BIBLICAL HERMENEUTICS AND EXEGESIS AS CRITERIA FOR ASSESSING DIAGNOSTIC VARIABLES IN DIAGNOSTIC THEOLOGY

A THESIS

BY

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F O R E W O R D

The writing of a foreword marks the completion of years of work; certainly this is true in my case. I acknowledge that I would not have reached this stage were it not for the help and encouragement of many different people. Furthermore, the number of people to whom acknowledgement is due is so great that only a few can be recognized by name.

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This work is a tribute to my parents, and their success as parents, especially my late mother. To my three sons, Iain, Grant and Adrian - my thanks for all their encouragement.

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A B S T R A C T

The title of this thesis is:-

"Biblical hermeneutics and exegesis as criteria for assessing diagnostic variables in diagnostic theology".

This thesis is concerned with the role, place and influence of the Bible in the context of diagnostic theology. Diagnostic theology is the scientific-theological investigation into a parishioner's problems in order to arrive at a spiritual diagnosis and direct the individual to the appropriate form of spiritual, clinical or psychological help. The major emphasis has been placed on the use of the Bible in the counselling situation. This has direct bearing on the three scholars whose work is examined, namely Anton Boisen, Paul Pruyser, and Seward Hiltner.

The greater emphasis of this work has been placed on the writings of Seward Hiltner. He devised and used a set of diagnostic variables which brought into sharp focus the possibility of assessing the parishioner as a personality in a situation, also taking into account the individual's spiritual resources or coping mechanisms. Furthermore, this thesis investigates the use of these three variables under the categories of biblical theology, doctrinal theology and didactic theology. Moreover this investigation has drawn conclusions in the form of a derivative exegesis which has issued forth in an answering theology or hermeneutic. Finally, this work deals with critical inquiry in the context of the Christian faith which makes it relevant to the situation in the modern Western world.

CHAPTER 1

INTRODUCTION

This thesis is concerned with the role, place and influence of the Bible in the context of diagnostic theology. The first question asked must be - What is diagnostic theology? To answer this question we need the perspective which this entire thesis proposes to offer. In this terminology we have a concept which has been developed in a Christian system of thought known as Pastoral Analysis. This system of thought was conceived and has been put into practice in the RSA. Hence its topical value for practical theology and its use of the Bible.

Although Paul Pruyser (1976:9) does write about the "Minister as Diagnostician" as will be observed, this phraseology inclines to blur the concept. Why? Basically because ministers are not trained as diagnosticians. Secondly, although Pruyser (1976:9) gives his own sets of variables he in no way seeks to explain how the untrained pastor can use them effectively to arrive at a spiritual diagnosis. It must be remembered that Paul Pruyser was himself a Clinical Psychologist, and it can be argued that all psychologists see everything through the eyes of a psychologist and only in terms of psychology.

However, I have argued that the use of variables in diagnostic theology helps to bring about a realistic understanding of a parishioner's problem. This raises a problem for the minister, priest, pastor. The problem lies in the "pull" in favour of forsaking theology for psychology, because of

psychology's "wonderful" insight into human behaviour. It is precisely because of the lack of role definition that diagnostic theology needs to be defined for its own sake.

Theology must not hide in the museum of the ivory tower but be put to the use for which it was given. This issue lies at the heart of the pastoral encounter.

1. There is the need for theology to make its own contribution to an understanding of "human" being and "being" human.
2. There is also the need for the minister to get back to his own resources and that is - the Bible.

It is from diagnostic theology that the issue of "variables" comes. Although the greater part of this thesis deals with the work of S Hiltner, it must be emphazised that he has been chosen as representative of the thought of all three scholars discussed in this thesis. However, attention is drawn to the fact that not all of Hiltner's variables are studied in this work. The reason is that a sample is taken out of each diagnostic section in order to demonstrate the effective use of the variables in the counselling situation. Furthermore, this also helps to limit the scope of this thesis and keep it in a practical form.

The question now arises - does the use of variables imitate psychology? The answer is very definitely - NO! Why? Plainly, it is argued that the theologian must remain a

theologian but at the same time have an awareness and understanding of the main themes of human behaviour.

Secondly, the pastor is dealing with parishioners who come to discuss their hurts, fears, anxieties, etc. with him, and seek an answer from the Church and God's Word. If they wanted an answer from a psychologist, they would have consulted one.

Finally, the minister will draw knowledge from both theology and psychology in order to assist the parishioner.

Furthermore, this thesis takes a specific approach in relating to the system of thought represented by Paul Pruyser, Anton Boisen and Seward Hiltner. Although a great emphasis is placed on the works of Hiltner, it must be remembered that he is only representative of all three. The question to be faced at this point is: Who were they?

(a) Anton Boisen

was an ordained minister of the Christian faith, who did most of his work as a chaplain in a mental hospital in the USA. He was not a psychologist, but developed "The Living Human Document Theory" by observing patients and attempted to help them regain 'normality' in living in society. He did so by balancing the psychological aspects of their lives with the religious.

(b) Paul W Pruyser

was a Clinical Psychologist in the Menninger Foundation, responsible for graduate and postgraduate education of various professionals. A committed Christian himself, of the

Presbyterian persuasion, he taught pastoral psychology to student ministers at seminary level.

(c) Seward Hiltner

was an ordained Presbyterian minister in the USA. He did most of his writing whilst holding the position of professor of theology and personality at Princeton Theological Seminary. Again, the question must be faced as to why so much emphasis has been placed on Hiltner. The answer is because he actually, of the three, drew up a set of <u>diagnostic variables</u>.

This is very important because of the way he uses the Bible in his thought. Why? In attempting to answer that, this thesis will show just how important, in pastoral counselling, these variables are in helping to assess a person seeking assistance and aid.

Further, it will demonstrate that these variables are undeniably linked to the Bible by hermeneutics and exegesis e.g. doctrine, dynamics of being, revelation. This system does not use proof-texts.

Finally, the overall system of approach differs from that of J Adams which is called the "Nouthetic" counselling approach as outlined by S Hielema (1975:136) and can be interpreted by some thinkers as being tied into a literal proof-text methodology.

Also, the value of this thesis can be seen in that:

(i) It notes the root beginnings of diagnostic theology.

However, it is to be noted that this thesis is, therefore, limited to this perspective. That is why there is no direct study of Pastoral Analysis, but a study of the history of the development of ideas in this sphere.

(ii) In regard to the use of the Bible, it seeks to liberate the minister, to be the minister/pastor enabling him to make full use of the scriptures.

This will be illustrated by reference to such works that will have bearing on the subject e.g:

(a) Walter Wink's (1973:11) idea of a limited hermeneutic and exegesis. This gives the Bible more impetus as its influence is revealed, for example, there can be no doctrine of Justification without the systematic understanding of man.

Likewise, the use of the Bible in shedding light on the psycho-theology of man, e.g. St. Thomas Aquinas and his use of scripture with regard to sin and sickness.

(b) Wayne Oates (1986:43) and the projective use of the Bible.

Next, in regard to the development of diagnostic theology, this study brings an awareness that the theologian has his own contribution to make to a complete understanding of the nature of man's needs in an inter-disciplinary therapy.

Accepting the aforesaid remarks, the thesis attempts to balance psychology and theology and has necessitated that

the approach of this work has to be all-embracing rather than being caught up with specifics. What does this mean?

It means following the approach set by the thinkers concerned in their use of the Bible as e.g:

(1) Biblical Theology

(2) Doctrinal Theology

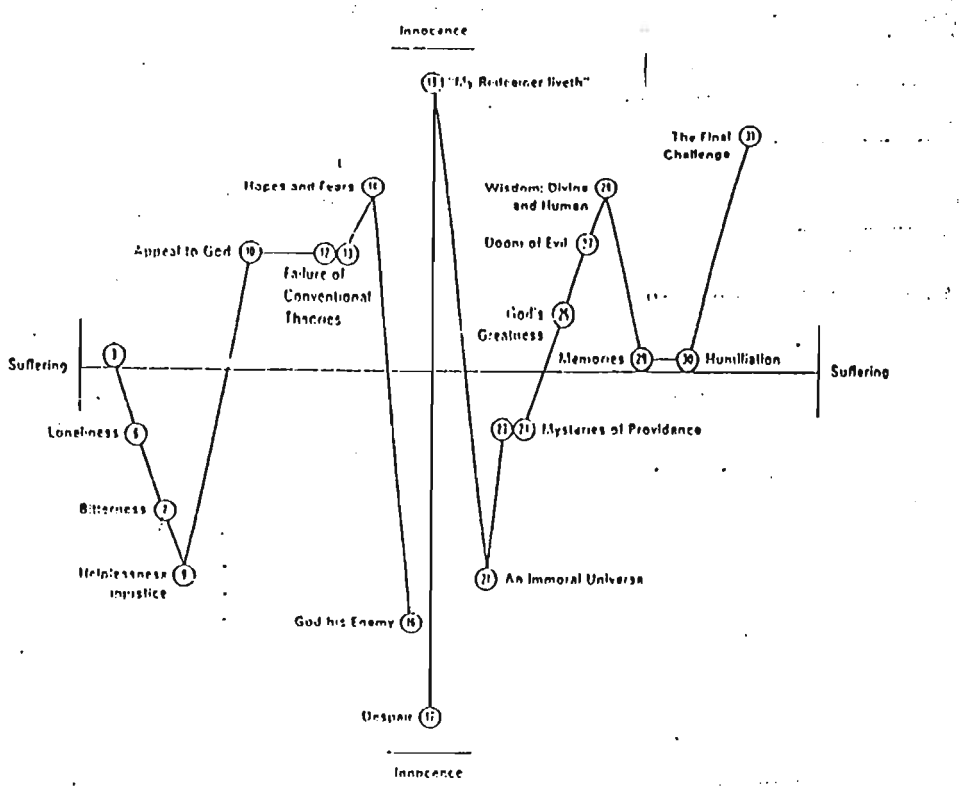
(3) Didactic Theology

Now, it remains to be stated that there emerges a Derivative Exegesis. Therefore, it must be pointed out that there are no minute exegetical ventures attempted on such topics for example: Paul's concept of death, and the Biblical concept of faith as courage. It must be stressed that this type of approach would have limited the way in which this thesis has developed, namely:-

> By observing the method of 'answering theology' with which this study concerns itself in regard to the psychological views of the nature of man. Emphasis must be laid on the fact that this is a general approach to dynamics and does not get bogged down in specifics. This form of study has already been used by others, namely, H Wheeler-Robinson's (1965:14) publication which is a classic example of Derivative Psycho-Exegesis. Although not going into specifics, it does however, prepare the ground for further research.

The final comment to be made then is that since the world of Biblical hermeneutics and exegesis has never been so ready or open to the possibility of the psycho-exegetic and hermeneutical approach to the Bible, it could liberate the whole of the discipline of Biblical studies and lift it into a new understanding of the human predicament.

In reality this could cause a new understanding between the disciplines of Biblical studies and Practical theology which would be to the advantage of both. The value of such an understanding between these two Biblically orientated disciplines cannot be overestimated.



CHAPTER 2

A BRIEF REVIEW OF CERTAIN CONCEPTS OF DIAGNOSTIC THEOLOGY IN THE THOUGHT OF P PRUYSER, A BOISEN AND S HILTNER

This chapter presents a review of the prominent thinkers in the field of diagnostic theology over the past thirty years. The three scholars chosen represent various schools of thought which are important to the development of diagnostic theology at the present time, i.e. the fields comprise the approach of Clinical Psychologist, Clinical Pastoral Education and Pastoral Theologian. It appears to be in the best interest of this approach to consider these thinkers in the following order. First Paul W Pruyser, then A Boisen and S Hiltner.

2.1. PAUL PRUYSER'S IDEA OF THE MINISTER AS DIAGNOSTICIAN

Paul W Pruyser, a clinical psychologist by training, exercised his discipline in the Menninger Foundation, where he was responsible for graduate and post-graduate education of various professions, including the training of student ministers of religion. His very close association with ministers, consultant experiences with seminaries, and considerable theological insight pressed him to tabulate his thoughts in a slender volume published in 1976 entitled The Minister as Diagnostician. A brief review of some of his main ideas is helpful to the development of his thesis in diagnostic theology.

In this book Pruyser (1976:44) asks the question: "Why do people turn to Pastors for help?" In answering this very important question he gives a diversity of reasons. Firstly

Pruyser (1976:46-47) draws attention to the fact that in rural areas pastors are very often the only accessible source of help. Here they are forced to play many roles that are parcelled out differently in urban areas. Furthermore, pastors do not charge for their services and they make very good and trusted referral channels and: "triage agents whose advice is appreciated when the question is 'Where can I get help?'"

According to Pruyser (1976:45) it is evident that professionals in the field of human health and behaviour see the pastor as:

> "first line mental health workers
> first line legal advisors
> first line social workers
> first line counsellors etc"

Adding to this dimension of the "Jack of all trades" profile, pastors also become house finders for the homeless and people on the move. These reasons may suggest that because the client has no alternative, he is forced to seek the help and advice of his pastor. Notwithstanding, Pruyser (1976:45-46) states that many clients seek the advice of the pastor because they:

(1) Trust his judgement
(2) His knowledge
(3) and his confidentiality

and most importantly they wish their problems to be placed in a "Pastoral Perspective".

Indicating that he/she wants pastoral help first. This prompts the question: Why Pastoral help first? Pruyser (1976:46-47) advances several reasons. One reason is that some persons who are believers and participants in a church will seek out a pastor of the same religious persuasion to which they belong to get help, because they may want to confess, to open up, to lay bare a secret, to share an anguish, to be consoled, to be rescued from despair, to be taken to task, to be held responsible, to be corrected for attitudes they suspect are wrong or to be restrained in their intentions. They may want to be blessed, encouraged, admonished or even rebuked.

Clients seek religious counsel according to Pruyser (1976:47) "from their own" because they have a common basis of belief, such belief drives them into the study of their pastor. They want their tradition to speak to them, thus they seek to air their problems in a definite frame of reference. Another reason is that many persons do not really know what they seek from their pastor in turning to him for help, and hope for clarification of their problem through contact with him.

They do know that he will make precious time available to a sincere soul seeking help. As they lay their problem before him a counselling process starts focused on the client's addiction, aggression or separation. Pruyser (1976:48) sums it up by noting that:

> "Feelings are brought out, clarification is given and the client's stronger self is appealed to",

and so hope is brought into a hopeless situation. The pastor will focus on lively therapeutic interaction with active support, or there may be patient scrutinizing of the client's repeated attitudes towards his helper. Perhaps there was an intentional use of TRANSFERENCE phenomena and an assiduous analysis of their origins. This would lead the pastor to understand better why the client came seeking help, perhaps he believed that feelings of guilt have their origins in sin.

Whatever the clients' need the pastor must realize that he must look at the need in the light of Biblical or confessional theology - a pastor must never forget that he is first and foremost a theologian.

Thus Pruyser (1976:49) states categorically:

> "I am convinced that a great many persons who turn to their pastor for help in solving personal problems seek assistance in some kind of religious or moral self-evaluation".

However, fear of being over pious Pruyser (1976:150) indicates may prevent them from asking that some criteria of their faith be applied to themselves. They may seek religious evaluation in prayer or be blessed, or they may want to be confronted with their failings and disloyalties. Pruyser (1926:38) intermittently refers to Anton Boisen and the contribution he made to the pastoral encounter, thus he notes that Boisen strives to impress upon the pastors that they must show forth a very clear spiritual perspective to the counselling situation. There is reason to think that some pastors really do not know what people are looking for in seeking their spiritual help.

Why? Pruyser (1976:54) answers, "Because the pastors keep their own theological viewpoint submerged or do not know what to do with it in a personal situation, they thwart the clients efforts to use the theological approach to the problem forthrightly".

This could lead to a situation where the pastor views his position as a counsellor merely as a "gatekeeper". Thus referring his client to another pastor or psychiatrist for help.

Pruyser (1976:58) rightly says: "Pastors often use the client's disturbance as a criteria for referral". According to Pruyser (1976:5) this decision is often based on inconsistent thinking, implying that a person cannot be a counselee and patient at one and the same time. The time and place to refer the client to another profession for help is when the pastor decides that:

> "the theological ideas become imperative in the face of serious mental turmoil".

But it is incorrect thinking to believe that pastoral counselling cannot continue at the same time as psychological counselling. The pastor should collaborate with the psychiatrist. The pastoral observation should compliment the observations of the specialists.

Karl Menninger (1963:57) closely associated with Pruyser in their work at the Menninger Foundation, in his book The Vital Balance, states that the counsellor should always "let the patient be the central figure in the diagnostic process".

Thus Pruyser concludes that the first duty of any professional is to achieve clarity about the problem brought before him for the sake of guiding the interventions he is to contemplate. Pruyser (1976:58) raises the vital issue of diagnosis. "Diagnosis in any helping profession is the exploratory process in which the troubled person is given an opportunity to assess and evaluate himself in a defined perspective, in which certain observations are made and specific data comes to light, guided by conceptual or operational tools, in a personal relationship with a resource person. This is preliminary to decisions about a remedied course of action which the parties are to take jointly". Paul Pruyser requires ministers/pastors to make a serious assessment of their counselling skills and techniques.

2.2. THE ADVENT OF CLINICAL PASTORAL EDUCATION

It is important to balance Paul Pruyser's view as a clinical psychologist of the need for assessment with that of the earlier thought along similar lines suggested by Anton Boisen.

2.2.1. ANTON BOISEN AND CLINICAL PASTORAL EDUCATION

In 1925 the Anton T Boisen was asking exactly the same question of his students as Paul Pruyser does in asking the minister/pastor to assess himself. Anton Boisen experienced in 1920 an episode of acute "dementia praecox catatonic type" and emerged feeling that the experience had been somehow constructive in terms of his own spiritual growth. Frank Lake (1966:000) in his publication

Clinical Theology comments on Boisen's illness of 1920 in a very positive way:

> "Anton Boisen who himself experienced a liberating crisis in his spiritual life within a psychotic episode, has written movingly of this strange potentiality".

Hiltner (1975:90) points out that Boisen pondered over his illness for several years, and it was only after publishing several articles detailing his hypothesis of non-malignant psychosis, that he was encouraged in 1925 while working as a chaplain in the Worcester State Hospital in Massachusetts USA, to bring together a group of theological students for the purpose of education in pastoral care. Why? Boisen had been greatly encouraged to find earlier that about 1923/24 Dr H Stack Sullivan,(1954:369) a psychiatrist, had come to an identical conclusion "that some episodes of acute psychosis were not necessarily malignant". As early as 1921 Boisen commenting on earlier emotional problems in his life emphasized that he considered some of these episodes as being strictly beneficial. He (1954:369) further stated that some of these experiences "solved problems. . . and solved them right". Spurred on by his investigation into non-malignant psychosis, "Boisen set out to train himself for tackling the problems of acute emotional disturbances, which he thought might lie on the border between religion and medicine".

His insight concerning the discipline of medicine and religion was to be the inspiration behind his idea of an informed pastoral and clinical ministry. On this basis he ventured the first pastoral clinical education programme.

Boisen's programme began in a mental hospital and his purpose was to offer education in practice and care. As a result of his own mental illness and his subsequent discovery which Hiltner (1975:90) points out had been somehow constructive to his whole health as well as his spiritual growth, he set out with this pilot group of students in 1925 to "help the students learn theology itself by deepening their insights into what he called the problem of sin and solution through the study of Living Human Documents" as well as through books, journals, sermons and reflective thought.

By Living Human Documents he meant of course people themselves. This was definitely a new method of theological study instituted by Boisen. It must be noted for interest that in 1923 William S Keller, a Cincinnati physician and a dedicated member of the Episcopal Church, had brought a small group of theological students to live in his home during the summer months. He intended them to study and work in hospitals and social agencies during the day, while returning for discussion together with him in the evening. Hiltner (1975:90) further adds that in 1933 Joseph Fletcher joined forces with Keller as a pastoral supervisor. Unfortunately this whole programme ran into financial difficulties so that in the late 1930's it was merged into the Episcopal Theological School, Cambridge, Massachusetts.

The importance of this group seems to have been twofold -

(i) The scientific approach to field work

and

(ii) After the arrival of Fletcher a great emphasis was placed on pastoral care together with social services and social action in conjunction with ministry.

Returning to Boisen, the Rev Seward Hiltner (1975:90) a student of Boisen's feels sure that his former mentor's theological position was a combination of "Harnack-Schweitzer" type of liberalism combined with a deeply felt mysticism and included elements of both American Modernism and the dynamic insight of Freud.

He firmly believed that because of his illness and subsequent work with other mental patients he was seeing human life at a deeper level. Further, Hiltner (1975:91) believed that in patients still mentally disturbed a "titanic battle was raging that would determine the entire future of the person". If the battle was lost then the patient would slide back into a life of withdrawal

or blame

or dependency

or irresponsibility

But if the battle was won the person would emerge with higher values, more deeply rooted convictions and a greater dedication than he had before.

The latter outcome had, after all, been Boisen's own experience. Hiltner (1975:91) further adds that Boisen always argued that he and his students were not studying psychiatry or psychology as such, they were studying theology, "because they brought theological questions to these deep crisis experiences of life, and should return with deeper understanding of theological answers".

In the early years of Boisen's programme Hiltner (1975:93-95) states that the students worked for twelve hours a day as attendant (psychiatric aides) and held their seminars and did their reading and writing in the evenings"

However, during the latter part of the 1930's CPE students were able to operate in their role of clergy or clergy-to-be and were often called in the institutions "theological interns". After World War Two the programme continued and it was now possible for students to be recognized as such and to operate in a clergy or sub-clergy role throughout their training. The programme was updated and the written verbatim interviews continued to be central. These were discussed with individual supervision, in small groups, and at times advice was sought from experts from other related professions.

To sum up, it can be noted that this Clinical Pastoral Education Movement developed in leaps and bounds since its humble beginnings in 1925, yet it remained faithful to Boisen's twin pillar approach, namely to concentrate attention on the dynamics (both psychological and theological) or to the theology, earned more deeply via "Living Human docu-

ments". After 1950 this could no longer be said, for Boisen's ideas were combined with those of Dicks. In 1932 Russell L Dicks started a centre in Massachusetts General Hospital. This programme was made financially viable by a physician, Richard Cabot, who was the founder of medical social work. Russell Dicks invented the verbatim reports, adapted from social work practice and greatly improved.

On the other hand, Boisen had his students write life histories, which had the merit of showing the factors that had produced both the illness and the potential strengths for recovery. Hiltner (1975:92) says that: "Dicks saw that a study of immediate encounter could have great value in revealing the congruence or discrepancy between what the student minister meant and how this was or was not received by other persons. Boisen acknowledged the value of the verbatim reports. But it was his view that he and Dicks were doing different things, both important, but not to be confused with each other. While Boisen certainly valued good pastoral care, he did fear that the CPE movements might focus so much on it as to neglect the study of theological depths, and thus fail to see that it should influence all dimensions of ministry, including rethinking its theological bases".

Thus Hiltner (1975:92) concludes that it was in 1950 through the writings of some of Boisen's more outstanding students like Wayne E Oates, Carrol R Wise and Seward Hiltner, the approaches of Boisen and Dicks were combined. Unfortunately, since then theological concerns so cherished by

Boisen occupied at best, only a secondary position in most training centres.

