The Role of Pastoral Care in the Theological Seminary

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THE New Testament faith is made up of two strangely interwoven strands of concern in the care of human beings in conflict. The first theme declares, through the words of Jesus to Nicodemus, "believe me, . . . a man cannot even see the kingdom of God without being born again."[1] Some Paul was freed within the Philippian jail, the jailor, feeling his heart strangely moved, cried out, "men, what must I do to be saved?" Paul answered him, "believe in the Lord Jesus and you will be saved."[2]

The second traditional attitude, equally emphasized, paints a pastoral scene, with a shepherd and his flock, a "father" perhaps, who looks out for his "children" and their welfare, and whose leadership and direction were to be loyally followed. "It is the shepherd of the flock who goes in by the door . . . it is his voice that the sheep recognize. He calls his own sheep by name and leads them out of the fold, and when he has driven all his own flock outside, he goes in front of them himself, and the sheep follow him because they know his voice."[3] This tradtion sees the pastor in the role of shepherd, caring for his flock. Seward Hiltner, considering "shepherding" as a perspective in theology, insists that pastoral theology is "that branch or field of theological knowledge and inquiry that brings the shepherding perspective to bear upon all the operations and functions of the church and the minister, and then draws conclusions of a theological order from reflections on these observations."[4]

Are these two major traditions, evangelistic and pastoral, irreconciliable or even competitive? My answer is "no" and indeed they cannot be. Just as the picture of a Righteous God of Justice may be seen as part of a total Loving God of Concern; or an Omnipotent, all powerful Creator is pictured as one aspect of One who "had always been God by nature," but "did not cling to his prerogatives as God's equal, but stripped himself of all privilege by consenting to be a slave by nature and being born as mortal man,"[5] so the prophetic-evangelistic and the pastoral roles of the minister have historically been interwoven with the priestly.

Here, let us explore just one of the many equally important roles of the minister, one which differs in function and public image from the others, but is identical in calling and concern with the whole (or holy) vocation of the man of God. This role is only one of several appropriate to the professional clergyman and is called severally: pastoral care, pastoral counseling, and pastoral theology.

PASTORAL THEOLOGY AS A PART OF THEOLOGY IN GENERAL

Pastoral thelogy is one branch of theology in the strict sense of the term

[1] J. B. Phillips, *The New Testament in Modern English,* New York: Macmillan, 1958, John 3:3.

time later in Christian history, when

[2] Bible, English, 1952, Rev. std. *The Holy Bible,* New York: Nelson, 1952, Acts 16:30,31.

[3] J. B. Phillips, *Op. cit.,* John 10:3,4.

[4] Seward Hiltner, *Preface to Pastoral Theology,* Abingdon-Cokesbury, 1949, p. 20.

[5] J. B. Phillips, *Op. cit.,* Phil. 2:6,7.

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and has substance and autonomy as does any branch of theology, such as: biblical, doctrinal, historical, ethical, and so on. Surely all of these branches are inter-related. However, pastoral theology is an operation—or function-centered branch of theology rather than what we might call, for lack of a better term, logic—or historic-centered. To illustrate this function-centeredness, let us turn to an incident recorded in the Gospel of John. Jesus is reported to have said to Simon Peter, "Simon, son of John, do you love me more than these,' and is quoted as using a word meaning the highest type of divine love of God for man. Peter replies, "yes, Lord, you know that I love you," but shifts the verb to a word from which we get "filial or respectful" love, or, as Phillips interprets this phrase, "you know I am your friend." Goodspeed makes quite a bit of the difference between these words, and without going into any more than a common-sense or psychological interpretation of these passages, it is enough for our purposes to say that in each query in the threefold set, Jesus answers Peter's declaration of respectful, friendly love with the command to "feed (or tend) my sheep."[6] "This triple trust," writes Wilbert F. Howard," "is that of a true pastor." It is "a charge to pastoral fidelity."[7]

THE PLACE OF PERSONAL EXPERIENCE IN PASTORAL THEOLOGY

The discussion between Jesus and Peter describes the dilemna of the clergyman, the divine command to love God with all of the heart and to "shepherd my sheep," when and if, like Peter, he has not found yet within his own experience, the inner loving motivation. Can this loving concern be found through training in pastoral care? This writer would be the first to point out that Paul was not in a "counseling relationship" on the Damascus Road, nor was John Wesley when he went unwillingly to the chapel on Aldersgate. But to be able to say with Wesley "I felt my heart strangely warmed" or with Paul "I know in Whom I have believed" or with Sister Mary Mercedes, RSM, of the Sisters of Mercy in Denver, "once I made a committment, and I have it to continue in vocation for a lifetime."[8] is to describe this inner personality change. Experience in pastoral training, however, is one major channel through which the seminarian might integrate the warm heart with practical service to man.

