The Lutheran Pastor and Modern Psychiatry

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Statement of the Problem

Pastoral counseling, bringing the Word to the individual to meet his spiritual and physical needs and problems, is the very heart of our ministry and might be called a science or discipline all its own. It is not that pastoral care has been taken lightly in years gone by, but in recent years so much has been observed concerning the nature of personality and behavior that pastoral care can no longer ignore such significant findings in the art of helping individuals in difficulty. In the field of pastoral counseling, the pastor can ignore or dismiss the behavioral sciences only at the peril of hindering his ministry to individuals.

The problem which is presented to the pastor today in his ministry of counseling takes the form of a dilemma. If he adopts the method and principle of the behavioral scientist completely, he has lost his identity as a pastoral counselor (*Seelsorger*) and therefore fails to perform within the framework of his God-given call. On the other hand, if it is so important to implement the principles and insights of the behavioral scientist, how much of the method and theory can the pastoral counselor adapt or use without jeopardizing the goals which the Lord has given us for the spiritual care of souls?

Pastoral counseling may well be enriched and find better understanding of persons and problems and situations if we will listen to what the psychologist has discovered. Freud dismissed religion as the "obsessional neurosis of mankind." However, the Christian who considers thoughtfully the findings of the psychotherapist sees the work of the Holy Spirit in the Christian's rebirth and growth in sanctification described in a different vocabulary and, of course, from a completely different basis and viewpoint and with a different aim and purpose. Examples of this include: what we would call *confession*, Freud and other psychoanalysts and psychiatrists would call, "progressively laying aside one's self-distorting ego-protective devices"; *repentance*, "acknowledging responsibility for one's impulses, attitudes, goals and relationships together with the determination to see that changes are effected"; and *forgiveness*, "the sense of being accepted as a person notwithstanding the awareness of others of one's greed, hatred, lust, selfpity and exploitive demands on others." The thoughtful Christian pastor, then, as he considers these things, will look upon them as equipment made available to him by the Lord to help him apply the Word to the needs and weaknesses and sins of men and thus also to deal with the peculiar stresses of our times.

What these stress-creating characteristics of life in America today might be has been explored at length by a variety of observers and thinkers. In several studies seeking answers to the visible rise in the incidence of mental illness, mobility was recognized as the major source of trouble. This includes both geographical mobility and status mobility. This is a day of immense possibility. By leaving one's home town or the farm for the large city there is the chance for better education, a better job, a promotion, or just a needed new start. Often it works out as the person hopes it will. But there is more to it than this. Not everyone thrives on transplanting, for this puts a premium on shallow roots. To translate this into the sphere of personal relations, being forced to move about at frequent intervals places a premium on the ability to form quick, superficial relations with others. The socially successful learn to sense quickly these social behaviors which gain approval from the desired group. Usually this involves shucking off certain social patterns and acquiring others. However, by putting a premium on adaptability the resulting absence of close friendships can and does often create destructive stresses. We should note here that this analysis does not take into account the destructive power of sin at all times and in all places and that the Christian will maintain stability, even in such instances, because the Christian always has his Lord and His Word with him, everywhere.

The central stress that presents the problem to us in counseling seems to be loneliness. Not the loneliness of a Wordsworth rejoicing in the beauty of a spring day nor of a Thoreau resourcefully establishing himself in the wilderness. Not the healing balm of the solitude of being alone with God, but the frightening vulnerability of isolation from God. Rough and ready personal relations based mainly on charm and the approval of others provide little basis on which to share those aspects of oneself which are troubling rather than amusing. Finally, relatives and friends of long standing could help, but are seldom near, and people hesitate to presume upon people known only through shallow, pleasant, day-to-day contacts. It is easy for one who is not really connected with the Lord by faith to feel really alone, that none really cares. The overwhelming sense of loneliness likely to follow pushes some into a frantic round of social activity, others to the pursuit of anesthetics, ("gorging" on detective, adventure or love novels, television, movies, alcohol or drugs), still others into premature, ill-conceived marriages, marriages in which excessive emotional demands are made upon the spouse.

