LECTURE # 4

RECAPTURING A FORFEITED MINISTRY
A Small History of Pastoral Ministry

I. INTRODUCTION

A. Many people wonder, "What does the _____ have to do with counseling? Isn't that the jurisdiction of the experts with their psychological insights?"

   1. Most people today insist that the church has very _____ to do with helping people with personal problems and **many Christians concur with that view.**

   2. Pastors today are often actively _____ from doing counseling (that has been my experience several times).

   3. Is counseling a purely 20th century phenomenon?

B. Counseling is _____ _____ the jurisdiction of the church, nor is it a new phenomenon in the church because the Church of Jesus Christ has always been involved in "psychology."

   1. Psychology means "_____ _____ _____ _____" (psuche + logos), something the Scriptures surely address.

   2. Church has always been involved in framing "psychologies" and in _____ _____.

   3. It may have called it the "cure of souls," but it was involved in helping others and framing explanations of _____.

C. That, however, changed.

   1. The "cure of souls" became the territory of _____ and _____ that were outside of and independent of the church.

   2. The church acquiesced to those independent sources, accepting from them the _____ and _____ for helping people.

   3. In the last three decades there has been a concerted effort to regain that ground.

      D. How did the Church forfeit that ministry and how can it regain it?

          1. The thrust of this lecture will to give a **broad historical outline** of that forfeiture.

              a. There is not a great deal of specifics here and you will have to pursue the details of this on your own.

              b. Please pursue the recommended sources that are listed at the end of this lecture if you want to get a more detailed idea of the history of the cure of souls.

          2. I also intend to discuss briefly how the church can regain jurisdiction over the cure of souls.

          3. Our focus falls primarily on what happened in America since it is in America that the overall movement of pastoral counseling has been most clearly systematized (Hurding, *Tree of Healing*, p. 213).

II. THE CHURCH'S PRACTICE OF THE CURE OF SOULS.

      A. Cure of souls in the _____ _____.
         (See Colossians 1.28; 2 Corinthians 11.1-2; Ephesians 4.11-16).

          1. We have already spent a great deal of time showing that counseling is woven into the _____ of the NT.

              a. The use of the word *noutheteo*.

              b. The doctrine of _____ _____.

              c. The nature of _____, counseling and the church.

          2. The church in the NT is the place where significant _____ occurs because it is the place where the Word is ministered.

      B. The cure of souls in the _____ & _____ Church.

          1. Gregory the Great and his *Pastoral Care* (late 6th century).

              a. He describes the priestly office as one of authority over souls and "the government of souls is the art of arts."
              b. He encourages the adaptation of admonitions to the needs of each individual; he contrasts types of personality; he takes into considerations the variations and contrasts in life situations.

        c. "Gregory's guide of souls must be shrewd observer, and may have to employ an astute psychological strategy: the rich, he suggests, may have to be approached as the surgeon approaches a patient with the lancet concealed beneath his robe. The joyful and sad should have their respective temperaments pointed out to them, with the peculiar sins . . . to which they are temperamentally prone . . . The impatient are to be warned of the confusion they create; the patient are urged to avoid malice against, and to learn to love, those whom they must bear with." (From McNeill, *The History of the Cure of Souls*, pp. 109-110).

     2. John Mirk's *Instructions for Parish Priests* (*ca.* 1440) - instructions to priests concerning their pastoral duties (although much of it deals with the corruptions that grew up around the ministry of the Word).

     3. The church clearly had a sense of giving direction and guidance to the people.

C. _____ through the Nineteenth Century.

The _____, recapturing the pastoral ministry, clearly involved themselves in the "cure of souls."

     1. Calvin says that Scripture indicates that pastors have both a public and private ministry (See *Institutes*, Book IV, Chapter III).

     2. The Puritans exemplified the cure of souls, spending enormous amounts of time in private interviews and producing a vast literature concerning helping others (Show Baxter's A Christian Directory).

     3. Jonathan Edwards works are classics in investigating the operation of the soul as well as what one must do in dealing with the soul's problems.

     4. Ichabod Spencer, a pastor from Brooklyn, published his *Pastor's Sketches* in 1850, a book with a number of "case studies" in helping people.

D. In the nineteenth century, the church entered an era where it _____ _____ this ministry to others.

     1. We must admit that the church has always been _____ by surrounding psychologies.

         a. Platonism and Stoicism in the early church.

         b. Aristotelian thought influenced the medieval church.

         c. The ancient classic writers and humanists influenced the Reformers.

         d. Rationalistic thought influenced the 19th century pastoral theology.

2. However, in this time period, the church was not merely
_____, but gave up this ministry to and even began to
_____ from these independent sources.