PASTORAL CARE IN HISTORY

Counseling, the sharing of conflict and suffering ,is certainly not a twentieth-century phenomena. McNeill[9] describes a third class of religious leader in Israel besides the Priests and Prophets, a class of "wise men" **(hakhamin)** who practiced in the city gates. They counseled the people on principles of the good life and on their personal conduct. Common among the ancient Semitic cultures, these wise men had a recognized status and their own guild in Israelitish life. They stressed godliness no less than moral rectitude in public and private life, in no way were they non-directive counselors. And while they were determinists (recognizing cause and effect relationships) they earnestly taught faith in God and the efficiency of prayer. No competitors with the priests and phophets, and no crisis theologians, they were the educators of conscience as well as the relievers of anxiety.

The conversations of Jesus, as recorded in the Synoptic and Johannine Gospels, reveal his skill and power in the guidance of persons. He insisted that pride and pseudo-sophistication blocked the required unpretentiousness

[6] Bible, English, *Op. cit.,* John 21:15-17.
[7] *Interpreters Bible,* 1952, pp. 806, 808.
[8] *Pastoral Psychology,* Nov. 64, XV, #148, p. 41.
[9] John J. McNeill, *A History of the Cure of Souls,* Harpers, 1951, p. 2.

and childlike simplicity basic to mental health. Jesus brought two great boons currently sought by moderns, spiritual renewal and peace of mind, which come through, as McNeill points out, being "born anew" as with Nicodemus, and "the unfailing springs of living water," as with the Samaritan woman by the well.

The Church fathers described counseling in church discipline through the exercise of contrite repentance and confession, first publicly, then by the 11th century, privately. In the Reformation period, John Calvin writes that the office of the true and faithful pastor is to publicly teach his pastoral congregation and to "admonish, exhort, rebuke and console" each one in their need.

Let us summarize this miniature historical survey of the Care of Souls as aiming toward "the increase among men of the love of God and neighbor,"[10] then we might say that the purpose of pastoral care training in the seminary is THE INCREASE IN UNDERSTANDING AND INSIGHT BY WHICH MEN MAY INCREASE THEIR LOVE OF GOD AND NEIGHBOR, and for training men in pastoral work that meets human needs.

We may then observe the historical parallel between the traditional disciplines used in "the care and cure of souls" and clinical pastoral counseling in its approach to human growth and suffering. Experience seems to suggest that this is best developed when it involves the student in first-hand experience with persons in conflict and need, where he lives with raw feelings and learns from "the living documents" (Anton Boisen).

Theological schools, by and large, do recognize the importance of a student's self-discovery and his own involvement in the human existential situation, as well as his skill in meeting the expectations and demands by parishioner and non-parishinoer in his community. A recent survey by the Ministry Studies Board revealed that the vast majority of the members of the American Association of Theological Schools offer a minimum of four courses in pastoral psychology. And eighty-two percent of these schools require psychological tests for entrance. Since one of the primary reasons for these tests and courses is the encouragement of the student in gaining insight into the personality aspects of his Christian experience and vocation, as well as his achievement of an understanding of peoples' problems, these seminaries seem to be saying, we are concerned about the depth encounter between pastor and parishioner, their empathy and insight as well as their salvation.

One doctoral candidate in clinical training in the program at Cook County Hospital in Chicago reported on his three months experience in words something like this, "there I was forced to test my doctrine of man against the real life experience of people in hospital beds. They were in the psychiatric wards, in surgical, obstetric, geriatric and intensive care wards. I knelt beside the bed of a dying tenament woman, I shared the struggle of a dope addict, I felt the hatred of a minority race. Where I had had an uncritical belief, or superstitution, about the goodness of man, I learned about deep-seated hatred and bitterness and exploitation. But where I learned the most about my theology was in the frank group discussions we had around a table with our chaplain supervisor. There we honestly faced up to one another in real communication. Threatened, supported, attacked, frightened of our own feelings, many of us were forced to examine our true selves as the group mercilessly forced us out from behind our masks. But when we finished, we knew something vital and meaningful about ourselves and our

[10] Richard Niebuhr, *The Purpose of the Church and Its Ministry,* Scribners, 1956, p. 31.

souls; we had weighed our theology in the scale of reality."

