or unruly behavior—and focuses upon this problem as the source of his unhappiness and upon the removal of the problem as the necessary condition of his happiness. In these events, he appeals for support and understanding, not for himself, but for his problem, often with beneficial results through the resolution of the problem.

As can be seen from the preceding analysis, growth and health are a personal-social potential. The community which is unaware of the signs of growth struggle within the individual and is inept in dealing with it except through social criticism and pressure for productivity and conformity can defeat the opportunity for growth within the individual. The individual who fails to learn the meaning of signs of growth within himself can make his struggle enormously more lengthy and painful even when he is in the midst of a therapeutic community. The community which is aware of the features of the growth process in the individual can sensitively structure the situation so that the roles and function of the person can be pursued consistent with the needs for time and energy to pursue the individual growth struggle. By the same token, the minister, as an individual, can learn to recognize his own growth needs as a person and relate to his community in such a way that he has the time and resources necessary to pursue his growth struggle while not jeopardizing his role and function as a minister.

The alternative to running, fighting or becoming "sick" is to seek a supportive confrontational environment in which to pursue growth—find the person which is emerging. To "run" to such an environment is constructive because in it the needs for intimacy, understanding and confrontation can be met, while still acknowledging that the problem is one of personal growth rather than only community change. Within such a therapeutic environment, the "fight" with the community can continue constructively within a context in which the growth needs of the individual are accepted with full responsibility. In a therapeutic setting, the "sick" role is dropped as symptoms are dealt with and removed within the meaning of the individual's own personal growth. To run, to fight and to become sick may be minimally constructive but remain stigmatic unless they are experienced as integral to and subordinate to the vastly more significant process of developing into a responsible, unique, creative individual. ■

When Pastor and Psychologist Meet: A Case Study in Church-Community Relations

H. NEWTON MALONY



Kierkegaard spoke of the terrible burden borne by those who live by the blood of Christ. This leads the church to be overly self-conscious and extremely sensitive to disparagement. There is a pervasive feeling that those who have been saved should need no other help and, in fact, should be without problems. Therefore, it is hard for the church to admit weakness. Conflicts are denied. The church feels constantly on guard and pretends it is better off than it is.

Many pastors acknowledge this tension between what the church thinks is expected of it and what is its actual condition. They sense a need for help but find it hard to admit this to anyone outside the church for fear that they or their religion will be judged as inadequate. Therefore, they frantically over-extend themselves and try to handle any and all problems. They bravely pretend that everything is under control.

This is a burden on top of the burden to which Kierkegaard referred. Living by the tyranny of false expectations leads the church to destroy its pastors, falsely assess its power, overcommit its resources and perpetuate conflict in its life. Pastors may persist in lonely, unhealthy isolation far beyond the point at which they need to seek the counsel of such a person as a psychologist. Churches may far too often pressure their members to become more "spiritual" as a pat answer to difficulties. All of this may be done under

the guise of being "true to the Gospel." This provokes more problems than it solves. It is an added burden that the church is not called upon to bear. It is based on a defensive stance and a false perception that God's people should be self-sufficient and not depend on worldly wisdom.

The remainder of this essay will be concerned with ways in which the church and its pastors can let down their guard, utilize community resources such as psychologists, yet not feel they are betraying their faith.

Concerning faith, the church must function from a theological perspective. To ask it to ignore its faith and function solely as a secular institution is unrealistic. Therefore, what can be said theologically that would free the church to use community resources more willingly? Re-affirmations of aspects of the doctrines of justification, of the church, and of creation are possible solutions to this dilemma.

Concerning justification, the church needs to remind itself that it is saved by faith and "not by works, lest any man should boast" (Ephesians 2:9). Thus it need not pretend perfection to the world. Righteousness is not the prime image the church wants to present to the community. Acceptance in spite of sin is the proper reputation for the church. The church can freely seek help from outsiders if it does not pretend it is or has to be perfect. The doctrine of justification provides a rationale for doing this.

Concerning the doctrine of the church, there is a need to reassert the Augustinian view of *The City of God*. Herein is claimed for the church no more nor less than is rightfully hers. She is part of earth as well as heaven. While the earthly existence of the church cannot be denied by anyone who has ever worked on a building committee or planned a mission project, such earthiness is easily forgotten when problems needing outside help arise. At these times the church remembers only its heavenly nature and feels it should be perfect. To clarify the issue, let it be reasserted that the church is the body of Christ *on earth*. The church

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has been saved by God but exists in time and space. Therefore, no apology need be made for its imperfections and problems. The church can freely seek help from outsiders if it does not pretend it has to be perfect. The doctrine of the church provides a rationale for doing this.

Concerning creation, the church needs to remind itself that the God who made the world ". . . saw everything that he had made, and, behold it was very good" (Genesis 1:31a). If there is one recurrent heresy each church generation seems to perpetuate, it is the ancient Gnostic tendency to deny the goodness of creation and to act as if the world was evil. It is possible to acknowledge God's work in all things without suggesting that all parts of creation serve the same purpose. Whereas there is not saving power in the world, there is power for good. The church can freely seek help from outsiders if it does not pretend that all the world is evil. The doctrine of creation provides a rationale for doing this.

Thus, reaffirmation of aspects of the doctrines of justification, of the church, and of creation can free the church to utilize community resources when it has need. More specifically, the pastor will not feel threatened when he calls on a psychologist for help if he remembers that Christians are justified by faith, not works; that the church is *in* the world even though it is not *of* the world; and that all persons and services are part of God's good creation.

Having established the possibility of a relationship, let us turn to the types of situations in which the church might seek help from a psychologist. These could be conceived as fourfold: (1) personal problems (2) interpersonal problems (3) dynamic problems and (4) structural problems.

Personal refers to those types of problems that arise within an individual. Either the pastor or some member of the church could be plagued by inner conflict, feelings of inadequacy, uncontrollable habits, despondency, indecisiveness or anxiety. The pastor might ask a psychologist for help with these.

Interpersonal refers to those types of problems between persons in families, missionary societies, youth groups, church staffs, and official boards. Irresolvable differences of opinions, hurtful conflicts, lack of fidelity, unhappiness in the relationship, misuse of power, lack of communication—all are illustrative. The pastor might ask a psychologist for help with these.

Dynamic refers to those types of problems that arise within the life of the church itself. These problems can be seen in loss of interest, decreasing attendance, dissatisfaction with the pastor or church officials, conflict between church organizations, lack of involvement, and poor response to programs. The pastor might ask the help of a psychologist with these.

Structural refers to those types of problems that arise in the church's use of methods and materials to accomplish its goals. These problems can be seen in staff dissatisfaction, conflicting job descriptions, lack of planning, old traditions remaining unchanged despite their ineffectiveness, program failure, declining conversions, poor community image, and the inability of the church to agree upon and carry through on new ideas. The pastor might ask a psychologist for help with these.

Two points can be made about the type of help the psychologist might offer. First, it could be ameliorative or

preventive. Second, it could be in the form of consultation or collaboration.

It is true that psychologists, as students of human behavior, can be called upon to remedy problems that occur, but they can likewise be of value in planning for the prevention of conflict. Thus, the pastor should call upon the psychologist to help him avoid as well as ameliorate difficulties.

The two types of help that a psychologist can offer are termed consultation and collaboration. As a consultant the psychologist might advise the pastor but would not become directly involved in the solution of the problem. That would be left to the pastor himself. As a collaborator the psychologist would become a participant and thereby directly assist the pastor in solving the problem. There are times when both are appropriate.

An example of consultation would be when the pastor telephones the psychologist about a family having problems. The psychologist would listen to the pastor describe the problem, then advise him as to how he ought to handle the situation and what reactions he might anticipate. The pastor would then go back to the family and continue his counsel with them, taking into consideration the advice the psychologist had given. The psychologist would never see the family. This is consultation. It can occur in regard to any of the four types of problems mentioned above.

An example of collaboration would be when the pastor, in consultation with the psychologist, decides that the family would be helped by talking directly with the psychologist. At this point the psychologist becomes a co-worker or collaborator. He directly assists the pastor in solving the problem.

As a rule of thumb, collaboration should follow consultation. The relationship should be directed primarily toward the increased effectiveness of the pastor. Assistance should come only when advice is inadequate for the task.

This leads to a consideration of the goal of consultation and collaboration. What is it that the psychologist helps the pastor do? He helps him solve problems, of course. This much is obvious. But is the pastor simply a problem solver? Surely he is much more than that. The pastoral task is no different from the task of the church. The consultative-collaborative, ameliorative-preventive relationship of the psychologist and pastor should be directed toward the task of the church. One succinct statement of this overall purpose is as follows:

"The objective . . . is that all persons be aware of God through his self-disclosure, especially his redeeming love as revealed in Jesus Christ, and that they respond in faith and love—to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world and abide in the Christian hope." (Work of the Cooperative Curriculum Project. *The Church's Educational Ministry: A Curriculum Plan*. St. Louis, Missouri: Bethany Press, 1966.)

Both the pastor and the psychologist should be agreed on the ultimate goal of their efforts. It is in terms of such a goal that the label "Christian" psychologist has meaning. The pastor should seek such a person with whom to work. Problems with which the pastor needs help should be conceived as situations that interfere with persons realizing

the meaning of their lives as detailed above in the objective of the church. Personal, interpersonal, dynamic and structural problems are examples of such situations. When advising with church planning or counseling marriage problems, the psychologist as well as the pastor should acknowledge that his efforts are for this ultimate purpose.

Another matter that needs considering is the distinction between ultimate and penultimate goals. It is helpful to remember in meetings between pastor and psychologist that a division of labor is both wise and legitimate. In the discussion of the doctrine of creation it was noted that all creation need not serve the same function to be considered worthy. It may be that the pastor's function is to direct persons toward the ultimate goal of sonship as detailed in the statement of the church's objective above. The psychologist can share this as an ultimate goal for persons but see his unique function as directing them toward less final or penultimate ends. Thus, for example, the pastor can be concerned with a "right relationship with God" while the psychologist can be concerned with "self acceptance" or "marital happiness." These goals can be sequential and complementary.

Let us turn next to a major practical problem, "how does the pastor know when to call for help from the psychologist? This is the question of timing. Three times have been suggested [Oglesby, W.B. *Referral in Pastoral Counseling*. Philadelphia: Fortress Press, 1968]. They are: (1) when the pastor is limited in the time or energy he can give to a problem (2) when the pastor's skill or past experience with a given problem is insufficient and (3) when the pastor is over-involved or when his own emotional reserve or stability is threatened.

