

The Enquiry

Southeastern Baptist Theological Seminary

Vol. 10, No. 1

Sept. 28, 1973

METROPOLITAN MISSIONS SEMINAR TO BE HELD ON CAMPUS OCT. 1-2

"Reaching the Cities for Christ will be theme for the Metropolitan Missions-Evangelism Seminar here Oct. 1-2.

The two-day meeting will be sponsored by the Baptist State Convention Division of Evangelism and Department of City and Metropolitan Missions. Registration will begin in Appleby Building at 4 p.m. Monday and the concluding session will come Tuesday afternoon. Along with individual messages, dialogue sessions in groups will be held Tuesday.

Conference leaders
and topics are:

Gordon Clinard,
professor of Bible, Hardin-
Simmons University, Abilene,
Tex., "The Renewal of the
Church in the Cities."

Jimmy Allen, pastor,
First Church, San Antonio,
Tex., "The Pastor's Role in
Reaching the Cities for
Christ."

Dr. Raymond Brown,
academic dean and professor
of New Testament, Southeastern
Seminary, "The Biblical
Interpretation of Reaching
All Persons."

W. Randall Lolley,
pastor, First Church, Winston-
Salem, "The Christ-Life: A
Predicament of Faith."

Charles Ward, pastor,
First Church, Raleigh, "The
Task of the Church in Metro-
polis."

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ENROLLMENT HOLDS FIRM

AS FALL TERM BEGINS

An enrollment of
about 580 is expected here by
the administration this fall.

Dr. Fred Sandusky,
registrar, said enrollment
figures always take several
weeks to determine finally,
because of last-minute changes
of plans on the part of those
applying.

But enrollment is
expected to be about the same
as last year's 531--which was
a 10-year high. Also, 191
students graduated last year to
make the largest graduating
class in 11 years.

Among major changes
planned this year are a major
\$650,000 expansion of the
library that will integrate
new construction with the major
portion of the present building.

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MISSIONS-EVANGELISM SEMINAR, cont.

Larry McSwain, assistant professor of church and community, Southern Seminary, "The Gospel for the Metropolis."

Dr. Emmanuel McCall, associate secretary, Cooperative Ministries with National Baptists, SBC Home Mission Board, "Reaching Minority Groups in Metropolis."

A dinner will be held Monday night; breakfast and lunch Tuesday in the seminary cafeteria.

For more information, contact either William C. Lamb, Division of Evangelism, or Ernest Upchurch, City and Metropolitan Missions, Baptist State Convention, Raleigh.

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SEMINARY ENROLLMENT, cont.

An architect already has been employed for the change, which will provide improved facilities for the seminary collection of more than 170,000 volumes.

Among other library changes for this year are adoption of the Library of Congress classification system. A story detailing the reasons for the change will be carried later in THE ENQUIRY. Preliminary work is being done on participation in a computerized library network for the South-east.

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EFFORTS BEING MADE AT FEMALE ATHLETICS

Women interested in sports such as volleyball, basketball and the like are asked to come to the seminary gym Thursday nights.

Enna Jean Woodard said an effort is being made to start some women's teams--both for a good time and for exercise. She said persons with questions or suggestions may call her at 556-2638.

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Got news, views, rumors, gripes? Tell The ENQUIRY!!

FUNNY SIDE OF LIFE*****

* CAMILLE ADAMS: THE JUICER(?) *

* Three-year-old Jennifer Russell was leaving the *
* Child Care Center, and her mother, Mrs. Ronnie Russell, *
* asked her if she was going to say good-bye to her teacher. *

* Jennifer went back and told a teacher good-bye, but *
* said nothing to Camille Adams (Mrs. Darrell) standing *
* nearby who also is a teacher. *

* "Aren't you going to tell Mrs. Adams good-bye?" Judy *
* Russell asked her daughter. *

* "No, not her--she's just the juicer," said Jennifer *
* very seriously. *

* (It was found that Camille always brings the juice *
* to Jennifer's class each morning, hence, her new title. *

* Several days later, Jennifer announced to her parents *
* Mrs. Adams is a teacher, also, not just the "juicer." -m.c. *

STUDENT BREAKS FOOT

Senior Earl Evans broke his foot Sept. 25 while playing football on campus.