THE TESTING OF CURRICULUM IN THE PARISH'S EXPECTATIONS

One part of this problem lies in reconciling the stipulations the seminary faculty imposes on its students and those a church or congregation puts forth in seeking a pastor who may serve as its leader. This may make necessary some painful confrontations. As Hans Hofmann writes, "all professional schools in the academic world, as for instance, medicine, had to face the painful realization that the promotion of scholarly activities is not readily reconcilable with the demands of professional proficiency which are dictated by the brutal facts of actual needs and not by the desires of the schools."[11] This may be symbolized in the current discussion of the appropriate degree for the seminary, Bachelor of Divinity (B.D.) which is primarily a professional degree and recognizes so by many, and the Master of Theology (Th.M.), which belongs with the more scholarly master's degrees.

A still further unresolved question asks whether the ministry belongs to the "care-taking professions," to quote Erich Lindmann, or is it a prophetic-evangelistic vocation which must concern itself with more than just health and welfare. Does it bring salvation as well as healing? Pastoral theology does not answer with a "yes-or-no" but would see some form of "both-and" as appropriate.

THE FUNCTIONS OF PASTORAL PSYCHOLOGY

The GENERAL FUNCTION of pastoral theology is the building of communication between the proclamation of the Gospel and the meanings and crises that men bring to it from their human situation. Pastoral theology initiates and maintains continuous cooperation between the needs of men and the Gospel, between the world of people in society and the Church as Institution, between the skills and information of the therapeutic and social sciences and the insights of theology. We could thus say: the content of pastoral theology consists of the dialogue between the theological sciences and the psychological, treatment oriented arts. And this dialogue is a continuous built-in responsibility within the seminary faculty.

The EDUCATIONAL FUNCTION of pastoral theology is concerned with its role in the seminary curriculum. F. Morgan Smith puts it this way, "in nearly all seminaries of twenty-five years or so ago, the curriculum was concerned almost exclusively with revelation of God in Christ as discovered through the study of the Bible, the history of the Church, theology, liturgies, and moral theology and ethics. These disciplines were studied for the most part in relation to their own internal criteria and tended to become ingrown for lack of an opposite pole in relation to which they might react. Something was needed to introduce the polarity so that dialogue between subjects and fields might occur . . . The old pastoral theology that puttered around among its pastoralia was not equal to the task ,and perhaps not even conscious of it . . . pastoral theology's role in the theological curriculum is to call the theologian to pastoral relevance, the pastoral psychologist to theological relevance, and to call both to a complementary role in theological education so that students may not only engage in critical theological study but also receive training for their ministry."[12]

For instance, among all of the solemn moments of life there are none more significant than the moment of dying and death. As Paul Johnson writes, "unless one has been a pastor

[11] Hans Hofman, v ed., *The Ministry and Mental Health,* Association Press, 1960, p. 209.

[12] *J. of Pastoral Care,* XVII, #4, (pp. 189-192), p. 191, 192.

himself or has lived intimately as friend or teacher with a young pastor who for the first time is called upon to conduct a funeral, he may not know the anguish of soul that one suffers in seeking to fulfill the office of a Christian minister at such a time."[13]

The narrow valley of death may be even more difficult for the living than for the one who is dying, especially when it follows a long and difficult dying. A part of the pastor's equipment for ministry is his understanding of death, for himself for he is mortal, and for his people who must also die in their turn.

When the pastor is maturely trained, including clinical training, he has experienced the pastoral care of grief and anguish, and possesses a broader human understanding, and may be able to mediate the grace and love of God to the suffering loved ones, far beyond simple Stoic numbness. "To have a pastoral counselor who is available and ready to listen without being shocked by one's confession, who will not betray confidences or grow weary of the intricate details of a lifestory, who is emotionally mature enough to understand how a bereaved person feels, yet ever maintaining a clear perspective, he is a resource of immeasurable value to a person's search for a way out of distress. From such a counselor one may expect emotional support, release from bewildering tensions, and the patient development of insight with increasing ability to act upon this self-understanding in outgoing steps toward better social relationships."[14]

These crises experiences come to every pastor almost daily, pastoral care training seeks to ensure their meaningful solution. In this way, Paul Tillich writes that "theology is inconsequential and irrelevant until through the meeting of living experience and living thought we are able to relate the questions implicit in the human situation to the answers implicit in the Christian message."[15] And it may well be clinical training in pastoral care that injects the seminarian into the crucial realities of human existence in a controlled situation where the therapeutic services of hospital and prison invite the compassionate understanding of the developing clergyman.