Concerning time or energy limitations, a pastor should candidly assess what he is able to do. He should set priorities and not over-commit himself. He should acknowledge when his time is insufficient for him to reflect adequately on the dynamics of a given problem. When problems encroach on the time and energy limits he has assigned to various aspects of his work, he should consult or collaborate with a psychologist. An example of this would be when the pastor comes to realize a person is in need of prolonged counseling, or when the pastor does not feel he has time to analyze adequately the reasons for the declining church school attendance.

Concerning lack of skill or past experience, a pastor should candidly admit his limitations while at the same time being unashamed about his training or professional abilities. Far too often pastors have been encouraged to be timid and condescending. The pastor is a professional along with the psychologist. He has much training and experience that the psychologist does not have. Yet neither has lived long enough to be expert in all areas. Prior experience should determine the limits of skill. An example of this would be when the pastor experiences a breakdown in staff relationships with his associates in the first church he has served with more than one minister, or when the pastor with little training has counseled two months and feels the person with whom he is talking has made no progress.

Concerning over-involvement or threatened stability, pastors feel more adequate sometimes than at others. A

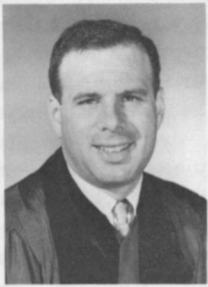
pastor should be very sensitive to his own feelings of anxiety and threat. During good times he will feel more like dealing with delicate problems. However, when he has been pushed over an extended period, or when he has had problems of sickness at home, he will be somewhat threatened by conflicts. Also, he might be over-involved and unable to take an objective point of view in a situation. An example of this would be when the church's official board has become hostile to the pastor's new ideas, or when a couple calls for marriage counseling when the pastor has been under great stress in raising the annual budget.

Two final aspects of the pastor-psychologist relationship should be considered. First, the relationship should be mutually understood as between two professionals of equal stature with equal rights and privileges, and second, the seeking of consultation or collaboration should be acceptable to those involved.

Many pastors complain that psychologists don't communicate with them after they accept referrals, or act superior to them in giving help. This is not totally the fault of the psychologist. The pastor should act as a professional and make the details of the relationship clear from the beginning. This should include a shared goal (as referred to before) as well as mutually agreed upon times and methods for feedback. No pastor should refer a problem or person to a psychologist and end the contact there. This would be irresponsible on both parts. The pastor should ask for and expect feedback in situations of referral and openness in situations of direct consultation. The professional contract is part of the relationship. The pastor should act professionally and expect the psychologist to treat him as a colleague.

It is widely acknowledged that many problems have been aggravated rather than helped by calling for outside advice. At times, those whom the pastor refers feel betrayed. Or, the church board does not know beforehand that the pastor has asked a psychologist to consult with them. This is lack of preparation on the part of the pastor. The process must be interpreted beforehand. This is a sensitive task, but one the pastor must keep in mind if he expects his relationship with the psychologist to bear fruit.

In summary, issues pertaining to relations between church and community can be observed when pastor and psychologist meet. False expectations were suggested as the reason many pastors are reluctant to seek outside advice. Certain aspects of the doctrines of justification, the church, and creation were considered in the hope that they would free the pastor to seek such help. The types of problems with which psychologists might be of assistance were proposed. The psychologist was depicted as being able to offer ameliorative or preventive consultation or collaboration. The goal of the life of the church was presented as a foundation upon which the pastor and psychologist could interact. The differences in their roles were noted. Three times were proposed for the initiation of the pastor-psychologist relationship. Finally, some suggestions were made regarding the professional contract that should be agreed upon and the manner in which the psychologist's help should be interpreted to those involved. It is hoped that this essay will make a relationship with a psychologist more of a viable option in the work of pastors who read it. ■



Creating Structures in which Christian Community Becomes Possible

GEORGE A. SELLECK

I like to look at the ministry of our congregation as a reaction to the impoverished state of a great deal of contemporary life and society. I enjoy thinking of our church as a choir backing Sammy Davis Jr. as he bellows, "I want to live—not merely survive." My basic assumption is that there is a rich vein of life in what goes on between people, and that persons who will contact each other at a deep personal level, and allow their relationship to flower, will discover the exciting abundant life that Jesus offered (John 10:10).

But how does one create this structure, this atmosphere, these situations where persons can contribute to the healing of other persons? This is the question with which we must deal in this article. I am uneasy in this task because I do not feel like an expert. Much that we have tried has worked, and much has failed. Yet, I can say that it has been worth all the effort and energy expended.

Perhaps I should begin by conveying a number of convictions I have which greatly influence my work at St. John's.

First of all, the reality of God's presence, love, and forgiveness is now being experienced more and more at the level of human contact and relationship. While I have no desire to replace the mystical communication between man and God, and, in fact, wish to support that communication, it has become quite obvious to me that our kind of world mediates against such communication. I see people getting in touch with God's presence, love and forgiveness as they come through other persons, and I attempt to take this reality seriously in the structuring of our ministry. The implications of this observation are staggering when one considers how the structures of the church are set up to support essentially the mystical relationship between God and man, and are very insensitive to man experiencing God through others.

Secondly, the potential of persons is far greater in extent and diversity than the church has tended to realize. It is my conviction that we in the church, as well as the world, have undersold man and underestimated his possibilities. I am constantly amazed and excited to see how much people

will do for themselves and for others when given even a minimal amount of support and encouragement. I believe it is time for us Christians to take a deeper look at our understanding of man and see if we can't spell out what we believe man can be and can become in Christ. Again, the old structures of congregational life come under heavy criticism in light of this concern. For example, what is the primary purpose of a session meeting, choir rehearsal, etc.?

Thirdly, my primary focus and concern is with people. Thus, the purposes, goals and program flow from a continuing awareness of where people are and where they choose to go. I am seeking to develop programs, structures and situations that maximize the opportunities for personal growth and minimize experiences that alienate persons from themselves and others, and thus from God.

As Dr. Bush indicated in his article, "The Biblical Basis of Community," in the January 1970 *Theology, News and Notes*, man was created to live in fellowship. This means to me that man's natural state is in community and that a very real thrust of the gospel is in the direction of helping alienated persons become able once again to participate in deep and meaningful social interaction, not to help them be able to get along without it. For too long the church has attempted to help people get by when, for whatever reason, community was not being experienced by them. I reject this effort of the church, and believe we have the God-given responsibility of helping people find community.

Finally, I believe that the church is called to obey the voice of the Holy Spirit speaking through the biblical Word. This implies that no structure or program is sacred in itself; all are to be evaluated in terms of whether they hinder or promote life together in Christ. In other words, we are open to changing structure if it gets in the way of human interaction. Anything that hinders the process by which people meet and connect with each other is considered a liability.

The question again is, how do you incorporate these convictions into the life of the church? How do you provide opportunities for interpersonal growth and interpersonal relationship so that all we talk about in our faith, about oneness in Christ, and salvation and maturing faith becomes an actuality?

WORSHIP

We are seeking to achieve several goals in our worship at St. John's. Above all, we wish to be faithful to our Hebrew-Christian view of life. We wish also to bear responsible witness to Christ as the Lord of life and to integrate our lives as modern, urban churchmen. In order to achieve these goals, I feel our worship must first of all be contemporary. What we do and say in worship must make contact with the ideas, values and other realities of today's

George Selleck is minister of St. John's Presbyterian Church in West Los Angeles, and was asked to write this article based on his experiences in that parish. Selleck received the B.A. and M.A. degrees from Stanford, where he was a member of the Stanford Hall of Fame as captain of the basketball team. He received the B.D. from Princeton Seminary and is a candidate for the Ph.D. in counseling at USC. He spent two years in national missions work in rural New Mexico, and four years in inner city church and community center work in Bell Gardens, California.

world so that our experiences are integrated and integrating.

Secondly, I want our worship to emphasize participation. Worship is something to do. It is not something to be observed or attended. Rather, it is a series of actions in which all present are to take part. Thus, I am seeking to order our worship services in such a way as to help our congregation actively participate in what is going on.

Thirdly, I have become aware over the past several years that worship is meant to be a festive occasion, a time of joy, conviviality, gaiety. I say this because I see worship as a demonstration of pleasure with what the Spirit has done and is doing in the world, and what we in confidence believe he will continue to do. It is our desire, then, that our worship at St. John's be characterized by celebration.

Fourthly, I am convinced that if our worship is to express the values and goals we have been suggesting, then it must be existential. While I see worship as basically upbeat, positive, celebrative, I am convinced it is most authentic when the members of the congregation are involved in the painful struggles for truth, social justice, wholeness, self-renewal and human dignity that characterized Jesus. Both our Hebrew-Christian view of life and the age of electronic media suggest the strong need for the "whole man" to participate in worship. This means that the senses of man must be involved. In a day when pictures and sound are the primary media of communication, the almost exclusive reliance on the traditional word-package that has constituted our worship is no longer viable.

Fifthly, innovation and flexibility are very real goals for our worship at St. John's. I see man as a living creature whose life is spiced by variety, surprise, the new, the break-up of routine. Thus it follows that our celebrations must contain these same elements. Flexibility, variety, the new, and surprise help provide for the possibility of spontaneity and openness which are essential to the growth of persons.

Finally, I want our worship at St. John's to be affirmative. The gospel is meant to free people, to encourage the expression of their strengths, to help them be open and honest, to allow them, in a sense, to "let themselves go" in their response to the God of love. Worship, then, must not encourage over-dependency or sustain neuroses and inhibitions. It must not be dull and stifling to the human spirit. It must be supportive without being a "crutch," freeing without destroying the sense of community and responsibility we are seeking.

Now let's look at some very real implications of what I have been saying about worship. There is no question for me but that the way most sanctuaries are designed and the way most worship services are carried on provide little opportunity for experiencing the kinds of values I hold and wish for the church. The present designs of buildings and the structures of worship services do little, if anything, to encourage human interaction. Sitting in rows, looking at the back of heads in a rather unnatural, and thus uncomfortable, position is not conducive to a sense of freedom, spontaneity and aliveness before either God or one's fellows gathered for worship. The structure and form of most worship services seem to provide only for one's direct or mystical experience of God. If you are one who is tuned into this kind of experience, well and good. However, if you are like most people, in that you seem to find contact with God through other persons, then the worship service and

the building with its characteristic arrangement of seating and chancel area are not very helpful. The task of providing opportunities for experiencing both vertical and horizontal relationships in the worship service, and in being sensitive to these two basic ways men experience the reality of God, is clearly the most difficult problem I have in my ministry. What I have been able to achieve in our conventional Sunday morning worship service is minimal. We now have a congregational "Amen" as a regular part of our services. This is a good experience. The feeling of participation and closeness has been helped through this addition. Individuals, members and sometimes whole families assist in leading worship. Again, this is a good experience. A dialogue type of sermon is accomplished by my writing a brief sermon of not more than ten minutes' duration. I then turn a copy of the sermon over to an individual or group within the congregation. They read the sermon, prepare questions, and in their questions seek to bring the message to where they are in the here and now. When I finish delivering the sermon, the prepared questions are put to me (I have not seen them previously), and I respond to the questions. Then the congregation is given an opportunity to ask questions.