Evans' foot is in a cast, and he is on crutches while the injury mends. A Mauldin, S.C., native, he is a graduate of the University of South Carolina.

STUDENT OPINION SOUGHT ON SPEAKERS FOR 1974-75

Student preferences on guest speakers for the 1974-75 school year are being sought by the Committee on Lectures, Convocations and Missionary Days. Committee member Yvonne Ashe said, "We would like to have the people the students would be interested in hearing." She asked that any suggestions or comments be referred to Dr. Robert E. Poerschke, Charles Bridges or her.

OPINION opinion OPINION opinion OPINION opinion OPINION opinion OPINION**DRUG ABUSE: *Still With Us***

Although drug abuse is not the problem in Wake Forest it might be, there are enough drugs here to be concerned.

Last week five young men, including one aged 14 and one aged 15, were arrested and charged with sniffing lacquer thinner--a substance that gives off fumes which are intoxicating as well as deadly.

Wake Forest Police Chief Harvey Newsom said he knows that there are many instances of such sniffing in the area, but he lacks the manpower to apprehend the young people in many cases. He said the most disturbing factor he sees in the drug use of young people he encounters is their belief that the drugs will not hurt them because they know what they are doing. Sniffing such substances as lacquer thinner appears to be the most common form of drug abuse now, he said.

Newsom said old abandoned houses in town often are used for sniffing parties, and that wooded areas are used when weather is warm. The five arrested last week were apprehended in such an old house, and earlier this year young persons were arrested in an abandoned building downtown--again, sniffing lacquer thinner.

Church workers in the area would do well to be aware of the problem, and probably can do a real service by alerting young persons to the potential harm involved. Education may help the young person who is tempted to be an occasional user, but obviously this is not the only answer. Is such sniffing more prevalent because it has been left out of the rest of the great mass of information we have shotgunned at our young people?

Home life must be severely fractured for young persons to, first of all, be attracted to drugs, and secondly, to have ample unsupervised time to experiment with them. Here again, the church and its ministry is needed in Wake Forest. Old abandoned houses, used for everything from illicit sex to drug parties, according to local police, need to be locked securely or destroyed.

Legislation enabling town authorities to destroy the houses exists in the town code, but is so cumbersome in its legalities it is ineffective. Many persons own the houses and live in distant cities and would like to be rid of them. The churches could help here as well, as could The Fish.

As most problems, drug abuse is a complex problem requiring something more than a simplistic answer. The answer tried may be as distant-sounding as tearing down an old house--but the attitude should be one dominated by love towards persons in need.

LETTER OF THANKS

Dear Friends,

Thank you so much for the lovely spray of lavender chrysanthemums and pompoms which the student body of Southeastern Seminary sent for our daughter Elsie's funeral. You were so kind to think of us at this particular time of sorrow and this evidence of concern meant a great deal to all the family.

We appreciate, too, the many cards and letters and prayers in our behalf.

May God continue to bless and keep all of you.

Sincerely,
Barton & Ruby Adkins

WIDELY-KNOWN PERSONS TO SPEAK IN CHAPEL

A number of widely-known persons will be guest speakers for convocations, special lectures and missionary days on campus this year.

Already Dr. Carlyle Marney of Interpreters' House and Dr. Wayne E. Oates, professor of psychology of religion at Southern Seminary, have spoken.

- Oct. 24 Mrs. Letha Casazza, president, Baptist Women of North America, Washington, D.C.
- Nov. 29 Dr. Baker James Cauthen, executive secretary, Foreign Mission Board, SBC, Richmond, Va.
- Jan. 22 (SPRING CONVOCATION) Dr. Archie L. Nations, professor of New Testament, Southeastern Seminary.
- Feb. 7 Dr. D.E. King, pastor, Monumental Baptist Church, Chicago, Ill.
- March 5-8 (CARVER-BARNES LECTURES) Dr. Langdon Gilkey, professor of theology, The Divinity School, The University of Chicago, Chicago, Ill.
- March 14 (FOUNDER'S DAY) Dr. James Ralph Scales, president, Wake Forest University, Winston-Salem, N.C.
- March 19-20 (SPRING LECTURES) Dr. C.F.D. Moule, The Lady Margaret's Professor of New Testament, Cambridge University, Cambridge, England.
- April 3 Dr. Theodore Patnaik, youth secretary, Baptist World Alliance, Washington, D.C.