2.2.2. SEWARD HILTNER'S CONTRIBUTION TO CLINICAL PASTORAL EDUCATION

We must now turn our attention to Seward Hiltner whose involvement in and praise of Clinical Pastoral Education is felt in all his writings. It must be remembered that CPE according to Hiltner by no means confines itself to teaching counselling, but teaches also an approach to other activities of the ministry. Hiltner's own life and ministry were so dramatically changed by CPE that we must look at its influence upon him and the contribution he made to Pastoral Counselling as a result of his involvement in CPE. Seward Hiltner, Professor Emeritus of theology and personality at Princeton Theological Seminary, was born in 1909, and educated at Lafayette College and read theology at the University of Chicago. In an article which he wrote for the German journal Wege zum Menchen Hiltner (1975:91) states that: "To many theological students of that time the theology they were taught (whether "conservative or liberal"), seemed abstract, removed from life, and divorced from the tasks of ministry. I was one of the group who felt a need for what I was not getting in theological books and classrooms".

It was at this stage of his studies that Hiltner so disillusioned heard of Anton T Boisen and the Clinical Pastoral Education movement. He (1975:91) comments very positively by stating "Some of those who took clinical pastoral education saw it make their lives more meaningful and also give

them the insights with which to help others". Elsewhere in his description of CPE he refers to the effect that it had on his life and the lives of others by using the term: "they had 'come alive' through CPE".

The extent to which Boisen has stimulated Hiltner (1958:51) is set forth in this way: "Boisen has not himself been concerned to work out a systematic pastoral theology, but the basic clue to the systematic construction of this author (Hiltner) has come from Boisen". The basic clue consisted of "The study of Living human documents", thus through Boisen, Hiltner learned the art of studying the human personality.

Therefore, it is not surprising to note his total involvement in the CPE movement. Hiltner (1949:285) writing in one of his major works Pastoral Counselling sets forth this involvement:

> "During the summers of 1932 and 1933 I was a student in clinical pastoral training: in 1934 an assistant supervisor: in 1934-35 assistant field secretary for the Council for Clinical Training and still a graduate student: and from 1935 to 1938, executive secretary".

While Boisen coined the name Clinical Pastoral Education, Hiltner, building very solidly on that wonderful foundation, prefers to call it Clinical Pastoral Training, for it was to the training of ministers in Practical/Pastoral Theology that he dedicated himself.

Hiltner (1949:243) has such a deep admiration for clinical training that he rightly states "So biased am I in favour of clinical pastoral training that I could hardly write in any other vein than wishing we had more of it".

Unfortunately, Hiltner (1949:97) is compelled to write:

> "Having had my first CPE 43 years ago,and having had some connection with the movement ever since, I find myself pleased and even surprised at the maturity it has achieved . . as one who has spoken and written as much as anyone in the US about how to relate CPE and, indeed all reflections on pastoral functions to our theologizing, and confess that I am disappointed at the current results".

He sounds a note of sadness when he (1975:96) says up to 1975 only 10% of all American clergy have had enough of CPE to make them effective in their counselling.

The question must be asked whether Hiltner tried to restore Anton Boisen's emphasis? Boisen, through CPE bridged the chasm between the theory and practice in ministry; and Hiltner sought to do the same thus agreeing with the initial ideas of the author of CPE, and perpetuating them.
For Hiltner (1949:244) CPE is essential. How does he view it?. "It seems that clinical pastoral training, in its essence, is a procedure whereby theological students or ministers are brought face to face with individual people in a situation which is susceptible to supervision from the pastoral point of view and in which, through the use of various participative devices such as interviews, material

and compilation of case histories, both the dynamics of human conduct and the pastoral ways of dealing with it are learned, and learned together".

At the outset it should be made clear that Hiltner agrees with the main ideas of Boisen and CPE. It must be stressed that Hiltner, due to changing historical conditions of a later age, in fact goes beyond Boisen. Hiltner can be described as a "contextual counsellor", for he seeks to understand man within the framework of the totality of his contingent historical life situation. This means for Hiltner (1975:97) that the pastor/minister cannot cling to old forms of pastoral theology, but he must employ all the wisdom and knowledge that is made available through scientific research.

Where does the Bible fit into his scheme of thinking? Hiltner, very definitely believes that the Bible is one of the pastors/minister's basic tools. Yet this needs to be qualified. Hiltner sees the world in general as lacking in Biblical knowledge, therefore the Bible is only relevant to those who accept it's authority. He is afraid that the Bible is often misused in counselling situations. The Bible should only be consulted in connection with the particular problem that is being discussed, and then there is the danger of moralizing. Hiltner's (1949:202) conclusions

are, "The pastor will use the Bible in counselling as he understands it and as it applies to particular situations with which he is dealing"

Yet, in the framework of Hiltner's own counselling the Bible is only a way of constructing a basis for pastoral theology, therefore we find throughout his works a rather scanty reliance upon and reference to the Scriptures. Thus, Hiltner (1949:208) has a dependance upon the Bible and a dependance upon the insights of psychological science.

Before leaving this aspect of Hiltner's thought, a question must be posed, and the answer left in abeyance until later. The question is - what place did psychology play in the thought of Seward Hiltner?

The final comment to be made then is that since the world of Biblical hermeneutics and exegesis has never been so ready or open to the possibility of the psycho-exegetic and hermeneutical approach to the Bible, it could liberate the whole of the discipline of Biblical studies and lift it into a new understanding of the human predicament.

In reality this could cause a new understanding between the disciplines of Biblical studies and Practical theology which would be to the advantage of both. The value of such an understanding between these two Biblically orientated disciplines cannot be overestimated.

CHAPTER 3

A COMPARATIVE DESCRIPTION OF THE DIAGNOSTIC VARIABLES SUGGESTED BY PAUL PRUYSER, ANTON BOISEN AND SEWARD HILTNER IN THE PASTORAL DIAGNOSTIC ENCOUNTER

It is imperative that we now look more closely at the Diagnostic Variables of the counsellors under discussion. Before we can do this, one very important question must be asked and an answer attempted. Is Pastoral Diagnosis possible? Very definitely yes! All three scholars - Pruyser, Boisen and Hiltner agree, provided that certain criteria are adhered to. These criteria are spelt out in the case of Paul Pruyser and Anton Boisen as follows:-

3.1. PAUL PRUYSER'S SCHEME OF DIAGNOSTIC VARIABLES

In attempting a Pastoral Diagnosis Paul Pruyser (1968:61) feels very strongly that the discipline should not be:

> "Pointedly and exclusively psychological, medical, psychiatric or sociological"

The minister in dealing with the client should allow his diagnostic skill to:.

> "yield a picture of the person"

This is the obvious goal of all diagnosis.
Pruyser and Boisen approach the obtaining of "a picture of the person" or as Hiltner (1975:90) points out, Boisen called it "The living human document" from different standpoints. Boisen suffered from a mental illness. With a desperate longing for a solution to his problems, he

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analyzed his wrestling and in doing so he laid the foundation of what has become known as the "Living human document theory". It must be stressed that this theory is very subjective and also peculiar to Boisen (1960:9). In his biography he says: "This is my own case study. I offer it as a case of valid religious experience which was at the same time madness of the most profound and unmistakable variety". On the other hand, Paul Pruyser is a clinical psychologist with a deep interest in the training of ministers and clergymen, seeking not only to point them to their vast spiritual resources, but also to appeal to the clergy to be professional in their approach to pastoral counselling.

Pruyser (1968:61-62) sees the minister/pastor attempting a diagnosis by being aware of the following variables in relation to the clients. For convenience I have taken the liberty of presenting a broad outline of the variables and the questions which Paul Pruyser proposes.

(i) Awareness of the Holy

(a) What if anything is sacred to him?

(b) What does he revere?

(c) Is there anything he regards as untouchable or inscrutable?

(d) Does he know what a feeling of reverence is?

(e) Pruyser (1968:62) states that the pastor listens with a third ear for the answers given to the questions, remembering that theological alertness must be his guide.

(ii) Providence

Paul Pruyser considers that this is best described by what Ernst Jones (1951:203) writes "What one really wants to know about the DIVINE Purpose is its intention toward myself".

Pruyser (1968:64) further defines it in terms of "Troubled persons are understandably upset about the ratio of goodwill and ill-will that comes their way".

The client usually asks the question - "Why?"
"Why me?"
"What have I done to deserve this?"

In other words, what is the "Divine Purpose" in its intention towards myself? Or, if I only knew what God's will is? All this seems to point to the client's need for nurture and the questions concerning:

- where can I find solace?
- what must I do?
- what should I try to change in myself?

Pruyser (1968:65) reinforces this by stressing that "Providence is crucially related to the capacity for trust, without trust there is no Providence".

The Pastor must also be aware that some clients seek to rebuff Providence by a great sense of personal competence:

- a great sense of pride
- displaying narcissistic self-sufficiency.

(iii) Faith

Is the person a believer?

Does he talk about faith generally or specifically?

What is his belief system?

How important is the Bible to the client?

The probing of the Faith dimension will reveal much about the person's openness or constriction. To promote greater openness may itself be the ultimate goal.

(iv) Grace or Gratefulness

Is guilt obvious?

What is his/her private judgement about their own forgivableness?

(v) Repentance

A self-initiated process springing from felt displeasure, or anguish.

How aware is the client of himself/herself?

How aware is he of sin?

Is contrition evident?

Is there a willingness to repent?

Is the client willing to shoulder the responsibility for his actions?

(vi) Communion

Does the client have a sense of belonging

- in the world
- in the church
- in relationships

Does the client feel estranged?

(vii) Sense of Vocation

Does the client have a sense of Purpose - in living?

- in working?

Does the client show a sense of dedication?

involvement?

What do you really want to do with your life?

Note that Pruyser (1968:67f) while scheduling his seven sections as guidelines to Counselling, couches the headings in purely theological terms, which if correctly handled by the Counsellor will give him a very good picture of the person and his life situation mostly centered on FAITH.

3.2. ANTON BOISEN'S SCHEME OF DIAGNOSTIC VARIABLES

In comparison to Paul Pruyser's scheme, Boisen's approach was somewhat broader as can be seen from his "Psychiatric Examination" or "Content of Thought". A summarized consideration assists in giving perspective to Boisen's approach and the diagnostic encounter.

INTRODUCTION

1. How long have you been here? How did you happen to come?
2. Had you felt yourself that there was any change in you? (If the answer is Yes, follow up with questions as to how and when the change took place).
3. Had you been worrying over something? (If the answer is Yes, ask for particulars, seeking to determine whether it had to do with the sense of guilt, or peril, or with ideas of persecution).

Sense of the mysterious or uncanny

4. Have (had) you been having any unusual experiences?

5. Have you felt that something strange was going on, something you could not understand?

6. Have you felt that you were being influenced by something outside of yourself, something you could not understand? Did you hear things? (If the answer is Yes, ask if it was people talking, who they were, what they said, were they men's voices or women's voices, real voices or just thoughts?

Did you see things?

Did you have any peculiar feelings?

Were strange thoughts put into your mind? Good thoughts or bad thoughts?

Did you find yourself doing things you couldn't account for?

Did you feel that someone was trying to hypnotize you? Send electrical currents through you? Read your mind?

7. What seemed to you the source of these influences? The motives behind them?

Sense of Peril

8. Did it seem to you that something was about to happen? What did the radio, the voices, etc. tell you was going to happen? What seemed to you to be at stake? What did you propose to do about it?

9. Have you ever thought of dying? (If the answer is Yes, follow up by asking, Did you want to die? Did you think you deserved to die? Did you think you were in danger of being killed? By whom? Why?)

What did you think would happen if you should die?

a) in regard to yourself?

b) in regard to other people?

c) in regard to the world?

10. What have you learned about yourself? (Who did the voices tell you that you are?)

11. Have you ever felt that you have lived before this present life? Who were you then?

Sense of Personal Responsibility

12. Have you ever felt that God was displeased with you? Why?

13. Have you ever done anything seriously wrong?

14. If a person does wrong, what should he do about it?

15. Are your feelings easily hurt? What are your most sensitive points?

16. Have you ever felt that you were different from the others?

17. Have you ever felt that other people did not like you? That they found fault with you unreasonably? That they made fun of you? What grounds did you have for such beliefs? How did they show it? What did you do about it?

Erotic Involvement

19. What do you think about when you are alone? (When you are swabbing (the ward floors?) Gazing out of the window? Resting in an easy chair, etc?

20 How good are you at remembering your dreams? Can you recall any in particular? Do you like to build castles in the air?

21. How much do you know about sex? Do you think about it much? What do you think about sex? How does it make you feel? Is it pleasurable or disagreeable? Beautiful or ugly? Sacred or abominable? Do you find it

dangerous? Fascinating? How does it affect you when you hear smutty stories told?

22. How much trouble did you have as a boy in learning to manage the sex drive? How much trouble did you have with masturbation? Do you consider it a serious sin?

23. How much experience have you had with women? (This question may be followed according to the situation and the response with questions on marital regimen, extra-marital affairs, phantasy life etc.)

24. To what extent do you blame a man for being attracted to other men? Have you ever encountered men of this type? How did you feel toward them? What tendencies have you discovered in yourself which help you understand them?

25. Have you ever wondered how it would feel to be a woman? (Have you ever had the idea that you were a woman?)

Philosophy of Life

26. How much serious thinking do you do? What is your idea of what we are in the world for?

27. What is your idea of God? What reason have you for believing in God? Have you ever seen Him? Heard Him? What is your attitude toward Him? His attitude toward you? How do you think we can please God most?

28. Do you believe in other superhuman beings besides God? (If the answer is Yes, inquire into the reason for such a belief, searching particularly for any special experiences which may have led to such belief).

29. What is your idea of this universe in which we live?

What do you think of when you see

a) the sun? e) fire?

b) the moon? f) flowers?

c) the stars? g) trees?

d) water? h) rocks?

(In case of peculiar ideas, inquire into their possible origin, as in previous reading, early teachings, etc.)

Religious concern

30. What does the church mean to you? Have you been accustomed to attending it? To what church do you belong? How often do you go to services there? What is your reason for going or not going?

31. What does prayer mean to you? Has it given you any special comfort or help? Have you received any special answers to prayer? For what kind of things should one pray?

32. What does the Bible mean to you?

33. What ups and downs have you had in your religious life? What attempts have you made to turn over a new leaf? Have you had any periods of marked awakening? Of back sliding? When were you at your best?

Plans for the future

34. What would you like most to do - now?

If you could leave the hospital tomorrow?

3.3. SEWARD HILTNER'S FRAMEWORK OF DIAGNOSIS VARIABLES

As early as 1943 Seward Hiltner (1943:233) addressed himself directly to the problem of "Spiritual Diagnosis".

Hiltner in his concise way suggested that in order to arrive at a Spiritual Diagnosis three elements were involved.

He classified these three elements as follows:

1. Personality Diagnosis
2. Situational Diagnosis
3. Spiritual Resources Diagnosis

In order to appreciate the contribution which Hiltner made at this early point in his career, careful assessment must be made of these three variables.

However, before this is done, the term 'Variable' as it applies in this context must be briefly explained.

It has come to be accepted in general research that the term 'Variable' is applied to any characteristic or factor that may assume different values.

(1) Accordingly, there may be several variable factors present in such a concept as personality diagnosis, e.g. individuality vs participation (the self world vs the world outside us)

(2) N A C Heuer (1975:51) in his book Interpretive Theological Dynamics draws attention to Paul Tillich's three sets of polarities which Tillich (1968:193) uses to "make up the (remaining) basic factors of man's ontological nature"

These are in Tillich's (1968:194f) view

(1) Individualization as against participation
(2) Dynamics as against form
(3) Freedom as against destiny

One cannot deny that there is a great similarity between what Tillich (1968:194f) calls polarities and Hiltner's diagnostic variables. This is understandable because Hiltner was a student of Paul Tillich. With this in mind attention can now be given to the three variables of Hiltner (1943:233).

(1) PERSONALITY DIAGNOSIS

This variable refers to the background material which the counsellor will glean from the patient/parishioner/counselee in order to aid in the understanding of the personality of the person seeking aid. Hiltner (1943:233) is emphatic that 'Spiritual Treatment' cannot take place unless a true diagnosis is arrived at in terms of Personality Diagnosis. Therefore, careful enquiry into the personality seeking aid must be made. Personality diagnosis is the discovery of the patterns which the client/parishioner has employed to get himself into a situation which hopefully leads him to seek counselling.

Hiltner (1950:11) aptly summarizes this situation in the following comment from his book Counsellor in Counselling.

> 'A true counselling situation exists when a parishioner recognizes that something is wrong, senses that this is in some measure within him, and is convinced that a professional may be able to help him with it, not by giving him the answer, but by aiding him to clarify it for himself'.

Once a personality assessment has been attempted, Hiltner (1943:233) suggests that the counsellor move from the position of Personality Diagnosis to:

(2) SITUATIONAL DIAGNOSIS

Here the counsellor assesses the client's situation. By this he means looking into the reality of the client's/parishioner's situation, or as Hiltner (1943:234) states:

> "our judgement as to what is really going on is important if we are to be of help"

Finally, attention must be given to Hiltner's third variable which is:

(3) THE SPIRITUAL RESOURCES DIAGNOSIS (Hiltner 1943:234)

This can become effective only when attention has first been given to the other types, namely Personality and Situational Diagnosis. The question to be asked and answer sought is as Hiltner (1943:234) puts it "Does the patient have an emotionally rooted faith of any kind which will give him something to lean on?"

Paul Pruyser (1968:37) lauding Hiltner, sums up his spiritual diagnosis idea as an "assessment of positive religious values that could be put to therapeutic use by a religious worker. . ."

Hiltner (1943:234) sees the religious counsellor as one who by careful assessment and skilful probing helps the client to set free the healing forces which are God-given.

Unfortunately up to that time, Hiltner (1943:235) says, "no formula has as yet been discovered to enable a person to make estimates of a spiritual resources diagnosis".

Therefore Pruyser (1968:61) insists that the counsellor must rely on his skill, intuition and experience at arriving at this point, for it is imperative that the counsellor "know as fully from every relevant point of view - who the patient is -'now'".

This issue can only be taken further as one pursues the background dynamics, to Hiltner's thought in regard to the issue of variables. There is no doubt whatsoever that this must be sought in the influence which the thought of Paul Tillich had on Hiltner's (1973:385f) system of analyzing peoples' needs.

3.4. The influence of Paul Tillich's thought on Hiltner's idea of variable factors in determining the condition of the counselee

It is mentioned earlier that Hiltner (1973:386) was a student of the theologian-philosopher, Paul Tillich. Tillich's influence on the work of Hiltner is enormous; one has only to see the number of times his name appears in the index of Hiltner's books to come to that conclusion. Seward Hiltner was a personal friend of Paul and Hannah Tillich. Hiltner (1973:385) writes in an article called: Tillich The Person : A Review Article that he first met Paul Tillich in a course at the University of Chicago in 1935. It took until 1940 to cement their friendship when they met regularly with the "New York Psychology Group" on a monthly basis until 1945.

Although a lecturer in his own right, Hiltner (1973:386) still regarded himself as an unofficial student of Paul Tillich. Hiltner's first published book in 1943 called Religion and Health is the only book in which the name of Paul Tillich does not appear in the index - yet the influence of Tillich is felt throughout.

Hiltner (1973:386) states in the mentioned article Tillich the Person, that:

> "Tillich studied Religion and Health carefully and referred to it frequently in a long article published in 1944 called Review of Religion".

Hiltner (1973:386) states that after the writing of his doctoral essay Tillich gave it his blessing and concludes:

> "See he did teach me even though I was not his student. . ."

Hiltner (1973:386) in his early days, unconsciously sought the approval of Tillich and was in turn greatly influenced by the German scholar. Hiltner (1973:386f) sums up his attraction to the work of Tillich (1959:10) in these words:

> "His great concern for the relation of theology and culture".

It is in fact Tillich's CORRELATION METHOD that stimulates Hiltner (1958:222) to write in the footnotes of his 1958 publication Preface to Pastoral Theology

> "The method of correlation explains the contents of the Christian faith through existential questions and theological answers in mutual inter-dependance"

He interprets Tillich's (1947:16-26) term 'correlation' to describe his theological method, for by this he intends to

establish theological relevance, here he means that theology must speak to the vital questions men ask.

A close look at Hiltner's work reveals that his great mind was always waging war against "a static ministry". Thus I am of the firm belief that Hiltner's own peculiar theological thrust was launched on the twin runways of the discoveries he made firstly as a student within the Clinical Pastoral Educational movement, under Anton Boisen in the 1920's wherein he learnt the importance of studying the "Living Human Document" (1975:90) and secondly, by his very close association with Paul Tillich in the late 1930's with that great scholar's concern for the relation of theology and culture, and the balance between them.

The fulcrum which balanced his thought was the tremendous impetus which Hiltner received from a deep involvement in and commitment to the "Social Gospel Movement".

Commenting on the leadership of this movement, Hiltner says:

> "Today, every Protestant, except for fundamentalists and quietists, owes an immense debt to the liberals of our first three decades".

Hiltner wanted the Christian Church to have a message for society, but here Hiltner divorces himself from the fundamentalistic approach to theology and the Church.

It is for him the liberal approach to theology that is meaningful, hence he strove to lift the Church and its teachings out of the ordinary and steer it in the opposite direction to the "fundamentalists and the quietists". Karl Menninger in his foreword to Hiltner's (1972:9) book THEOLOGICAL DYNAMICS crystallizes the author's approach.

> "The author is interpreting theology for anyone who can read and think, but in a way that is especially important for the professions that try to help persons as persons: the clergy, physicians, psychiatrists, psychologists, nurses, social workers, guidance counsellors and others".

It is evident from the works of Hiltner that he wanted to save the discipline of pastoral theology from being relegated by the Human Sciences, as displayed in the caring professions such as psychiatry, psychology, social work etc. Hiltner viewed the Church as having a unique position in society, and, therefore having a unique ministry to man. The question for him was how to make Pastoral Care relevant and effective in the human encounter.

The major contribution made by Hiltner to the pastoral perspective was the use of case material as a means for developing more effective pastoral care. At the same time he wished to maintain the importance of the theological perspective at every point of the investigation. In other words, this was an exploration involving theology and psychotherapy which avoids all superficial approaches to presenting problems. Hiltner admitted his indebtedness to the various sciences which studies concentrate on the human personality. However, there was for Hiltner (1958:7) a problem as he stated in his Foreword of the 1958 edition of Preface to Pastoral Theology. He wrote:

> "But when the data are viewed as a whole, it becomes clear that we have not had up to this point a fundamental and unifying theory that would

> enable us to do justice to these modern contributions while relating them critically and explicitly to the theological traditions. . .that task calls for theory of a theological order".

It appears that as early as 1943 with the publication of Religion and Health, Hiltner's mind was already grappling with the "theory of a theological order" as referred to above. In that publication (1943:233) he outlined his three diagnostic elements, namely:-

1. Personality diagnosis
2. Situational diagnosis
3. Spiritual Resources Diagnosis

It took until 1949, with the publication of Pastoral Counselling, to discuss fully what he (1949:13) calls the "Principles of Pastoral Counselling".