I believe families and children are perhaps more interested and more "with" my values than some other segments of our congregation. Therefore, this fall we have initiated an 8:15 a.m. family service that precedes our 9:00 and 10:30 a.m. services. In this service we sit together as families on the carpet in the chancel area. We talk about hymns before we sing them. We contribute as families and individuals in the building of our prayers; we ask for guidance from each other and in a very significant way *attend* to each other. On Tuesday evenings we have an informal worship service. This service is almost entirely lay-planned and led. The creativeness, growth and community achieved by allowing persons to offer to each other their particular gifts, faith and commitment to the gospel is a beautiful thing to witness. I think the really significant thing about this Tuesday evening worship is that the worshipers attend to each other. They design worship with each other in mind. They work at worship together. They listen and speak to each other's needs. And I think God is really glorified through what they do with and for each other.

WHERE THE WORD BECOMES FLESH

The basic organizational pattern of a congregation has two foci: the gathering of small groups of the church and the gathering of the congregation for worship. It is through the small group that I have channeled most of my energy and where the greatest amount of human interaction, interpersonal relating and growth seems to take place. I continue to be pleased and amazed at the power of human interaction to meet the needs of persons for connection and self-actualization. Our congregation, like most, is made up of small groups. We have groups that meet for prayer, discussion, Bible study, and social activity. And, of course, we have the official boards, committees, departmental groups of teachers, circles, etc. In addition, I have been leading sensitivity-training-type groups for individuals and couples for several years. In my opinion, the present health and maturity of our congregation is due in large part to the

(continued on page 14)

Class Notes

1951

HAROLD GRAHAM is assistant professor in the department of secondary education at California State College at Long Beach. He received the Ed.D. from the University of Florida.

DAVID JONES is a staff member for Inter-Varsity Christian Fellowship in Northern California. He was previously a missionary to Honduras.

THOMAS F. KERR is now pastor of the Community Presbyterian Church of Vallejo, California.

NORMAN WETTER has accepted the position of field secretary with the Conservative Baptist Home Mission Society and will be returning soon to Wheaton, Ill., from Guam. He reports that PHIL ROE (B.D. '68) is temporarily assuming many of his responsibilities on the field.

1954

PAUL R. EDWARDS is now engaged in a doctoral program in counseling psychology at The Catholic University of America.

1955

RAEBURNE HEIMBECK has recently had a book published.

1958

BART BUELL is now in charge of the Overseas Missionary Fellowship Language Center in Singapore.

BEN THURBER is now chaplain and assistant professor of Bible at Malone College in Canton, Ohio. He is continuing his contact with Inter-Varsity as an associate staff member.

1960

DONALD MADVIG (Th.M.) was installed as associate professor of New Testament at North Park Theological Seminary, Chicago, last fall. Previously, he taught at the North American Baptist Seminary, Sioux Falls, S.D.



1961

GREGORY BARNETT has been named camp administrator of the Conservative Baptist Association's camping program at Big Bear Lake, Calif. He was formerly associate pastor of the Esperance Baptist Church in Edmonds, Wash.

JOHN B. JOYNER, director of the Center for Human Relations and associate dean of students at Indiana U., reports that he has received his Ph.D. from USC in laryngeal pathology. Daughter Breshaun Birene was born to the Joyners in November.

1962

CHARLES HOLMAN (B.D. '62, Th.M. '67) is assistant pastor in the Missionary Church in Marquette, Mich.

WENDELL KARSEN recently arrived in Taiwan to begin study of Taiwanese in preparation for work with university students under the Presbyterian Church of Formosa. He had previously spent seven years pastoring Reformed churches in Michigan.

1963

DONALD McNAMARA (x '63) is the new assistant minister of the First Presbyterian Church in Visalia.

1964

WALTER RAY has become minister of Glenkirk Presbyterian Church in Glendora, Calif. He previously served in Santa Barbara.

RALPH B. WRIGHT JR. and Sandra Finch were married on February 28 in Los Angeles, where Ralph serves at Wilshire Presbyterian Church.

1965

JAY PARIS has been installed as senior pastor of the Palisades Presbyterian Church, San Diego, where he had previously been assistant.

ARDEN SNYDER is at the University of Oregon pursuing a graduate degree in counseling psychology, and also working as a research assistant for the chairman of that department.

JERRY WARREN (B.D. '65) and MAE TOKUNAGA (M.R.E. '64) were married in November and are now living in San Francisco.

1966

ROGER MOLLET and Jan Carlson were married in September. He is now pastor of the Minnehaha Covenant Church in Spokane.

WILSON PARKS (M.R.E.) is in Vietnam serving as chaplain with an infantry battalion in Phan Thiet.

JOHN STAPERT, associate professor of psychology at Northwestern College, Iowa, was ordained into the ministry of the Reformed Church in America on December 18.

1967

DAVID BRAND is now serving the Jersey Presbyterian Church in Pataskala, Ohio.

KEITH JACKSON (S.T.B.) has accepted the call as assistant pastor of the Carmel Presbyterian Church, Calif.

DON MATHIESON has accepted the appointment of assistant minister to youth at the Glendale Presbyterian Church.

1968

CALVIN GREGORY was married to Rachel Carver last month.

BARRY HOVEY is the new pastor of the Grace Baptist Church in Camden, N.J.

1969

ROBERT HILL was ordained in October and is planning to serve as a missionary to Greece. The Hills are the parents of their first child, Tina Marie.

The Alumni Fund

Particularly as we approach the end of the fiscal year we are keenly aware of the need for us as alumni to support the seminary which trained us. The status of the alumni fund should spur you to action:

Our Goal	\$18,000
Receipts through March	9,500
Balance needed by June 30	\$ 8,500

May this serve as your reminder of your stewardship to Fuller Seminary.

Progress Report: Long Range Academic Planning Committee

A concern of the seminary administration and the alumni association cabinet is the need for frequent progress reports to alumni from the administration. The following begins the series.

Fuller Theological Seminary established the long range academic planning committee in the fall of 1969 to provide encouragement and support to the faculties of the seminary as they carry out their prerogatives in the governance of the academic program. The committee functions to consider long range academic goals and programs that relate to all three schools, and to the major improvements in the programs of the separate schools. It is composed of trustees, faculty, administration, alumni and students. The areas currently *under discussion* are:

I. EDUCATIONAL CONSULTANT. The committee recognizes the value of contracting consultants to assist in the improvement of pedagogical philosophy and in the introduction of the mechanical aspect of educational innovation. A sub-committee has been established drawing on administration, faculty and students to examine the matter in detail. Contacts have been made with educators of the largest institutions.

II. GRADING. Since the combination of professional and graduate training presently results in a de facto dual system of grading, a sub-committee has been appointed to study various grading systems.

III. DEGREES TO BE OFFERED. A continuous sub-committee has been established on current degree problems and proposals. This committee should discuss the possibility of phasing out the B.D., the four-year professional doctorate as a first theological degree, and the five- or six-year research doctorate. A two-year M.A. in youth ministry program has been proposed. Several similar M.A. programs have been projected: in religion, marriage counseling, church and society, communications, and Christian education.

IV. PSYCHOLOGY LANGUAGE REQUIREMENT. With theology an integrated part of the School of Psychology doctoral program, continuous discussion should exist between the two schools to determine the necessary hours, courses and languages. A committee has been established to consider all curricular aspects of the theology program for the psychology students.

V. PROFESSIONAL DOCTORATE IN MISSIONS. The need for a professional doctorate in the School of World Mission may align with the suggested professional doctorate as a first theological degree. A minimum of two years' study at Fuller after field service may be more advisable than one.

VI. BLACK STUDENTS. Black trustees and faculty members should be secured prior to major recruiting of black students. In addition, money must be raised for scholarships. The youth ministries degree may provide an input of black students.

VII. NEW SCHOOLS. If resources become available new schools of sociology and urban problems and communications could be pursued. The administration should be encouraged to implement the beginning phase by offering a workshop in sociology and a one quarter course in communications. The name of the Fuller complex was discussed with Fuller Graduate University and Fuller Graduate Schools submitted as possibilities.

VIII. RELOCATION. Affiliations with major universities would be advantageous, especially to the schools of psychology and missions, if Fuller maintained its autonomy. By consensus the committee agreed that the reasons behind the previous negative decision in this matter were still valid.

Placement Opportunities

Pastor. Belcroft Bible Church, Bowie, Md. Independent. New congregation.

Director of C.E. Clairemont Covenant Church, San Diego, Calif. Membership 150.

Youth & C.E. Director. Eastminster Presbyterian Church, Wichita, Kansas. UPUSA.

Assistant Pastor. Erin Presbyterian Church, Knoxville, Tenn. UPUSA. Education, evangelism and youth emphasis.

Associate Pastor. Evangelical Covenant Church, Detroit, Mich. Assisting pastor, with half time in youth and C.E.

Assistant Pastor. Fair Oaks Presbyterian Church, Fair Oaks, Calif. UPUSA. Membership 1500; 1200 in Sunday school.

Minister of Youth and C.E. First Baptist Church, Delano, Calif. ABC.

Associate Pastor. First Presbyterian Church, Brainard, Minn. UPUSA. Share responsibilities, with emphasis on C.E. and youth.

Assistant Minister. First Presbyterian Church, Concord, Calif. UPUSA. Team ministry with emphasis on youth, adult ministry.

Assistant Pastor. First Presbyterian Church, Las Vegas, Nevada. UPUSA. Have pastor and C.E. director. Responsibility includes youth.

Minister of Youth. Geneva Presbyterian Church, Long Beach, Calif. UPUSA. Membership 400.

Pastor. Grace Baptist Church, Mahomet, Ill. CBA. Membership 200. Near University of Illinois.

Pastor. Millbrae Baptist Church, Millbrae, Calif. Unaffiliated. Membership 250; attendance 175.

Minister of Youth & C.E. Millwood Community Presbyterian Church, Spokane, Wash. UPUSA. Three-man team ministry, with emphasis on youth. Membership 1500.