Contemporary social conditions, then, encourage a sense of uprootedness, followed by a sense of estrangement from others, a sense of isolation, and, too often, meaninglessness. The result in many is a vague, haunting sense of threat. Many try to ignore or palliate this anxiety. They seek to treat it as the problem instead of coming to terms with the conditions that cause this vague sense of threat, their lack of a real connection with the Lord by faith and by avoiding a real consideration of sin. The result is growing personal tension, further retreat from reality, neurosis, paranoia, and a crippling of the capacity to come to terms with reality, simply because they do not see themselves before the Lord as they really are.

The psychiatrist has here developed a theory about what are called "Ego Defensive Maneuvers" as the seat of the trouble, and psychotherapeutic procedures have been devised to try to help people give these up, thus to enable them to come to terms with the demands of life and death. We will have to help these persons to see the real seat of the trouble: *sin*; and the real place for help: *the Word of the Lord*.

The Pastor's Involvement. It is not unusual for the pastor to feel ambivalent about, or even inimical to, any approaches provided by the psychiatrist. Some pastors, to be sure, have seized upon counseling as a respectable escape from the study or from pastoral calling. But many shy away from counseling. It is demanding, soul-wearying work, which seldom ends either in quick success or in recognition for his services. It is a "crisis" ministry. The pastor is plunged into all kinds of distressing situations: serious illness, mental breakdown, alcoholism, illegitimacy, marriages on the verge of dissolution, spiritual depression or distress, bereavement—the entire gamut of human problems. Always he is looked to as the source of strength, calm, wisdom and justice. Small wonder that he often feels inadequate and would prefer not to be involved. One can feel so much more useful and in control of himself and of the situation when in the pulpit pronouncing profundities or generalities with a detached, "if-the-shoe-fits -wear-it" attitude. But the conscientious pastor is too conscious of our Lord's emphasis upon the obligations of shepherds and His blistering denunciation of faithless hireling shepherds to let himself get by with this detached "maker-of-pronouncements" role.

Preaching and counseling are neither antithetical nor independent of one another. What a minister preaches about *and how* he says it do much to determine whether he will be sought out for counsel. In his preaching he bares his fundamental attitudes toward people s weaknesses, their problems and their sins. Either his attitudes create confidence that the minister is understanding and compassionate, or they indicate that he is censorious or given to oversimplification. Harry Emerson Foedick once suggested that a good test of a sermon is the number of people who afterward want to see the minister alone. *We can think about that*. The counseling ministry, on the other hand, helps keep the individual and his problems real to the minister as he prepares his sermons, and as such they deliver him from the too human propensity to indulge in flights of oratorical generalities. Counseling experience not only produces a healthy respect for God's wisdom to heal the complexity of personal problems, but also a practical wisdom in human affairs which prompts one to avoid platitudes in our preaching and in our own thinking. As we personally come closer to the Good Shepherd in our own faith, we will become more faithful shepherds.

The Pastor's Self-Understanding. Central to all effective shepherding, particularly that aspect which we call counseling, is self-knowledge. The apostle Paul, in his concluding instructions to Timothy, points out that to progress in the ministry one must progress as a person, and to progress personally he does well to "take heed

unto thyself, and unto the doctrine," to his teaching (I Tim. 4:16). Self-understanding facilitates one in his understanding of others. The fact that we so seldom understand ourselves, and do so so little, only underscores human complexity. Prejudice, oversimplification, and that facile (usually unconscious), but sadly remarkable error that the counselor or pastor is formed of nobler clay than those he counsels will fall when we come to a genuine self-understanding, for self-confrontation before God's Word and holy Will will quickly elicit an echo of the words of Paul and Barnabas to the people of Lystra: "We are also men of like passions with you" (Acts 14:15). A pervasive sense of our own humanity and sinfulness will help to immunize the pastor against making simplistic approaches and responses to the needs of his people. Rather, the wise counselor will learn from the prophet Ezekiel, who, when commissioned to speak God's message to Israel, sat dumb among the people for seven days. Similarly the pastor and counselor will first seek to acquaint himself with some thoroughness with those whom he seeks to counsel and with that which will meet their need: the Word and Will of God.