Thus it is in pastoral work where the pastor must submit his beliefs, his theology, his education to critical examination through which he may come to comprehend himself best in relationship to other persons. It is here that the seminarian must experiment to discover if truth as he learns it in classroom is an accurate experience of reality.

THE SEMINARY FACULTY'S EXPECTATIONS FROM CLINICAL EDUCATION

What can the theological faculty expect from the student's involvement in such pastoral education as clinical training. Possibly two main areas of his personal and theological growth: (1) a clearification of the meaning of his own existence and his calling as minister, and (2) a clearer perception of the relation between his call to the service of God and its theological significance. Out of this experience he should, rather than identifying with psychiatrist and clinic, deepen his appreciation of theological and doctrinal authority and identify more clearly his role as pastor, preacher, priest and phophet. The men of the New Testament times who were with no ecclesiastical power or academic glory or social prestige, had tremendous impact on persons and society because, as Hans Hofmann suggests, their influence came "through their unsystematic actions

[13] *Psychology of Pastoral Care,* Abingdon, p. 235.
[14] *Ibid,* p. 251.
[15] Paul E. Johnson, "Clinical Training at the Crossroad," *J. of Pastoral Care,* XVI, #2, 1962, pp. 277-78.

and contacts, through reliance on their deep-seated confidence in God."[16]

For the modern seminarian one might describe three distinct if overlapping areas of theological education: (1) the classical theological disciplines of Bible, Theology and sacred history through which the language and experience of Christians and their Gospel may take root in the life of the student; (2)skills in leading persons to find release and relief and strength in their relationship with God; and (3) ways in which the student's own existence can be grounded through a variety of confrontations which come primarily from field work and pastoral clinical training. Theological truth becomes clarified and meaningful as it is internalized through concrete experiences, now no longer mere knowledge ABOUT, but rather through PARTICIPATION in truth and reality. As John M. Gessell describes the role of the clinical supervisor, he "must be able to deal with the issues of anxiety and faith as types of religious response. He must be able to assist the student to discern that ground of confidence which, in faith, lies beyond anxiety and guilt, beyond the responses of rigidity, aggression and fear. It is at this point that the whole question of personal existence may open up. And precisely at this point lies the opportunity of the supervisor to help the student relate theological understanding to life-situations."[17]

Self-evaluation, difficult for anyone, is especially trying for the minister, who usually receives more direct praise than criticism from parishioners. That clergymen are human beings like everyone else goes without saying. Yet the line between positive evaluation and self-depreciation is narrow. Mullen quotes one of columnist Ann Lander's letters, "Whenever you get a problem too tough to handle you say 'see your clergyman.' I quit going to church eight years ago and I don't know any clergymen because I don't travel in the right circles. The clergymen in this town are too busy getting their pictures in the paper to bother about helping people. Why should they visit the sick or listen to people's troubles when they can collect a fat fee for making a speech to a woman's club or burying somebody rich? The dedicated servant of God is a thing of the past, Ann, so stop telling people to see their clergyman. Clergymen don't want to be bothered. (signed) Wised Up."[17a]

Sour grapes, to be sure. But how does the minister see through "Wised Up's" eyes ,and break through the disillusionment curtain to reach the hurt soul? Some might seek to avoid the problem by dismissing these hurt souls. Some might join in the criticism of the church and ministers, avoiding guilt by pre-admission, and add to the denounciation. But another way lies in sharing their experiences where they live, through the Cook County Hospitals, the Fort Logan Mental Health Centers, and the Psychopathic Hospitals. And Pastoral Clinical Education makes this possible in fellowship with and under the direction of clinically experienced ministers.

We must make one point here, as Oliver Read Whitley does in **Religious Behavior,** in regard to Christian community and other human communities, the psychological development and behavior of the minister-in-training has continuity both in his own emotional needs and their behavioral expression with people-in-general who are not in the serving professions, let alone in the "service of God." Useful though they are ,however, the techniques of the psychological and behavioral sciences are not, in themselves, adequate to define or explain cause and effect beyond

[16] Hans Hofmann, *Religion and Mental Health,* Harper & Brothers, 1961, p. 38.

[17] John M. Gessell, *"What the Theological Schools Might Expect From Clinical Pastoral Education," J. of Pastoral Care,* XVII, #3, Fall 1963, p. 153.