Youth Minister. San Marino Community Church, San Marino, Calif. UPUSA. Membership 2300; attendance 650.

Pastor. Topeka Bible Church, Topeka, Kansas. Independent.

Associate Pastor. Trinity Bible Church, Phoenix, Ariz. Independent. Team ministry with pastor, who is only other staff. Prime responsibility youth.

Associate Minister. United Church of Christ, Corona, Calif. UCC. Pastor is only other staff.

C.E. and Youth Director. Westminster Presbyterian Church, San Jose, Calif. UPUSA. Third man on staff.

Youth Pastor. Grace Baptist Church, Santa Maria, Calif. BGC. Membership 500.

Pastor. Calvary Baptist Church, Santa Barbara, Calif. CBA. Provision for two more on ministerial staff. Membership, attendance, and Sunday school 500.

Assistant Pastor. First Presbyterian Church, Niagara Falls, New York. UPUSA. Share total ministry with pastor; emphasis on youth and community ministry. Innercity.

Faculty Member. Center for Church Management, American University, Washington, D.C. Ph.D. or equivalent prerequisite. Teach program development, financial resources, physical facilities and personnel relations. ■

(continued from page 11)

experiences and outcome of our basic encounter groups. However, I would like to caution any pastor against leading such groups unless he has had extensive experience and training and feels sufficiently aware of himself and what he is doing to feel comfortable in such a role. I believe the possibility exists for creating a caring community without sensitivity training groups, though such groups designed for this specific purpose have helped our congregation greatly in moving toward this goal. The real point is that any group within a congregation can be structured for therapy and healing, for meeting the personal needs of individuals, for the furthering of interpersonal relating.

The primary purpose of any group meeting, as I see it, is that of nurturing the growth of those who are involved. I want the persons involved to see themselves not as mere instruments for doing the work of the congregation, but as persons who are called to *attend* to each other. The work or task is important, but my primary concern is for what happens to persons as they participate in a group meeting. People need to be accepted as persons in the church. They need to know each other in such a way as to feel they are known for their own sake and not as mere means to the ends of the church.

How does this happen? Several years ago I read an article by Dr. Herman Sweet, then director of Christian education for the Presbyterian Church in Southern California, in which he made several significant suggestions that I have attempted to utilize in working with task oriented groups in our congregation. Dr. Sweet suggested that every small group in the church, meeting for whatever purpose, devote a portion of its time and energy to being "the people of God," the kind of fellowship in which the needs of persons are met. He offered several practical suggestions to achieve this high goal. One, that time be taken, no matter how urgent the business, to learn to know each other better, to get acquainted. This time was to be spent getting to know each other in the context of a person's total life: his vocation, his family, his Christian background, his hobbies and his interests. Two, that each time the group meets, time be taken for sharing personal items, matters of deep concern, such as illness, or family problems, the joys and successes, their interests in their children, some of the matters that demand their attention in everyday life.

Finally, that at each meeting some time be given, no matter how short, to prayer and something to deepen the spiritual life of those present. At St. John's we have sought to use these ideas with our various boards and committees. Some beautiful things have happened as a result. It is a sound structure, and if a person is committed to the values behind this structure and thus prepared to work at using it, many genuinely good results can be expected. In our informal groups—Bible studies, discussion and prayer groups—this structure has become a natural and vital part of what takes place.

PARISH PLAN—COUNSELORS AND COUNSELEES

A committee of our session has been hard at work for almost a year now setting up a parish plan that has as its primary goal the providing of structure that will enable our members to minister to each other more fully. We have selected and trained twelve couples who will serve as

pastors and counselors to groups of twenty persons. Their goal will be to know the people in their parish as persons and to be open to whatever can happen after that. This structure will not be used for recruiting, projects, or financial campaigns, but simply, and significantly we hope, as a vehicle to provide greater opportunity for persons to meet and be accepted as persons in our congregation. The groups are now in the "getting to know each other" stage, and we have no plans beyond that. We are content to let happen what happens, and feel that something good will come out of this loose structure that is designed to meet basic needs of persons for human interaction.

The couples were selected on the basis of my observations that they were open and growing persons. We invited about 20 couples to a meeting at which time we explained our plans and goals. We invited the couples to become part of this work and 12 responded. We have had a series of training sessions which have included emphasis on listening, group dynamics and techniques, and the goals and purposes of the program.

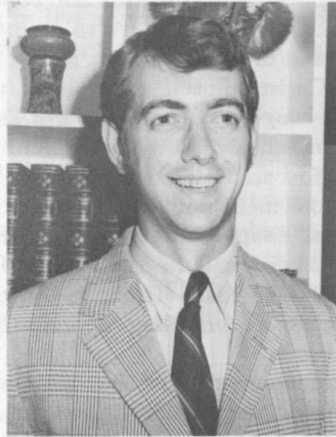
STYLE OF LEADERSHIP

One of the more crucial issues, as I see it, in developing the kind of ministry I am seeking is the style of leadership one adopts for himself in and among the congregation. I see myself more and more as an enabler. I find myself moving to where something is happening and encouraging it. Where nothing is happening, I no longer try to make it happen. I firmly hold that the work and ministry of St. John's is with the congregation and its elected officers. I am an employee, and therefore not responsible for the operation, the success or failure of the ministry of St. John's. I attend committee meetings only when invited. I have learned that a great deal of work can be done by others, and that much significant work can be done much better by others than myself. This particular attitude and its resulting style has freed me considerably so that I am learning to enjoy the parish ministry for the first time. I feel free to devote most of my time to those aspects of the ministry that I am most able and trained to do, such as counseling and teaching. For example, I have led youth-adult encounter groups in our church, worked extensively with divorced and single young adults in groups, and spent time teaching in our weekday church school. I have also found time to spend with our staff. I feel strongly that my staff shares many of my values and concerns, and that by working together as a team we model much of what the ministry of St. John's is all about.

I believe we are trying to get to the "nitty-gritty," the heart of things, in our work at St. John's. A surface approach to life and people doesn't do anything for me, nor do I believe it does much for anyone else. I want to offer an understanding of the gospel to people that they can live with, that sets them free to be themselves, rather than a faith that strangles them. I wish to offer the comfort of the faith, but it must not be a blind or false comfort.

Above all, I wish to see a community of caring people at St. John's—a people who are not afraid to reach out and touch each other. As such, it is very much a seeking ministry. There is a lot of trial and error in it. But apart from this risk, there can be no experience of the joyous liberty of the sons of God. ■

Toward a Dynamic for An Effective Helping-Community



JAMES R. ORAKER and CLIFFORD L. PENNER

The function of fellowship or community has always been associated with the church, but its dynamic has often been ill defined and peripheral to the church's structure. That the church should participate in the healing of broken lives is not in dispute; ministers spend many hours sorting through persons' problems. But as a corporate fellowship, the church has been reticent to prepare itself to engage in the process of therapeutic activity.

Recently, programs have been developed which have stressed the significance of training lay counselors to meet the needs of individuals in distress. Also, certain interpersonal conditions have been isolated which underlie an individual's inner growth. In light of these developments, this paper seeks to deal with two questions: (1) Can these conditions of interpersonal interaction be related to the

context of the church? and (2) What are their effects when they are implemented within the church's current structure?

TOWARD COMMUNITY

Carl Rogers, the father of client-centered counseling, delineates the interpersonal process necessary to bring about constructive change in an individual. He has isolated six conditions which he has found to be present when constructive change takes place. Three of these conditions are known as the therapeutic triad and will be dealt with in detail. The other three, usually assumed to be present, must not be taken for granted [Carl R. Rogers, "The Necessary and Sufficient Conditions of Therapeutic Personality Change," *Journal of Consulting Psychology*, 21 (1957): 95-103].

Obviously, for change to take place, two people must have a relationship—they must be in contact. Secondly, one of these people must be anxious, vulnerable or troubled in some way. Thirdly, the needy person must be capable of receiving some of the counselor's communications. It is these communications which comprise the other essential elements of the helpful relationship called by Rogers and his followers the *therapeutic triad*. While there may be other factors present in the communication when constructive change takes place, it is known that at least three are essential: accurate empathy, self-congruence or genuineness, and unconditional positive regard or warmth.

Accurate empathy involves not only the accurate understanding of what another person is saying and feeling, but

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also the ability to communicate this understanding to that person. The helpful counselor must be able to get "under the skin" of his counselee and accurately reflect what the counselee is experiencing.

Charles Truax has developed scales which are designed to help one measure the level of functioning on each condition of the triad (Charles B. Truax and Robert R. Carkhuff. *Toward Effective Counseling and Psychotherapy*. Aldine Publishing Company, Chicago, 1967). As one progresses up the scale of accurate empathy, he moves from an inaccurate understanding of the counselee's obvious feelings to an accurate understanding of the counselee's obvious feelings and his hidden feelings. At the highest levels, the counselor is aware of the intensity of these feelings and begins to explore and interpret their meaning to the counselee.

By communicating accurate empathy, the counselor shows that he "hears" the counselee—both his obvious and his unknown or indirect messages. This "witness" may do several things for the counselee. Hearing his problem restated often helps to clarify the exact nature of the problem. The realization that someone else knows how he feels frequently reduces the intensity of the problem, since he no longer has to bear the problem alone—"someone is with me."

Even as empathy focuses on understanding another person's feelings, self-congruence or genuineness focuses on the need for the counselor to be aware of his own feelings and to be able to communicate them. The congruent counselor is freely and completely himself without facade or defensiveness. This is not to say that the congruent counselor must share all of his feelings with his counselee. He must, however, be in contact with his feelings and share those which will be helpful and avoid sharing anything he does not actually feel. Whatever he does communicate will be real and spontaneous without being filtered through a professional facade.

When the counselor functions congruently, he becomes an appropriate model of openness for the counselee. He is someone who can be trusted, since he is willing to trust others with his feelings.

Unconditional positive regard or warmth is the third condition necessary for constructive change to take place. While empathy and congruence focus on the feelings of the counselor and counselee, warmth is concerned with the tone of the counselor's communication of those feelings.

This condition emphasizes the need to accept the individual without conditions. At the lowest level of unconditional positive regard, the counselor evaluates the client's feelings and approves some feelings while ignoring or disapproving others. At this low level the counselor feels responsible for the counselee as though he were not an individual with his own human potential. At the highest level of this condition the counselor cares unconditionally for the counselee in a non-possessive way. The counselor fully respects the counselee's worth and allows him the freedom to be himself and even to make mistakes.