The Lutheran Pastor as Counselor

Some Notes On The Past. Beginning with Luther there has been much emphasis on the pastoral care of individuals (*Seelsorge*) in Lutheran pastoral theology. Luther considered this pastoral care in a narrow and wider sense. By the wider sense of pastoral care Luther meant the proper performance of the whole ministry of a Christian pastor. Pastoral care in the narrower sense includes three activities, namely: the confessional, advising the conscience, and mutual comforting. For Luther, everything centered in sin, justification, and forgiveness. The central problem with man is guilt. The salvation of man from his sin and guilt is the important thing. Still Luther is concerned with the whole person, his health and his adjustment to life; but since these have no direct bearing on the person's salvation, they are not of primary importance in counseling (but these can affect the former). In his pastoral care, Luther mainly stresses and concerns himself with the spiritually afflicted person. For Luther this means that man is afflicted by sin and the law. Luther emphasizes the confession and absolution as a part of the narrower area of pastoral care. The confessional is not considered in depth by Luther and becomes relatively mechanical (in the good sense); therefore the greater emphasis shifts to absolution. To the father confessor, he says, one is to confess only those sins which he knows and feels in his heart. This may be the case, because Luther directs our attention to the primary importance of absolution. In this manner the depth of forgiveness is highlighted, rather than the depth of confession (confession = catharsis in the view of the behavioral scientist). Thus also the act of God (absolution) is stressed over the act of man (confession), even though confession is absolutely necessary to forgiveness.

Greater insight into Luther's counseling comes to light when we look at that phase of pastoral care which Luther calls "advising or teaching consciences." This refers to those who have troubled consciences because of an affliction in their faith and are thereby troubled in their relationship toward God (and often with men at the same time). Dealing with these ethical problems, Luther emphasizes that his pastoral care has only an advisory function. He advises people how they may act, how they should act, and what God's Word says, but he does not tell them what they *must* do. Luther has three reasons for this: (1) he does not want the church to rule the world and thereby commit the same error as the pope; (2) he endeavored to apply the commandment of love to specific situations in which the Scripture has given no definite command; (3) Luther realized that it is impossible to solve ethical problems by looking up what the Bible has to say and then simply applying a rule. Luther is interested in effecting a change in the heart according to the Word. In this phase of his pastoral care Luther was, in the phraseology of the behavioral scientist, client-centered, permissive and non-judgmental. But they misunderstand Luther; his interest was the eternal welfare of the individual and to achieve this, he knew that his person had to recede and the power of the Holy Spirit had to prevail through the Word.

Early Lutheran books on pastoral theology (Walther and Fritz) echo much of Luther. Walther, however, in considering private soul care, deals largely with the pastor visiting in the home, in which the pastor commends the people for faithfulness and reproves them for unfaithfulness (law and gospel). The sick and troubled the pastor comforts with the rich comfort of the Word of God. Once again, the confession is passed over lightly in order to emphasize absolution. Fritz states that the pastor is a spiritual physician and therefore

should know each one of his members very well and be able to diagnose any case of spiritual illness and apply the necessary treatment. By necessary treatment Fritz means the law and gospel. Fritz points out that the pastor should have a thorough knowledge of the human being as such. This knowledge he gains from the Bible and from observing his people. The categories of human nature which Fritz lists from the Bible and which the pastor is to study in his people are: heredity, the influence of the mind on the body, fixed habits, poverty and wealth, health and illness, false religious convictions, various temperaments, sinful occupations, drunkenness, sinful amusements, covetousness, neglect of public worship, gossiping, hysteria, insanity, and offenses.[1]

Luther and Walther did not have to deal with the principles of the behavioral scientist. They were not known. In the case of Fritz they were known, but he seems not to give serious consideration to the use of the theories of psychotherapy as an aid in pastoral care. Yet Fritz catalogues the various mental illnesses under Insanity according to a listing of the American Psychiatric Association. He says little about ministering to such troubled people and nothing concerning treatment. He very candidly states: "Happily, a pastor is not frequently called upon to minister to an insane person."[2]

Present Practices and Goals. Present practices in pastoral counseling naturally vary widely, depending on the pastor's personality, his concepts of the ministry, his interest in and knowledge of and his willingness and capacity to use the theories of the behavioral scientists, as well as his past education and experiences in this area.