HERE I STAND *by Mike Creswell*

I looked far back into the closet the other day and hauled out a pair of cordovan wing-tip, lace-up shoes. I wore them to class that day.

I have to do that every now and then to keep my perspective on decision-making.

What does a pair of shoes have to do with seeing yourself in relation to others and to things? Quite a bit in this case.

Those wing-tip shoes are almost seven years old, yet they look as if they have been worn less than six months. The reason is, of course, that I just do not like those shoes--they are completely against my taste, I hate the color and they have never been really comfortable. They are so heavy they remind me of combat boots for urban dwellers who must encounter enemy sidewalks and concrete entrenchments daily.

So why do I wear them? Back in high school for some reason there was a fad of wing-tip shoes, and without really thinking about it I went out and bought a pair. The minute I got them home I knew I had made a mistake--they were simple horrid-looking, I thought. I had allowed group pressure to make me do something without thinking--something I really wished I'd never done.

Now, I've done many, many things that are far worse and more sinful because of group pressure, just as all of us have. The horrible wing-tip shoes are a symbol of those things to me. The shoes allow a day of penitence every so often--every time I look down at my feet that day, I'm reminded that I must stand on those feet, and I'd better be wearing more comfortable shoes when I stand.

Pilate was faced with the question of what to do with a man called Jesus one day--and when he answered that question he wore someone else's wing-tip shoes, the shoes that were the choice of a mob. Though he wore someone else's shoes that day, it is Pilate's feet that pinch through eternity. Even when we use someone else's mind to make our decisions, it is we who benefit or get hurt, because the decision is ours whether we reflect on it or not.

We are who we are because of the infinite number of large and small decisions we make each day. If the ruling force in our life is really Christ--then we wear His shoes for decisions, not the uncomfortable, wing-tip shoes of a group or un-knowing individual.

You may or may not like wing-tip shoes, that's personal preference. But back in your past, find a pair of your own such shoes--

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Here I Stand, cont.

some evidence of a decision wrongly made--and wear them occasionally. Let it remind you that your Christian ethics should be inseparable from your Christian faith, which should be a deep-rooted part of you. So, here I stand--wing-tip shoes and all!

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STUDENTS RAISE GARDENS
TO BEAT HIGH PRICES

Seminarians out to beat the high cost of living didn't mind getting their hands dirty do do so this summer.

Several students managed to raise crops in mini-gardens near their apartments--gardens that may be called "victory gardens" for their victory over high prices.

Tom Lord and his wife Kay say they will have tomatoes until first frost from their five vines in the postage-stamp plot next to their duplex on Rankin Court.

They and Joel and Joy Rayfield next door joined forces on the garden, and Lord estimated they have gathered at least a bushel of tomatoes, "lots and lots" of pepper and a quantity of "endive," a lettuce-like plant he said was experimental. (He said it tastes good boiled.)

Cost for the project was less than \$1, not counting water and fertilizer, the latter brought from home.

Other students could be mentioned here--such as James and Alma Hartley's tomato and carrot crop, or the students who grew corn and other crops at the edge of the ballfield.

Maybe if 50 students formed a co-op, rented a field and worked hard...

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-m.c.

WMU HOLDS COMMITMENT SERVICE

The campus chapter of the WMU held its first meeting Sept. 27 in the Bethea Room centering on a commitment service for the 1973-74 year.

Opportunity was given for women attending to find out about several mission groups sponsored by the WMU: Mission Prayer Group, Mission Action, Round Table Group and Bible Study Group.

Officers for the coming year are: Mrs. Susie Blyth, president; Mrs. Beverly Wyatt, vice president; Mrs. Judy Russell, secretary-treasurer; Mrs. Sharon Hopkins, program chairman; Mrs. Kitty Parman, social chairman; and advisor, Mrs. John Durham.