III. THE CHURCH'S ABDICATION OF THE CURE OF SOULS.

A. The rise of _____ theology.

1. Liberal theology's basic organizing principle was that the theology of any
age is an expression of the _____ _____ of
that age.

    a. This grew out of the thought of the German theologian, Friedrich
Schleiermacher (d. 1834).

    b. For Liberal theology, the essence of religion is **feeling -** the
consciousness of absolute dependence.

    c. Thus, the essence of religion is not found in doctrine, or
propositions in Scripture, or in anything **objective**.

    d. God was **immanent** [explain this as opposite of **transcendence**]
and salvation was the experience of power that delivered one
from weakness, ignorance, and sin into the glorious freedom of
the children of God.

2. So there was a great preoccupation with the _____.

    a. For the liberals, the key to unlocking the mysteries of religion and
of reality was in ourselves.

    b. This kind of subjectivity paved the way for the acceptance of the
contemporary psychologies of the day which also were interested
in exploring and explaining man.

3. The _____ _____ _____ movement
became a force in the liberal church.

    a. This was primarily in universities and seminaries and was the
study of religious experience - trying to explain people's religious
experience.
    b. This was greatly influenced by the American "psychologist"
William James and his book Variety of Religious Experiences.

        1. James, being a pragmatist as well, influenced theologians
to think of religion in terms of how it helped people.

        2. The truth of a theological idea lay in the fact that it helped
people in their efforts to live in the world.

B. The rise of _____/_____.

    1. Even at its genesis, psychological thought was _____ and not _____.

        For example, Freud's concept of man with an unconscious was different than William James view of man.

    2. _____ had been growing in Europe since the mid-19th century and by the turn of the century its influence was felt in America.

        a. What is typically called "mental illnesses" today fell under the jurisdiction of neurologists.

        b. Most neurologist thought that these had an organic origin, but not everything seemed to respond to the physicians' intervention.

        c. They started to make a distinction between **organic** and **functional** illnesses.

        d. The psychotherapeutic techniques gave explanations and "cures" to those functional illnesses.

        e. Soon, psychiatry and psychotherapy became part of the medical establishment.

    3. In post-World War I America was gripped by _____ _____ of life.

        a. 100 psychologists served on the Surgeon General's staff in WWI, exposing 1,700,000 soldiers to psychological testing and America was impressed.

        b. Reaction against the war turned psychologists and analysts into symbols of cultural freedom - intellectuals turned to Freud, arguing that the conventions of such a corrupt society impeded individual fulfillment.

        c. Psychiatrists and psychologists joined the staffs of corporations, advertising agencies, factories, stores - studying workers, consumers, etc.

        d. Newspapers carried articles on neuroses, complexes, fixations.

    4. Post-World War II American culture seemed to be greatly influenced by the psychology of _____-_____.

  C. The _____ "cure of souls" became the dominant force in _____ churches.

      1. The _____ _____ (1905) was the first serious effort to transform the cure of souls in the light of the new psychology and theology.

          a. Started in Emmanuel Church in Boston, an Episcopal church under the leadership of Elwood Worcester and Samuel McComb.

          b. Worchester and McComb said that this movement sprang from a new motive - the application of psychological principles to the problem of religion.

          c. Every pastor is a psychotherapist, they asserted, but the question is, <u>would</u> <u>the</u> <u>cure</u> <u>of</u> <u>souls</u> <u>be</u> <u>guided</u> <u>by</u> <u>tradition</u> <u>or</u> <u>by</u> <u>sciences</u>?

          d. The experiment did not last long but it did provide a bridge for psychology to impact the cure of souls and it provided a paradigm for churches and pastors to use the new psychotherapeutic techniques in ministry.

      2. The Religious Education Association (1903) began the effort to reorganize Sunday Schools along the philosophy of John Dewey and thus became another avenue of _____ into the churches.

          a. The purpose of education was self-realization, according to Dewey and so the task of religious education was to ensure a "fitting adjustment" of the individual to his environment.

          b. For them the importance of any religious experience was the **result it attained.**

          c. So the religious educators quickly became cast as the "psychologists" in the seminaries and churches.

          d. In the seminaries began to teach the subject of "pastoral counseling" along these lines, believing that it offered a means of personality adjustment.

          e. One of the centuries' most influential thinkers and psychologist, Carl Rogers, was a student at Union Theological Seminary in New York.

      3. _____ _____ Education.

          a. In 1925, seminary students and pastors began training at Worcester State Hospital, near Boston.

          b. This began the practice of giving pastoral students professional training that became known as "clinical pastoral education."

        c. This was a long-term supervised encounter with men and women in crisis in hospitals, prisons and social agencies.

        d. The purpose was not to discover new methods of pastoral counsel but to **reshape** the pastoral ministry.