A quick perusal of the index shows that no pastoral encounter is devoid of the psychological element, yet at the same time neither is it devoid of its theological dynamics. Pursuing this line of thought, Hiltner in 1957 became a consultant to the Menninger Foundation. This gave him his opportunity to realize more and more that theology could make a contribution to psychiatry and related mental health disciplines. In the preface to Theological Dynamics he states (1972:13): "But until the formal lectures I had not pulled these thoughts together". A footnote to chapter nine (number three) Hiltner reinforces this view by writing ". . .have often wondered to what extent the psychological perspective available in a particular time has been influenced upon particular theologies, and have generally assumed that

it is most marked in Augustine Schleiermacher and Jonathan Edwards. . .perhaps these dynamic predecessors of mine would be reluctant to acknowledge my claimed kinship with them".

The dynamic which drove Hiltner forward in his work was always the great desire to understand people and to help them to obtain their full potential. This he achieved by focussing on the human personality or dynamic, using a theological perspective to bring clarity as well as reality into normal everyday expression of life of those seeking help to obtain equilibrium.

Just as Boisen, Pruyser and others contributed in thought to Hiltner's ideas, his contribution lies in the fact that he was not a static thinker and was always seeking to push the boundaries of his own learning further and further.

These ideas incubated in his thought for 29 years, until in 1972 he published Theological Dynamics. This appears to be the maturation of his thoughts to perfect a diagnostic formula for the caring professions, in particular the Christian ministry.

CHAPTER 4

THE ISSUE OF HILTNER'S THEOLOGICAL DYNAMICS AS DIAGNOSTIC VARIABLES

In his very important publication of 1972 named Theological Dynamics Hiltner outlines eight sets of dynamically related elements, namely:-

Freedom and Destiny

Grace and Gratitude

Providence and Trust

Sin and Sickness

Church and Community

Sexuality and Love

Death and Courage

Word and Sacrament

Hiltner (1972:14) makes his intentions clear in the preface of that publication by stating that he sought to make some contributions from theology to psychiatric theory. He (1972:14) further adds the thought that:

> "Theology, understood dynamically, illuminates psychology, and is in turn enriched by dynamic psychology"

This may be viewed in its complimentary sense where theology is the illuminator of psychology. This presupposes that not all psychology is dynamic, and that much psychology, particularly that dealing with the personality profile, leaves out meaningful or significant reference to God and theology.

Perusing the Minnesota Multiphasic Personality Inventory - form "R" (commonly known as the MMPI) the following seventeen questions seem to have some leaning towards Christian

theology (Hathaway & McKinley, 1940:249-254). These questions are:-

53. A minister can cure disease by praying and putting his hand on your head.
58. Everything is turning out just like the prophets of the Bible said it would.
95. I go to church almost every week.
98 I believe in the second coming of Christ.
115. I believe in a life hereafter.
206. I am very religious (more than most people).
209. I believe my sins are unpardonable
249. I believe there is a devil and a hell in afterlife.
258. I believe there is a God.
411. Religion gives me no worry.
413. I deserve severe punishment for my sins.
420. I have had some very unusual religious experiences.
436. I feel sure that there is only one true religion.
476. I am a special agent of God.
483. Christ performed miracles such as changing water into wine.
488. I pray several times every week.
490. I read in the Bible several times a week.

It must be pointed out that the total number of questions on form "R" of the MMPI is five hundred and sixty six and that only the above seventeen have any direct reference to the Christian theological standpoint. Furthermore, that only five of the above seventeen questionnaire of a dogmatic nature and that the rest are so general in their make up,

that they will never give a true "Spiritual resources picture" of the personality under investigation.

Hiltner sees this as a great defect in the caring sciences and not wishing to come out in open criticism of them, he sets about to rectify the defect wherever possible. However, he realizes that the method used in establishing a Personality Profile is dominated by the psychometric method of analysis and further realizes that such methodology is a closed book to the average Pastor, who of necessity must still function as a counsellor.

At the same time Hiltner seeks to marry the theological dynamic with the relevant psychological aspects and thus bring in a much needed balance into personality profiles, as he firmly believes that psychology without theology is totally defective. It is, therefore, Hiltner's contention that although the Pastor may not have had the same training, or have the expertise of the psychologists etc. yet, because of his dealings with people he can make a contribution as a pastor/counsellor.

It was noticed earlier that Hiltner viewed the Church as having a unique ministry to man. Part of this unique ministry is expressed in the competence of the ministers of the Church to counsel those in need or seeking advice or guidance. But this cannot be done without the pastor bringing theology to bear on the situation. Hiltner is of the very firm belief that all ministers who take their call to the ministry seriously are theologians.

To prove this point Hiltner (1967:17) states in his publication Ferment in the Ministry:

> "The minister is also a theologian and theologizing in its proper context is an aspect of ministry".

Therefore, it is no accident that Hiltner (1972:13-14) while lecturing to the Menninger Foundation centered his thoughts on the theological contribution to understanding human beings, for he sees the weakness in the helping professions as their ignorance of theology thus giving, a partial perspective. He is of the very firm belief that all help extended to those in need must be holistic in its approach. On the other hand Wayne E Oates (1970:22)in his book When Religion gets sick makes the very bold but true statement that ministers must not pass on their responsibility for counselling to social workers, psychiatrists, and psychologists and then:

> ". . .whine because they are uninformed and unskilled at dealing with the distinctly religious concerns of persons".

The question can be asked, is it true that all psychology is devoid of theology?

Certainly this would not be so in the case of the famous psychologist Carl Gustav Jung, just a glance at his references to the Bible in his writings surprises one. Perhaps this is not so surprising because Jung was the son of a Swiss Reformed Minister. Although he uses the Bible to great advantage, in some of his writings he is nevertheless somewhat scathing of Christian ministers as counsellors.

Writing in the April 1956 edition of Pastoral Psychology in an article entitled "Psychotherapist or the Clergy" he (1956:34) states that it appears that the Protestant clergy are finding that they are not equipped to cope with the urgent psychic needs of modern man. Yet he sees the clergy as being a necessary essential in the counselling scene. In the article he (1956:34) adds:

> "it is indeed high time for the clergymen and the psychotherapist to join forces".

It cannot be denied that Jung (1956:33) saw religion in a unique light. His own observations led him to believe that there is a co-relation between the decline in the religious life in the West and the growing number of individuals who exhibit neuroses.

Furthermore, he sees mankind in a religious light, for again his own observations led him to the belief that man is a spiritual being and that mankind is searching for a religious meaning to life. Of great significance to Jung, in support of his observations is the fact that of all patients seen by him - many exhibited a very definite desire to find a religious meaning to their lives. Of further significance to Jung (1956:35) was that all of these patients were over the age of thirty five or as he calls it - "in the second half of life".

Jung used the term "theology" very loosely because he felt that all religions belonged to the same category and were equal in value. He was deeply knowledgeable about all religions, particularly the religions of the East, and in his writing entitled "Two Essays on Analytical Psychology" he

seems to hint that Christianity is slightly inferior to the great religions of the East. Perhaps the weakness of Jungian psychotherapy is that Jung himself sees Christian theology as the handmaid of psychology and psychotherapy rather than theology dominating the therapist's psychological insight into the life of man. Therefore the question is raised "What then was Jung's definition of theology and psychology?"

Christopher Bryant (1983:8) in his publication Jung and the Christian Way suggests that the great psychiatrist defines theology as the science of God or in other words, it is language or talk about God, whereas psychology is the science of the soul. At this point, we cannot but ask the question - how far did the work of Carl Gustav Jung influence Paul Tillich, and then in turn the thought of Seward Hiltner? This question has never been previously raised in relation to the work of Seward Hiltner. It throws open a new dimension in the study of Pastoral Theology, and the use of the Bible. Having merely noted that, it is necessary to return to the subject of this chapter and leave this interesting development for attention later.

As already stated at the beginning of this chapter, Hiltner had enumerated eight sets of dynamically related diagnostic variables, dealing in dynamic opposites. It is significant to note that Hiltner himself states in an article (1956:79) under the title of:

> "The man of the month - Carl Gustav Jung"that the key to Jung's thought is:- "the meaning of opposites"

which for Jung was also the methodological principle in his psychotherapy. Yet if the truth be known Jung got this idea from his former mentor and friend Sigmund Freud, the father of psychoanalysis. His treatment was directed to an exploration of the unconscious, since all repressed experience is in the unconscious. This idea of discovering the "meaning of opposites" for Jung gave him the key to the conscious and unconscious, masculine and feminine, light and darkness, love and hate, individual and collective. So the suggestion can be formulated that Hiltner, over the years drew water from the great dam of psychology in order to make theology more relevant to the needs of both therapist and the one seeking help.

Hiltner (1956:79) would certainly not argue with Jung's definition of psycho-neurosis as being understood as the suffering of a human being who has not discovered what life means for him. A more explicit meaning of neurosis can be described as an inner cleavage - the state of being at war with oneself. Everything that accentuates this cleavage makes the patient worse, and everything that mitigates it tends to heal the patient. It is Jung again who triggered off Hiltner's thoughts in the writing of Theological Dynamics when he (1956:34) stated that disturbances in the sphere of the unconscious drives are not primary but secondary phenomena. Jung would further add in his own words:

> "This is why I regard the religious problems which the patient brings before me as relevant to the neurosis and as a possible cause of it".

In turning our attention to Hiltner's eight sets of diagnostic variables, one must not lose sight of the very basic fact that the information under investigation are the lectures given to the Menninger Foundation and printed in book form with some additions under the title Theological Dynamics. The author's main aim is to make a particular contribution of theological thought to psychiatric theory. Hiltner (1972:13) gives a clue in his written preface to the interpretation of the variables by stating:

> "It was impossible for me to make any clear-cut separation of theological dynamics from personality dynamics".

For Hiltner (1972:9) theology will always be personal and will impinge on the individual's life both consciously and unconsciously. It is argued that the eight sets of variables under discussion represent the whole orb of human existence in its entirety, that is from birth to death and beyond - in other words the whole life cycle of man.

Correctly understood this puts man in tension between the humanity of man and the spirituality of man, thus Hiltner expresses the Dynamic Theological side of man in a tension expressed in "opposites".

Furthermore, it is argued that Hiltner based his lectures for the Menninger Foundation, as expressed in his book, on a Diagnostic basis, and although not specifically stated, yet implied, the author outlines a Diagnostic profile system to assess an individual seeking help or aid; or to put it in another way, this was his attempt to use theology as a

critical inquiry into the problems of man, aided by psychology. The method which he used can be termed as the Biblical Hermeneutical method. In other words, allowing the Bible as the Word of God, to speak to the individual and to the needs of the individual in the present situation, and also allowing the Bible to deal with the past as well as the future of the individual.

The question asked is, how did Hiltner set about doing this? It is suggested that Hiltner sought to assess the IDENTITY of the person seeking help. 'Identity' is not a theological term but it is a term derived from psychology and sociology for personality, and as such it can be measured by approved psychological testing methods such as the Standard Method Test etc. Drever (1952:51) states that within the scope of such tests the individual is assessed as a statistic. This certainly is not Hiltner's methodology. Perhaps this can best be described by the term coined by Anton T Boisen in the 1920's as the study of the "Living Human document", that is studying the person and the personality of the person under investigation.

David Day Williams (1969:74) suggests in his article "A Theological view of Identity" included in the book The New Shape of Pastoral Theology that the time has come when it is possible to arrive at a theological analysis of identity bearing in mind that this cannot be done in isolation, but must be viewed from a psychological as well as a sociological background.

The psychologist Erik H Erikson (1969:203f) defines "identity" as:

> "Within historical actuality it is the sum of all images, ideas, and forms which roughly speaking make a person feel more like themselves and act more like themselves - which means in historical terms: like what they have come to consider their historical selves. By the same token identity confusion defines what will make individuals and people feel that they are betraying their core and losing their grip on their times".

It was the same Erikson who described the eight ages of man in his (1950:239-261) book: Childhood and Society which indicates that the identity of an individual is not static, but grows and matures as an individual grows through the various stages of life. These eight stages of man are also set in pairs of "opposites". The stages are:-

(a)	Basic trust	v	Basic mistrust
(b)	Autonomy	v	Shame and doubt
(c)	Initiative	v	Guilt
(d)	Industry	v	Infirmity
(e)	Identity	v	Role confusion
(f)	Infirmary	v	Isolation
(g)	Generativity	v	Stagnation
(h)	Ego Integrity	v	Despair

Erikson strongly supports the idea that from youth, identity begins to evolve fully towards adulthood, and developmental psychology shows that if the development of the individual is hampered at all, then there is the very real possibility of the personality failing to reach full maturity and this will be recognizable in character traits or defects. The character traits or defects will be recognized by the skill-

ed counsellor, because such a life will be out of balance, and it is exactly here that Hiltner's variables will be able to throw light on such a problem.

Earlier, it was stated that Hiltner first arrived at the conclusive idea of the threefold set of Diagnostic Variables namely:-

1. Personality diagnosis
2. Situational diagnosis
3. Spiritual resources diagnosis

In his (1943:233) publication Religion and Health it must be further specified that these diagnostic variables are mentioned in the chapter headed (1943:226) - "Ministering to the sick" and that they appear under the sub-heading of Spiritual Diagnostics. So in seeking an answer to the question posed already, namely, as to how Hiltner used his variables, here is a further clue. He pitted them against the personality of an ill person, ill in the sense that the individual's life is out of balance. Yet this answer is less satisfactory, for the "now" of the question has still not been answered. Therefore, it is believed that Hiltner gives the reader of Religion and Health the broadest of hints to the answer of "now". This answer is LISTENING.

"Listening serves two important ends" says Hiltner (1943:235-6), it helps the patient to express and it helps the counsellor to understand. He further adds that the counsellor may listen to the point and also listen round it. So, Hiltner considers that Listening as a resource does not mean dragging things out of a patient by force when refusing to talk. Listening must be an active process in which case

it becomes directed listening instead of passive listening. Directional listening is teaching at its best. Passive listening takes the worker wherever the patient may happen to go. Hiltner (1943:236) further adds that both methods are appropriate in different circumstances. It should be noted that directed listening is not merely a prelude to reassurance by the counsellor. Occasionally reassurance helps, but it is the reassurance which follows from obvious signs of interest, friendliness, and concern, rather than reassuring words. For the patient to become reassured, or to begin to affirm more actively, is something else; and many things may help to bring this about. Perhaps a combination of passive and directed listening is the goal to be achieved in most of the work with the sick.

While the counsellor is listening to the parishioner, assessment takes place. It is suggested that Hiltner perceives the individual under the three Diagnostic variable headings which he first mentioned in (1943:233) namely:-

a. Personality diagnosis

b. Situational diagnosis

c. Spiritual resources diagnosis

As his thought matured from 1943 to 1972 and the publishing of Theological Dynamics he used the eight sets of diagnostic variables as directed in that published work to bring greater clarity and effectiveness into his counselling.

Furthermore, with the use of these variables he was able to arrive at a more accurate assessment of the individual.

Thus he would seek to assess a parishioner as follows:-

a. Personality diagnosis

(i) Freedom and destiny

(ii) Providence and trust

(iii) Sexuality and love

b. Situational diagnosis

(i) Sin and sickness

(ii) Church and community

c. Spiritual resources diagnosis

(i) Grace and gratitude

(ii) Death and courage

(iii) Word and sacrament

The question must be asked - what was Hiltner attempting to do, hypothetically, in using his system of dynamic variables diagnosis? In seeking an answer, one will conclude that he certainly saw value in psychological and sociological testing of individuals in order to build up a personality profile of an individual. But for Hiltner, as van der Kemp (1982:105) suggests this never went far enough for it always left out a Theological perspective. Only by investigating the person from Hiltner's viewpoint as well, could he arrive at a complete picture of the one seeking help.

This leads to the twofold conclusion:-

(a) I suggest that Hiltner wanted to measure the person seeking help against that person himself and his own personality and not against a psychological statistic, no matter how reliable the test. For him each individual was unique, and therefore could not truly be measured against

another, but only against himself because of this uniqueness.

(b) Secondly, because of the theological dynamic, the individual is directed in thought via the counselling technique to seek his care and help in God. The main tool used then will be the manner in which Hiltner used the Bible in this context.

Drawing attention again to these basic Diagnostic variables it must be stressed that it appears to me that Hiltner assessed each person according to that pattern of Spiritual Diagnosing. (Hiltner, 1943:226). In other words, he, as the counsellor listened in order to answer. This does not mean that he listened purely for the sake of hearing a story, rather, he sought to direct the one seeking help into the presence of 'The Master Listener' by introducing the relevant Biblical material in such a way that the Bible spoke its own therapy to the sick soul.

How did he set about doing this?

For the purpose of this investigation our study will be directed to the background Biblical material presented in Hiltner's book Theological dynamics (1970:17). The hypothesis has been presented that the author was suggesting that the chapter headings represent diagnostic variables in assessing human personality dynamics.

His opening chapter is entitled:

"Freedom and destiny".

Obviously, the point must be stressed that Hiltner would spell it out as the Freedom and Destiny of man in general, and also man in particular, in the case of the person being counselled, because the suggested eight sets of diagnostic variables refer to mans relation to God, to his fellow-man, and also to himself. Even if an individual is irreligious or disinterested, yet as a person, it can be assumed that this individual will still be interested in freedom, gratitude, trust, sickness, community, sexuality and death.

In the counselling encounter I suggest that Hiltner (1972:9) would place the counselee under the microscope of his own theological background and draw a word picture from details supplied by careful listening and questioning.

Paul W Pruyser, (1963:63) a close friend of Seward Hiltner, says that the pastoral encounter needs to be approached with theological alertness. Proof texts are not offered as sweets to a child, but Biblical material is carefully chosen and used with pastoral exactness both to reveal hidden psychological problems and to present healing possibilities. I suggest sight must not be lost of what Hiltner (1958:89,116,145) stresses when he draws the readers attention to this aspect of ministry or shepherding, namely:

" (a) Healing

(b) Sustaining

(c) Guiding"

Further, it is suggested that the above three mentioned pastoral tools are operative within the counselling situation at all times.

Although never mentioned directly, Hiltner was very much aware of Paul Tillich's view of the three criteria of theological judgment of any system of thought (and that will include psychological) they are defined by Heuer (1988:-23/24):-

(1) "Does it show mans created goodness?

(2) Does it show the human predicament?

(3) Does it show the need for essential healing?"

As counselling usually takes place on a one to one basis, this can be associated with Carl Rogers and what has come to be called the Rogerian Method, described as client centered therapy.

In all that has been stated so far, it is very clear that in the counselling situation communication of the highest level is taking place. Firstly, it is communication between the counsellor and the party seeking help; and secondly, it is also communicating with God as well as the counsellor, that it is allowing the Bible as the word of God to throw biblical and theological light on the situation -

to clarify.

to reprove.

to heal.

to forgive.

to accept.

to sustain.

to guide.

Before we move ahead, it must be stated clearly that although the word variable has been used frequently, it is now necessary to point out that the dynamic theological variables under discussion cannot be used in the same way as the other disciplines do. Why not?

(a) Because there is no mean test to which one can refer.

(b) Then, there is the individuality of the counsellor as a pastor and his peculiar style of counseling.

The fundamental Christian would certainly say that counselling is made easy by the presence of God the Holy Spirit. Although there is truth in this statement, it is almost too simplistic because practice has shown that the Gospel is not simplistic, nor is the healing of persons simplistic.

Counselling can be reduced to this simple definition as Chave Jones (1932:43-55) indicates - "of listening and interpreting" - or in other words listening to the age old story of a broken relationship between the one seeking help and his God, and others, and into such a relationship healing, guidance, forgiveness and direction must be brought.

It is Mills (1980:9) who reminds us that definition must be the primary task in pastoral care. The counsellor must become aware of the unique problems of the individual and be able to define them accurately or as he states so clearly, the pastor must see the issues of sin and salvation in human life and bring the individual to self-understanding. In all of this he stresses the elements of Apologetics and Hermeneutics.

Returning now to the sample variables to be discussed, we must not lose sight of the fact that Hiltner (1972:7) saw a human life as embracing the following elements in balance or tension, namely: Freedom, Grace, Providence, Sin, Church, Sexuality, Death, Word. If for any reason the living balance was disturbed in any way, then this would be evident in the reaction of the person and that person would in some way or another show the symptoms of this imbalance.

The picture that is now emerging is that Hiltner as the counsellor is not looking at the individual from a human point of view, but from a theological doctrinal viewpoint namely - he is assessing the person against the Biblical doctrine of the nature of man.

In the counselling encounter, Hiltner would listen, question and assess the situation. I need not emphasize enough the importance of the counsellor's own education and preparation for the Godly task of counselling. It is Carl Jung (1953:73) who emphasizes the importance of this and gives some good advice:

> "Learn your own theories as well as you can, but put them aside when you touch the miracle of the living soul. Not theories, but your own creative individuality alone must decide".

In 1949 Hiltner published his first comprehensive work in pastoral counselling. Herein he used the term:

> "help people to help themselves".

This phrase describes exactly what Hiltner would set out to be and to do in the pastoral encounter. He wanted only to

be a helper under God's guidance so that the one seeking help would be set free to help himself. But the big question is - How to help people to help themselves? Imaginatively, I believe that Hiltner in the pastoral encounter, would let the parishioner gain a sense of ease. Before I proceed let me stress that Hiltner (1969:31f) used imagination and the cartoon figure as a valuable teaching aid; for example, referring to the cartoon method, he says:

> "This is not a picture book. For every basic function of the ministry. . .I have set forth the explicit cartoon, the image of function or in some instances I have constructed one from the implicit meanings".

Later, (1969:206) in the same volume he adds:-

> "For, cartoons or no cartoons imagination is required in seeing these images of the ministry and their interrelationship"

Hiltner conjured up nine such images of the minister, and for interest sake I will name them:-

(1) Preaching
(2) Administering
(3) Teaching
(4) Shepherding
(5) Evangelizing
(6) Celebrating
(7) Reconciling
(8) Theologizing
(9) Disciplining

Returning now to the pastoral encounter, 'by sense of ease' I mean that he would allow the parishioner to relax into the interview and then approach the reason as to why the interview had been called for by the parishioner. Perhaps we too

must use the cartoon image to stimulate our imagination about the pastoral encounter under discussion. There is the minister in his study with the parishioner seated, talking to his pastor. . .It can be assumed that the one seeking help finds himself in some kind of difficulty and is therefore seeking a solution. Hiltner would assist the parishioner in every possible way to bring this about. In fact, he says as much in the above named volume (1969:164) when he states:-

"the pastor. . .becomes instead an interpreter of people to themselves in the light of the Christian message, which he makes specifically relevant to the person or group with whom he is dealing".

Therefore Hiltner would need to know, and if necessary extract from the person, vital information regarding that person and the conditions surrounding his life. In other words referring back to his threefold approach described earlier, he (1943:233) would begin to make a Personality diagnosis. I do not want to give the impression that this is an easy thing to do, because a lot of information has to be imparted and a lot of ground has to be covered before this will come to fruition.

The counsellor may have to get the interview started after the formalities are over by saying: "Start telling me about the earliest things you can remember about yourself". As the parishioner begins to talk with more confidence, he leads him slowly along through childhood and school days, adolescence, first business experiences, engagement and marriage, right to the present situation.