[17a] Thomas J. Mullen, *The Renewal of the Ministry,* Abingdon, 1963, pp. 109, 110.

their own psychological and behavioral limits. So the Christian uses the skills and insights of science though his motivation and goals are those of theology.

THE ROLE OF THE MINISTER, THE IMAGE OF THE CHURCH AND THE STUDENT'S FAITH INTEGRATION

We must consider at this point three of the critical issues in pastoral care. The first concerns the pastoral role or image of the minister. Influencing this involvement are his beliefs concerning the authority of the clergyman, his doctrine of the Church, the origin and dynamics of guilt, the act of repentance and restitution and the operation of forgiveness. As educator, one who witnesses, admonishes, fills the sacred pulpit, shares the common life and works within the form and spirit of Christian community, the pastor works with persons at all stages of Christian development. It is against this larger setting that much of the current emphasis on permissiveness, a non-judgmental attitude, and interpersonal understanding must be placed. However, just the alleviation of neurotic symptoms, even learning how to adjust to one's own inner conflicts is not enough for the pastoral counselor; the person still needs to be pointed to the meaning of Christian love. European observers warn of a danger to "pastoral" counseling on the American scene, the secularizing of the care of souls. Adjustment by insight in place of justification by faith follows where the syncretisms of theology and psychology are shallow. Only through thorough integration of the theological curriculum will such a tragic debacle of the pastoral opportunity be avoided.

Secondly, as Richard Niebuhr insists, "the student can learn in pastoral theology how knowledge derived from human experiences can enrich and be illuminated by other theological studies."[18] If the minister avoids the pitfall of psychologizing, he will find that insight and the achievement of self-acceptance is highly relevant to an understanding of God's grace and forgiveness.

And thirdly, this aspect of Christian theology bring the student to fuller **self**-knowledge and **self**-understanding. As he walks through the valley of the shadow of death with persons suffering from grief and anxiety, frustration and conflict, depression and ambivalence, he may well discover inner feelings of his own inadequacy. Especially does the sharing with fellow students contribute both to community and self-explanation.

This experience may well be so vital that it requires counsel and supervision, especially when it centers in his understanding of his own experience and his own committment. Old faith experiences or beliefs may appear inadequate until he discovers Christian faith at a profounder level. Obviously his supervisors must be persons both of the deepest Christian committment and the most adequate psychological training.

If we relate this experience of training in pastoral care to theological education in general, we might ask if it is the sole channel through which this insight must come. The answer is obviously "no," since sometimes even with this training, the minister-in-training doesn't achieve it. Some find this integration through field work, an assistantship to an experienced pastor, in applying social concern in a practical way, while translating N.T. verse, exploring a church council, working through theological problems, and in innumerable other ways. But powerful resources are available throughout the curriculum through the opportunities for involvement in pastoral counseling. The same atuhors continue, "theologi-

[18] Richard Niebuhr, Daniel Day Williams, and James M. Gustafson, *The Advancement of Theological Education,* Harper & Brothers, 1957, p. 127.

cal, historical and other fields need to be conscious of the understanding which students are securing through pastoral care and be alert to its significance for all theological reflection, just as those dealing with the psychological and clinical data need to develop their understanding in the context of the Christian faith."[19] Or as Margaretta K. Bowers writes, "the Reform Jewish and Protestant groups suffer from sterility because of being too logical and abstract,"[20] and clinical eduaction interjects the rich feeling tone of experience.

PSYCHOTHERAPY FOR SEMINARY STUDENTS?

Some have suggested that the seminary candidate undergo a certain amout of counseling or therapy himself as part of his over-all professional training in order to achieve, as Dr. Bowers suggests, "reconciling the patient's unconscious religious attitudes with his conscious theological attitudes, achieving a state where theological truth and psychological truth coincide."[21] While required involvement in a didactic analysis, per psychoanalytic training, is both inappropriate and unnecessary for the seminarian, it is this writer's belief that the seminary should make available to the seminary student the opportunity to be in personal and/or group counseling commensurate with his needs. Overly strict or overly permissive parents, sibling rivalry, crippling shyness, remants of infantile narcissism, explosive adolescent rebellion against authority, all these may be resolved to permit a healthier and more effective pastor to serve the Church—after counseling.