Too much of pastoral counseling is a hit and miss affair because of little training. Out of seven years of college and seminary training my seminary class received but two or three hours of classroom courses in pastoral theology and classes related to counseling. As a result, our practices and goals vary greatly because we have either taken further courses in this area, or have done some studies on our own, or both, or have done nothing at all.

Judging from the books and periodicals of the day, pastoral counseling (but not necessarily ours) has changed considerably in recent years. This is due primarily to the contributions of psychiatry and psychology to the knowledge of human personality and behavior.

Pastors today, as a general rule, find their counseling ministry increasing. Suburban life today seems to thrive on tension and anxiety, and the comparatively simple life on the farm or in the small town is a thing of the past. The pressures to succeed financially and socially, the desire to impress others by being an individual as we find ourselves in a wasteland of infinite houses, all the same inside and out, and seemingly the opposite desire to conform, all of these spell trouble to the psychologist in the area of personality and adjustment. Old traditions and customs are breaking down. Pastors often find themselves in the midst of an emptiness and hollowness in the religious life of people today, even among their own people. People seeking answers to the problems of a troubled world, searching for comfort, assurance and reassurance, often come to the pastor for help.

Our pastors today still endeavor to bring the law and the gospel into the lives and hearts of those who come to them for help and counsel. The diligent and sincere pastor today still strives to relate the counselee to God, his problems to God's Word, and to the power of God's Spirit, and through this relationship and counsel to strengthen the individual to overcome the difficulties of life through the power and promise of God.

Yet, in a specific counseling relationship, the shorter range goal of the particular interview and the methods to be used are often uncertain. It is significant that in a somewhat recent publication, *What, Then, Is Man?*[3] the goals of counseling are vague. Under a section entitled, "The Goals of Counseling," it states in a general manner that the individual must be led to see the devastating results of sin and thus be led to seek God and His forgiveness and righteousness. That is all. There is no direct advice or example of how this might be done in individual instances. This may very well indicate a vagueness in the present practice of pastoral counseling.

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[1] John C. Fritz, *Pastoral Theology*, (St. Louis: Concordia, 1932), p. 195.
[2] *Ibid*., p. 314.
[3] *What, Then, Is Man?*, a symposium of Theology, Psychology, and Psychiatry, (St. Louis: Concordia, 1958).

I find this to be true many times in my own pastoral counseling. In a general way I say that it is my goal to relate the individual to God, bring the law and the gospel to apply in the individual case, strengthen the individual's faith in God through the Word, and thus assist the counselee to overcome the difficulties of life. (One should never seek to present to the counselee the solution of his problem, but should seek to lead the individual to draw his own conclusions, and to draw the right conclusions by pointing out the biblical basis on which these decisions are to be made.) But in actual practice, I am often at a loss as to how to arrive at these goals. Sometimes the counselee has difficulty in presenting his problem. This presents a problem in diagnosis and only further confuses the matter. Sometimes the counselee does not fully express his problem and at other times deliberately will keep essential facts hidden. This hinders the arrival at the objective desired. One method which may help us in getting to the heart of the matter is that we will never give the impression that we have unlimited time (even though we are willing to spend all the time necessary to solve a given problem), but will seek to lead the counselee to the heart of the matter.

The problem counselee is usually the one who comes to discuss three problems. He will seek to spend all the time on the first two and will never get to the third, even though that was really the one that he came to talk about, because he fears or finds difficulty in expressing his problem. (One method that can be employed is to limit the time of the interview to a specified length of time. If this does not bring the counselee to the point in the first interview, it will most usually do so in the second. Read *The Fifty Minute Hour*, by Linder.)

Some Helps in Dealing With the Dilemma

The pastoral counselor often feels quite helpless. He is impressed by the complex theories of the behavioral scientists and their seemingly superior knowledge of the human personality. Some lose confidence when they see poor results in their counseling endeavors. The pastoral counselor is often in danger of setting aside his goals in pastoral counseling for the goals of the psychoanalyst and psychotherapist. But this should never be.

The pastoral counselor can take courage from the fact that he has a unique service to perform for the Lord and by His power. By the very nature of his office, the pastor brings an added dimension to the counseling relationship, one that the psychiatrist never has. He relates the individual to God. He conveys the very grace of God to the guilt-ridden soul. The pastoral counselor sets the atmosphere for confession and absolution. He has the Keys of the Kingdom of heaven.