After this initial broad sweep of the parishioner's life, the counsellor starts to pay quiet attention to such matters as:-

(a) the frights, shocks and fears of the person's life as well as the things he loved doing.

(b) Next attention is paid to the areas in which the person expresses hatred of himself and the consequences thereof in his life.

(c) Enquiry is then made into the person's

(i) sex life.

(ii) religious life or religious ideas.

(d) Further enquiry is made into -

the hopes and ideas of the individual as well as his frustrations, envious feelings and dislikes.

(e) Recurring dreams.

It must be remembered that usually the parishioner's inner mind is in a state of disharmony, and that a mind in conflict affects the sensitive nervous system often before it affects other parts of the body. The object of all counselling is to attempt to bring the parishioner to the point of "man know thyself".

As the interview proceeds the counsellor continues to diagnose and moves from personality diagnosis into a situational diagnosis and through to a spiritual resources diagnosis. Hiltner is at pains to point out that if the pastor has failed to help the parishioner over a period of ten interviews - then it is essential to refer the patient elsewhere for further professional help. One of the big faults of many pastors, Pruyser (1968:22) indicates, is that they are reluctant to refer parishioners elsewhere for help as they

feel that it reflects badly on themselves and their abilities as counsellors.

Earlier, attention was drawn to the hypothesis that Hiltner (1943:233) used the three-fold set of diagnostic variables namely:- personality, situational and spiritual resources, to characterize the parishioner and to further clarify the situation, he uses the eight sets of diagnostic variables in pairs to more fully assess the person.

In order to show the operation of these variables, one set from each of these above named diagnostic categories will now be investigated:-

4.1. Personality diagnosis

(i) Freedom and destiny.

Attention again must be drawn to the fact that Hiltner would conduct the pastoral interview with a deep sense of theological alertness and that he would also listen with what Paul Pruyser (1968:62/3) calls the "third ear", that means attention must be paid not only to what is said by the parishioner - but how it is said, and why it is said! At the same time listening for what the parishioner fails to say as well as reading between the lines of the material relevant to the counsellor.

Throughout the encounter Hiltner would be seeking to assess the cause of the parishioner's inner conflict; and further to discover related factors which may be hidden deep within the personality of the individual and helping to bring such into the light of conscious reason. In other words the unmasking of the causes of the symptom/s displayed by the

parishioner. For certain, the element of freedom would be investigated by the counsellor. An assessment would be attempted to discover how free the parishioner is in relation to the circumstances discussed in the interview.

I consider that Hiltner (1972:17), because of his vast knowledge and astuteness would always seek to measure the parishioner against a biblical theological standard, whereas if the parishioner was in consultation with a psychologist, a psychological mean test would be the measuring standard. Therefore, Hiltner evaluates the aspects of Freedom within the life of the counselee from its biblical standpoint. Perhaps imagination will aid us as we see Hiltner (1969:11) again in the cartoon image, asking questions of himself in relation to the parishioner. Questions like: "Does. . .show any signs of understanding the cause of his problem? Are there any signs to indicate that he is in bondage to a particular (sinful) act?"

Referring back to Hiltner's publication (1972:19-20) the author sees Freedom from different viewpoints. Each of these viewpoints indicate that the parishioner is either free within himself to grow, or in bondage to his "self" thus stifling any growth of his personality and, therefore still caught up with his enslaving problems. In order to express freedom, so that the individual can grow to self-fulfilment release must be evident. Hiltner chooses the New Testament image of Paul as someone who was in bondage to his religion, which in turn stifled self-growth or self-fulfilment. Nevertheless Paul was still searching for a deeper meaning to life and freedom to express himself. He found

this new meaning in Jesus Christ as he discovered self-fulfilment. All of Paul's letters in the New Testament are full of statements and rejoicing, because he was released from the bondage in which he was held prisoner.

Hiltner (1972:19-22) would recognize biblical concepts of bondage - which Freud would identify as OBSESSIONALISM or PERFECTIONISM - i.e. the individual striving to meet some right standard and never succeeding; or perhaps in a less severe form we talk of compulsive behaviour such as restlessness unless everything is neat, or uneasiness if we depart from a fixed schedule. Hiltner (1972:20-24) would probe the early childhood of the parishioner seeking for mental injury as a result of being rewarded negatively for experiences or experiments during that period of his life. Thus the parishioner always wants to conform to the "nth" degree.

Extending the Biblical character of Paul to Freudian psychology - Paul wanted man to be LIBERATED INTO CHRIST, and no longer under the dominance of his "Superego". Therefore enquiry would be made into the sexual aspects of the parishioner's life. In his first letter to the Corinthians (1 Cor:5-6) Paul sees people in bondage to liberal sexual expression. Perhaps at this stage Hiltner would investigate the aspects of guilt in relation to sexual behaviour, at the same time uncovering hidden compulsions. It must be stressed that no matter what was the interview, Hiltner (1972:23) would never register amazement or bring in condemnation. Self-fulfilment begins to emerge when rejoicing in freedom is expressed by the parishioner, as well as prayer-

reflection on the nature and meaning of freedom in Christ, and also release or freedom from bondage. The church is concerned with all forms of bondage in which men find themselves, and this concern is always directed to finding release and a new freedom in Christ. Not only will Hiltner investigate the element of freedom as self-fulfilment within the life of the parishioner, but he will also seek for any evidence of the expression of <u>freedom as self direction</u>. The term self direction is an element of freedom which starts in the present and is directed into the future, that is, the parishioner changes his attitude towards himself and is given the inner will and strength to make decisions which affect his future. Theologically speaking, unless he makes these decisions under the guidance of God, man always runs the risk of making the wrong decisions and it is usually the making of wrong decisions that causes man mental anguish and confusion.

Stress must be laid on the fact that the parishioner seeking help must come to terms with his past history in psychic honesty, in order to become self directional. For the parishioner seeking help there is always the element of risk and fear; but freedom as self direction is real only as it is developed and risked.

The ultimate question Hiltner (1972:22) would seek an answer to is - "How does the parishioner view freedom, and more importantly - how does he use freedom, if at all, to gain direction in his life?" Theologically, we can conclude that man's freedom is limited in his life, but yet is very real. St Paul indicates this very clearly in Romans chapter 6 and

Galatians chapter 4. During the counselling episode the counsellor may find that the parishioner has not progressed enough into freedom to be able to use the freedom gained as self directional. However, when direction is evident the counsellor will encourage the parishioner to venture further in faith. For the parishioner gaining direction in his life is evidence that growth in maturity and understanding of himself is taking place, and that the pastoral encounter is proving to be successful.

However, the counsellor must also be aware that often the parishioner has a failure of nerve and will fail to act on a decision previously made. In such a case the counsellor must be very careful not to raise the level of guilt in the life of the one seeking help. Guilt is defined by James Drever (1953:11) as:-

> "a sense of wrong-doing, as an emotional attitude, generally involving emotional conflict, arising out of need or imagined contravention of moral or social standards in act or thought".

Hence freedom, to be real and advantageous to the parishioner must be free from guilt in any form either real or imaginary, otherwise the individual remains in bondage to himself or to the object causing guilt. For Hiltner (1972:30) the first question to be approached and asked is - "How is freedom used by the one seeking help?"

This question could also reveal that there is no evidence, within the life of the parishioner of the element of freedom as self-direction. Hiltner would be aware of the fact that theologically speaking, all men are in bondage until

they find their freedom 'in Christ'. The Biblical view is that man was created in the image of God. According to Genesis 1:26, God said:

"Let us make man in our image, after our likeness". The two words "image" and "likeness" evidently denote the same thing. The following Biblical passages show that they are used interchangeably: Genesis 1:26,27; 5:1; 9:6; 1 Corinthians 11:7; Colossians 3:10; James 3:9. The word "likeness" probably stresses the fact that the image is most like or very similar.

Further, the Bible teaches us that sin entered the world as the result of the transgression of Adam and Eve in Paradise. This act stresses the fact that man was not willing to subject his will unconditionally to the will of God, and compromised several elements. In the intellect it revealed itself as unbelief and pride, in the will as the desire to be like God, and in the affections an unholy satisfaction in eating of the forbidden fruit. As a result of it man lost the image of God in the restricted sense, became guilty, and utterly corrupt, and fell under the sway of death. Genesis 3:19; Romans 5:12;6:23.

When we examine Hiltner's variables closely, it is evident that he is describing man not as he should be or was created - but man as he is. Therefore, the acceptance of freedom in the ultimate is the acceptance of Jesus Christ and the freedom that he alone imparts to us. So the bondage of 'the will' is about man as he is. Man is unable to free himself from bondage because he has turned away from God in un-belief. Therefore, Hiltner views the pastoral encounter not

only as an occasion to help the parishioner to grow into freedom but also as a teaching encounter, thus deepening his biblical knowledge and understanding. This will also assist the parishioner in the understanding and acceptance of himself as a child of God, seeking to know the love of The Father and the forgiveness of The Father in a very real way. The next aspect of the parishioner's life to be queried by Hiltner (1972:31) is the sense of FREEDOM AS SELF TRANSCENDENCE. Perhaps it could be stated in an easier manner as - how free is the person willing to be. Hiltner (1972:34) states that:

> "Man's self-transcendence depends upon no one characteristic of psychic life, but upon knowledge, mental health, ego-strength, and many other qualities that normally go along with positive human development".

To comment on the quotation, it can be noted that the response of freedom as self-transcendence and operates through the whole of man's life. It is not confined to any one aspect of his personality but it is the expression of his being in the most positive of ways. Yet, it is always asking the question:

> "what are we doing with the freedom we have?"

The answer that Hiltner (1972:19) suggests is that we should exercise our freedom in full awareness of its fallibility, for only then will an individual move towards becoming genuinely human. Growth in this direction is very evident when the parishioner shows that he is beginning to learn from his decision mistakes on the one hand, and on the other, thanking God when such decisions are proved retrospectively to be good.

The truth is that at its heart freedom as self-transcendence relates to one's inner life. To describe this is to say that freedom is the condition of the contented person whose life is marked by enjoyment as a habitual experience. All of the above depends on a degree of integrity and commitment, to which many, it is found, never attain.

Hiltner (1972:34-35) is of the very firm belief that freedom in all its forms is what everyone is really after, no matter how unclear and unfocussed their search. Christianity says that the way to real freedom has been opened and charted for us by Christ. Hiltner is of the very firm opinion that Jesus Christ is the freest person ever to have lived. He and He alone can set us free - free to be ourselves and to love ourself, thus causing such growth that we in turn love others. In all of this Hiltner is looking into the inner life of the parishioner to see if there are signs of freedom as self-transcendence which are visible in self-growth and self-realization in a person's life with its failures and limitations, yet with a new determination blessed by God to move towards Him in self-transcendence, which explodes into "Joy".

Bringing this investigation to its close Hiltner (1973:36) reminds one that the polar to freedom is Destiny. Destiny he hints depends on two factors:

1) the limits imposed by the consequences of previous experiences and decisions.
2) the capacity to be self-transcendent and self-directional.

Having said this we see destiny as a combination of both kinds of factors, limiting and releasing.

The whole argument holds that even though the past puts limits on the present, so also on the future, both present and future have genuine aspects of freedom, especially if the person understands and deals forthrightly with the limitations. Throughout the discussion on the use of the variables, it has been strongly hinted that Hiltner was biblically orientated, now the question must be put - What is Hiltner's method of using the Bible in relation to the variables? In other words what is his Hermeneutic? The answer is very definitely biblical theology. By this I mean that in his theologizing, Hiltner used the Bible in general and its contents specifically in determining his theological concepts. He is at pains to point out that theology is not coterminous with religion, but that Biblical theology has a close relation to practical spirituality and therefore with Christian living. For all of this Hiltner is seeking true life within the Bible, so that it may speak to life and its problems specifically.

Sight must not be lost of the fact that Hiltner is always concerned with the pastoral aspect of Biblical theology and the ability to draw out the practical implications of theol-ogical statements and formulae to be applied in directive ways to help man live for and in Christ.

Hiltner, (1972:185) in arriving at a definition of theology has no simple definition, but shows that theology definitely has different facets. I shall now enumerate these aspects:-

4.2.1. Theology and religion

a) There is a vast difference between theology and religion, but it must be understood that there can be no theology without religious faith. Attention must now be given to the differences between religion and theology.

Theology is a reflective and implicative enterprise which eventually gets to a point that goes beyond religious practice.

b) Theologizing begins from an awareness of the "holy". Here it is important to note the influence of Rudolf Otto (1958:6f) on the ideas of Hiltner as he expounds the concept of the "holy". Whether any or all of the "holy" is called by names like God or by no name at all (like the ancient Jews) may not matter. However, the basic religious point is the recognition and carrying out in action, of something that is not just ourselves, but that is an immensely important dimension of our lives.

c) Theology moves from faith and not simply just from an experience. By faith is meant that which works a genuine feeling of trust in that which is trustworthy as Hiltner (1972:185-187) maintains. It is, therefore, theology that keeps faith and religion in touch with changing social and personal aspects of life.

Next we (1972:187) must briefly consider:-

4.2.2. Theology as expression of faith

Essentially, part of the work of theology is to articulate the faith and to express it so that fresh insights are gained and comments made. It always seeks the combination of fidelity with communicability for in its simplest terms theology as an expression of faith is a finding of explanation that really fit even if they are paradoxical. Both Christianity and Judaism have beliefs that have emerged from listening and happenings, therefore the faith may take either the form:

i) narrating and interpreting the events, or

(ii) describing or clarifying principles.

So we conclude that both the dramatic and the expository form of expression is inherent in these two faiths.

The expression of faith is essential to the vitality of faith itself, yet theology must do something besides express faith, and what it must do, is undertake critical inquiry into aspects of life.

Hiltner (1972:189) sees therefore that:-

3. Theology is also a critical inquiry

Basically, the kernel of the theological method and content is the matters of life and death and it is, therefore, important to all. Hiltner (1972:191) I believe, feels strongly that the element of critical inquiry in the theological process reaches a high point in that particular branch of theology that is known as pastoral

theology because this branch, amongst the many other branches of theology, always attempts to help people in the light of our Christian convictions.

Further, Hiltner (1972:193) sees theology as:-

4. A life guidance process

Together with the theological function of articulating the faith, and inquiring into the faith, it also seeks to clarify and interpret living and expressing guidance about it. This life guidance may take various forms. On the one hand it may set patterns to motivate and move people toward the best of which they are capable. On the other hand it may set up laws and regulations with some means of punishing violators. If the final understanding of theology is life guidance it brings to the forefront the practicality and workability of the theological process, for it brings help to the dying and the bereaved, to the sick, to the anxious, troubled and guilty.

Hiltner (1972:195) is also at pains in his hermeneutics to draw attention to the differences between "the theological enterprise" of the West over against that of the East. He notes that the differences come mainly through the method of theological critical inquiry. Furthermore, he directs attention to the basic fact that all the universal religions have two things in common: they all believe that faith should be articulated, and secondly that "life guidance shall be given". Yet underlying all of this is the basic understanding that the difference between the theology of

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the East as against that of the West is more cultural than religious. The priest in the Orient is discouraged from being at the same time a critical theologian. By the use of the word 'critical' is meant that the minister must theologize and in order to do this he will inquire and reflect on theological problems.

Hiltner (1972:196) further indicates that early Protestant Christianity insisted that Bible Study take place in the homes of the believers, to such an extent that deep inquiry and memorization of verses and passages became part of the ordinary Sunday School work. "Christians", it was thundered from pulpits, have an obligation to study God's Word. The study was not only memorization, but stress was laid on the deep spiritual methods of inquiry which is "inherent in the practice of faith itself".

Within the great religions of the East some confusion still exists when comparing them with Christianity, as to who is to do the theologizing. By far the most important people in some of the Eastern religions are single individuals, mostly men known as gurus or Zen masters who certainly use inquiry as part of their religious discipline as well as giving life guidance. Hiltner (1972:197) points out that the Eastern language do not have words for "religion" or for "theology" as in the case in the West. In the East, theology, philosophical, moral and psychological matters are linguistically lumped together. This makes it very hard for Eastern scholars to understand what Western theology is about. However, it is evident that in the East religion is part of everyday culture and is never separated from it.

The next question which Hiltner (1972:198) poses is: What is the context of Western theology? The context of Western theology is the relationship between God and man. We must be reminded that all man knows about God is what God has revealed to man, both in general and also in a spiritual way. Accepting this, leads on to the statement that God is sovereign over the world, and because of this fact the only proper context for theologizing is the God-man relationship.

Faith is required in order to make theology intelligible. Faith is the unconditional acceptance of God and His Holiness as opposed to the sinfulness of man, and man's only hope for salvation is by God's action in Jesus Christ. Theology is always relevant to mankind and his situation, but theology must continuously be updated as man himself grows into his "new ages" - the failure to do this will result in man rendering an "inadequate account of the true situation".

The Bible and its message Hiltner (1972:200) maintains must be understood in the

> "light of scholarship that includes historical, linguistic, archeological, and related modern means of grasping its message".

This all aids in the understanding of the "God-man relationship". The use of modern scholarship and scientific insight which are so much a part of man help in the study of man himself, and his relationships. For example psychology, sociology, anthropology, economics, political science etc. Theology is always expressed in dynamic relationship within

these tensions, and although there is the temptation to distort meanings, balance must be maintained at all times.

In the final stages of this chapter attention will be given to the basic issue in the study, namely - How did Hiltner use his Hermeneutic, which has been briefly described in this chapter, as "biblical theology?"

Fundamental to all the discussions so far, is the fact that Hiltner (1972:200) takes the reformed biblical theology of Justification for granted. This point must be emphatically stated and re-stated for it is the central feature in the dynamic balance of his thought. It is this dynamic element, although hidden, which is behind all of Hiltner's ideas in this chapter -both theological and psychological.

Firstly, it must not be forgotten that Hiltner's (1972:193-198) hermeneutic can be capsulated under the following description headings in theological dynamics.

(i) Theology and religion

(ii) Theology as expression of faith

(iii) Theology as critical inquiry

(iv) Theology as life guidance

Therefore it appears that Hiltner, because of his "Reformed" background was, like the original Reformers, wanting the Bible - God's Word, to speak to the one seeking help and to lead that individual on, in his life, to a better and clearer understanding of:

(a) The person himself.

(b) The situation.

(c) The healing.

It is important to notice that what I have suggested above fits exactly into the threefold method of Hiltner's use of his unique diagnostic variables as follows:

1. Personality diagnosis vs The person himself
2. Situational diagnosis vs The circumstances
3. Spiritual resources diagnosis vs The healing.

Hiltner, I believe, in dealing with people in trouble, did not intend his hermeneutic to be revolutionary in any way. Although he himself would have described his approach to Theology and the Bible as being "liberal", yet his approach was totally word centered by always allowing theology and related disciplines to aid in clarifying and interpreting the word to the situation.

It is of interest to note that within a year of Hiltner's publication Theological Dynamics, Walter Wink (1973:iv) in the preface of his slender but yet very vital publication The Bible in Human Transformation states that his work is "directed to the American theological scene" - and then adds these words of pleading that his critique will lead theologians: "towards a mode of Bible Study which facilitates transformation in human lives"

Wink could have been echoing Hiltner (1943:233) for I believe that is exactly what he was wanting to achieve in his counselling episodes. For Hiltner (1949:202-209) lived in dire fear of the Bible, and its teachings, being bound up and stagnating in the tomb of doctrine and dogma that would be of no use to modern man in his struggle to survive. Doctrine and dogma are essential to the theological scene, but for too long parts of the Church have allowed such vital study to become anaemic and die. Hiltner, within his field

of expertise in pastoral theology is, therefore, in the vanguard of pastors who wish to let God's Word live within the lives of God's people. Truly, he like Moses of old would cry out: "Let my people go!"

Walter Wink considers that historical and biblical criteria have caused a bankruptcy within "Biblical studies". So strongly does Wink (1933:6) feel about this that he openly says of such studies that there is:

> "a trained incapacity to deal with the real problems of actual living persons in their daily lives".

To sum up, Hiltner would have agreed with Walter Wink (1973:2) when he pleads for Bible Study, as Hiltner (1972:15) pleads for the counselling situation to be so filled with the Living Word that the Scriptures would be applied in such a way to human lives that the:

> "past becomes alive and illumines our present with new possibilities for personal and social transformation".

For Hiltner (1972:35) the word "transformation" would suggest that the parishioner has come to the point in the counselling encounter when he desires to be set free and to realize the forgiveness of God. Perhaps the counsellor would use the Reformation Doctrine of Justification by faith, to demonstrate how God accepts the person as he is, with all his fears and failures and will set him free in Christ.

The most difficult thing in the interview is the parishioner's acceptance of the Bible at face value. Hence, I believe that the counsellor should always work with the

open "Word". By this I mean that the minister must be able to use the Bible with versatility and ease in order to lead the person to accept - (a) the truth of his situation;

(b) the truth of God's forgiveness and release into Christ.

Justification by Faith - an outline:

What is meant by Justification?

It is a judicial acquittal (Isaiah 5:23; Proverbs 17:15).

It is the accounting as righteous of the one putting his faith in Christ.

It is the free gift of God - the God against whom we sinned.

It is the judge Himself who thus declares; so states J Church (1938:10), "The justified believer has been in court only to learn that nothing has been laid to his charge".

Texts like: Isaiah 50:8; John 5:24; Romans 3:19,20,25,26; 4:4,8;8:31-34; Corinthians 1:30; 2 Corinthians 5:21

We are justified because Christ has borne our sins on the Cross. God, as judge, declares that those who believe in Christ as Saviour are justified and righteous.

Romans 5:9;8:1.

Justification is entirely a work of grace,i.e. it is unmerited: Romans 3:24; 8:30; 5:16-18; Galatians 1:16; 3:8,11,25; 5:4; Luke 18:14.

We must admit our guilt before the all-Righteous judge and then we are justified by faith.

Ephesians 2:8-10; James 2:21,22,23,24; Titus 3:4,5,7; 1 John 1:9.

Having outlined the main ideas of the doctrine of Justification by faith it must be emphasized that the "righteousness of God" means a standard which God expects to be maintained

in the world. Norman H Snaith (1953:51) makes this point clearly in his book: The Distinctive Ideas of the Old Testament, with particular reference to the eighth century Hebrew prophets namely: Amos, Hosea and Isaiah. Snaith draws attention to the fact that God expected man to live up to this standard. The above named prophets openly condemned man for abandoning God's righteousness. Man is in bondage and is not free to save himself from sin, which is turning away from God in unbelief. Man is not free to turn himself to God. The biblical hermeneutic is centered here on the idea of the helplessness of the first Adam, (1 Corinthians 15:45,46) and on the second Adam by whom freedom is given as an act of undeserved love to man. The central thought in Paul's understanding of God's righteousness or Justification is the fact that because of Christ, God confers upon man the status of being righteous - a status which man cannot acquire by any other means.

Finally, re-directing thought to Hiltner's hermeneutic, it is his friend Paul Tillich (1949:161) who in his published sermons entitled: The Shaking of the Foundations outlines the basic fundamental of the disturbed man, that he is separated from himself and from his God. This separation is evidenced by aggression, hate and despair, and the lack of love. The alternative is to lead the individual into acceptance of himself, of others and of God.