D. By the mid-20th century, the _____ "cure of souls" was firmly _____ in liberal churches.

IV. THE EVANGELICAL ACCEPTANCE OF THE "PSYCHOLOGICAL" CURE OF SOULS.

A. Early acceptance of psychological views.

    1. The Christian Reformed Church began the first psychiatric services, primarily for its constituents, by founding the Christian Psychopathic Hospital and Pine Rest Sanitarium (1910).

    2. Formation of Mennonite Mental Health Services (1947).

        a. Some 1500 Mennonite conscientious objectors had served in state mental hospitals as alternative service during the war.

        b. This experience catalyzed the formation of the MMHS.

B. The "New Evangelicalism" articulated a vision of re-engaging long-ignored _____ and _____ tasks, including problems in living.

    1. Thus, modern psychologies and the concept of mental illness came into view.

C. Conservative Protestants began to acquire graduate education and licenses in the _____ _____ _____.

    1. Even though conservative seminaries and pastors continued to neglect counseling, these professionals began to appear.

    2. Unlike the liberal churches, the psychologies gained access to evangelical churches through evangelical psychotherapists rather than through pastors.

D. The Christian Association for Psychological Studies (CAPS) was founded in 1952 among a small group of predominantly Christian Reformed psychologists and psychiatrists.

E. _____ _____ became the first well-known evangelical psychologist by the late 1950's.

    1. He was an author, speaker and counseling practitioner who was both a psychologist and conservative Protestant.

    2. He popularized a Freudianism with evangelical terminology and morality and gained a nationwide respectability among conservative Protestants.

    3. His Narramore Christian Foundation was a vehicle for publishing materials, training pastors and other Christian workers, and offering counseling services.

F. Establishment of schools.

    1. Fuller Theological Seminary starts its Graduate School of Psychology (1965).

        a. Its mandate was to "integrate the evangelical understanding of biblical doctrine with scientific and applied aspects of psychology .. to reconceptualize psychology in such a way as to be consistent with the tenets of an orthodox, Protestant cosmology and anthropology" (Powlison, p. 54).

        b. Its intention was to produce mental health professionals.

    2. Trinity Evangelical School hires Gary Collins as "Professor of Pastoral Psychology" (1969).

    3. Rosemead Graduate School of Professional Psychology (1970).

G. By the mid-1970's, the psychological "cure of souls" found acceptance in evangelical circles.

    1. It is important to note that before the 50's, psychological counseling in churches was found only in churches of liberal theology.

    2. It is interesting to note that these evangelicals who are attempting an integration of theology and psychology are treading the same path that the liberals did at the turn of the century.

V. REGAINING THE COUNSELING GROUND.

A. Dr. Jay E. Adams was a primary force in regaining the "counseling turf" for the church.

1. For his own personal remarks concerning his abandonment of psychological answers, see his "Introduction" in *Competent to Counsel.*

2. His publication of *Competent to Counsel* while a professor of practical theology at Westminster in 1970 proved to be the beginning of the biblical counseling movement in Evangelical circles.

3. Dr. James Grier, in personal conversation with me once said that Adams was the sole voice that called the church back to its biblical foundation.

B. Founding of Christian Counseling and Educational Foundation (CCEF) (1968).

1. Did this with John Bettler.

2. This was used to train seminarians and pastors in biblical counseling.

C. The founding of Faith Baptist Counseling Ministry (1977).

D. John Broger founds the Biblical Counseling Foundation (BCF) (1977).

E. The National Association of Nouthetic Counselors was founded (NANC) (1976).

F. Continuing to regain counseling for the church.

1. We must become "_____ _____" when it comes to people.

a. Psychological cure of souls became prominent in liberal circles because the Bible-believing churches had neglected people, while the liberals observed people and sought to help them.

b. The liberals lost the Book, but fundamentalists lost the people.

c. The orthodox Protestants of past centuries were keen observers of people and tried to interpret them in light of Scriptures.

2. We must develop a _____ _____ of people and their problems.

   a. What you do not systematize, you lose.

   b. Only a knowledge system that can define problems and tasks and defend them will gain jurisdiction.

   c. Until Jay came along, there was no orthodox, systematic understanding of people and their problems since Spencer's publication in 1850.

VI. CONCLUSION

A. Regaining _____ for the church has just begun.

B. We must be convinced that this is a legitimate area of ministry and seek to understand the problems of living in a _____, _____ way.

RECOMMENDED RESOURCES
Holifield, E. Brooks. *A History of Pastoral Care in America: From Salvation to Self-Realization* (Abingdon Press, 1983).
Hurding, Roger F. *The Tree of Healing: Psychological & Biblical Foundations for Counseling and Pastoral Care* (Zondervan, 1985).
McNeill, John T. *A History of the Cure of Souls.* (Harper & Brothers, 1951).
Powlison, David A. Competent to Counsel? The History of A Conservative Protestant Anti-Psychiatry Movement. (Unpublished Ph.D. Dissertation, University of Pennsylvania).