Yet the pastor must know his limitations. He must be careful not to pretend himself to be a psychiatrist and to set aside his goals as an undershepherd of the Lord, nor should he set himself up as an assistant God and try to dictate the solution. Neither should the pastor hesitate to refer his members to a psychiatrist if the conditions warrant that, especially if he has found one who does not operate as a materialistic humanist. On occasion, the pastor may have to suggest commitment to a mental institution, and possibly assist the family in the necessary legal steps.

The pastoral counselor can enhance his pastoral counseling through a fuller knowledge of the theories and goals of the behavioral scientist. These will be an aid to him as he seeks to discover the real problems of those who come to him and arrive at a proper mode and manner of counseling, but these will never replace the Word of God as his guide. One might find direction in the book, *The Pastor At Work*. The directives in this book are made possible by the contributions of several psychiatrists.

A familiarity with the goals and methods of the behavioral scientist is becoming more necessary today because the pastoral counselor is learning that, to an ever increasing degree, the person who desires or needs counsel is the neurotic. As a result, in the minds of many, sickness now tends to take the place of sin. Men find it more pleasant to talk about mental illness or weakness than to talk about sin. This is also more socially acceptable. This places a burden on the pastoral counselor. He must be a scientist all his own. He must not only be able to see the sickness (or what people call sickness), but further, he must be able to observe and deal with the sickness of sin that usually underlies the sickness of the mind. Since the pastoral counselor is concerned with the whole man, to bring healing to the mind and body and soul and spirit so that mind and body and soul

and spirit may be active in the work and praise of God, his familiarity with the goals and methods of the behavioral scientist may well assist him in giving guidance in personality maladjustments.

The "Simplistic" Approach to Personality. The pastor's working view of human behavior has much to do with his effectiveness as a counselor. By "working view" I mean the attitudes which genuinely influence his evaluation of and approach to people; these may or may not be related to his formal (verbalized) view of behavior.

One working view of behavior which exerts widespread, if unconscious, influence on counseling is based upon the following premises:

1. Man is a rational creature. This means that he is fully conscious of his behavior and his power to assume full control over it if he wishes. Behavior problems are rooted in ignorance, erroneous choices, perverse choices, or weakness.
2. There is a one-to-one relationship between inner personality factors and external acts, i.e., a simple relationship between symptoms and causes.
3. Since symptoms and their causes are not differentiated, treatment aims at the elimination of the symptoms, i.e., the offending behavior, for to eliminate the undesirable behavior is to effect a cure.
4. Therapy consists in combining education with exhortation. To bring about constructive change the troubled person must first be convinced that what he is doing is wrong. This accomplished, he must be shown what is right and, if necessary, be convinced that it is right in fact. Exhortation to strengthen resolve is of particular importance, since to change one only has to want to badly enough, then follow directions. Hence if a person does not bring his behavior into line with his counselor's exhortation, it is easy to censure him as not being serious about his problem.

This view may be described as simplistic, although since it so easily slips into condemnation and scolding, it is more often spoken of as moralistic. There is a tendency among those who operate from this perspective to be more concerned with labeling behavior as right or wrong than to discover what is really the matter and how to really help the person with his problem. Let us, however, be clear about what is being said here. No attempt is being made to minimize the value of earnest resolve nor a sound sense of direction. But these may not be enough to solve the problem, e.g., the sad and repentant drunk (he is eternally so). Behavior is incredibly more complex than this essentially Pelagian concept of behavior implies.