Tillich's (1966:167) explanation of the activity of God's love being directed towards the parishioner is the advice: "Simply accept the fact that you are accepted". Tillich (1959:124) expostulates this further in his work Theology of

Culture by pointing to God's Grace as giving meaning to forgiveness, which leads those who are unacceptable to be accepted. For the counsellor, this means that he will make the parishioner feel accepted and by that is meant that "he accepts himself". In other words he will be the first demonstration of God's love to the one seeking help. This is the only true way that any minister could deal with a seeker. Secondly, this means that the parishioner can now talk to the pastor openly and objectively, and then "objectify what is in him and get rid of it".

The pastor in the meantime will seek to analyze the human situation and bring in an element of clarity, and ultimately direct the enquirer to the theological answer.

CHAPTER 5

EXPANSION OF THE BIBLICAL HERMENEUTIC BEHIND HILTNER'S VARIABLES

Stress has been laid again and again on the central fact of Hiltner's hermeneutic, that it is "biblical theology". Likewise we are reminded that Hiltner, dealing with a parishioner would seek to measure the individual against a biblical theological standard, while at the same time using psychology and psychiatry to illustrate his concept. This standard in its most practical form is the outlining of the major evangelical theological doctrines of orthodox Reformed Christianity. In the previous chapter it was suggested that the Doctrine of Justification by Faith could be applied to the parishioner's life in order to highlight the dynamic elements of bondage and freedom within that life. Here the Doctrine of Justification is applied in order to show how God brings freedom and forgiveness in Christ to the "stressed" parishioner. Attention must now be given in advancing this chapter, to the second set of diagnostic variables, namely: <u>situation diagnosis</u> and specifically to the variable balance of <u>sin and sickness</u>.

Mankind certainly knows about sin, or thinks it does, but is often under a widespread misunderstanding about sin. Frequently man is unable to distinguish between sin and guilt. As Hiltner fails to point out, the Western theological concept reveals sin as turning away from God in unbelief. How different the theological definition of sin is from the psychological definition of sin. In the Penguin Reference

book: A Dictionary of Psychology by James Drever (1952:266). Sin is defined as:

> "contravention of moral law, so far as that is regarded as divine law, or the law of a deity".

One will immediately notice a lack of personal involvement in the above definition in regard to an idea of "deity", whereas in the theological definition a broken relationship, that is between God and man, is described. Hiltner, describing sin has totally absorbed the ideas of Paul Tillich in this regard. In order to bring this idea into sharper focus, Alexander J McKelway (1964:185) writing in his book: The Systematic Theology of Paul Tillich, details it as follows:

> "Tillich asserted that man is created as essentially good, as essentially united with God. . . That man has turned away from God, and now stands upon himself. . . This act causes man to exist in a state of estrangement. . .from God".

Hiltner, (1972:82) although in full agreement with the above statement, in his book "Theological Dynamics" concentrates his explanation of the variable: "Sin and Sickness" on what is relevant to the non-theological, that is on the moral and psychological aspects of the "fruits" of sin.

In the counselling situation however, Hiltner seeks to make it personal. For him it is an encounter between God, the counsellor and the counselee, who eventually will acknowledge that there is a broken relationship between himself and God. It is already acknowledged that sin causes separation - the ultimate sin being man turning away from

God in unbelief. It is N A C Heuer (1979:32) writing in his work Interpretative Theological Dynamics who rounds off the theological concept by drawing together both Tillich's and Hiltner's thoughts on sin in this statement:

> "Not only is Man estranged from God, himself, but also from other beings".

The reality of this situation is that man lives under the misconception that sin is - adultery, fornication, theft, murder etc. In real life these are only the fruits of sin that manifest themselves in the lives of people, who will not turn to God, or are only willing to partially commit themselves to Him. Interestingly, Tillich (1968:55) intimates that one can define sin as Sin with a capital "S" which is turning away from God in unbelief, and sin with a small "s" which is the result of the turning away from God.

The major emphasis in the counselling situation is to bring this reality home to the parishioner. For we all know that sin is as common to man as man is to sin. Yet sight must not be lost of the biblical truth that man was made in the image of God and this image is besmirched by sin (Genesis 1:27; 2:7). More realistically described, Hiltner (1972:81,82) in using the variable of sin would totally agree with the statement that fallen man is truly man in revolt against God and also against himself. The irony of man's revolt against God is that he begins to declare his freedom from his Creator, but he ends up by being in bondage to his own desires. Both Judaism and Christianity, in fully expressing the meaning of sin in their respective theologies, are at pains to point out that God will not let "man" go. At the same time these theologies also focus

attention on another important point that God has given to man the gift of freedom.

This freedom although considerable is still limited. Hiltner (1972:82) sums up the above statement by reminding all that:

> "When men misuse their freedom, so that there is movement away from human fulfilment, then sin is being committed".

5.1. A BASIC OUTLINE OF THE BIBLICAL DOCTRINE OF SIN IS AS FOLLOWS:

Man by nature, and in his triple state of Body, Soul and Spirit, is in a condition of separation from God.

The origin of sin is revealed only in the Bible

The fact of sin in the world is undeniable. This stain of sin runs through the books of the Bible.

Genesis 2:17; 3:4-13; 18, 19, 13:13; Numbers 32:23; Psalms 51:5; Proverbs 14:9; Isaiah 14:12-14; Mark 7:20-23; Romans 7;8; 8:22; 1 Corinthians 15:21,22; Galatians 3:22; 1 John 1:5,8;5:17,19. (KJV)

SIN IS UNIVERSAL.

By nature we are born in sin. Man has a natural bias towards even those who have been regenerated. Sin is like a disease, an infection of the nature, that must be cleansed, and even then brought daily when necessary for renewed cleansing. Sin is like a burden on a man's back, which must be loosed from him and buried. Jesus Christ alone is sinless.

Romans 3:9, 23, 5:12, 7:25, 25; Acts 17:26;Ephesians 2:1-3; Hebrews 4:15; 1 John 3,5; 1 Peter 2:22; Genesis 3:3-10, Isaiah 48:22; Joshua 7:10-12,25,26.

From the days of Adam, God had provided a remedy.

The blood of the slain animal made atonement for the man who offered it, if he truly repented and believed in its efficacy. In the fullness of time, God came Himself in the likeness of the Son of Man, the Lamb of God, and voluntarily died once and for all for the sin of the world.

Since then belief in Him, and in His shed blood, shed for us, is the first and only way of escape from "the wages of sin (which) is death" i.e. eternal separation from God. Ezekiel 18:4, 20; Isaiah 1:13-18; Acts 4,12; 13:38; John 1:29; Hebrews 9:26-28; 1 John 1:7; Romans 5:19;6:11,12,23; 2 Corinthians 5:14, 21; Matthew 11:28.

It has already been stated that in the counselling situation the counsellor is not there to pepper the parishioner with texts, but to aid him to clarify his situation by using the Bible so skillfully that he will come into the "freeing effect. . .of acceptance" as William B O Oglesby (1980:9) puts it in his book "Biblical Themes for Pastoral Care". Further, the same author draws attention to a very obvious problem, and that is the use of so-called proof-texts. The danger according to Oglesby (1980:22) is that proof-texts fail to take into account the "intent" of the passage and the context in which it is set. This does not mean that texts cannot be used in the counselling room. The use of specific texts is very important in counselling. In the case of specific texts they contain specific data of supreme importance which leads to a clear understanding of God's

redemptive power as set forth in the life, death and resurrection of Jesus.

Hiltner (1972:83) in dealing with the whole aspect of sin in the life of the parishioner, would only concentrate on sin in order to bring the individual to a point of repentance. From Hiltner's (1972:83) psychological viewpoint sin as diagnosis is concerned with what is wrong and repentance of sin is therapy leading to a hopeful constructive change in the life of the parishioner. Already Tillich's (1968:52-55) view has been stated that Sin (with a capital 'S') is turning away from God in unbelief, and that individual sins (with a small 's') are only the result of this turning away from God. If this is accepted, then the question must be asked in regard to Hiltner's hermeneutic: How does the parishioner know what he is repenting of or from? To answer from sin is far too general and simplistic. One is required to be more specific, therefore, some form of diagnosis must be attempted in order to aid both the counsellor and the parishioner to concentrate on more specific aspects of the parishioner's distress.

Firstly, the counsellor would always bear in mind the theological concept of "original sin". Whether or not the parishioner accepts this fact is of prime importance to the whole counselling endeavour. For behind the word "original" lies the whole history and concept of the Judaic Christian doctrine of the "fall of man" into sin which has dominated his life in one way or another ever since. Hiltner (1972:83) stresses this fact by stating it thus:

> "over and above whatever freedom the person had that he misused, there are social and historical forces at work within the man, and within society that require repentance and constructive change".

Sin, if it is termed as man's misuse of his freedom, is then perpetrated against God and man, and also against the individual himself. In order to rectify this, man of course must repent and with God's help re-establish the relationship. In all of this, genuine repentance is required, but in order for this to occur, clarification must be attempted by the counsellor. Within the scope of clarification, mention would be made of the present day consequences of original sin. That means according to Hiltner (1972:83), man's acts are conditioned by social and historical forces in the face of which he is powerless.

Secondly, the counsellor may turn to inquire and identify the parishioner's attitude to sin. Hiltner's hermeneutic here would be to examine the parishioner against what I would call Three Principal Metaphor System. Stress again must be laid on the fact that all of Hiltner's hermeneutic is biblical theology as will be seen in his use of metaphors.

In the first metaphor Hiltner (1972:87) asks the question:- Does the parishioner see sin as rebellion? (Isaiah 1:19-20; Ezekiel 5:5-6). The classical definition of the word "rebellion" as stated in the Concise Oxford Dictionary is: "open to resistance to any authority". Therefore, clarification will be sought in the light of the above statement as to the evidence of rebellion in the life of the individual.

This could be evidenced as rebellion against the Social Order. It could be the government of the day or rebellion against authority of mother or father etc. On the other hand, rebellion can also be internalized and expressed as pride or pushiness in order to exceed our proper human limits.

Without exception, aggression is evidenced which could be further diagnosed as open defiance in either ignoring or evading authority. The counsellor must be aware of the expression of sin, and always be on the lookout to find unusual expressions of pride within the life of the one seeking help - at the same time being aware that over-aggressiveness could conceal weakness, requiring help, guidance and direction. Taking rebellion right back to its original meaning, it is more rebelling against God and His authority - in other words man sinning against God.

The second metaphor Hiltner (1972:88) uses to refer to sin appears in the New Testament as Missing the Mark. This analogy was to the throwing of a spear at a target and missing the "bull's eye". Hiltner points out that the early Christians used this analogy in order to urge others to accept the Gospel and so be released from whatever had bound them in sin. The mark of the Christian faith has always been Jesus and the standard and teachings set by Him. In falling short of this, the only right standard, was of course to miss the mark. However, by way of explanation, it must be noted that the metaphor "missing the mark" is rejected by Barr (1961:114-229). He believes that sin simply means disobedience to God.

The third metaphor that has been used about sin is Estrangement. Basically it means being cut off from God because sin has caused this severance. Psychologically we see this metaphor in operation, for example, at a party where a shy girl stands in the corner and longs for popularity. What is described here is a person being in isolation. This condition of isolation is a two-fold situation because the individual is partly responsible for her condition she is unable to help herself and her shyness causes her to rebuff those who offer help. Paul Tillich (1968:51) used "isolation" and "estrangement" as his central concept of sin.

Traditionally, Christianity has accepted that sin is committed in thought, word and deed. There are also sins of commission and omission, both of which are self-explanatory. However, the question must be asked - Did the Church ever have an official list of sins? The answer is yes! That list is called The Seven Deadly Sins. A B D Alexander, writing an article in the Encyclopedia of Religion and Ethics, edited by James Hastings (1958:426) says: "At an early period in ecclesiastical history, an attempt was made to fix and classify those faults of conduct which were subversive of the law of the Church and perilous to the salvation of its members".

Because of this the Church felt that its membership should be alerted to the sins of society to which individuals far too easily fall prey under the ordinary conditions of the world. The list detailing "The Seven Deadly Sins" formulated in the late Middle Ages.

The final list read as follows:

> Pride (hubris) covetousness, lechery, anger, envy, gluttony, and accidie.

Yet, the question can be asked, was there ever an attempt to formulate a directive for individuals before that list, which we now call 'The Seven Deadly Sins?' In answering this question attention must be drawn to the Ten Commandments as given by God to Moses and the people of Israel (Exodus 20:1-17). Herein is the Law of God to govern life. In other words the decalogue is the rule or standard to govern life in order to reap happiness and fulfil the law of God. However, it is interesting to note that, within the document called the 'Didache' (1948:9) or The Teaching of the Twelve Apostles two ways of living life are detailed; one is the "Way of Life" and the other is the "Way of Truth". The way of death tabulates the following to be avoided:

> murders, adulteries, lusts, fornications, thefts, idolatries, witchcraft, sorceries, ravening, false witnessing, hypocrisies, etc.

After the list has been completed the author in a prayer-like fashion says: "May ye be delivered, my children from all of these".

At the same time some believe that the Shepherd of Hermes is the earliest of writings which offers any sort of classification.

A B D Alexander (1958:427) says:

> "He gives a list of twelve virtues with their corresponding vices".

But from Gregory's time onwards, as pointed out by Alexander

(1958:427), the list of sins is practically fixed. These sins are regarded by Gregory, and therefore the Church, "as successive stages in a downward course of evil". However, St. Thomas Aquinas did not appear to be over-impressed by the seven deadly sins. Instead he paid more attention to the seven great virtues, four natural (prudence, justice, temperance and fortitude) and three theological (faith, hope and charity or love). Hiltner (1958:42) refers to all of the above in an article called THE SEVEN DEADLY SINS written for the February 1958 copy of Pastoral Psychology. Hiltner (1958:42) further points out in the same article that St. Thomas Aquinas, writing in the Summa Theologica says of sin:

> "Two things concur in the nature of sin - the voluntary act, and its inordinateness, which consists in departing from God's law" (11,2,LXXII)

The famous St. Thomas Aquinas did make some comment on the seven sins. Of pride he says that it is:

> "so called because a man thereby aims higher than he is".

Pride always heads the list of the seven deadly sins, no matter which of the patristic theologians compiled the list. All, including St, Thomas Aquinas and Hiltner agree in their respective writings that pride comes first because it is the source of all the other sins.

Hiltner (1972:94) has again totally absorbed Tillich's (1968:11, 55) understanding of pride when he says that it "is the root of sin". Tillich (1968:57) said that it can be called "the spiritual sin, and all other forms of sin have been derived from it, even the sensual ones". It is St.

Thomas Aquinas (11,2,CLXII) who sums up the above by stating of pride. . ."the root of pride is found to consist in man not being, in some way, subject to God and His rule". (11,2,CLXII) Hiltner (1958:43) looking at the sin of Pride from a psychological viewpoint, yet through the theologian's eyes, states the following:

> "It is rather a projective distortion of our real selves into such ideal selves that God as God is no longer necessary".

No one dare argue with those words because we all see abundant evidence of that in our world.

Turning briefly to the other six sins on the list (Hiltner (1972:94) points out that covetousness and envy are similar. St. Thomas Aquinas says of envy that to him ". . .envy is sorrow for another's goods". "When we grieve over a man's goods, in so far as his goods surpasses ours, this is envy, properly speaking (11,2,XXXVI). It will be noted that covetousness refers to possessions whereas envy to status or privilege".

Gluttony and lechery are very much alike. Hiltner (1958:44) points out in the 1958 edition of Pastoral Psychology and in his article called Seven Deadly Sins that to St. Thomas Aquinas "Anger, Gluttony and Lust all have one feature in common. Each, within the bounds of reason, is within the natural order and not sinful". Each, out of bounds, in-ordinate is sinful. "Anger is properly the name of a passion". When beyond reason, its exercise is sinful. Commenting on this Hiltner (1958:42-3) adds: "Anger. . means not simply an interior reaction, as to injustice, but

an uncriticized or impulsive reaction, or to a continuing chilly resentment".

The last sin on the list of seven is accidie. This word is very difficult to translate into English. The word accidie is traditionally translated as sloth. Sloth is often defined as the opposite of joy. Hiltner (1958:42) points out that St. Thomas Aquinas says of it:

> "Sloth is an oppressive sorrow which so weighs upon a man's mind that he wants to do nothing. . .a sluggishness of the mind which begins to neglect the good".

Hiltner, (1972:95) turning to modern psychology, is quick to point out that in the personality where sloth is evident, investigation would show that there is "strong and unacknowledged aggressiveness; in another, a tyrannical superego; in another an unresolved Oedipus complex". "All of the listed, and probably more, are exhibited as indifference or zestlessness" in the life of a once committed person. In fact Hiltner (1972:95) sums up the condition with this psychological description:

> "Accidie becomes that kind of human response in which there is a partial psychic paralysis".

However, one is inclined to look at the so-called Seven Deadly Sins, and come to only one conclusion, that sin is estrangement from God. Donald Backus in his 1969 Ph.D. thesis: <u>The Seven Deadly Sins: Their Meaning and Measurement</u> comments:-

> "These are not individual deeds; not transgressions of the Law for which the transgressor can be apprehended . . . rather they are tendencies to behave in certain ways".

However, it is evident that Backus (1969:22) only sees the seven as sins when they are allowed to get out of control, for he further comments in the same thesis:

> "All men are more or less disposed towards these evils, which do not become sins at all if properly counteracted".

Backus (1969:22) further sums up the sins as follows:-

> "Pride was described as the craving for God's status;
>
> envy as the craving for the downfall of one's neighbour;
>
> Anger as the craving for revenge;
>
> Greed as the craving for possessions;
>
> Lust as the craving for venereal pleasures;
>
> Sloth as the dead end of craving in apathy and disinterest;
>
> Gluttony as the excessive or inordinate craving for the pleasures of eating and drinking, or the enjoyments connected with the sense of taste".

The question that must be asked and an answer sought is: Why did Hiltner (1972:94) make reference to the seven deadly sins? In attempting an answer, attention must be drawn to the sins" as listed, because it will be seen that these sins are part of man's sinful nature. All of them have a social aspect and may be considered as the perils and tests of everyone. A B Alexander (1958:428) writing in ENCYCLOPEDIA OF RELIGION AND ETHICS emphasizes this aspect when he draws attention to the following:

> ". . .sins which belong to all men and to all times, and traces them back to pride of self, the source from which all other forms of sinfulness really flow - that self-assertion which is the point at which the human will breaks away from allegiance to God".

Hiltner uses them to measure man not only from a theological viewpoint but also from the psychological. Further, he is acknowledging a standard set up by the Church Catholic, in order to educate its parishioners in the deadly-ness of sin and also to present to the world at large a classification of sin reached after centuries of discussion. Within reason the above, with the exception of the reference to the psychological, can apply also to St. Thomas Aquinas. F C Copelston (1970:61) says in his volume entitled: AQUINAS:

> "As a Christian theologian, and preacher, Aquinas was primarily interested in man's attainment of his super-natural destiny".

Perhaps as Copelston (1970:61) points out St. Thomas Aquinas does not dwell on the Seven Deadly Sins yet in his Summa Theologicae, he refers to them, and in fact comments in descriptive terms indicating that the listed seven and others are stumbling blocks which prevent man from:

> "attaining of his supernatural destiny".

Perhaps proof of this is St. Thomas Aquinas' emphasis on the virtues that man should imbibe, as opposed to the sins that are so much part of man's nature, and therefore distort the image of God in man. However, sight must not be lost of the fact that St. Thomas Aquinas was a "theologian-philosopher of the thirteenth century" as Copelston (1970:200) so clear-ly points out. Although the word "psychology" had as yet

not been invented or coined, it was certainly implicit in the common word of the day - philosophy. St. Thomas Aquinas used philosophy to speak to his day and age illustrating his philosophical thoughts with theology, and this is exactly what Hiltner, in his day, was doing by using theology to highlight psychology. Further attention must be drawn to the work of Donald Backus in his Ph.D. dissertation: The Seven Deadly Sins: Their Meaning and Measurement. This scholar in 1969 attempted to show the relevance of The Seven Deadly Sins to modern man and the investigatory service of psychology. Backus (1969:38) set out to establish the relationship between the Seven Deadly Sins, and their inclusion in the MMPI. In fact he specifically used the:

"ten clinical scales L, F, K and Es"

of the MMPI schedule, as well as showing the relationship of the Seven Deadly Sins and psycho-pathology. A further question must now be asked. How does this illustrate Hiltner's use of the Bible?

We have already looked at his hermeneutic based on biblical theology. Is there another point which emerges here? Quite clearly we must take into consideration the following suggestions:-

a) What emerges is the psycho-philosophical approach of the "schoolmen" of which St. Thomas Aquinas is exemplary. By this is meant the use of philosophy which has bearing on the psychological aspects of man, in the light of theology. It is Maurice De Wulf, (1956:10) who defines the terms theology and philosophy as follows:-

> "The one is based on the revealed word, the other on the light of reason; the one is built up by the way of authority, the other proceeds by scientific proofs"

In all that is stated, whether it be of St. Thomas Aquinas or Hiltner, both are interested in the relationship between God and man, and also in the relationship between man and his behaviour as he expresses it within his community.

In commenting briefly on St. Thomas Aquinas as he is used by Hiltner in clarifying the Seven Deadly Sins, sight must not be lost of the basic fact that St. Thomas Aquinas was first and last a theologian. Hiltner (1972:94) never lost sight of this fact, but he realizes that St. Thomas Aquinas was greatly influenced by philosophy, particularly that of Aristotle.

Hence, Maurice De Wulf (1956:78/9) says:

> "Scholastic philosophy was made to harmonize not only with Catholic dogma but also with the rational and natural sciences, in conformity with the all-pervading spirit of systemization that marks the intellectual work of the Middle Ages".

Therefore in the light of the above definition, St. Thomas Aquinas claimed that theology is of two kinds, one based on the light of divine revelation, the other (natural theology) based on the light of natural reason; but he clearly intended that these two ways to God should supplement and harmoniously agree with one another. In just the same way St. Thomas Aquinas sees philosophy as the handmaid of theology, helping to explain and make theology understandable. Therefore the following deductions can be made:-

(a) that what we see emerging is an inferential hermeneutic. By this is meant that inferences can be drawn with the aid of psycho-philosophical theology in order to help and aid in the diagnosing of the problem. This leads us on to

(b) an answering theology or "apologetics".

These terms are not my own, but I have been drawn to them by what N A C Heuer (1988:13) in his inaugural address says about them. Basically this apologetic as Chave-Jones (1982:11) points out to helper is always endeavouring to aid the one seeking help to:-

1) understand his problem.

2) understand himself.

3) understand that God will help him.

Professor Heuer (1988:13) says that by "apologetics" he does not mean the traditional Christian understanding of the word, namely "give a reasoned account of" or "give a defence of the Christian concept of the nature of God". But in the context of the counselling situation will be the "application of apologetics in relation to the changing audience and methods used".

Further, this answering apologetic takes very seriously the nature of being human and seeks to help the inquirer to find an answer under God's guidance to life's besetting problems. Theology is used to answer questions that are being asked on a psychological plane. Professor Heuer (1988:14) sums it up as follows:

> Pastoral apologetics is specifically addressed to those issues which psychology, or depth psychology with its psycho-analytical derivatives, makes about the nature of being human.