Although the counselee's behavior may not be sanctioned, he is considered valuable as a person regardless of his behavior. He is free to have his experiences and feelings without eliciting an approving or disapproving response from the counselor. The counselor helps the counselee

discover what these feelings mean to him rather than passing judgment on him for having the feelings.

THE CHRISTIAN COMMUNITY AND THE THERAPEUTIC TRIAD

Many applications can be made from the therapeutic triad to the Christian community. While the triad was discovered in an attempt to evaluate effective psychotherapy, it also finds clear expression in New Testament teachings on Christian fellowship. Take empathy—we are encouraged to share one another's burdens and to immerse ourselves deeply in the problem areas of each other's lives. Take congruence—we are to confront our brother with our feelings about him and also confess our sins to one another. Take warmth—we are to love one another as Christ loved us and to give ourselves freely, without conditions.

Christ himself exemplifies the conditions of empathy, self-congruence and warmth. His coming in the form of man and his living and suffering with man is a demonstration of accurate empathy. He lived openly and congruently before men, not withdrawing from sharing his anger, sadness, disappointment or joy. His warmth and love were unconditional; he gave himself and was able to leave the choice to man. Then, as now, man was allowed by the process of choosing or rejecting Christ to maintain his integrity.

If space permitted, the relationship of the therapeutic triad to the model of Christ and the church could be elaborated. This brief analysis suggests the correlation that does exist. Something like the therapeutic triad seems to have been the dynamic of the first century fellowship. Our question then becomes, how can this triad be implemented within the current church structure?

TOWARD FELLOWSHIP

Truax and others have published numerous studies which support the position that these conditions (warmth, empathy and congruence) do exist when positive behavior change occurs in a life. He has also established the fact that the triad can be taught to laymen with effective results. Our concern is, how can this dynamic most acceptably be taught to laymen in the church? Recent efforts in this regard suggest several answers to this question.

During 1969 two training programs utilizing the therapeutic triad were designed for the religious community. The trainees in one program were voluntary youth workers, while those in the second were interested adult members from a local church. The purpose of these programs was twofold: (1) to evaluate our effectiveness in teaching this dynamic and (2) to evaluate the effectiveness of this dynamic in a religious context. These training programs will be examined in terms of their structure and their effects.

STRUCTURE OF TRAINING

At the outset, finding a time for the training proved difficult. Since it was virtually impossible to enroll laymen in a long-term process of education, other training methods had to be examined. To date, two approaches have been evaluated. One program was a four week, four hours a day, five days a week training experience. The second program covered nine weeks with training sessions every Sunday evening for three hours. Thus, the first program covered 80 hours, and the second, 27 hours.

Being convinced that the therapeutic triad could significantly increase the effectiveness of interpersonal interactions within the church, we decided to limit our training to the teaching of empathy, warmth and congruence.

The training consisted of lectures, discussions, instruction in the use of the three psychotherapeutic interaction scales (each scale relating to one aspect of the therapeutic triad), individual and group supervision of recorded counseling sessions, group therapy and role playing. The early part of training tended to be didactic. During this phase we attempted to introduce, define and demonstrate the conditions of empathy, warmth and congruence. The middle and final phases of training placed more emphasis on the actual involvement of the trainees in live experiences designed to increase their skills with regard to the conditions represented by the scales.

The training was done in groups comprised of one trainer and not more than six trainees. The trainers were graduate students from the Fuller Graduate School of Psychology in their final clinical years. Generally, the groups met separately for training workshops with two groups combining for group therapy. The small group approach to training allowed for a high degree of supervision. The trainers were encouraged to participate as much as possible to provide models for the trainees.

An additional phase of training involved live counseling sessions. These sessions were recorded and used to evaluate the trainee's progress. For these sessions each trainee was assigned one person with whom he was to meet three times during the course of training. The first counseling session was prior to training. The second session came at the half-way point and the third session at the end of training. These sessions, along with "one-shot" interviews, provided material for individual and group supervision.

A high degree of structure characterized both training programs. Since the goals for each program were well defined and measurable (i.e., to increase the effectiveness of trainees in providing empathy, warmth and congruence), the value of this structure in providing movement toward goals could be clearly assessed. This assessment continues to provide meaningful feedback which will help us to increase the effectiveness of our training approach.

EFFECTS OF TRAINING

In general, trainees reported significant personal growth. Equally important, our evaluation of the tapes of their live sessions showed that they had made definite movement toward being able to provide higher therapeutic conditions. At the outset, then, there is strong indication that individuals in the Christian community can be trained to function more effectively as helpful agents in therapeutic growth.

Analysis of the live counseling sessions revealed that trained non-professional counselors could function more effectively than their untrained counterparts. In fact, the literature on this subject indicates that non-professionals can become as effective in providing therapeutic conditions as many professionals.

These results suggest that the church oriented helping-community can be significantly strengthened by training lay people to function more effectively. If this training

could be generalized to more people, perhaps the church could serve as the context in which numerous people in need could find satisfaction and help.

With regard to the impact of the program on the trainees' personal development, individuals in both programs stressed that in learning to emphasize the therapeutic triad, they experienced significant inner growth. Four of the trainees said this about the effect of the training:

"I feel that I am better equipped as a person to deal with my own feelings and therefore can be more sensitive to the feelings of others."

"As a counselor I have changed quite a bit. My role is defined now, and I feel like I know what I am doing. That in itself is a relief. I believe I am a stronger Christian from this experience. I understand in a way I didn't before how my needs as a person fit into Christianity. This is a great step forward for me."

"I feel quite a bit more confident as a counselor just because I understand more of what is going on in the relationship with the client."

"I feel that I have progressed to a new level of sensitivity and awareness in responding to the people around me."

One evident change in the trainees was a movement in orientation from teaching to counseling. The majority of the trainees were initially teaching oriented. Their interpersonal interaction was instructional and unlikely to meet the immediate needs of an individual seeking help. In contrast, trainees operating at higher levels seemed to sense the requirements of the situation more appropriately. Interaction focused on the immediate need of the counselee; e.g., did he need to be taught or understood?

Though the majority of the trainees felt that training of this nature added a positive dimension to their Christian perspective, some felt skeptical about stressing the dynamic of interpersonal interaction instead of religious content. Skepticism toward the group dynamic approach to Christian fellowship should not be regarded as irrelevant, ignorant or "not with it." This hesitancy, representing the views of a large segment within the church, should be utilized to provide a healthy dialogue in the process of developing a dynamic of fellowship.

Of the 35 trainees, four voiced strong skepticism about how much they profited from being in the program. Of these four, one dropped out, while the others remained. All three of these trainees showed impressive gains in being able to provide therapeutic conditions. This seems to indicate that while they felt they may not have benefited personally from the training, they did improve their ability to be helpful. Here it seems important to note that the development of good counselors is not necessarily dependent on an individual's feelings about the training methods.

These results have definite implications for the body of the church. Fellowship becomes a process of listening and reaching out to meet people. Thus, the church fulfills its incarnation role of being a helping-community by focusing on fellowship. As individuals in the church increase their helping skills, the church is capable of expanding its mission to itself and to others. Instead of increasing the size of church staffs, consideration should be given to a greater focus on the priesthood of the congregation. ■

Mobilizing Lay Shepherds for Church and Community



DOMAN LUM

The twentieth century has been described aptly as the Age of Anxiety which has been perpetuated by technological revolutions, mobility, urban renewal, tension between war and peace, racial demonstrations and violence, educational reform and other upheavals. The role of the church as a therapeutic community needs to change in response to this dynamic situation. No longer will the world come to the institutional church. Rather, believers with a therapeutic witness need to go out into the world. In this generation, new horizons have been charted for the active involvement of laymen in a variety of areas. This is the era for the non-professional.

On the one hand, the United States has unleashed a gigantic voluntary movement to combat mental illness, poverty and urban problems. Improved custodial care for mental patients in institutions as well as the multiple approach of community mental health signals a renovation of public attitude toward the problem of mental illness. Likewise, the recruitment of sub-professional workers who are indigenous residents of poverty areas offers a bold approach to the crisis of the ghetto.

On the other hand, the church has been engaged in the task of serious and critical introspection. Institutional structures are being questioned in some quarters. Not only is there a call for church renewal, but there have been creative proposals and experiments which reflect a relevant reformation. However, there has been a tension between the traditional forms of ministry and parish life and the commitment to bold and radical experimentations as individual believers search for meaning. As a result, churches have split over social issues; avant-garde ministers have resigned from traditional congregations and have dropped out of the ecclesiastical scene; and rigid institutionalism has smothered the spirit of man.

The future of the church is the responsibility of the laity. Therefore, we must design new training programs for them. Forty-two per cent of all troubled persons initially contact a minister for help. At the same time, the average pastor is swamped by sermon preparation, worship services,

committee meetings, financial problems, visitation and petty conflicts. Given his overwhelming range of responsibilities, a wise shepherd of his flock usually has a core of committed and competent laymen to help him with the ministry of the church. In varying ways, such a group alleviates the burdens of parish work. It is therefore my conviction that selected laymen with appropriate training and supervision are able to be potential volunteer resources for church and community. The development of supplementary pastoral and lay healing teams for the church is long overdue. Allow me to suggest a possible model for the lay shepherd.

The role of the lay shepherd is rooted in the biblical tradition of the Old and New Testaments. In the ancient Sumerian, Babylonian and Assyrian world, the ruling king was invested with the shepherd epithet of gathering the dispersed, the maintenance of righteous government, and caring for the weak. Thus, the Old Testament motif pictures Yahweh as the Shepherd who guides his flock, leads it to green pastures and protects it in his bosom. In the New Testament, Jesus is the Messianic Shepherd and is invested with the mission of gathering again the dispersed flock who is abandoned to destruction as well as executing eschatological judgment. Later, congregational leaders are termed shepherds who care for the believing community, seek the lost and teach those who are afflicted with wrong beliefs.

As we are approaching 2000 A.D., the term *lay shepherd* seems to connote an archaic pastoral image for secular man. However, in light of the manpower shortage of mental health professionals, the task of caring for persons has been thrust upon various resources in the community. The church with a company of sensitive lay shepherds offers a vital therapeutic relationship from her heritage along with other volunteer groups. With mental health sub-professionals and volunteers, the lay shepherd is a new partner in a potential therapeutic alliance. As Jerry W. Carter Jr. foresees: "Two crucial problems in developing some 2,000 community mental health centers in this country by 1980 will be to alleviate manpower shortages in the mental health disciplines and to develop new and more effective ways of delivering mental health services" (*Research Contributions from Psychology to Community Mental Health*. New York: Behavioral Publications, 1968, p.1). The lay shepherd model is another source of supplementary manpower and poses an innovative style of communicating mental health attitudes to the church and community. It revolves around at least three functions: (1) the companion, (2) the listener and (3) the doer.