The "Depth" Approach. The pastor does well to bear in mind the words of the Lord to Samuel: "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). A person's acts may be quite simply motivated, e.g., a man scratches because a flea has bitten him. But this same behavior pattern may have an incredibly complex origin, e.g., a man scratches because "insects are crawling under his skin." In the latter instance, tactile hallucinations are involved. These may result from addiction to sniffing cocaine (the "cocaine bug"). Sometimes, however, it might be the result of lead poisoning or some other chemical poisoning, a by-product of the man's efforts to support his family, rather than his misbehavior. It might also be the result of some skin disorder, either mild or serious, or some allergy, or even malnutrition. This is not just a comical example; rather, it should lead us to understand that we cannot always easily find the root of the troubles that come before us; it is not necessarily always obvious, and we will sometimes (possibly often) fail to help, and possibly do great harm, if we take only the "simplistic" approach. We must always examine the persons's faith or lack of it, his concept of the reality of sin, repentance and forgiveness, and with these, possibly, his psychic makeup and/or the facts of and in his personal history and environment. To some this might seem to be prying, but to one who is earnestly seeking help and counsel full cooperation will be immediately forthcoming. Some factors in his problem will be apparent to the sufferer, others he will be able to bring to mind upon being questioned, but crucial elements may be beyond voluntary recall. His behavior baffles him himself as much as it does others.

This "depth" view of behavior, then, proceeds from the premise that the relationship between a pattern of behavior and its cause may be complex and difficult to understand. It is nevertheless meaningful. Problem behavior usually represents an inept and destructive attempt to express some basic need, and in our counseling this will be the expression of the inability to really admit to sin and an inability to accept forgiveness. Hence the sensitive pastor focuses primarily on *why* he is doing what he is doing. It is not enough to be concerned with *what* he is doing; the focus is upon motives, upon the inner life, upon faith and sanctification, upon the work of the Holy Spirit, upon what the person is really trying to do and what he is really trying to say. In some measure this includes unconscious hopes, fears and goals. These must be sufficiently understood to make clear how a person can come to terms with the reality of God's Word and the Christian life in such a way that he really accepts God's forgiveness, that he *knows* that God does love him in Christ and *does* forgive every sin and every sinner, and that in turn he is able to depend upon God, love others, and *is* able to contribute his part in the Kingdom of God on earth.

Much trouble-making behavior, then, represents an effort to manage feelings of anxiety, guilt, loneliness, meaninglessness and resentment. The behavioral scientists have differed as to the ultimate source of these, e.g., Freud regarded these as the repression of forbidden but pleasurable impulses; Adler, the striving for superiority; and Otto Rank, the conflict between the wish to become a distinct individual and the fear of the loss of relatedness in life. More recently O. Hobart Mowrer has argued that guilt over not living up to the best that is in a person is the source of the trouble, while Viktor Frankl regards its source as the failure to find sufficient meaning for one's life. In the face of all these attempted answers we find the true answer in the Holy Scripture. It is: the estrangement of man from God because of sin which results in mistrust of Him and His intentions and a false trust in oneself. It was this attitude that brought Adam and Eve to eat of the forbidden tree and commit sin. Sin is the destructive element that has come into human relations and human ability and creativity; in addition to separating man from God, it has grossly complicated man's search for identity, and left him prone to temptations arising from a sense of isolation, of vulnerability and meaninglessness.

What these views share is the idea that men are confronted daily with crucial decisions in which there is risk of being hurt. The presence of a crucial risk generates anxiety ranging in intensity from vague uneasiness to terror-stricken panic, a sufficiently uncomfortable experience that it may readily substitute itself for the real problem. One of Freud's major contributions to our understanding of behavior problems is that a person's response to an anxiety-laden conflict may be to seek to eliminate the anxiety per se, rather than to seek a solution for the problem which gives rise to the anxiety. The (often) unconscious "choice" to avoid risk or decision involves "psychic maneuvers" which distort reality and deceive oneself. These include repression, displacement, rationalization, the development of phobic or compulsive behaviors, and emotional withdrawal.

Many problems brought to the pastor represent this process of defense: alcoholism, drug addiction, depression, marital and family tensions, perhaps even chronic bodily ailments. Some of these defenses are such that they become problems in themselves and must be dealt with as well as the underlying problem. A case in point is alcoholism, in which the person's problem drinking must be stopped first, although that alone will not solve the person's problem, for then the underlying problem will have to be dealt with. The excessive drinking may have begun as a way of solving the problem of shyness or inferiority feelings, or for one or more of many other reasons.