Furthermore Professor Heuer states with radical emphasis that this answering theology or apologetics speaks to the human need in clearer tones than that of psychology, which will continue to allow patients to be under therapy while knowing that they have a "hidden agenda" Although never plainly defined or stated, the hidden agenda is sin (with a small 's').

Paul Tillich (1951:55) defines sin as a broken relationship with God i.e.:

> "The essence of sin is disbelief, the state of estrangement from God, the flight from Him, the rebellion against HIm, the elevation of preliminary concerns to the rank of ultimate concerns".

Turning from God in unbelief is the ultimate Sin (spelt with a capital "S") while sin (with a small 's') is the fruit of man's turning away from God. Paul Tillich (1951:55) the philosopher, theologian and mentor of Hiltner, says that "man is bound to sin in all parts of his being, because he is estranged from God in his personal centre. Neither his emotions, his will, nor his intellect is exempted from sin, and consequently, from the perversion of their true nature". It is left then to the discipline of the answering apologetic to help suffering man uncover his hidden agenda so that in the light of Christ sin can be dealt with and healing begin. In other words the apologetic seeks to help man realize that he is made in the image of God, and the further

he drifts from that image the sicker he becomes. Put in a more scientific way, it means that psychological diagnosing would reveal, for example, an obsessional behaviour or a psychosis, etc. which in theological terms would be the revealing of specific actions of the human psyche which were in conflict with the "will of God". This is dealt with by making specific application of the Holy Scriptures to the specific problem of human behaviour.

How does this illustrate his use of the Bible?
Plainly, St. Thomas Aquinas and Hiltner see this hermeneutic operative in the Biblical Doctrine of Man. The Bible speaks of man's present predicament resulting from the Fall. The Genesis account of Creation accords to man a supreme place in the cosmos. Man is made a unique creature i.e. in the image of God. Since the fall sinful man is separated from God. The fall of man (Genesis 3) involves his refusal to respond to God's word, and to enter into the relationship in which he can fulfil the purpose for which he was created.

Man seeks to find within himself the justification for his existence (Romans 10:3). The result is that his life has become characterized by bondage (Hebrews 2:14 and 15).
Jesus Christ is the true image of God (Colossians 1:15; 2 Corinthians 4:4) and thus the true man.
Because of Christ's birth, death and resurrection, and by faith in Christ and acceptance of Him as Lord and Saviour, man finds himself being freed from bondage and changed into the likeness of God (2 Corinthians 3:18)

B) Finally, it must now be pointed out that this is also a psycho-theological approach vehicle of the schoolmen, of which St. Thomas Aquinas is exemplary. By psycho-theological approach is meant the spiritual or theological approach to psychology or vice versa. In the section under the psycho-philosophical approach I have already given the scholastic definition of both philosophy and theology as outlined by Maurice De Wulf (1956:123).

Although the word psychology as we understand it today with all its scientific ramifications was not as yet understood, yet it was nevertheless implicit in the philosophy of its day. Turning again to Maurice De Wulf (1956:123) and his work Scholastic Philosophy, he writes:

> "According to the medieval classification of the sciences, psychology is merely a chapter of special physics, although the most important chapter; for man is a microcosm; he is the central figure of the universe"'

Again the same author further clarifies the Middle Ages situation by reminding his readers that the problems of scholastic psychology are divided into two groups, dealing firstly with the nature of man, and secondly with his activities. Further, he points out the three leading theories in connection with the nature of man. They are detailed by De Wulf (1956:124) as:

> "The soul is the substantial form of the body; it is spiritual and immortal; it is created by God".

One cannot but fail to see within this definition similarities with the theological doctrine of man,

> created in the image of God. De Wulf (1956:124) brings all of this together by making this statement: "the whole of man is the object of scholastic psychology". The "whole of man" is exactly what God, the Church and Christian theology is all about. Again Paul Tillich (1951:35) in Biblical Religion and the Search for Ultimate Reality reminds us of the importance of the doctrine of creation when he says of this doctrine it "is the one on which the doctrines of the Christ, of salvation and fulfilment depend".

Hence if we return to the original exposition of The Seven Deadly Sins we see that St. Thomas Aquinas views this list which he refers to from a psycho-theological viewpoint. He does this in order to apply all of this to the life situation of the individual Christian, so that he may live his life in the wholeness of Christ. Before bringing this section to its close, again the question must be asked and an answer sought - how does all of the above relate to his use of the Bible?

I have attempted to point out that for St. Thomas Aquinas the Bible was always central to his thought and philosophy. Yet, as a theologian St. Thomas Aquinas (if he could have agreed with Tillich (1951:351) would have heartily endorsed the latter's comment in his work: Biblical Religion and the Search for Ultimate Reality when the writer stated boldly:

> "The God of Abraham, Isaac and Jacob and the God of the philosophers is the same God".

St. Thomas Aquinas in accepting that statement with glee would have sought to make both philosophy and theology

meaningful to man and he would have sought to communicate this meaningfulness through the agency of the Christian Church. Therefore his ultimate hermeneutic would have been, I suggest:

The interpretative psycho-theological method. Herein, interpretation of theology to enlighten the psychological encounter in the life of man is applied. This interpretative method is used in order to clarify both the psychological and the theological aspects of any given pastoral encounter. The Bible is used both to heighten and also to enlighten such a situation, or as William B Oglesby (1980:24) in Biblical Themes for Pastoral Care says of the Bible:

> ". . .as material designed to enable us to understand the meaning of God's redemption as supremely set forth in the life, death and resurrection of Jesus,. . .these narratives are rich in providing the minister with a foundation upon which to base any and all pastoral encounters".

This interpretative psycho-theological understanding of life causes the counsellor to see anew in the Bible as Walter Wink (1973:iv) puts it in the introduction of his explosive work: The Bible in Human Transformation:

> "a mode of Bible Study which facilitates transformation in human lives"

Wink is today amongst the foremost Christian scholars seeking to make the Bible live in the lives of all. And so did St. Thomas Aquinas in his day. It needs to be stressed at this point, that any psychological analysis done in conjunction with theology does not ask of the discipline of theo-

logy to contradict the tested historical-critical methods of the past - they all have their place, but rather this kind of analysis makes the texts more alive and profound. Perhaps this is all the better expressed by Gerd Theissen (1987:394) in his work Psychological aspects of Pauline Theology:

> "They have the same goal: to make texts intelligible on the basis of their connections with life".

In order to clarify we turn to Walter Wink's (1973:49-54) book: The Bible in Human Transformation and point out his psycho-analytical approach to a gospel story. The story of the healing of the paralytic (Matthew 9:1-8; Mark 2:1-12; Luke 5:18-26). Firstly, the texts are thoroughly read and understood. Differences in the accounts are noted. Next, the leader guides the students into the texts by means of carefully conceived series of questions. I will now briefly outline some of the questions:-

i) "How does Matthew's account differ from that in Mark? In Luke?" This is then fully discussed.

ii) "What is the form of the narrative?"

iii) "Try now to picture the scene as it is described in Mark". "For what purpose do the four friends bring the paralytic to Jesus?"

Then Wink (1973:54-57) introjects the characters in the Gospel story as probes into one's own self-understanding" Questions like:- "Who is the paralytic in you?" That is to say, with what aspect of ourselves does the character resonate, if any?

or - "Now, who is the scribe in you?"

and "But why doesn't the scribe want the paralytic healed -

both in you and in the story?"

"So what is the relationship between the scribe and the 'paralytic'?"

"Now, who are these four helpers? What resources are available to bring us to the healing value?"

It must be stressed that in the same sample of questions used by Wink (1973:60) and his associates, all the normal critical tools such as "source, reaction, and historical criticism" are in evidence. We have now moved automatically into the modern field of biblical interpretation which we will call psycho-hermeneutics. However, it must be admitted that there is no clear-cut dividing line between the interpretive psycho-theological method and its subdivision of psycho-hermeneutics.

Donald Backus (1969:128-140) in his Ph.D. dissertation called The Seven Deadly Sins: Their Meaning and Measurement, seeks to prove the relevance of the Seven Deadly Sins in the life of the modern individual. He lists the sins and then shows the psychological correlation between each sin and its psychological equivalent. For example:

Sloth	=	Depression
Pride	=	Psychosis
Envy	=	Introversion
Lust	=	Sociopathy
Anger	=	Obsessive traits
Greed	=	Social introversion
Gluttony	=	Psychosthenia

All of the above indicate that there is a very strong correlation between sin and "sickness". Turning to Hiltner

(1972:98) again we find that he openly states in Theological Dynamics that:-

> "a great deal of sickness comes from defect (what we are born with or without), distortion (results of accidents, or poor mentors, or ill fitting shoes, or response to stress) or invasion (microbes, assaults, indoctrination) without the power to respond".

Sight must not be lost of the fact that the relationship between sin and sickness is very complex, particularly in the psychological field and no attempt must be made to over-simplify this. Yet, repentance of sin is absolutely essential in the life of the individual, if newness, growth, and healing are to be experienced. But before repentance usually comes the conviction of sin, and if the conviction is present in the most positive of ways, healing and growth follow. However, true conviction does not come easily. The human personality, because of its complexity, is very often loathe to agree that conviction of sin is essential for repentance to become real, in the life of an individual.

CHAPTER 6

HILTNER'S DIAGNOSTIC VARIABLES RELATED TO THE CATEGORY OF SPIRITUAL RESOURCES DIAGNOSIS

Hiltner's (1943:233) final diagnostic category that will now be investigated is: Spiritual Resources Diagnosis.
The variable to be discussed at the outset is the second of the three:-

(i) Grace and Gratitude

(ii) Death and Courage

(iii) Word and Sacrament

namely:- Death and Courage.

As we approach the material to be discussed, attention must be focussed on what has already been said in the previous chapter - namely that Hiltner's use of the Bible thus far explained was hermeneutically expressed as:-

(i) Biblical Theology.

(ii) Psycho-Philosophical/Theological Hermeneutic.

It is to be noted that all of the above categories are interpretive. Now attention must be paid to the third apparent use of the Bible by Hiltner. This third method is:-

(iii) Didactic

Hiltner (1972:148) in using the didactic method, does so in order to be pedagogic in the sense that he is directing our thoughts back to the Bible; in particular to the New Testament and the Pauline theology of death and the life hereafter.

Furthermore, it must be pointed out that what follows must always be considered in terms of what Hiltner (1972:81) means by Revelation.

The word didactic means to "instruct" and pedagogic has as its basic meaning "teacher or schoolmaster". So in the exercise of the variable "death and courage". Hiltner (1972:81) seeks to teach biblical truths that will eventually lead man to faith and courage, to face his ultimate destiny. Behind Hiltner's thoughts on biblical teaching and revelation is the founded idea of theology as an empirical science. His ideas were spurred on by his mentor Paul Tillich (1968:11) who emphasized the role of the scientific theologian rather than of scientific theology in terms of theology relevant to the situations of life.

For Tillich (1968:11) theology was always dynamic and this expressed itself in theological existence. Theological existence in his thought is made up of two polarities - Form and Content. Professor N A C Heuer (1988:27) brings this to the fore in his work Interpretive Theological Dynamics, by drawing attention to the fact that this tension between the two stated polarities is expressed between message and situation. Thus, for Tillich (1968:4-8) message always means kerygmatic theology. This message is always addressed to a situation. For Hiltner (1972:182) it is not kerygma alone which he emphasizes, but time and again, the concept of a whole Bible - Jewish and Christian scriptures which figure in his thinking. This is more definitive and enlarged than Tillich's expression, although just as 'kerygma' centred.

It is Alan Richardson (1969:50) in his Christian Apologetics who talks about the scientific method of theology, saying:

> "Like any other science, theology deals with the facts of human experience".

He further (1969:52) adds in the same publication that:

> "The study of theology cannot be merely academic".

Hiltner (1972:148) in seeking to investigate the variables - "death and courage" - would at all costs avoid its use in the counselling situation to be merely academic, because for him theology is also apologetic. Therefore, he will investigate the relevance of the biblical message to the situation as it is presented by the parishioner, in order to allow the Bible to speak to the individual and to his situation.

Earlier, I mentioned 'revelation'. Now consideration must be given to what Hiltner (1972:166) means by revelation. Hiltner (1972:166) finds no difficulty with the categories of "general revelation" and "special revelation". However, in the counselling situation, and in the use of the variables under consideration, Hiltner is very specific. In this context revelation is Word centered. The Word of God in the first instance is the Living Word and it is the Living Christ who speaks through the written Word of the Bible to the human situation.

Hiltner (1972:121) sums this up as follows:-

> "In the unique Word of God teaching of the New Testament, Jesus appeared as the Word made flesh as the Christ or anointed of God, or as the special Son of God".

Hiltner (1972:172) contends therefore that the doctrine of the incarnation is the greatest revelation of God to man. God "enfleshed himself in Jesus and shared fully in the human predicament in order to rescue mankind". For Hiltner (1972:151) rescue was the operative word - for salvation was also from death. Thus the gospel, in the face of the reality of death must be interpreted to man in such a way that he is constantly reminded that his salvation lies:

> "in his faith in God's faithfulness, steadfastness, and benevolence"

as revealed in the life, death and resurrection of Jesus Christ. Furthermore, faith reminds man that his life is under God's guidance and that man is saved by Jesus Christ despite human sin.

Hiltner (1972:148) admits that: "the understanding of death is one of the most complex and thorny questions in the whole of Christian theology". Yet in everyday life, death is the most natural of things. The New Testament makes this plain The Letter to the Hebrews, chapter 9:27:

> "It is appointed unto man once to die".

The Bible indicates that death is the penalty for sin. Paul writing in Romans 6:23 states:

> "For sin pays its wages - death. . ." (GNB)

This is the religious point of view, but medical science states that death is a biological necessity.

Likewise, Christians traditionally believe that man was created immortal, but lost his immortality as a result of his fall into sin. Modern man falls between these two aspects, namely the Christian religious viewpoint and that

of medical science. In the counselling situation when Hiltner (1972:233) was involved in the Spiritual Resources Diagnosis, he would investigate the parishioner's personality and being from the threefold variable point of view, namely:-

(i) Grace and Gratitude

(ii) Death and Courage

(iii) Word and Sacrament (Hiltner 1972:38,148,166).

As stated above we will only investigate the second set of dynamic variables, i.e. Death and Courage.

Hiltner, (1943:232-3) writing in his publication Religion and Health points out that the Spiritual Resources Diagnosis can only become effective when attention has firstly been given to the two preceding categories,namely personality diagnosis and situational diagnosis.

The purpose of looking at the parishioner's life from the spiritual resources point of view is to discover if there is any motivation or desire to change. Change in his basic outlook must be recognized, for the counselling would hopefully have brought about some change in the parishioner, or at least the desire to change. It is very important for the parishioner to come to the point whereby he is led to the realization that he, and he alone can bring change into his life. Further, it must be established whether the parishioner has, as Hiltner (1943:234) states, "an emotionally rooted faith of any kind which will give him something to lean on while the difficult transition is being made". The purpose of the counselling encounter at this point is to help release within the parishioner the healing forces. This is done by bringing the parishioner to look at his own

life in the face of the "Eternity". In the course of this, the whole subject of death in general, and also in particular, must come under review. The point must be stressed that "death" is not dealt with from a morbid viewpoint but that the balance between courage and faith is always stressed. In this modern day we live in a death denying society, in which because of the advances of modern medical science and its almost miraculous achievements, man's thinking about death tends to be defective. Modern man is of the psychological opinion that because of the advances in medical science he perhaps will not die. Hiltner (1972:149) points out in Theological Dynamics that because of this modern thought: "the net effect, however, is to render it less necessary to engage in compensatory thinking about various guarantees after death".

This further effect is that man refuses to reflect at all upon death, because he believes that it will always happen to someone else but never to him. Yet it is man who raises the question.

Hiltner (1972:150) propounds the idea that courage is needed by man in order to face the reality of death. This courage will have the added effect of engendering "hope" in the future life as promised by the Christian faith. Hiltner is at pains to point out that the root meaning of the word "courage comes from the word for heart" (Hiltner 1972:150). Further, (1972:150) he adds that: "No one can hope who is not in some appropriate way first enheartened".

Hiltner feels very strongly that a new thesis must be attempted in order to bring mankind face to face with his ultimate destiny. He names this attempt The Constructive Thesis. Hiltner (1972:151) looks at this from the Christian point of view. Realistically, he points out that death "is first a natural or organic, and eventually an inevitable event in each person's life". He (1972:151) develops his thesis by pointing out that man's only hope for the future (in the face of death) "lies in God's faithfulness, steadfastness and benevolence toward his creation, especially as demonstrated and proved in the life, death, and resurrection of Jesus Christ".

Further, Hiltner (1972:151) continues that "man's life is under God and saved by Jesus Christ despite human sin". All of this is based upon: "God's steadfastness both past and present", and this is also projected into the future.

Hiltner (1972:151) further advances his constructive thesis by pointing to the question based upon man's experience of God, namely - "What form of life may exist beyond the fact of death?" (Hiltner 1972:151). Hiltner (1972:152) feels that we have no answer to the question except the answer of faith. It is advanced that "faith" in this context is biblical faith. It is acknowledged that God made man both "as an animal and also in His own image". This fact prompts Hiltner (1972:152) to draw attention to Paul's term, the "resurrection of the body" which he sees as a "symbol for man's faith in that trustworthiness of God that is exhibited in creation itself". Likewise man is spirit. The word according to Hiltner (1972:152) is that which unifies man,

derivatively from his being made in God's image. This set of statements all leads again to the biblical conclusion that "all of man" body, mind, and spirit are parts of the unity which is man. Further, he adds that: "all of man, including body and mind, are parts of the unity of which spirit is the symbol". Hiltner then states that "trust in the resurrection of the body (Paul called it a spiritual body) is in fact trust that God will save that which is worth saving".

Finally, Hiltner (1972:152) says that "Courage" bolstered by faith and "moving on to hope, enables Christians to face death with a proper mixture of agnosticism and serenity". The truth of the fact is that "courage is never without anxiety", but this is balanced by courage keeping anxiety in check, because of faith in Christ and of what Christ stands for in the Christian tradition, i.e. faith is kept alive because of God's steadfastness.

Ultimately, Hiltner (1972:152) concludes that because of "faith" the Christian should have a different attitude towards death. It is J S Whale (1941:170) writing in his Christian Doctrine who reminds one that: "Death is the one inescapable fact which compels men to choose between despair and faith"

He (1941:171) further adds: "Only he who believes in God wins the victory over despair".

It has already been stated that the Christian should have a different attitude to death. Otherwise, "despair" will lead to "anxiety". James Drever (1952:17) in A Dictionary of Psychology defines the psychological term "anxiety" as: "a chronic complex emotional state with apprehension or dread

as its most prominent component, characterized by various nervous and mental disorders".

It can be argued that the psychological aspect of "dread" is the power which makes anxiety so negative and depresses an individual. Dread is defined in the above name volume (1952:73) as: "an emotional attitude, involving fear, but directed towards the future in highly unpleasant anticipation".

The actual ingredient of dread is fear, which James Drever outlines in these words: "fear is one of the primitive, violent, and usually crippling emotions, marked by extensive bodily changes, and by behaviour of the flight or concealment character" (Drever, 1952:92).

In the counselling situation Hiltner would deal with individuals who themselves would be facing death, as well as their relatives and friends. His counselling would be directed in the first instance in preparing the dying to meet death and also the preparation of the loved ones, and friends. In this context the counsellor faces those seeking help, and who vacillate between despair on the one hand and faith on the other. Perhaps it can also be argued that the counselling technique employed should have a balance between psychology and theology.

Unfortunately, some only look at the suffering individuals from a psychological point of view, while others lean too heavily on the theological aspect. I believe that Hiltner would seek a balance between these two. He would be asking the question - What coping mechanisms do those who are dying

have? - What coping mechanisms do their relatives and friends have?

The counsellor will be dealing with the grief process. James Drever (1952:110) defines the word grief as: "an emotional attitude, or a complex emotion, more or less synonymous with sorrow".

It is Elizabeth Kubler-Ross (1969:160) who makes the point in her book On Death and Dying:

> "The dying patient's problems come to an end, but the family's problems go on".

I believe that the very first problem an individual faces is the problem of grief. Further, it must be emphasized that grief is a process and at best it should be a natural process. The grieving person must be helped out of one kind of life to another kind of living. Yet, at the same time it must be recognized that both death and grief for the individual are difficult issues to face, but face them he must.

Earlier I gave the psychological definition of grief. Gary Collins (1981:411) in his book Christian Counselling states that:

> "Grief is an important, normal response to the loss of any significant object or person"

Perhaps we must not lose sight of the fact that grief is experienced because of loss. This loss can be of a person or object, i.e. like losing one's job etc. Yet the grieving process is almost identical. What the counsellor is endeavouring to do is to direct the person seeking help towards personal growth. In order to facilitate direction

towards growth, the grief process must the be handled correctly. Therefore, a correct understanding of stages of grief must be understood.

6.1. The Effects of Grief

There are three commonly observed reactions in the grief process as outlined by Murray-Parkes (1970:35f):

1. Crying.
2. Restlessness,
3. Depression.

1. Crying.

The shedding of tears releases tension and locked up deep inner feelings.

2. Restlessness.

This symptom is evident because the person is unable to settle down to 'ordinary' everyday living. Associated herewith is the inability to sleep peacefully and sleep disturbances are marked, usually requiring medical intervention.

The third reaction is:

3. Depression

This depression is usually of the reactive kind. The individual is depressed because of the loss of the loved one or of his job, or has gone through a divorce.

The counsellor must be aware of the fact that systemic disturbances are observed, such as:- exhaustion, weakness, headaches, shortness of breath, indigestion, loss of appetite

or

sometimes increased eating, anxiety, feelings of inner emptiness, guilt, anger, withdrawal from others, declining

interest in sex, dreams about the deceased, nightmares, and feelings of loneliness.

If the individual does not grieve in a healthy way he will then display symptoms that will be described as Pathological Grief.

6.1.2. Pathological Grief

This occurs when the normal grief process is denied, delayed, or distorted. Most individuals pass through the grief process within a year or at the maximum two years. Unfortunately, some people who continue to suffer from the pathological grief syndrome continue on for much longer. These symptoms will be dealt with by the counsellor who will attempt to bring about a transformation of abnormal grief into a normal grief reaction. This process has been called "re-grief": a re-experiencing of the grief process in order to free the counselee from his or her bondage to the deceased. The stages of grief have been mentioned but attention must now be drawn to the stages of death, which in this context would precede that of grief. It was Dr Elizabeth Kubler-Ross (1969:38-112) who directed attention to the five stages of dying in her book On Death and Dying. They can be briefly summarized as follows:-

1. Denial - "No, not me".

   This is a typical reaction when a patient learns that he or she is terminally ill. Denial says Dr Ross, is important and necessary. It helps cushion the impact of the patient's awareness that death is inevitable.

2. Rage and Anger - "Why me?"

   The patient resents the fact that others will remain healthy and alive while he or she must die. God is a

special target for anger, since He is regarded as imposing arbitarily, the death sentence.

3. Bargaining - "Yes me but. . ."

Patients accept the fact of death but strike bargains for more time. Mostly they bargain with God -"even among people who never talked with God before".