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THE COMPANION. Being a companion means becoming acquainted with a person and entering his life as a genuine friend. Psalm 23:4 reflects the companion role of the shepherd when it states: "Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me . . ." The ministry of presence is the theological equivalent of companionship. Hobart A. Burch observes that often ordinary circumstances form the basis of mental health. He said: ". . . much that pertains to mental health is simple and obviously rooted in the ordinary human situation and can be greatly affected for good or ill by ordinary human actions" ("The Church and Its Pastor: Community Agents," *Pastoral Psychology*, Vol. 20, No. 194, May 1969, p. 19). In other words, walking with a person, going shopping together, playing golf in a foursome, eating lunch and talking about meaningful experiences are potential therapeutic ingredients of being a companion to another person. The quality of friendship is able to develop through "the event of being."

Friendship therapy offers an avenue of service for lay shepherds. Establishing a relationship with a lonely person is the initial step toward building a bridge of communication. It is the act of "seeking out people" which mirrors the life of Christ. As Robert H. Felix recalls: "The treatment of the madman in the story from the Bible was no exception; he was one of the countless number of victims of society's fear and distrust of the unknown. The Nazarene was the exception in the way He treated the man. He was one of the few of His day with compassion, understanding, and courage" (*Mental Illness Progress and Prospects*. New York: Columbia University Press, 1967, p.6). Second, the companion role for the lay shepherd is a joint venture between the pastor and the laity. Only as they become aware of persons with needs and are willing to share the burdens of people can there be effective ministry. For example, the minister with a vital sense of mission is involved with people. Perhaps a mildly disturbed person is alone during the day. A lay shepherd with the support of a pastor could assume the role of a companion until the rest of the family arrives home from work and school. At this point, the church has an opportunity to foster a good neighbor policy. The Christian community is a natural source of manpower as it seeks to enter the arena of healing through presence. Third, a companion role maintains a vital altruistic outreach for a Christian fellowship. As Howard J. Clinebell Jr. reminds us: "A local church can so easily become a polite, middle-class club—comfortable and irrelevant to human agony. Firsthand contact with the grimly discouraging work of helping the hurt and the troubled can keep a church close to the infected wounds of our society" (*Mental Health Through Christian Community*. Nashville: Abingdon Press, 1965, p.23) Lay shepherd-companions must not become insensitive to the needs of others. We who are a part of the church are often caught in a web of activities. Through the power of the gospel, persons need to walk with each other along the path of daily living.

THE LISTENER. Have you ever been so absorbed that you have not heard someone who has spoken to you? In a real sense, we need to turn on our ears and open our eyes to people who communicate through words, feelings and body movements. In his discussion of *The Coffee House Ministry*, John D. Perry Jr. emphasizes the crucial impor-

tance of listening. He claims:

The first step in the process requires the church to listen in the coffee house to what the world is saying. She must listen to hear what the world has already heard from the church. She must listen to hear what the world understands by the things it has heard. She must listen to hear what the world thinks it needs. She must listen to hear what the world thinks is being offered by the church. Then — quietly — the church can retreat to her upper rooms, confess her sins, reflect upon her observations and begin to develop new kinds of presentations of the good news for the future (*The Coffee House Ministry*. Richmond: John Knox Press, 1966, p.48).

Not only is it important to enter into another person's life. Good companionship involves listening or presence with a silent word of affirmation. Observing the verbal and non-verbal signs and symptoms of communication, reflecting upon the real message emerging from the interaction and asking meaningful questions to clarify problems in your mind are cues for constructive listening. Herein lies the meaning of therapeutic support. Listening for emotional pain and reflecting feelings communicate a sense of understanding between two persons where the helper gets across the message that he understands the other person.

How does the lay shepherd decode the signals which he receives from another person? How does he communicate the response: "I read you, I know what you are saying, I know where you are struggling"? Reflective listening is based on a relationship where feelings are transmitted between two persons. In his development of non-directive counseling, Carl R. Rogers underscores the nature of understanding: "To understand another person's thoughts and feelings thoroughly, with the meanings they have for him, and to be thoroughly understood by this other person in return—this is one of the most rewarding of human experiences, and all too rare" (*On Becoming a Person*. Boston: Houghton Mifflin, 1961, p.323). Or as Howard J. Clinebell Jr. remarks concerning paraphrasing the "big feelings" of another person: "His listening is 'disciplined listening'—focusing on what seems to have the most meaning and significance. By centering attention on significant points, summarize what is being communicated, and occasionally asking a question for clarification, the counselor helps the person begin to organize his confused inner world. Thus he gradually comes to understand his problems more clearly" (*Basic Types of Pastoral Counseling*. Nashville: Abingdon Press, 1966, p.62). Although it is not our intention to advocate that a lay shepherd counsel a person on the same level as a mental health professional, listening often leads to solving daily problems as we sit down together as friends. "Tell me, Bill, what seems to be the problem?" or "could you share with me what's bugging you?" allows an individual to clear the emotional atmosphere. Many conversations are opportunities to release anxiety and pent-up feelings. Facial and body movements often reinforce the thrust of words and feelings. Listening with the intent of supporting, understanding and assisting another person is an appropriate ministry for the lay shepherd. Reflecting your impressions to the person or asking a question to obtain more information and clarification is helpful to grasp the extent of the problem. Where there are serious symptoms of depression, suicide or unreality, a mental health professional should be brought into the situation. The lay

shepherd is a natural liaison for further therapeutic assistance.

THE DOER. There is a need for a vital and active faith in the world. Laymen gain a new perspective and appreciation of the fact that God is moving as they perform meaningful deeds in his name. From a biblical viewpoint, redemptive history in the Old and New Testaments focused on the word and deed concept. God not only speaks his word to man, but he also performs concrete redemptive deeds in human history. As G. Ernest Wright declares:

'God Who Acts' was chosen to point up the contrast with the more customary expression, 'God Who Speaks'. Christian theology has tended to think of the Bible chiefly as 'the Word of God', though in point of fact a more accurate title would be 'the Acts of God'. The Word is certainly present in the Scripture, but it is rarely, if ever, dissociated from the Act; instead it is the accompaniment of the Act (*God Who Acts*. Naperville, Ill.: Allenson, 1952, p. 12).

Likewise, the Christian faith is meaningful only as individuals and groups serve in the world.

In the biblical tradition, the shepherd of Psalm 23 performs a variety of deeds: "He makes me lie down in green pastures. He leads me beside still waters; he restores my soul. He leads me in paths of righteousness for his name's sake" (Psalm 23:2,3). Similarly, lay shepherds are confronted with multiple roles and tasks. In his description of a particular church, C. Loren Graham focuses on lay volunteers and a variety of ministries. He states:

It is the intention that each member will be 'on mission'—that is, he will be engaged in some volunteer activities in which he will attempt to carry the spirit of Christ into the world. The missions have taken various forms: sponsorship of parolees and youthful offenders, case and work in the city slums, volunteer work at the state hospital, tutoring children behind in school work or assisting in the training of crippled children, carrying a Christian spirit into the affairs of the school board. One family heads up an area Camp Farthest Out (an interdenominational religious organization), and another heads up the sponsoring committee of the Lay School of Theology at the Colgate Rochester Divinity School (*The Church Creative*. Nashville: Abingdon Press, 1967, p. 65).

The structures for practical Christianity are a means to touch the needs of persons in the community. Through a program of homework assistance and tutoring, responsible adults are able to assist a group of youngsters who are coping with motivation and academic problems. A ministry to shut-ins may mean clearing off the snow on their sidewalks; assisting them with shopping, housework and house renovations; and communicating with them through joint social activities. In recent years, we have witnessed the mobilization of lay volunteers for church-related projects. For example, through the Hawaii Council of Churches, the Waikiki Ministry was launched as a detached mission to young adults, servicemen, tourists and other residences of the "concrete jungle" section of Honolulu. An integral part of the ministry has been the volunteers who have been recruited from the church and community. The average lay volunteer spends an evening a week at the ministry. He talks to transient young adults, answers the telephone and refers troubled persons to proper community agencies. A recent expansion of the Waikiki Ministry has been the

Youth Drug Clinic similar to the Haight-Ashbury model. It has physicians and other mental health professionals on call. Funds are available through the Aloha United Fund and there is a wide support throughout the community. Individuals on "bad trips" from adverse drug reactions receive crisis intervention counseling and emergency medical treatment.

Action-oriented lay shepherds are able to be effective instruments to the 120 million adults and youth who have contact with the church as well as the entire community. Our brief survey of lay involvement has exciting implications for the church. Comprehensive Mental Health, with a new breed of mental health counselors; New Careers, with a grass root effort to enlist indigenous residents of ghetto areas as human service workers; and President Nixon's call for a volunteer movement with a new impetus for Americans to join together as helpers are new programs which should stimulate the fellowship of the saints. In their own ways, these nationwide projects are blueprints for creative application to the ministry of the laity. There are a number of innovations which recent trends suggest for the layman and the church. (1) *Training and Exposure*. Often laymen are asked to assume responsibilities, given inadequate training, and left to sink or swim in a sea of confusion. I would recommend short intensive training (lectures, demonstrations and field work) with on-the-job supervision (learning-by-doing and regular reflections with the minister); recruitment of church members for sub-professional training with VISTA, the Peace Corps, New Careers, Model Cities, the Job Corps and other groups with the aim of enlisting some trainees and graduates as part-time staff members for a parish; and community involvement with mental illness, urban and social problems, and voluntary action. (2) *Lay Structures for the Church*. Crucial to this program at the pastoral and lay levels is a local church planning task force on religion and mental health. Arising from discussions should be clear projects utilizing lay shepherds for church resources of the parish for persons-in-crisis, church visitors to sick persons, coffee house workers, night ministry volunteers, church and community telephone crisis answering service workers, vocational missions volunteers to various segments of business and industry, mental health volunteers for the community and other strategic tasks. (3) *Retooling of Theological Education for the Laity*. It is literally impossible to tailor training material to fit a particular situation and project design of a parish need. However, practical theologians and parish ministers need to design flexible manuals to explore a church and community theme in layman's language, a laboratory practice where laymen are able to apply classroom problems to actual situations, i.e. role-playing, a continuing group experience where persons are able to grow together as they are given their tools, and a weekly practical assignment to visit community resources for on-the-spot learning and exposure. In addition, theological seminaries cannot simply duplicate their courses for laymen. They must begin to design a whole new curriculum unique to the laity in distinction to the clergy. Across the nation, conglomerations of laymen are "doing their own thing" and joining forces in comprehensive ecumenical ministries inside and outside traditional patterns of lay life. The field is open to new possibilities of performing the redemptive deed in the world. ■

Book Reviews

AUDIENCE CRITICISM AND THE HISTORICAL JESUS, by J. Arthur Baird (Philadelphia: The Westminster Press, 1969), is reviewed by Robert H. Stein, B.D. '59, assistant professor of New Testament, Bethel College, St. Paul, Minn.