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GET ACQUAINTED PARTY
HELD IN BOSTWICK

About 20 wives attended a "get acquainted" party thrown by Robin DeGroff and Martha Livingston Sept. 13 in Apt. 20 of Bostwick.

Games and refreshments were part of the fun.

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--Lynn Dobson

 AN OPEN LETTER
 TO THE BODY OF CHRIST

by Doug Baltzegar

The New Testament refers to the Church as the body of Christ. Jesus Christ is the head of this body and you and I are members (limbs) of the body. You and I are parts of the whole. We are parts of the same organism. You are an individual member, separate from me, yet I need you in order to function properly. And we both need Jesus in order to function at all, for He is the source of all life.

The New Testament refers to two groups of people: those who are members of the body of Christ (new creations) and those who are not yet members of the body of Christ. The people outside the body of Christ need to see God in action through the ministry of the body. The people in the body itself need to see God in action through its own members. God intends to unite us (Body members) and then He can unite with us those who are outside the Body of Christ. It is part of God's plan to unite all things in Him. And all things include people. (Ephesians 1:10)

This unity cannot and will not come about unless all the members of the body are rooted and grounded in the absolute principle of LOVE. The people outside of Christ and His Body need to see God in action (love in action). The people outside need to come inside and they need to see love in action before they take that step. You and I carry this love around with us in the Person of Jesus and we need to share this "Good News" with them. The need for this Body Ministry can be met by you and by me.

Christian nurture is the immediate outgrowth of the Body of Christ united in love. "But grace was given to each of us according to the measure of Christ's give (to the body) ... (for these reasons) For the equipment of the saints (members), for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ." (Ephesians 4:7, 12-14). God's grace requires responsibility. We, as recipients of His grace are responsible to fulfill the law of Christ, the law of love (absolute principle).

The world (those outside Christ) needs a love like this and we need to show them this kind of love. The world needs someone to love, and the people in the world need someone to love them. There is much truth in the sayin, "Everybody needs somebody." And this is especially true of those who are outside

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of Christ. That "somebody" may be hurting, and if that "somebody" does not know a member of the body of Christ, who will help him?

And what if one of the members of the body is hurting and he does not know anyone who is willing to help nor one who has the time? What then? Those questions show us a growing need to minister to hurting people inside and outside the body of Christ. The world needs the ministry of the Body of Christ. The Body of Christ needs the ministry of love. God needs the unity of the Body. This can be a reality "when each part (member) is working properly, making bodily growth and upbuilding itself in love." (Ephesians 4:16)

"May God give you a spirit of wisdom and of revelation in the knowledge of Him." (Ephesians 1:17)

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ENQUIRY STARTS NEW YEAR:
SEEKING NEWS FROM ALL POINTS

Don't plan an organizational meeting or any sort of gathering this year without including us in your planning.

If you give out printed notices of meetings or classes, please include us in your list.

With a small staff (three, so far) we cannot hope to inform the student body of current events unless we hear about them from those in charge. If you notice or hear about any other sort of news-worthy items--new babies, new pastorates, unusual or funny incidents, marriages, deaths, parties or the like, let us know.

Also, sign-up sheets have been posted for COLUMNISTS to write HERE I STAND, a column of a devotional nature with attention given to some personal happening or observation.

The newspaper will be as successful as the support it receives from the student body.

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-m.c.

STUDENT MAKES
TELEVISION DEBUT

If you have any questions on television, ask Joel Rayfield, who recently made his television debut. He was on television briefly recently describing the virtues of his Ford Pinto, which he bought a few weeks ago. He and his wife Joy live on Rankin Court. #

NEW FACES APPEAR ON CAMPUS by Bob Nelson

(EDITOR'S NOTE: We're not forgetting the other new faculty members, but we thought we would introduce them separately to better acquaint you with them. See the next issue for who's new and who's gone.)

Dr. Robert L. Richardson Jr. is serving as liaison officer between the community and the students in his triad role of associate director of field education, assistant professor of field education and director of advanced studies.

Richardson, a native of Stuart, Va., talked about his work and his impressions this week.