4. Depression - "yes me".

First the person mourns past losses, things not done, wrongs committed. Then he or she enters a state of "preparatory grief" getting ready for the arrival of death. The patient grows quiet, doesn't want visitors-

5. Acceptance - "My time is very close now and it is all right".

Dr Ross describes this final stage as "not a happy stage, but neither is it unhappy. It is devoid of feelings, but it's not resignation, it's really a victory".

These stages Dr Kubler-Ross (1969:10) adds provide a very useful guide to understanding the different phases that dying patients may go through. They are not absolute, not everyone goes through every stage, nor in this exact sequence, at the same predictable pace. But this paradigm can, if used in a flexible, insight-producing way, be a very valuable tool in understanding why a patient may be behaving as he does. (Kubler-Ross, 1975:10).

It is to be noted that there are similarities between the grief process and the five stages of dying. Shock and depression are the most prominent symptoms in the grief process. Amongst Christian people there seems to be no definite time and scale of mourning. It is suggested that

healthy grieving should terminate itself after one year. Perhaps this is another carry over from Christianity's close links with Judaism. Dr Kubler-Ross (1975:51) in her volume: Death, the Final Stage of Growth, describes the Jewish levels of grief thus:

> "Judaism recognizes that there are levels and stages of grief and so it organizes the year of mourning into three days of deep grief, seven days of mourning, thirty days of gradual re-adjustment, and eleven months of remembrance and healing".

It can now be noted that the study of psychology, particularly that of Dr Kubler-Ross, has made the subject of death more understandable and palatable. However, it is unable to supply, or attempt to supply an answer. The reason for this is that Dr Kubler-Ross (1975:26-27) looks at the subject of death from two viewpoints. Firstly, from that of the view of medical science, and secondly from the cultural viewpoint.

(1) Medical science can tell us much about 'death'. It can describe the psychology of death and how to deal with the reaction of a patient to the knowledge that he is dying. Further, it can make care-givers aware of the grief process and how to assist those who are grieving.

(2) Dr Kubler-Ross (1975:28) implies in her writings that death is also cultural. By that is meant that Red Indians die under different cultural norms from Jews etc. The fact that Jews have a calendar year to deal with the mourning process is peculiar only to their culture. This then leads on to the fact that culture views death from:-

(a) a moralistic viewpoint.

(b) a spiritual viewpoint.

(a) The moralistic view is stressed by Hiltner (1972:161) that years ago everyone believed in the immortality of the soul. The resurrection was accepted to mean that the dead would live on afterwards. The only question was "in which place?"

(b) The spiritual view can be described in two ways

(i) the mass view, that is the greater majority of people view the things of God as being generally unimportant, but yet have a spiritual view that God loves unconditionally, that no one will be lost.

Therefore, God, the Bible, and the church are not important to them, but yet they accept their presence and will make use of this facility, particularly when death occurs, because culture has relegated that the church and the clergy are required in the disposal of the dead.

(ii) the Spiritual view with a theological emphasis means that God and His Word in Christ are central to life and death.

The Christian believer will have adopted the church's teaching on death. Namely, that death is universal. Hiltner (1972:152) writing in his volume Theological Dynamics under the chapter heading of Death and Courage stresses the Pauline view of death as an ultimate variable into cultural ideas.

It will help us to briefly view Paul's theology of death. Paul accepts the universality of death. In Romans 5:12 he

emphasizes this "Wherefore, as by one man sin enters the world, and death by sin; and so death passed upon all men, for this all have sinned". This is in keeping with Old Testament theology. Because of sin the divine penalty has been meted out - Romans 6:23 regards death as the wages of sin. It is God in Christ who overcomes death by the death of Christ on the cross and who is resurrected from the dead. This great act of God destroyed death. In fact Christ came to put an end to death. For Paul, Stewart (1962:186) points out, death is the supreme enemy of man - it is the symbol of our alienation from God. Yet Christ used death to deliver men from death.

The fifteenth chapter of first Corinthians is filled with the aspects of God's work and Christ's victory over death. Christ's resurrection is the great triumphant event, and His victory over death is complete. Paul emphasizes that death's destruction is certain and complete (1 Cor 15:26,Ff). Death can no longer separate us from God (Rom 8:38) when our lives are in Christ.

The significance of Paul's theology on death, as outlined above, is a victorious theology. Paul draws from his Jewish background - for the Hebrew mind death was more than a mere physical change, it was an event of profound spiritual significance. Death was total separation from God, brought into the world by sin. So for Paul, Christ defeated death by the cross and resurrection. Hence the Christian has already passed from death to life, even in the present age he is living eternally.

The question still to be asked is:

> Where did Paul get all this knowledge that he imparts so freely?

I believe that there can only be one answer - Revelation. By this I mean that God revealed these truths to Paul by the Holy Spirit. Hiltner (1972:153f) I believe, does not want to speculate with the modern idea of psychology or para-psychology, and that is why he directs our thoughts in his volume Theological Dynamics dealing with matters of "Death and Courage" back to the Bible and to Paul in particular. Hiltner (1972:163) is very aware of the practical realities of life and death. He sums these up in his writings in Theology and Dynamics by saying: "Death and beyond are still the ultimate mysteries". But in using the word 'mystery' he still believes that approached with the faith that God supplies, light is shed even on the mystery of death. This light reveals God to us as victorious over death and sharing this victory with us, as we inherit eternal life in Christ. Fortunately for some, the realization may dawn upon them that there is only one way of dealing with the whole matter of death, and that is the way of faith! But what happens to the individual when there is no faith? Death is then rationalized and contextualized and the final result is the opposite of 'faith' - and that is very often despair.

Hiltner (1972:157) in his writings on "death and courage" is thinking of St. Thomas Aquinas who sees revelation as a Godly act accepted by man in faith. St. Thomas Aquinas realizes that man is very often not happy with revelation because as Victor White writes (1952:126) in God and the

Unconscious "it is everything of which the controlled, orderly, logical and scientific reason is suspicious"

It is Alan Richardson (1969:294) who pointed out that St. Thomas Aquinas saw divine revelation as truth supernaturally communicated to man. (Richardson, 1969:294). However, I believe that St. Thomas Aquinas did not argue that such revelation came to man as extra-biblical revelation. For St. Thomas Aquinas all revelation was rooted in the Bible. This is the point that Hiltner (1972:151) is seeking to make deals with the variables - "death and courage". What man knows about life beyond death is what God in His wisdom has sought to reveal to man - only through the Holy Scriptures. It is for this reason that Hiltner leans so heavily on the theology of St Paul, who writes so adequately about the great Christian "hope" of life with Christ, even beyond the grave. Paul, writing to the Colossians emphasizes this when he states:

"Christ in you, the hope of glory" (Col 1:27b)

Apart from biblical faith, man seeks only to contextualize revelation to suit his own needs and plans. The great contemporary danger of this is frequently seen in the "charismatic" expression of the faith, a point which St Paul makes in his own time. Herein revelation becomes <u>experiential revelation</u> i.e. revelation expressed through feelings or emotions which have no foundation in the written Word of God.

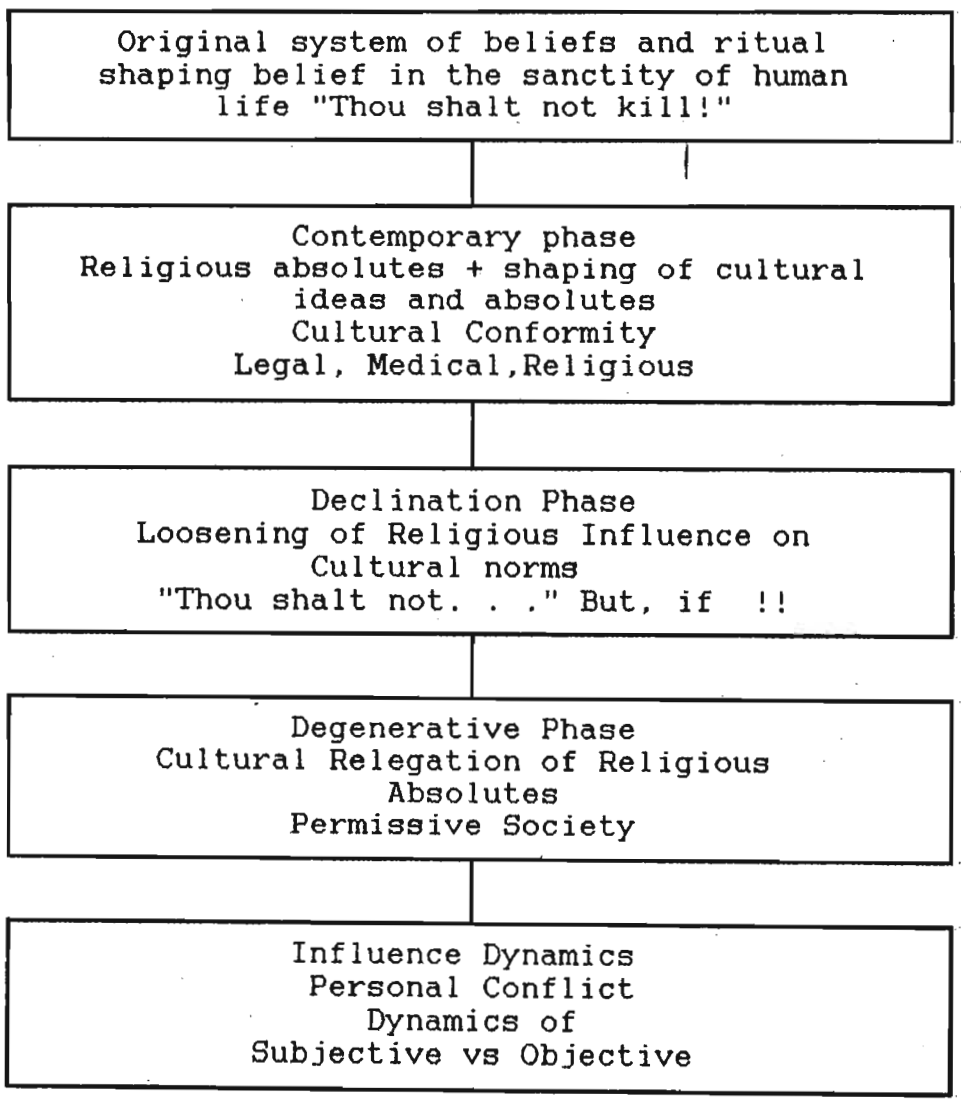
The modern science of thanatology has assumed an importance where it seeks to place itself above the "revelation of scripture". One method of investigation used in the study of Thanatology is to carefully interview people who have had a near-death experience. These people are closely questioned and the answers received are taken by the thanalologist as being factual revelation of the hereafter. One of the most famous exponents of this science is Dr Kubler-Ross. Interestingly she (1969:5) wrote at about the same time that Hiltner's views on the variables were in preparation. In a recent television documentary Dr Kubler-Ross (date unknown) stated categorically that she "knew" that there was a life after death. The question to be asked is, how does she know for certain that what has been expressed by her patients is in fact "proof" of life after death? This raises a further question, and that is to ask, is her method "scientific" in the clinical sense? In other words, how do you test her theory? The answer is simple, you cannot. Nevertheless, Dr Kubler-Ross views the interview material as proof and does not accord the same value to the revelation of scripture in this regard. In other words the extra-biblical revelation is more important than that of scripture and the teachings of the church.

It can be argued that modern contemporary society is not interested in the biblical picture of death and the hereafter. Modern man, by and large seeks the popular contextual understanding of death, and the disposal of the human remains. The result is that Christ and the teachings of the church are disregarded and, very often, with disastrous effects on the grieving individuals. Professor N A C Heuer

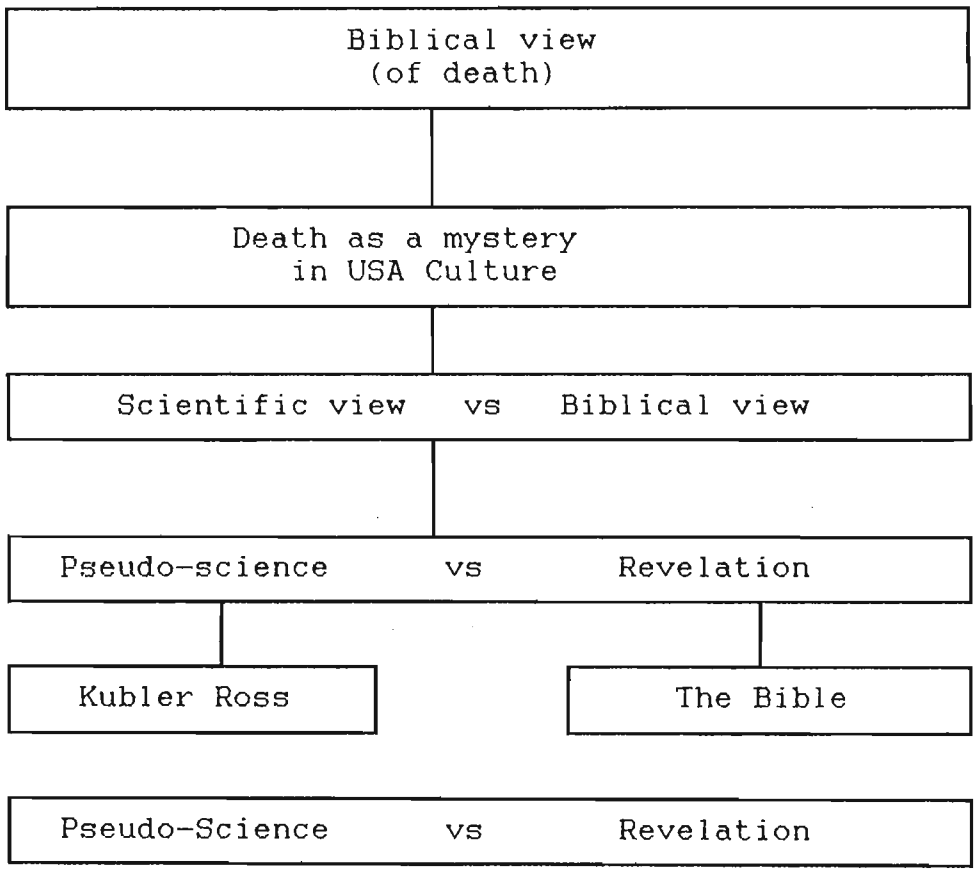
(1989:22) has propounded a theory which describes the above situation precisely. He has called this the "theory of declination". The name is derived from the word decline and is used in the sense of describing a situation of "deterioration" within society and culture as well as that of the individual's personality.

To illustrate this point diagram 1 is outlined in its entirety as portrayed by Professor N A C Heuer (1989:22) in his publication called Situational and Personal Pastoral Analysis.

DIAGRAM 1



If we refer our thoughts back to Dr Kubler-Ross and her work in the field of thanatology, and compare her statements of certainty in the after-life, then the following declination theory diagram can be suggested:-



Hiltner, in the counselling situation would come into contact with people who are unable to handle the grief process correctly and in a healthy manner. C Murray-Parkes (1970:42) writing an article entitled Bereavement in a London Medical Group publication called Matters of Life and Death, says that there are three main areas to be considered in the understanding of the psychopathology of pathological grief. They are:

" (i) the nature of the loss.

(ii) the way in which the bereaved person copes with grief.

(iii) the help he gets from others".

These three factors must be carefully considered because they are intimately related.

Firstly, consideration and investigation must be given to the nature of the loss. What was the relationship between the husband and wife? How deep was the relationship? Is there evidence of dependency in the relationship?
All of the above questions will help to throw light on the nature of the loss and help the counsellor to deal with the guilt factors within the relationship. This will lead to the identification of the role the surviving spouse played within the marriage and will aid the counsellor in helping to bring healing and readjustment.

Secondly, attention must be given to the way in which the bereaved person is coping with the loss. The counsellor will be aware of the fact that people react differently to the shock and reality of death. Those who don't break down - who seek to defend themselves against grief commonly have delayed reactions. Modern man seems to be afraid of expressing his emotional loss through healthy grieving. Not only must he express a sense of pining and despair, but also feelings of anger and bitterness and resentment must also be fully expressed. Failure to grieve in a healthy way will result in the expression of neurotic behaviour. This behaviour will manifest itself in a neurosis. What then is neurosis in this context? The simplest answer is "to suffer for nothing". It is M H Spero (1980:138) writing in Judaism and Psychology who directs attention to his classification of existential neurosis as being:

> "loneliness, alienation, meaninglessness, guilt, anxiety, identity crisis and confusion".

All of the above named will manifest themselves in one way or another in the life of the anxious person.

John Calvin (1988:40) was of the opinion that "anxiety about the future betrays lack of faith" so writes William J Bowsma (1988:40) in his work John Calvin - a 16th Century Portrait. This same author stresses that Calvin was certain that:-

> "in some ultimate sense (for man) all anxiety is about death".

This "anxiety" is in contrast to the biblical picture of the man of faith, who calmly moves through life knowing that his life is kept by God. Man is aware that death leaves in its wake the suffering of grief, but realizes at the same time that Christ has suffered for us.

When a comparison is made between Calvin's statement about death and anxiety and that of Freud (1979:160) who defines anxiety as:-

> "a particular state of expecting the danger or preparing for it, even though it may be an unknown one",

The point can be argued that they are both talking about the ultimate anxiety of man and that is death. Paul Tillich looking at anxiety from an existential viewpoint sees this operating in three ways, so states N A C Heuer (1979:161) in Interpreting Theological Dynamics, the three ways are:-

(1) dread of fate and death.

(2) dread of the emptiness and loss of meaning.

(3) dread through guilt and condemnation (Heuer 1979:161).

Hiltner (1973:387) in the use of the variables "death and courage" would have been aware of the views held by Calvin, Freud and Tillich of "anxiety", as well as Rollo May's (1973:387) ideas on the subject, that anxiety can be clearly related to the loss of love, hence death would be a major cause of anxiety in the surviving spouse or relative. Furthermore, Hiltner is aware that any movement of an individual away from the balance of life would lead into disturbed life patterns of behaviour, governed by the degree of anxiety.

Likewise, Hiltner would be very aware that the term anxiety is used in psychiatric medicine falling under the division of neurotic illness. Broadly speaking, the neuroses fall into four groups as outlined by Toohey (1959:560-561).

1 Anxiety States.

In psychological medicine anxiety is essentially a feeling of unknown fear, of apprehension, or of foreboding which may compound itself into a state of panic.

2. Hysteria.

The term hysteria is a negative reaction to, or a retreat from, a state of mental conflict which the individual is unable to resolve at a conscious level.

3. Obsessive-Compulsive states.

The essential symptoms are irrational and irresistible urges to think along certain lines or to behave according to certain patterns. These strange thoughts or practices are used to protect the individual unconsciously from prohibited thoughts or actions.

4. Depressive states.

Depression is essentially a feeling tone of sadness and in its milder form is varyingly described as feeling low or feeling down in the dumps.

A state of depression may occur in response to environmental upsets such as bereavement, disappointment or frustration and is known then as reactive, or exogenous depression. Depression however, may arise from within the personality itself, that is, for unconscious reasons, and have no bearing on external events. This type is known as endogenous depression.

Emerging from what has been stated so far, and referring back to C Murray-Parkes' (1970:42) three divisions of pathological grief, we must now move to consider the third and final element namely:- The help that the individual gets from others. This is very closely related to what has been said in the previous section, i.e. the way in which the bereaved person copes with the loss of a loved one.

This third element investigates the social environment. By this is meant that the bereaved person will need the aid and encouragement of many individuals and friends. On the other hand, the individual seeking help must realize that there is no specific treatment which will allay grief. Grief has to be suffered if the survivor is to adjust to life without the dead person. The task of the care-giver therefore, is to try to ensure that conditions make it possible for the bereaved person to grieve, to reassure him of the normality of the strange and often frightening feelings and thoughts which he experiences and, when the peak of grief is past, to

point the way towards a more realistic and satisfying adjustment to life.

If one returns to Hiltner's (1969:98f) cartoon figure technique, with reference to the particular pastoral encounter being described, it becomes evident that in the use of the variable "death and courage" Hiltner would seek to use this technique in dealing with the grieving person, which can be called Explanation and Reassurance.

It is impossible to over-estimate the importance of this type of therapy. Herein Hiltner would seek to reassure the parishioner of his/her -

(1) position in society.

(2) position in the church.

(3) position in relation to God.

Hiltner would seek to establish rapport. The parishioner is encouraged to talk about the deceased loved one, to talk about fears and anger, hurts and guilt feelings. In all of this Hiltner would begin to re-educate the grieving person to harness his emotional energy and direct it into new and viable channels.

One is tempted to ask, why does Hiltner (1972:163) go to all this trouble when death is inevitable for man? He answers (1972:163) this question in his discussion of the variables "death and courage" by stating:-

> "Death and beyond are still ultimate mysteries. But it is surely more human to approach the ultimate mysteries with a mixture of faith and anxiety than to be bitter, resentful, defiant, or simply depressed".

Furthermore, he (1972:164) suggests very strongly that there is only one way for the Christian to face death and that is with courage, which is a synonym for faith in God. "Courage" he states "comes from the Latin word for heart". He further suggests that courage keeps one in discipline with Christ. He stresses that courage is the bridge that enables one to cross over to trust in God through Christ. It can be assumed that Hiltner has in mind the theology of the 5th chapter of St Paul's Letter to the Romans, and elsewhere, because Hiltner (1972:155) sees within the writings of the Apostle Paul the most verbal revelation of faith in God for the future, as well as the past and present. Herein he sees Courage vs Faith bringing forth the Psycho-theological issues as:-

(1) The beginnings of faith in us which is God's work of justification. Being justified means that God works in us in spite of our helplessness and sin, and draws us to Himself. Paul expresses it like this (in Romans 5:1):-

> "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (KJV)

(2) Faith, thus experienced grows into trust which issues forth into Christian hope:-
Romans 5:4. "and patience, experience; and experience hope". (KJV)

One will notice that there is gradual progression as the parishioner grows in grace which finally issues forth in the expression of:-

(3) Faith as responsibility which eventually awakens to revelation:-

> Romans 5:5 "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us"

Hiltner, (1972:156) in seeking to help the parishioner is interested in the "whole person" and endeavours to lead the individual into an area of recovery, wherein that person will reassert himself in the arena of his own life.

Finally, in dealing with the variables - "Death and Courage" we must not lose sight of the underlying question with which this section of Spiritual Resources diagnosis is seeking to deal. That question is put bluntly by Hiltner (1943:234) in his first publication: Religion and Health:

> "Does the (person) have an emotionally rooted faith of any kind which will give him something to lean on while the difficult transition is being made".

With reference to the above question in the light of the variables - "death and courage" - one immediately sees the tension between the two variables. That tension is the underlying knowledge that for man as an individual - death is inevitable, this of necessity causes anxiety in man. Anxiety is the focussing of the death of a loved one on the death of the individual himself. The anxiety factor must be dealt with by the person concerned and with the aid of "hope" convert anxiety into courage which is absolute faith in God in the light of the inevitability of death.

Hiltner I believe is pedagogic in his approach to the situation - he seeks to take the parishioner by the hand and lead him into the biblical doctrine of death and then to reveal the preparation that God has made for man's death and resurrection through the death and resurrection of Jesus.