Shortly after World War I three works appeared (by K. L. Schmidt, Dibelius, and Bultmann) which introduced a new method to the study of the gospels. This new method was called form criticism. Although form criticism is a method rather than a position, some scholars use this method radically and arrive at severely negative conclusions as to the historical worth of the gospel traditions. These critics view the gospels primarily as historical material for the beliefs of the early church and the gospel writers and minimize their value as witnesses to the historical Jesus.

In the past there have been two main attempts to combat the excesses of the radical form critics. One attempt, represented by such men as Redlich, Easton, Taylor, etc., pointed out that the eye-witnesses were still alive while the oral traditions were being shaped, so that radical modification of the accounts would have been impossible. The apostles would not have permitted these incidents to be misrepresented or created. These scholars have also pointed out that there was not enough time for such radical development to take place. The second attempt by Riesenfeld and Gerhardsson criticized the view that the gospel materials were shaped by the "anonymous hand" of the church. They rightly argued that the early church was not an anonymous herd. Having carefully investigated the transmission of the rabbinic oral materials, they argued that the same discipline and precision must be attributed to the transmission of the gospel materials. This thesis has many difficulties, but it does point out that Jesus was a Teacher and must have taught his disciples in a manner not unlike that of the rabbis of his day.

Baird has attempted to challenge the views of the radical form critics in a different way. Following T. W. Manson, he attempts to demonstrate that there is a unique agreement in the audiences of the gospel pericopes which argues in favor of the audience being part of both the pericope and the original *Sitz im Leben*. Baird's work is not easy to read. Much of this difficulty is due to the seventy plus abbreviations which he uses. Since the computer he used has a far better memory than we mortals, one wishes that he had simplified the use of these abbreviations. The essence of the matter is whether the agreement in the gospels of the audience designations of the various pericopes can be explained in a way other than by it having been part of the original pericope. Does not the content of the pericope indicate already the kind of audience involved? Baird experimented and found that pastors and laymen agreed 45% of the time on the audience of an individual pericope. This compares to a 70% agreement in our gospels. Baird, however, admits that the additional 25% agreement could be due to Matthew and Luke having a written source before them, i.e. Mark and Q. (His experimental group did not have such a written audience designation before them.) Baird later admits that at most only 5% of the agreement in audience in the gospel materials cannot be explained by

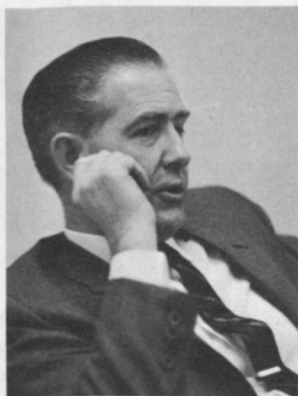
natural processes apart from his thesis (p. 145). As a result his attempt to demonstrate the intimate connection between audience and the pericope during the oral period and the original setting is in the opinion of this reviewer a failure. ■

THE IMPACT OF THE CHURCH UPON ITS CULTURE: REAPPRAISALS OF THE HISTORY OF CHRISTIANITY (Vol. II of ESSAYS IN DIVINITY), Jerald C. Brauer, editor (Chicago: The University of Chicago Press, 1968, 396 pages, \$8.50), is reviewed by Earl Wm. Kennedy, B.D. '56, associate professor of religion, Northwestern College, Orange City, Iowa.

This volume, written by faculty members and former students of the church history department of the Divinity School of the University of Chicago, aims to balance the "socio-historical environmental method" of the "Chicago school" of thirty years ago with "an equal concern for the impact of Christianity upon its culture" (vii). Only some of the essays achieve this commendable goal. There are three papers each on the early, medieval and modern periods, and five on the Reformation era. There are both well-known contributors and relative unknowns (some of whom borrowed heavily from their Chicago dissertations).

Among the more significant contributions, in my opinion, are the following: Massey H. Shepherd Jr. examines the repercussions of Constantine's conversion (compare our "post-Constantinian" age); Robert L. Wilkin argues that "the virulence of Christian anti-Semitism (in the fourth and fifth centuries) is a sign of the vitality of Judaism in the later Empire" (p. 66); Richard Luman suggests that the late medieval conciliarists (e.g., Henry of Langenstein) used reputable authorities (scripture commentaries and the practice of the early church), not heretical or dubious ones; Quirinus Breen is only partially convincing in allying Renaissance humanism and the Reformers; John T. McNeill masterfully depicts the Reformation as primarily a *religious* revival; Cornelius J. Dyck tries to show that the early Anabaptists had a social ethic; B. A. Gerrish demonstrates that ". . . Luther in his so-called 'doctrine of twofold truth' and Calvin in his 'principle of accommodation' were operating with theories of theological language which made a conflict of Biblical and Copernican science unnecessary" (p. 233); George A. Drake makes a strong (if pedestrian) case for Oliver Cromwell's commitment to religious toleration; James D. Nelson writes like a German and fails to prove his point (that Schleiermacher's early Moravian piety—not Moravian orthodoxy—was the root of his intellectual creativity) but covers an inherently interesting subject—the relation of Schleiermacher to the Moravians; G. Wayne Glick ends the book with a sympathetic portrait of Adolf von Harnack as a Christian apologist and mediator between Christianity and culture.

These articles reveal varying theological standpoints and degrees of contemporary awareness; many were of considerable personal profit. The "Chicago school's" movement toward a less exclusively environmentalist approach to church history should remind us that 1) change in our time is not always for the worse (God can and still does revive his people) and that 2) we should not get too far on the sociological "bandwagon" just when our "liberal" friends are questioning it. ■



A Bibliography for Pastoral and Marriage Counseling

ROBERT K. BOWER

GENERAL WORKS ON THE THEOLOGY, PSYCHOLOGY, AND PHYSIOLOGY OF MARRIAGE AND THE FAMILY

1. Ackerman, Nathan W. *The Psychodynamics of Family Life*. New York: Basic Books, 1958, pp. 379.

A penetrating analysis of family life in today's society. The pressures, tensions, conflicts and problems contributing to marital and family breakdown are interestingly and capably presented from both a theoretical and clinical standpoint. Therapeutic suggestions are offered.

2. Bailey, Derrick Sherwin. *The Mystery of Love and Marriage*. New York: Harper & Brothers, 1952, pp. 145.

A study in the theology of sexual relation by a British theologian who has devoted a major portion of his many years of scholarly work to an exhaustive analysis of sex and marriage in the Bible and in the life of the church. One of a number of carefully written and documented volumes produced by this author.

3. ————. *Sexual Ethics*. New York: Macmillan, 1963, pp. 159, (paperback).

In this volume, the author draws the conclusion that the church, both in the past and in the present, has shown confusion about the nature of sex and marriage. He proceeds to outline an approach which is non-conservative at some points and quite traditional at others. Should be read carefully if unjustified inferences are to be avoided.

4. Barnette, Henlee H. *The New Theology and Morality*. Philadelphia: Westminster, 1967, pp. 120, (paperback).

This is a book written from a conservative perspective, describing both positive and negative views on such contemporary subjects as the new morality, death of God, secular society, and the Christian's attitude toward war.

5. Bovet, Theodor. *A Handbook to Marriage*. Garden City, New York: Dolphin Books, Doubleday & Company, Inc., 1958, pp. 157.

The editorial board asked Dr. Robert K. Bower for a selected and annotated bibliography on books the pastor as counselor should have.

Dr. Bower is professor of practical theology and pastoral counseling at Fuller Seminary and clinical professor of psychology in the seminary's School of Psychology. He received the B.S. from Wayne State University, the B.D. from Northern Baptist Theological Seminary, the M.A. and Ph.D. from the University of Chicago. He is a licensed psychologist and marriage, family and child counselor.

A European physician combines the approaches of medicine, psychology, philosophy and theology in a discussion of the nature of love, mate selection, male and female relationships, and the crises which frequently arise in marriage. As a whole, the volume is sound and practical though at several points the reader may not agree with the author's bent toward ascetic behavior.

6. Brecher, Ruth and Brecher, Edward. *An Analysis of Human Sexual Response*. New York: Signet Books, 1966, pp. 318, (paperback).

For the counselor interested in an analysis and summary of Masters' and Johnson's publication, *Human Sexual Response*, this paperback is excellent. In addition, the last third of the book consists of significant chapters dealing with the process of counseling people with sexual problems.

7. Ellis, Albert. *The Art and Science of Love*. New York: Lyle Stuart, Inc., 1965, pp. 288, (Paperback).

Although this book contains some suggestions and thoughts which are contrary to Christian principles, it is one of the most comprehensive treatises on the sex relationship in print. As long as one screens the material in this volume through his theology and Christian ethics, it can be of immense assistance in counseling couples with physical problems.

8. Lutheran Church, Missouri Synod. *Engagement and Marriage*. St. Louis: Concordia, 1959, pp. 194.

Historical development of the institutions of engagement and marriage beginning with the Old Testament and extending to the modern day. Utilizing the resources of two Lutheran theological faculties, the book presents a body of principles for guiding Christians in respect to the engagement and marriage periods. Eight graphs include summarizing data on lay and clergy attitudes on permanency of engagement, the effects of physical intimacy, etc.

9. Lutheran Church, Missouri Synod. *Sex and the Church*. St. Louis: Concordia, 1961, pp. 271.

A sociological, historical and theological investigation of sex attitudes. The responses from 3,000 couples and 1,000 pastors are described and then related in meaningful and biblical fashion to a Christian interpretation of sex. Although Lutheran in perspective, it adequately presents the views of the Reformed and Roman Catholic schools of thought.

10. Piper, Otto A. *The Biblical View of Sex and Marriage*. New York: Scribner's, 1960, pp. 239.

The origin, nature, purpose and critical problems of sex and sexuality are treated thoroughly by this former professor at Princeton Theological Seminary. Special attention

is given to the significance of sexual intercourse by unmarried or married persons. A conservative position is maintained throughout the book. This volume along with Bailey's *Sexual Ethics* and Thielicke's *Ethics of Sex* will provide the reader with three of the most predominant views of sex and marriage existing today.