"I've been a teacher for a couple of years," he said.

"I like the classroom. It has given me an insight into students which I never gained as a student. Yet, I learn more from a student in an interview concerning his attitude towards the ministry.

"The most interesting observation comes in the dialectic between those students who come to the seminary directly from college and those students whose decision was made later in their life," he said.

"They (the latter group) appear to have an edge in contact with individual lives and attitudes, hopes and failures, which is, in a sense, lacking from those whose background includes only college," he observed.

"My purpose is to attempt to locate churches where each may be the most effective in serving our Lord," he said.

Richardson is a graduate of Mars Hill College, Wake Forest University, Southeastern Seminary and Vanderbilt University. He has served as assistant and interim pastor of Virginia churches and as counselor and teacher at camps and assemblies.

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He served as director of religious activities and as associate professor of religion at Belmont College in Nashville, Tenn. He later served as assistant professor of religion at Atlantic Christian College in Wilson, N.C.

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J. Colin Harris said this week it is a pleasure to return to Southeastern as assistant professor of Christian education.

A 1968 graduate of the school, he said, "Returning to Southeastern, I have been pleasantly delighted to find the same atmosphere of openness and appreciation which was prevalent here during my own experiences. What is more, the spirit of the community is the same as when I was a student."

"My concern," he said, "is for the students--that they not fall prey to the easy trap of not taking full advantage of the Southeastern community for a sound theological and competent program. Dilligence is the key. Action is the guideline."

"What is learned here in the theoretical realm must be applied as well as actively involved with the problems of human existence," Harris said. "It must become personal, engaging people where they are with not just talk, but also with concrete action."

A native of Decatur, Ga., he is a graduate of Mercer University and Southeastern Seminary, and is anticipating completion of his Ph.D. degree at Duke University.

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Harris has held church staff positions in Georgia and North Carolina, and currently serves as pastor of Leesville Baptist Church in Raleigh. He also was a member of the instructional staff of the Department of Religion and Philosophy at Meredith College.

He is married to the former Faye Marie Gardner of Augusta, Ga. They have two children: John Michael and Laura Marie.

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DR. CARLYLE MARNEY
SPEAKS IN CHAPEL

Adapting the church to its proper form to better fit a new day was the topic of Dr. Carlyle Marney in a special Missionary Day address Sept. 11.

Marney, founder of Interpreters' House, an eccumenical study center at Lake Junaluska, opened with a poetic description of how his father forged plows to do new jobs. "I recall his anvil still intact with a dozen split, burred hammers made useless and thrown aside." Jeremiah used the term "hammer" three times, but the persistent metaphor is not hammer but sheep--Israel is the hunted sheep about to be restored to its pasture, Marney said, and the hammer is the weapon God will use against the enemy of the sheep.

Centuries later the medieval church thought itself the way of God's working in history to make kingdoms for the benefit of His sheep, he said, and since then our organizations were thought to be tools of God doing His work--until lately. He cited persons who said 10 years ago the church was in trouble,

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but said, "We've been in trouble a long time--not just since you entered the ministry."

The shell of Christendom is broken, he said, "Hence, our whole life and mind are saturated with the slow, upward movement of a new spirit--that of an emancipated, atheistic, international democracy." Such a democracy, which has possession of us already, brings positive features with it. Some have retreated from it and others rejoice in it, he said, adding that new movements in theology have purported to face the new secularity with a new Christology, but it probably won't work.

"We have on our hands a world that really doesn't believe in God, a secular world with an ethic of shifting, utilitarian authorities and this confusion is contained in none of our systems," he said. "Everything is threatened."

What is this buzzing in the world, he asked. What is coming off here? An "in-manning?" "Man come of age?" It is no time to bail out, whatever it is, he said.

While the Christian faith may change, we still have something to say, he said, after all, man--the subject we know most about--is the center of the storm. "We have the capacity to talk about man with a purpose--to be a hammer of God in the world."

Here we ought neither to be trapped nor diverted, he said, and so we should not blunt our hammers on work others can do better. "We really do not need to build a Christian sewer system...There's no such thing as a Lutheran algebra."