This experience makes its possible for the pastor to prepare himself to be "a psychotherapeutic counselor. It will require intensive work in the psychology of personality to understand the dynamics of the conscious-unconscious life in its devious conflicts and repressions. It will call for clinical training in a medical center with expert supervision to learn how to employ interpersonal relations for therapy. It will include the careful writing and analysis of interviews and the discussion of them with qualified therapists. There will also need to be a deeper understanding and disarming of one's own personality from unconscious evasions and defensive tactics. And if the therapy is to have spiritual creativity, the pastor will not neglect prayer and meditation to establish a dynamic relation to divine resources of growth and healing."[22]

CLINICAL EDUCATION IN SPECIFIC

Within the specialized field of pastoral care called Clinical Pastoral Education, there has developed since 1925, when Anton T. Boisen took his first group of four theological students into the wards of Worcester State Hospital, two organizations dedicated to introducing the sminary student to the "living documents" of troubled patients. The Council of Clinical Training and the Institute of Pastoral Care are now in the middler stage of uniting their resources and may soon be coordinated if not united. Both provide a supervised clinical experience for the student and seek to develop for the student, "in understanding and practice, the resources, methods and meanings of the Christian religion as they are expressed through pastoral care."[23]

In Denver we have some of the finest training centers in the United States. At Colorado Psychopathic Hospital with Chaplain Claude Guldner, at the Fort Logan Mental Health Center with Chaplain Jack Slaughter, at Presbyterian

[19] *Ibid,* pp. 128, 129.

[20] Margaretta K. Bowers, *Conflicts of the Clergy,* Nelson, 1963, p. 23.

[21] *Op. cit.,* pp. 74, 75.

[22] Paul Johnson, *Psychology of Pastoral Care,* Abingdon, p. 116.

[23] Ernest E. Bruder, *"Clinical Pastoral Training in Preparation for the Pastoral Ministry," J. of Pastoral Care,* XVI, #1, Spring, 1962, p. 26.

Hospital with Chaplain Stuart Plummer, and at Englewood Federal Correctional Institution with Chaplain Ralph Graham, we have trained and accredited chaplains approved by the Institute or the Council with whom our students may train. Opportunities are open at Denver General Hospital for involvement in group psychotherapy, at the state boys and girls schools as well as in a center for retarded children. Jesse Ziegler of the AATS reports that 90% of American accredited theological school make some provision for clinical training. Iliff is in a position to offer one of the most complete training opportunities anywhere, both on the B.D., the S.T.M. and the Th.D. levels.

We face a crucial need to make Clinical Education not a fad or a dominating subject in the seminary, but rather to extend faculty involvement and discussion by integrating clinical experience with academic and professional learning. Note, this is not new at Iliff. Chaplain Stuart Plummer has been teaching a clinical course, "Ministry to the Sick" at Presbyterian Hospital for some time. Iliff students train with the other chaplains, especially with Dr. Claude Guldner who is also on the counseling staff at Iliff and Lester Bellwood, Th.D., Ph.D., New Testament theologian and counselor, Acting Director of the Alcoholism Division at Fort Logan who teaches as Visiting Professor at Iliff. In the Spring of 1965, courses in "Ministry to the Socially Deviant" and, later, "Ministry to the Mentally Ill" in Fort Logan and Colorado Psychopathic will extend to B.D. students specific clinical training.

CONCLUSIONS

In conclusion, then, we have quickly investigated the place of pastoral care in the education of the Christian clergyman. As Niebuhr, Williams and Gustafson would write it, "the student needs three contributions from his work in pastoral theology; first, an interpretation of the care of souls within the church and his pastoral office; second, an interpretation of the meaning of the data and scientific understanding in this field for Christian faith and theology; and, third, growth in self-knowledge both as a person and as one who is to be a channel for the healing promised in the Gospel."[25]

Or, as Seward Hiltner declares so provokingly, ministers will inevitably be pastoral counselors, "ready or not." He encourages seminary professors and students alike to develop the concerns for counseling and attain the requisite skills, then adds, "but let us be alert to the work of the Holy Spirit which, while no cousin to obscurantists, nevertheless, often transcends our best intentions and redeems our worst actions."[26]

Pastoral care, then, in the seminary, in its many forms (pastoral theology—or ideological function; pastoral counseling—or its psychotherapeutic function, etc.) is one of the function-oriented theological disciplines consisting of "helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns."[27]

Iliff School of Theology continues to develop a more truly effective and cooperative theological function, seeking as its ultimate goal for pastor and congregation, "the increase among men of the love of God and neighbor."

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[25] Niebuhr, Williams, Gustafson, *Op. cit.*, p. 127.

[26] Hans Hofmann (ed.), *Making the Ministry Relevant,* Scribners, 1960, p. 125.

[27] William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective,* Pentice-Hall, 1964, p. 4.

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