Religious attitudes and practices when used as ego defenses are particularly stubborn. This is not a palatable idea for some pastors, but, at least, it is not an idea invented by Freud. The prophets and apostles distinguished between the religion of the letter and the religion of the Spirit. They vigorously criticized the former. Critiques of the present-day religious life issued by twentieth century psychotherapists merely echo the prophets and apostles as they underscore the danger of clothing essentially pagan and idolatrous concepts of God with Christian symbols and settings. There are, then, from the counselor's perspective, two distinct forms of religious life. The basis for distinction does not lie in the central object of worship, nor in the differences in doctrinal formulation, nor in the simplicity or complexity of the order of worship. Rather it is based on the attitude of the individual: whether the person's religious commitment is being used as a retreat from life (holy orders), or to fight a holding action against life, or whether his faith gives him the courage to face life, find

strength in adversity and the impetus and will to abandon his self-centeredness in service to God and man. Probably both attitudes exist side by side in varying degrees in every Christian, but one or the other usually gains the ascendance. Thus a person's faith either becomes the springboard to the larger life with God or it may become an infantilizing securing operation. What makes faith-as-a-security-ego-defense-mechanism so difficult to really discover (invisible church) and set aside is that we cannot read hearts and that this acquires the cloak of sanctity with such great ease. Being careful that we do not judge unjustly, we should be aware that some of those whom we might consider to be our "better members" because of their obedience, humility, and willingness to suffer for Christ's sake, fall into the category. With this awareness we may have the key at hand when some problem arises with such people, thus to be able to help them.

The Contribution of the Pastor in Counseling. Personal difficulties which represent a security operation require special handling, intelligent and truly Christian handling. Ordinarily when a person refuses to face his problems and employs diversionary measures, we bring him up short. His subterfuges are pointed out to him—and not always in loving terms. The more frightened a person is, however, the less such an approach is likely to be helpful. Head on assault tends either to stiffen the defenses or shatter the person entirely. We must not only know the law; we must not only apply the law where it is needed; but we must know *how* to apply the law and *when* to apply the law that men might be brought to repentance.

Counseling is meant to bring about healing. Hence its approach is to try to make it safe for the defensive person to drop his guard. What is wanted is not acquiescence based on the counselor's psychological insights or the force of his character or his thundering of the law. Such surface compliance is relatively easy for the pastor to procure. What is wanted is the cleansing, comforting and reassuring operation of the Holy Spirit through the Word, singlemindedness and wholehearted openness. To gain this the counselor learns to communicate the love of God and his own love; his respect for the individual and the needs, qualities, personality, experience and viewpoint of the counselee, as well as his wish to understand, rather than to judge. Hence the emphasis on the proper understanding of personality must be supplemented by a loving concern and respect for the individual.

In this the pastoral counselor will be assisted by the insights made by the behavioral scientist as he looks at these through the Biblical revelation about the nature of man. Many of these will help us reach the goals of our counseling, which are to bring to men the Word of God through which the Holy Spirit works. As we then watch the Holy Spirit work, we are reassured also as the skepticism of our day often weakens our own trust in the Word. And as we look at ourselves, we will be warned not to be judgmental. We will remember that Jesus accepted the woman of Samaria, the woman taken in adultery, and the thief on the cross. We can have the same permissive atmosphere in our counseling relationships. This can only help the counselee toward a complete and full confession of attitudes and feelings. Thus, with the added emphasis on confession, absolution can become so much more meaningful and really comforting. Also, if it is true that there is a natural drive in us toward maturity or striving for enhancement in our counseling relationships, then through experience we can use these insights to assist us in reaching our pastoral counseling goals.

After evaluating the goals of Lutheran pastoral counseling and the goals of psychiatric therapy, it would seem that the problem presented on the first page of this paper can best be answered by stating that the goals of pastoral counseling need not be jeopardized; rather they will be reinforced and enriched by a fuller knowledge of the discoveries of the behavioral scientist when these are made to serve Christ's command: "Feed My lambs. Feed My sheep."

We know that attitude of the Good Shepherd. His must be the attitude of His undershepherds, who know the Lord's sheep by name and who lead them out of their personal wilderness. As we speak His voice we give His sheep confidence. Such a shepherd of souls creates a sense of community among the members of his flock, so that adversity draws them together rather than scattering them. In this way they discover what it means to be a member of the community of Christ's beloved, the Holy Christian Church.

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