"Our work is to make persons in this world," he said, "persons who will make a society fit to live in a Kingdom that comes, has come and is coming. The very tools of our trade equip us best to call out persons for the work God is doing in the storm."

He said, "Any time we have tried to play the hammer we have been broken. The hammer is the restless spirit of man. The church is not a hammer. The church has a Leader Who is a Lamb."

He said it is a healthy lamb statistically, but still a fifth-rate force in the world, referring to the church.

"If the German state church could list 95 per cent of its citizens as members with five per cent actively involved, we could do almost that well," he said. "The American church is subject to another kind of enslavement--what difference does it make if we're talking of legal establishment or cultural identification--they're the same thing," he said, and added,

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"The anvil upon which the shape of the American church has been hammered out on is our culture, not vice versa."

He said, "We tried to shape America and we got shaped." The force exerted by the church never was what we thought it should be, he said, and noted that less than five per cent of the colonists in the early 18th century were involved in church.

Nature worship, not the church, has been the guiding strength in history, and has been the great source of individualism in America, he said, and by the 1880s, new cities were made up of people who accepted this concept of nature.

"Our attitudes toward other people and nations in less fortunate locations is an extension of this adoration of nature's local expansiveness. Big business is a reproduction of nature's scheme of things: you plant and you hoe and you water and you work and you wait and you will reap," he said.

Our past, then, is not so much materialism as naturalism, he said.

From the 1890s and the time of the earlier Roosevelt this meant foreign expansion, for the free land was gone, he said, "absorbed along lines of rail network." When land runs out you look for new markets, he said.

"The effects on America's Christianity? The shaping power of this cultural anvil? Incalculable," he observed.

He asked the students where were the big centers of American Protestant missions, and answered China, Brazil and West Africa and said, "Go read speeches of McKinley and Roosevelt and William Jennings Bryan and ask where did we want to trade? China, Brazil, West Africa."

"Look," he said, "at Miss Lottie Moon, the Hudsons and 100 others. They all went to China under the greatest flag of concern to trade with China in our economic history. You tell me what this means. Miss Moon did not know this."

"The cultural anvil shaped other matters," Marney said. "Nature's notion of expansion became God's way in everything that mattered to the denominations: evangelism, organizations, statistical prowess, stewardship competition, missions.

"The president of the biggest bank in Charlotte said to me 15 years ago, 'I kicked in my share on the Billy Graham meeting. It will bring as much to town as when the Washington Senators opened here last year.'

"Who is using whom? And what is our driving force?" Marney asked.

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he said, "The church is being forced now to grope for its proper shape after years of blindness, and in looking in the Old Testament for a model, it finds one. The 41st chapter of Isaiah is a protest against a cultural anvil that was robbing them of their Gospel, too."

"We're being forced to see that the Gospel is not a hang-over from the past. Our Gospel began beyond where we are now. The Christian faith is incredibly sophisticated in that the Gospel began beyond our present state of involvement with nature and craft," he said, referring to the Canaan culture which he said exhausted their resources 3,000 years ago, before the Gospel came.

We have to care about Asia, Africa and South America, Marney said, because we are in the same world... "which is to say we're forced to give up our reliance on nature's way. It betrays us. Christian ethic begins beyond nature worship which empties us and now we must catch up with our origins after a 2,000-year long delay, he said.

"This means," he said, "that our only business is the calling into being of persons--all kinds and sorts and kingdoms of persons. This changes everything. It changes preaching, worship, ethics, direction, education, evangelism, missions, even stewardship. This now means a shift of base, for the future is the orientation of adults. If the present generation of adults cannot see this, we haven't a chance. We have no time to show it to children as our hope. The kids have already abandoned what they never had.

"This means a new scheme of Christian orientation that can stand to face the myth of systems that have contributed to such a mis-shaping of the lamb of God," he said.

-m.c.