11. Ramsey, Paul. *Deeds and Rules in Christian Ethics*. New York: Scribner's, 1967, pp. 245, (Paperback).

One of the most perceptive and careful replies to the "New Morality" in print. Publications by John A. T. Robinson and Joseph Fletcher are incisively analyzed by this Princeton University professor. Highly recommended for the individual willing to think deeply and seriously.

12. Stone, Hannah M. and Stone, Abraham. *A Marriage Manual*. New York: Simon and Schuster, 1953, pp. 301.

This husband and wife team, both of whom, as physicians, devoted much of their active professional life to marriage counseling and therapy, presents answers to most of the questions about the sex relationship raised by husbands and wives. A useful book to have in one's library.

13. Thielicke, Helmut. *The Ethics of Sex*. New York: Harper & Row, 1964, pp. 338.

Ethical principles, derived from the Scriptures, are related to the data arising out of the behavioral sciences in connection with such problems as divorce, masturbation, birth control, abortion, homosexuality, etc. Outstanding, well-written, and thorough. Lutheran in orientation.

14. Van De Velde, Th. H. *Ideal Marriage*. New York: Random House, 1957, pp. 323.

Originally published in 1926, this work has been reprinted dozens of times. This alone provides evidence of its great value. The anatomy, physiology and hygiene of the human body are thoroughly treated along with a most comprehensive treatment of sexual intercourse, its physiology and technique.

15. Wrage, Karl. *Man and Woman*. Philadelphia: Fortress Press, 1969, pp. 259.

First printed in Germany, this book was considered of such remarkable quality it was translated into English. Written by a physician, it accurately and adequately discusses sexual development, the physiology and anatomy of the male and female, sexual intercourse, conception, pregnancy and childbirth. Beautifully illustrated with dozens of excellent, multi-colored drawings and plates which can normally be found only in the most expensive medical texts, the material in this volume covers most of the subjects connected with sex and sexuality.

SPECIALIZED WORKS ON THE PROCESS OF PASTORAL AND MARRIAGE COUNSELING

1. Ackerman, Nathan W. *Treating the Troubled Family*. New York: Basic Books, 1966, pp. 306.

The author, who is clinical professor of psychiatry, College of Physicians & Surgeons, Columbia University, has given us in this volume a very practical treatise on working with couples, families and children. The extensive scripts (with comments) are most helpful to the counselor with limited experience but with a keen interest in the how of counseling and therapy.

2. Bach, George. *Intensive Group Psychotherapy*. New York: Ronald, 1954, pp. 446.

Although more than 15 years have passed since this volume was first published, it is still a classic in the field. Bach has done an admirable job in presenting the dynamics of group therapy, the problems involved in getting groups under way, and the methods for dealing with difficult situa-

tions which may arise in the course of conducting a therapeutic program. Extremely fruitful, also, for selecting the objectives and methods for group therapy.

3. Colby, Kenneth M. *A Primer for Psychotherapists*. New York: Ronald Press, 1951, pp. 167.

One of the best books for the person beginning to do counseling and therapy. Although Freudian in its basic philosophy, its insights, descriptions of the dynamics occurring in the therapeutic relationship, modes of treatment and suggestions for the novice are eminently worthwhile.

4. Corsini, Raymond J. *Methods of Group Psychotherapy*. Chicago: William James Press, 1964, pp. 251.

A popular and thorough manual for the group therapy leader. Theory, methods, applications and procedures are described in detail. Analytic, nondirective and psychodramatic group therapy scripts are provided in the second part of the book. A very helpful volume.

5. Ford, Donald H. and Urban, Hugh B. *Systems of Psychotherapy*. New York: Wiley, 1963, pp. 712.

A comprehensive description and comparison (in textbook form) of various systems of therapy. Freud, Dollard and Miller, Wolpe, Adler, Rank, Rogers, Horney and others are given thorough and scholarly treatment. More theoretical than practical in nature, but one of the finest surveys available.

6. Glasser, William. *Reality Therapy*. New York: Harper & Row, 1965, pp. 166.

In the tradition of O. H. Mowrer and Sidney Jourard, the author emphasizes the concepts of responsibility, integrity and right-and-wrong. These are all seen as part of the real world. When one assumes responsibility, is honest and open, and seeks to do the right, he finds that he is rewarded. When he does not do these things, there is no reward and one finds he is not in harmony either with himself or the outside world.

7. Greene, Bernard L. *Psychotherapies of Marital Disharmony*. New York: The Free Press, 1965, pp. 191.

The value of this book, as seen by this bibliographer, is its fairly adequate descriptions of psychoanalytic, conjoint, concurrent and family approaches to the solution of marital problems. The advantages and disadvantages of the various approaches are discussed openly and frankly, thus making this publication important for filling in certain gaps in one's counseling library.

8. Haley, Jay. *Strategies of Psychotherapy*. New York: Grune & Stratton, 1963, pp. 204.

Marriage therapy, directive therapy, family therapy and the principles of psychoanalysis are subjects dealt with in this volume. For the counselor who desires a book which will continue to be used by professionals in the field for years to come because of its solid and proven worth, there are probably few, if any, to surpass this well-written book.

9. Harper, Robert A. *Psychoanalysis & Psychotherapy*. Englewood Cliffs, N.J.: Prentice-Hall, 1959, pp. 182, (Paperback).

Some thirty-six systems of therapy are described, some very briefly and others at some length, without any excerpts from case histories. Useful for the individual who desires a quick survey of the salient points of a number of systematic approaches to counseling and therapy.

10. Knowles, Joseph W. *Group Counseling*. Englewood Cliffs, N.J.: Prentice-Hall, 1964, pp. 144.

For those desirous of conducting group counseling sessions, this is an excellent first book. Theory, practice and problems are treated adequately for a volume of this size. Part of the *Successful Pastoral Counseling Series*.

11. Lederer, William J. and Jackson, Don D. *The Mirages of Marriage*. New York: Norton, 1968, pp. 473.

Here is one of the most informative, realistic and helpful volumes available today on treating marital problems. It is the summary work of a psychiatrist (Don Jackson) who devoted most of his professional life to working with married couples in difficulty. The results of both his extensive research and clinical experience are recorded here. False assumptions in marriage and tested techniques for making a marriage work are included.

12. London, Perry. *The Modes and Morals of Psychotherapy*. New York: Holt, 1964, pp. 278.

For both an over-all view of the various schools of psychotherapy and an evaluation of their effectiveness, there is, perhaps, no better volume than this. Its general theme, however, is that no counselor or therapist can avoid the intrusion of his value system into the counseling process. London also posits the thought that counselors and therapists have as one of their functions that of becoming part of a secular priesthood, replacing, to some degree, the minister, priest or rabbi.

13. Munroe, Ruth L. *Schools of Psychoanalytic Thought*. New York: Holt, 1955, pp. 670.

This very competent work both analyzes and critically evaluates the theories of Freud, Adler, Horney, Fromm, Sullivan, Jung and Rank. For anyone seeking to understand the "insight" schools (as opposed to the "action" or "behavior" schools) of therapy, this is one of the most valuable texts available.

14. Oden, Thomas C. *Contemporary Theology and Psychotherapy*. Philadelphia: Westminster, 1967, pp. 158.

The author presents a theology of the secular in connection with the process of psychotherapy. Professor of theology and ethics at the Graduate Seminary of Phillips University, Oden discusses and relates the chief points of the thinking of Bonhoeffer, Teilhard, Tillich, Bultmann and others to the therapeutic situation. Provocative, well written.

15. ————. *Kerygma and Counseling*. Philadelphia: Westminster, 1966, pp. 186.

An outstanding effort at relating the theology of Karl Barth with the psychotherapeutic concepts of Carl Rogers. The author believes that the acceptance which Rogers is able to show clients has its ultimate origin in God. In this volume, the author appears to hold to an implicit universalism, particularly evident in the final chapters.

16. Patterson, C. H. *Theories of Counseling and Psychotherapy*. New York: Harper & Row, 1966, pp. 518.

A rather lengthy but comprehensive volume describing both the theory and practice of counseling as conducted by five different schools of thought (rational, learning theory, psychoanalytic, phenomenological and existential). The conceptual framework of each approach is given and then illustrated by excerpts from case histories. Extremely well done.

17. Porter, E. H. *Therapeutic Counseling*. Boston: Houghton Mifflin, 1950, pp. 223.

A valuable companion to the works of Carl Rogers. The author demonstrates in elaborate detail how to conduct counseling and therapy according to the Rogerian method. The frame of reference, the beginning, middle and closing interviews are treated along with special problems in counseling.

18. Rogers, Carl R. *Client-Centered Therapy*. Boston: Houghton Mifflin, 1951, pp. 560, (Paperback).

Theory and practice of client-centered therapy outlined clearly and adequately. Even though Rogers has shifted from this position, it is still a valuable guide to his thinking on many of the techniques most useful in counseling and therapy and to his theory of personality (which has been expanded some since the publication of this book). For the

inexperienced counselor, this is a most helpful source of information and guidance.

19. ————. *On Becoming a Person*. Boston: Houghton Mifflin, 1961, pp. 420.

In order to gain the "feel" for Rogers' change from client-centered to person-centered therapy, this book is required reading. The book contains an excellent description of the seven stages in moving toward the fully functioning person. It also provides the reader with insights into the application of Rogers' theory to everyday living—in marriage, in the family, at school, etc.

20. Satir, Virginia M. *Conjoint Family Therapy*. Palo Alto, California: Science and Behavior Books, 1964, pp. 196 (Paperback).

A gold mine of theoretical and practical principles derived from the author's clinical experiences. How to open treatment, to take a family life history, to relate to several family members simultaneously in the office, and to improve family relationships are clearly and fully presented. Undoubtedly, one of the finest volumes available to the counselor who works with families.

21. Shostrom, Everett L. *Man the Manipulator*. Nashville: Abingdon, 1967, pp. 256.

One of the important themes in counseling and therapy is treated by this author, viz., manipulation. Written, perhaps, more for the layman than the specialist in counseling, nevertheless, it is a fruitful volume for the counselor and contains a number of valuable suggestions.

22. Tournier, Paul. *To Understand Each Other*. Richmond, Virginia: John Knox Press, 1962, pp. 63.

Guidelines by this Swiss psychiatrist for happy and compatible marriages are described. The blending of psychiatric and Christian concepts is carefully and interestingly done, and the clinical experience of the author has been solving a number of the most crucial problems in marriage. ■

Theology, News and Notes

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