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EDITOR'S NOTE: Along with his involvement with Interpreters' House, Marney currently is a visiting professor at Duke Divinity School. He served as senior minister at Myers Park Baptist Church in Charlotte for 10 years and was pastor of First Baptist Church, Austin, Tex., for 10 years. He has served as professor of Christian ethics at Austin Presbyterian Seminary and has lectured at a number of seminaries and universities. He has served on the Theological Commission of the Baptist World Alliance, on study committees of the World Council of Churches and as vice president-at-large of the National Council of Churches. He is a trustee for Christian Century and serves on the editorial board of Theology Today. He has written several books. His A.B. came from Carson-Newman College; the Th.M. and Th.D. degrees from Southern Seminary; the Lit.D. degree from Wake Forest College and the D.D. from Johnson C. Smith Univ.

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DR. WAYNE E. OATES
GIVES FALL LECTURES

Key issues related to pastoral counseling were discussed in depth by Dr. Wayne E. Oates, professor of the psychology of religion at Southern Seminary, in the Fall Lectures Sept. 25 and 26.

"What Makes Counseling Pastoral" was the topic Sept. 25. Oates said many persons--military officers, doctors, social workers and others--do counseling today, so what is it that makes pastors' counseling distinctly pastoral?

Oates listed the pastoral distinctives as: pastoral counseling is done in the context of awareness of God in relation to persons; pastors have a different conception of reality; pastoral counseling at its heart is conversation with God and the counselee about what faith in God, in one's self and others is; the pastor uses a basic data bank of expertise distinctive to the pastoral counselor.

Regardless of a person's professional identity, his social role or his body of data, the counseling relationship becomes pastoral when God is brought into the picture--and a trilogy develops, Oates said. Being pastoral is not just a function of a paid priest, he said, because he sees things in relation to the priesthood of the believer--referring to himself.

Just because a pastor has the office of pastor, he or she is not exempt from the disciplines of counselors of other professions, he said, but philosophy, ethics, medicine, social work and other areas must give supporting data to the unique contribution the minister brings to the counseling role.

Oates described how both he and a psychiatrist were seeing a person with perceptual distortions. The psychiatrist told Oates his job was to help the person see God--and Oates' job was to help the person see the right God.

A pastor has his own conception of what reality is, Oates said, and God is part of that reality.

While Oates said he is not a God-talk exponent, he said we need to learn of God in a secular manner, because pastoral counseling can be done with God in the conversation without

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sounding like a bumpkin. Hope, joy, care, peace, love, life, death, concern and matter are words of religion that are common words, he said, and a person can use words like these and be pastoral without using religious jargon.

Often mentioning God can draw out hostility when nothing else will, he said. Oates told of a man who was deeply depressed, and the man's doctor told him he must be angry at something, but the man insisted he was not angry at anything or anyone. But when Oates told the man he preferred to speak of injustice--and the feeling of helplessness that is felt in connection with injustice, the man said he had had that feeling--against God.

Right in the prime of his career, the man had been knocked off course by illness, Oates said, and he never got over the idea that God had done this to him. God became the topic of conversation. Some pastors talk only in heavy religious language, and others don't talk religiously at all, he said.

The pastor may or may not talk of God, but he always is aware of the presence of God, he said. A good pastor knows when he is being manipulated, when a person wants to talk of frothy religious ideas when serious ethical matters are there, Oates said.

Speaking of the basic data bank of the pastoral counselor, Oates said pastors underestimate their fuel, and it bothers him because so many pastors hang their theological education on a wall and think they are doing something else.

Part of this bank of data is knowledge of the basic literature of religion, Oates said. He told of a student who visited a heart attack victim and was asked by the woman to recite the 14th chapter of John. After a great deal of floundering, he read her the chapter from her Bible.

"But I'll bet you a dollar he never forgets the 14th chapter of John again," he said. The woman did not expect the pastor to know what the heart monitor above the bed meant, but she did expect him to know this bit of knowledge, Oates said.

The pastoral counselor needs to know information about the religious lives of the persons he counsels, he said. A woman of the Ba'hai faith was admitted to a hospital, and the doctors expected him to know something of this faith, Oates said.

Also, a pastor is expected to know about the resources of his church. He told of a pastor who encountered a little girl with heart trouble, and the pastor was able to call a heart specialist who could refer him to a pediatric cardiologist. Knowing your church is part of the data bank, he said.

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The pastor is unique in his work as a counselor in that he has the power to bless or to curse, Oates said. We can be neutralists, situationalists, contextualists or the like, but Oates said we should adopt an ethical strategy for working with people.

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Seven ambiguities faced by the pastor as counselor were discussed by Oates in his second address Tuesday, Sept. 26.

The first one concerns the approach taken: most persons want things decided either one way or the other and cannot stand the ambiguity of a both-and situation, yet the pastoral counselor refuses to settle questions either on one side or the other, Oates said. Rather, he said, the pastor takes the ambiguity on himself to provide the counsel of God. To settle for one side is to negate the other side of human nature, he observed.

Oates said the pastoral counselor is committed in advance to the institutional side of the church as well as to the people who may not be in a church at all and who will never give money to the church nor warm seats in the church. The church has a call to meet people's needs whether they are church members or not, he stated. This leaves the minister often caught between ministering and recruiting members, he said.

He told of one minister who visited a family whose house had just been burned, and he talked to the family about church membership and never mentioned the fire. Oates said other ministers visit lonely persons and never tell them of the church.

The second ambiguity, Oates said, is the theological continuity about beliefs in God on one side and the scientific discontinuity on the other side. A pastoral counselor cannot act as if the interpretation of reality he uses springs from a person such as Carl Rogers or other current figures, yet he must keep current disciplines in mind.

He pointed out that New Testament writers had to know about Gnosticism to answer the questions raised by those persons. Oates asked the audience if they had a critical understanding based on their theological training that allows them to react favorably to current disciplines, yet to keep in mind earlier persons such as Luther and others. "Such a perspective helps us to keep our heads when all about us are losing theirs," he said.

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A third ambiguity exists in the question of being a trained counselor or being a charismatic counselor, he said. The pastoral counselor bears the conflict between being trained and being given the grace by God to be a purveyor of His wisdom, he said.

A fourth ambiguity centers on the question of having durable relationships with persons as opposed to having to deal with them on a short-term basis, Oates said. While classical forms of psychoanalysis have held for longer periods, newer forms emphasize shorter periods.

The pastoral counselor has enduring relationships with people as well and also serves as short-term counselor, he said, noting the pastor may be neighbor as well as pastor-counselor.

Listening or talking, being passive or aggressive is the fifth ambiguity, Oates said, and the pastoral counselor must be both. Newer types of counseling, such as that done by Alcoholics Anonymous, now is beginning to stress more aggressive approaches, such as phoning persons to remind them of appointments, but the pastoral counselors have had that ability all along, Oates said. He mentioned a telephone call, a letter and a visit as methods of reaching persons aggressively. Often a rightly-timed, rightly-related visit is a tool we let lie there, he observed, and pointed out that a third of the New Testament consists of pastoral letters designed to comfort or to scold.

The sixth ambiguity listed by Oates is the one of individual versus the group: some say groups are better and others stress working with individuals. He said both types of treatment have to go together.

Finally, the pastoral counselor faces ambiguities when he attends to the needs of families, he said. The Old Testament talks of human families in the father-mother-son-daughter sense, but the New Testament speaks of the whole family of mankind.

He mentioned as an example a case in which a husband or wife wants person of the opposite sex as friends.

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-m.c.

EDITOR'S NOTE: Dr. Oates is a Greenville, S.C., native who has been professor of the psychology of religion at Southern Baptist Theological Seminary since 1948. He also has served as visiting professor at Princeton Theological Seminary and Union Theological Seminary and as instructor in philosophy and

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and psychology at Wake Forest College. He also served as pastor of rural and urban churches in North Carolina and Kentucky. He serves on the editorial boards of Pastoral Psychology, The Journal of Pastoral Care and Review and Expositor. His 21st book, The Psychology of Religion, is designed to serve as a textbook for college and seminary courses in that field. He also wrote Confessions of a Workaholic and New Dimensions of Pastoral Care. He received the B.A. degree from Wake Forest College, the Th.D. from Southern Seminary; the Litt.D. from Wake Forest College. He is married to the former Pauline Rhodes of Spring Hope. They have two children.

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