Hiltner (1972:156) emphasizes Paul's theological understanding of the mystery of death, for he sees within the writings of Paul the clarity of understanding that his theology brings. However, Hiltner (1972:166) in his pedagogic approach roots everything in:

The Word (church) vs the Situation

The situation is self-evident - it is the conditions and situation in which the parishioner finds himself. Death forces an immediate change in a situation as well as a change in status in the lives of people. Part of the investigation into the situation leads one to seek an understanding of the individual and to ascertain whether that person has any connection with the church. Spiritual Resources diagnosis would always lead on, seeking to root a person in a community.

Returning to Hiltner (1929:11) he would interpret this as the idea of systems (support) theory.

It can be suggested under this heading that variables, like for example:

Therapy and Community

can be employed. "It was in 1945 that Ludwig von Bertalanffy became the founder of the general systems theory" by his study of "living systems", so states

W Robert Beavers (1929:11) in his work Psychotherapy and Growth. Hiltner (1972:160) is very aware of this important discipline for he sees that "Systems concepts are essential in evolving an adequate definition of the human self. . . personal I whose disintegration or impoverishment, when it occurs, is evident to all in the surrounding environment" Beavers (1929:27-33) points out as the above suggests, that just as individuals must be rooted in families for their well-being, so also must they be rooted in a spiritual family. For this rootedness gives self-definition. Likewise, this will lead on to a closeness. (Beavers (1929:25-26)". Living systems change constantly, as environmental and biological demands impinge and create stresses and strains e.g. loss leads on eventually to adaptation". If rigidity sets in then there is resistance to any sort of adaptation - this is what Hiltner is dealing with in the "spiritual resources diagnosis" and in particular with the use of the variables - "death and courage".

6.2. THE ULTIMATE QUESTION TO BE REVIEWED IS: HOW DOES HILTNER USE THE BIBLE IN THIS CONTEXT?

It must be stressed that Hiltner (1972:194) is a biblical student in the broadest sense of the word. He (1972:195) wants the Bible to speak to the human situation, and so his great fear is that "pietism" will paralyse the message of the Word to the individual seeking help. Further, it must be noted that Hiltner in his exposition of The Word is always seeking to aid the parishioner who is in distress by

the use of a hermeneutic of theological value and understanding relevant to each situation.

Therefore, in summing up, it is to be noted that he used the Bible":-

Firstly, as the basis for the doctrine of justification, because he firmly believes that if the parishioner seeking help grasps the fundamentals of the great reformed doctrine he will see that he is accepted by God, therefore he can begin to accept himself. Paul Tillich (1952:161) in his publication The Courage to Be, says:

> "The courage to be in this respect is the courage to accept forgiveness of sins".

Hiltner is convinced that once the parishioner can accept the fact that he/she is accepted by God in spite of sin, then healing has begun in the life of that person. At the same time Hiltner sees the psychological dynamic operative as well. Therefore, a balance is required between the theological and the psychological in order to help those in need of counselling.

To clarify this point we turn again to Tillich's work (1956:161) named above, when he states:

> "The acceptance by God, His forgiving or justifying act is the only and ultimate source of courage to be which is able to take the anxiety of guilt and condemnation into itself".

Like Paul, Hiltner (1972:84) is very aware of the connection between the anxiety of guilt with and the anxiety of death, therefore he used the Bible to point to God's forgiveness

and His acceptance of the person, and of God's promise of a new life in Christ.

Secondly, Hiltner (1972:55) uses the Bible to show the revelation of God clearly. This revelation is a final revelation of God to man. Yet at the same time he is aware that the Bible shows clearly that there is progression in this revelation, starting with creation and ending with the fullness of the revelation of Jesus and His resurrection from the dead. In the use of the variables "death and courage" - the revelation shows God's all embracing love for man, in that He will never let him go. Just as the Bible is used to reveal God to man, so also is it used as a revelation of man. The Bible shows God creating man in His own image, and man succumbing to sin and thus falling from grace and in desperate need of redemption.

It was stated earlier that this revelation of God in the Bible was a final revelation, but the Bible as a revelation of man is an ongoing one. As man looks into the Bible the more he will begin to understand the nature and love of God; and the more he delves into the Bible, the more he will learn about himself and human nature. This great revelation of God in and through the Bible is a revelation that seeks out sinful man in order to heal and save him. This leads on to the third and final way in which Hiltner uses the Bible, and that is to show man that psychological wholeness is possible. By this is meant that the Bible shows the way to live a moral life.

Using the standards of the Bible man will be free to be himself under God. But at the same time this must be balanced by what can be called spiritual perfection; thus the variables could be shown like this:

Psychological vs Spiritual

Wholeness vs Perfection

What is meant by spiritual perfection?

By this term is meant exactly what the Apostle Paul meant when he used the word perfect i.e. that because of Christ we will be made perfect:-

"Col 1:28. . .that we may be present every man perfect in Christ Jesus". (KJV)

This then is the great striving in living a healthy life unto God, in keeping the psychological and the spiritual in perfect balance.

CHAPTER 7

A WORKING HYPOTHESIS

In bringing this work to a conclusion, it will have been noted that of the three scholars discussed, namely: Anton Boisen, Paul Pruyser and Seward Hiltner, the greatest emphasis has been placed on the work of Hiltner. Why? The answer is that Hiltner represents the finer points of all the three scholars. Also, sight must not be lost of the fact that he was a theologian in the true sense of the word. While both Boisen and Pruyser contributed greatly to the theological understanding of mankind, it was Hiltner who in fact contributed the final bridging between psychology and theology. Furthermore, I have argued that it was Hiltner (1972:185) who saw clearly the value of using Theological variables to assist in the building up of a personality profile. At the same time he (1949:140-147) re-established the use of Scripture in the counselling situation. Hiltner (1949:141) although he is representative of the thought of both Boisen and Pruyser, uses the Bible to speak to the situation and the parishioner seeking aid. At the same time Hiltner, unlike Jay Adams and his Nouthetic counselling approach (Hielema 1975, 93) seeks to balance scripture and theology with psychology in order to assist mankind in gaining a clearer insight into the things of God and of man himself.

In drawing a comparison between the variables used by the three scholars one cannot fail to notice the superiority of Hiltner as to that of Boisen and Pruyser. This does not mean that they did not make a contribution. In the case of Boisen one must remember that it was his genius that brought the whole school of clinical

pastoral education into being in the 1920's founded on the theory of studying the "Living human document" (Hiltner, 1975:90). Perhaps that is why he placed such emphasis on the Clinical aspect of his 'interview'. When one studies his interview questionnaire this becomes apparent. However, he did seek to balance that with the pastoral aspect which deals mainly with the 'patients' relationship with the church, and personal religion. Further, emphasis must be laid on the fact that Boisen was a pioneer in his day and that the success of Hiltner a generation later, is due to the influence that 'CPE' and Boisen exerted upon his life. Not only were the three scholars vitally interested in and involved with the Christian Church, they all saw the 'healing possibilities of the church for the Christian faith kept in balance with the rest of life'.

Paul Pruyser, in a sense the odd man out, for he was the only layman of the three, however, was deeply involved with the Christian Church and also assisted in the training of students for the ministry. This involvement is reflected in his 1976 publication: The Minister as Diagnostician.

Pruyser (1976:61) as a clinical psychologist deals with people as a psychologist and therefore very cleverly sets his variables to straddle both the psychological aspects of an individual as well as that of the religious life.
He admits to this by stating that:

> "The ordering principles should not be pointedly and exclusively psychological"

It can be stated that whereas Boisen's questionnaire is weighted in favour of the general; psychological future of the patient,

Pruyser seems to bend over backwards in the opposite direction to favour general religious terminology. This, I feel is possibly prompted by Pruyser's underlined criticism of ministers in the counselling situation that they tend to rely on the medical aspects of diagnosis rather than that which leads to a 'personality' picture. However, in fairness to Pruyser, he is only suggesting variables to his readers. Yet he is demonstrating the value of a system of variables in helping to build up a personality profile. At the same time he is making a silent plea for an interdisciplinary approach to the counselling situation, so that the psychiatrist, clinical psychologist and the minister can be of aid to those in distress.

Seward Hiltner was the only one of the three scholars to use the Bible in depth in seeking to build up a personality profile of a person. Yet he never used the Bible in a 'pietistic' way of scattering Biblical texts before a parishioner. It has been argued throughout this dissertation that he perfected a technique of finely balancing Biblical theology and psychology in order to make both plain and understandable in a didactic manner to the parishioner. In other words he allowed the Bible to interpret to the parishioner his condition and also to suggest a 'cure'. This becomes evident when one looks closely at the variables, as he (1927:7) sets them out in his Theological Dynamics. For example, some of his sub-titles can be cited to illustrate this: Grace and Gratitude; Biblical Paradigm about Providence; The Meaning of Sin; Sin and Sickness; Church and Community and The Biblical understanding of sexuality (1972:54,62,81,98,119,126).

The importance of the life and work of S Hiltner (1972:9) cannot be underestimated. He alone, among theologians, was able to

present to the famous Menninger School of Psychiatry, where he was a 'stellar faculty member' his lectures setting out his clearly defined principles of the relationship between theology and psychology. The pedagogic value of these lectures embodied in his 1972 publication named above will live on as a major contribution in the field of pastoral theology. It was Karl Menninger who, in praising Hiltner (1972:9) said:

> "The author is interpreting theology for anyone who can read and think, but in a way that is especially important for the professions that try to help person or persons"

Not only does Menninger (1972:9) praise Hiltner for his work as a theologian, he (1972:9) in fact considers the publication of Theological Dynamics in 1972 to be, at least a hand book on "theology for psychiatrists".

However, a full reading of that work will lead one to the conclusion that it has a 'word for all' who are involved in the helping professions. Many conclusions can be drawn from the influence of the work of Seward Hiltner who acted as a Christian missionary into the professions of psychology and psychiatry. But at the same time Hiltner makes a plea to his fellow ministers and pastors to allow the Bible to play its rightful part in the counselling situation.

In conclusion, it can be stated that the three scholars under discussion can be categorized as follows:

(a) Boisen and his work dwelt mainly with a Clinical/Theological approach to the 'patient'.

(b) Pruyser's work detailed the psychological approach which took the theological aspect into account.

(c) While Hiltner's work brought together in a happy union the theological and psychological understanding of the parishioner.

This then leads one to propound the following hypothetical equation-theory of the use of the variables:-

People Bible

World Church

V = Situation + Message i.e. (Clinical + Practical)

(Clinical + Empirical

V = Theological + Empirical)

Accepting this theory and applying it to Hiltner's variables the following theory can result:-

"H" variable = Clinical past + Theo-Psycho

variable = Clinical Past + Theo-Psycho (Sit + Mess)

Psychological

What then can one deduce of a practical nature in reflecting on the work of these scholars:-

1) The whole question of written assessments and questionnaires comes under scrutiny. In other words how does the pastor/minister illicit information from the parishioner in order to obtain clarity and to assist in the formulation of a diagnosis. It needs to be kept in mind that it was Pruyser (1976:30) who in referring to the art and aim of diagnosis said

> "To diagnose means grasping things as they really are, so as to do the right thing"

The question is how does the minister/pastor know how to do the "right thing?"

The answer is not a simple one, but the realization has dawned that the minister works not alone, but is guided by the Holy

Spirit during the interview, and that secondly his theological training and insight into both the Holy Scriptures and human psychology come to his aid as well.

This then leads one to the realization that the training of ministers is of vital importance. For, if ministers are not adequately trained and have a t least a working knowledge of human psychology, they will remain in the dark when it comes to the use of variables and their application in the counselling situation.

(2) Next, we must dwell for a moment on the issue of written assessments and questionnaires, as to whether they have a place in the modern counselling encounter. One has seen the attempt A Boisen (1960:11) during the 1920's and the use made by him of a 'detailed' questionnaire in order to study the "living human documents". The whole world of modern psychology revolves around the completing of psychological questionnaires in order for the psychologist to arrive at a diagnosis. This testing mechanism has been so specialized that it now infiltrates every aspect of human existence.

Reference has been made in this dissertation to the MMPI and this adequately exemplifies and illustrates the point. On the other hand one cannot deny the value of such questionnaires. In the case of A Boisen and his use of the questionnaire, he was able to study the "living human documents". But Boisen's was a very specialized situation, having developed his questionnaire in a mental hospital. With reference to Pruyser and his set of seven variables, it will be noticed that Pruyser, although a psycho-

logist, seeks to detail these variables along theological lines. But to the observant student it will also be noted that they are very clearly chosen because they are so general that they reveal also matters other than theological. in other words, they will also reveal information of general psychological concern. In the case of both Boisen and Pruyser, the questionnaire (I assume) was used as a guide for the counsellor only.

What place, if any, do questionnaires play in the counselling situation? Further, should the answers to questionnaires be written or spoken? The answers to the above are open to debate, however subjectively it is felt that questionnaires still have a place, but that they should be restricted for the use of the counsellor only, as a guide. Therefore the counselee will not need to write any answers.

However, in bringing the work to its ultimate conclusion, reference must be made to two very important facets of counselling that the counsellor must be aware of. These two facets are Projection and Absolutism.

7.1. ABSOLUTISM

As the name suggests Absolutism is defined by Drever (1952:8) in this context as 'without any standard for comparison' Therefore, in the counselling situation the Bible is the absolute standard that is always adhered to. It is the standard of God by which 'man' is measured against, and as such there is no higher or lower standard than that. Thus the parishioner is brought face to face with himself in the light of God's Holy Word.

7.1.2. PROJECTION

At the same time the counsellor must be aware of the operation of 'projection' within the counselling encounter. By projection Drever (1952:221) means that the individual, will, in answer to a question, seek to explain or to justify his actions so that he may be justified in his own eyes. Feelings of guilt, or feelings of inferiority are frequently projected by a person. The counsellor must be very aware of this because correctly understood and channelled in the right direction the counsellor can learn a great deal about the parishioner and the tensions and dynamics of his life and his problems.

It is Wayne Oates (1950:43) who states that: "What a man sees in the Bible is a projection of his inner self". He illustrates this point by drawing attention to James 1:22-24, ". . .be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was". (KJV). The implication is that the Bible is a mirror into which a person projects his own concept of himself and which in turn reflects it with accuracy.

Having understood this principle, it can now be suggested that arising out of this dissertation the Bible can be used in the counselling situation to:-

(i) Evaluate the parishioner's condition. Here the pastor seeks to ascertain the relative goodness, appropriateness, and effectiveness of the parishioner's inner feeling or behaviour. In other words shocked responses

may indicate what to suggest the person might or ought to do, in the light of scripture.

(ii) Advise. Here the Bible can be used to point out certain approaches, actions or attitudes that will bring resolution.

(iii) Probing. Here the pastor will probe the problem using scripture as an aid in this investigation. This function is to seek further information and so to gain clarity of the parishioner's problems.

(iv) Understanding. Not only is it important for the counsellor to clearly understand the problem that the parishioner is facing, but at the same time he must also be in touch with what the parishioner is feeling.

(v) Interpretation. The minister will use the Bible to teach the parishioner about the origins, implications and meaning of the situation in which the parishioner finds himself.

(vi) Supportive. Within the context of the counselling interview, the biblical message will be used to support the parishioner, with emphasis being given to reassure and to endeavour to release the intensity of feeling within the life of the individual.

Throughout this work I have endeavoured to show the importance of the Bible in the counselling situation. I believe that Hiltner was desperately want pastors and ministers to be experts in their use of God's word.

A cursory glance through the work of Paul Pruyser reinforces this viewpoint. In fact Pruyser (1976:10) suggests that ministers are unique in society, and that they in fact possess a "body of theo-

retical and practical knowledge" that is of vital importance to society and to people in need. It is evident that the three major scholars whose work comes under scrutiny are all pleading for the same thing. However, they are not pleading that the Bible be used in a narrow sense but in the broadest possible sense. By this is meant that the other branches of skilful thought and inquiry into man and his needs and problems are also allowed to throw light upon such needs.

7.1. Now all that remains to be done is to offer a sample questionnaire to act as a guide for the pastor as he conducts a pastoral interview. The pastor during the counselling interview, will seek to gain insight into the parishioner's problem by investigating the person using Hiltner's (1943:233) "spiritual diagnostic scheme". At the same time this investigation will look at the parishioner's life - from the past to the present and to future hopes and fears.

In turning our attention to the questionnaire, it must be stressed that the parishioner is always allowed to settle into the pastoral interview by assisting him to relax and feel at ease. Small talk is only allowed to help the parishioner gain a "sense of ease" which will encourage him to talk freely to the counsellor. Slowly, the pastor will introduce direct questions from the questionnaire to the parishioner. It must be stressed that this questionnaire in effect is only a guide, and that the "hermeneutical element" that is embodied in this dissertation must be allowed to operate during the interview. In other words the counsellor must allow his training as a "theologian" to aid him in arrivng at a "spiritual diagnosis" of the parishioner's condition.

Also, attention must be drawn to the fact that Hiltner's "spiritual diagnostic scheme" always seeks to keep in balance the parishioner and his problem on the one hand, and the Bible and its message on the other. Hiltner (1963:233) expressed it thus:-

(i) Personality diagnosis vs the person himself.

(ii) Situational diagnosis vs the circumstances.

(iii) Spiritual resources diagnosis vs the healing.

PERSONALITY DIAGNOSIS

1. What is your problem?
2. How has it affected your life?
3. Describe your personal life before the problem?
4. Do you see any solution to this problem?
5. How do you feel about yourself?
6. Has this problem affected your sex life?
7. Are you afraid of your own feelings?
8. What makes you feel guilty?
9. Do you want to be freed from your problem?
10. Do you have the courage to change?

SITUATIONAL DIAGNOSIS

1. Was there a time when this problem did not exist?
2. How has it affected your family and your work?
3. Do you feel that your childhood or early background has contributed to your problem?
4. Can you help yourself at all?
5. How do you relate to others?
6. How do you express yourself sexually?
7. Are you afraid of the opinions of others?
8. Do other people add to your feelings of guilt?
9. How would freedom affect your circumstances?
10. Are you frustrated in any way?

SPIRITUAL RESOURCES DIAGNOSIS

1. Are you enslaved by the problem?
2. How have you tried to help yourself?
3. Do you believe that God can help you?
4. Do you feel that your problem is sinful?
5. How do you relate to God?
6. Do you feel that God approves of your sex life?
7. Are you afraid to die? If so why?
8. Do you believe that God can lift your feelings of guilt?
9. Do you want God to accept you?
10. Can you trust God to direct your change? Will you repent from sin?

It must be noted that all of the questions in the above questionnaire are inter-related. This means that question one under "personality diagnosis" is in some way connected with question one under "situational diagnosis" and likewise question one under "spiritual resources diagnosis".

Stress must be laid on the fact that behind the sample questionnaire is the vital issue of the use of the Bible. How is the Bible used in conjunction with the questionnaire? Here emphasis is laid on what has already been stated in this work, namely, that Hiltner, in the counselling situation would use scripture in the following ways:-

(i) Biblical theology

The counsellor would assess the parishioner against a biblical theological standard. By this is meant that he would contrast the emerging picture of the parishioner's personality with biblical material. For example he would evaluate the aspects of freedom or bondage within the life of the parishioner with similar incidents in the Bible. If the individual had committed

a particular sin and he was troubled as to how he could be rid of that sin the counsellor would refer to passages of scripture that would show God's forgiveness. Examples that spring to mind are:- King David seeking God's forgiveness, as he is confronted by Nathan the prophet in 2 Samuel 12:13. The words of Jesus Himself in Matthew 26:28, "This is my blood. . .shed. . .for the remission of sins". (KJV). Likewise the material in 1 John 1:9 "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (KJV). This would be carefully explained to the parishioner in order to lead him into the acceptance of God's forgiveness in his life.

(ii) The theological-psycho hermeneutic.

The counsellor would also view the parishioner's identity and his problem from the theological psycho-hermeneutical viewpoint. It is suggested that once diagnosis has taken place and the counsellor has isolated the problem, it is weighed against the hermeneutic. This procedure operates as an apologetic of the Bible, with particular reference to scripture's view of the "nature of man" and the doctrine of justification.

Here the counsellor acts as a pedagogue or teacher to show the sinfulness of man against the love of God, who justifies the sinner because of Christ's redemption. The counsellor inquires and seeks to identify the parishioner's attitude to sin. Does he see sin as rebellion, as disobedience, or estrangement? Remember Paul Tillich (1968:56-59) used isolation and estrangement as his central concept of sin, and the fact that it always separates the individual from God and other people.

The use of this "apologetical" approach to the hermeneutic will aid the parishioner, as N A C Heuer (1979:13) points out, and helps the counselee to:-

(1) understand his problem.

(2) understand himself.

(3) understand that God will help him.

Finally, the Bible would be used in this context to bring to light what is termed:-

(iii) The situational hermeneutic.

Here Hiltner (1972:121) taught, and also wished other counsellors to teach the "didactic" elements of the biblical nature of the church. He also referred to this as "systems theory". By this is meant that the individual seeking help should be rooted in a community. The individual is automatically born into a community, that is his family, but he is not automatically born into the community of the redeemed, namely the church. Hiltner (1972:123) sees the church functioning in two ways, firstly in society at large in the spreading of the gospel, and secondly in keeping and nurturing those individuals who are members of the church.

The overall good of Hiltner's counselling methodology is always to root those in need in the community, especially the community of the church. Hiltner, through this hermeneutic would not only explain the necessity and the importance of the church, he would also investigate the support mechanisms the person. Further, it must be stressed that it can be discovered by the use of the questionnaire and also through the workings of this hermeneutic, just how successful the individual is with personal inter-relationships.

Hiltner (1972:108) states that it is of prime importance for the counsellor to focus clearly on the larger kind of relationships. This for Hiltner (1972:109) is of absolute importance for he adds, "the church. . .is the primary social institution that thinks theologically, teaches theology. . .and exists to serve God. . .and has concern for all mankind. . ." It is this concern for "all mankind" that drives Hiltner to seek the well-being of individuals in need. People, especially those who are distressed, need to know that they belong. So, for Hiltner, the church is the community where sinners are welcomed and healed because they are accepted.

The importance of the use of variables can now be clearly seen. Which variables a counsellor would assume can always be judged by the norms set forth in this dissertation. Although some of this work has taken us back to the thought patterns which have their origin in the 1920's in the work of Boisen, and then onwards into the 1960's and 1970's in the more advanced ideas of Pruyser and Hiltner, by no means has the last word been written in the whole matter of spiritual diagnosis. The "silent plea" uttered by Hiltner and others is that the minister or pastor will, with dignity and finesse, perform his task as a spiritual leader. Also, that the minister or pastor will never forget that he is first and foremost a theologian, and that he must always remain a theologian.

In the realm of practical theology and counselling, the minister or pastor must never be tempted to abdicate his position in the face of the popularity of psychology. Hiltner (1949:202) in fact pleads with ministers and pastors to always allow the Bible to be

central in every sphere of life, and that most certainly includes the counselling situation.

Finally, this work has looked at one aspect of a very vast subject, that is: How does the minister or pastor or priest, arrive at a spiritual diagnosis? Today this topic is even more relevant than ever before, because in modern society the Bible and scriptural standards are being debased and denuded of their intrinsic value. Furthermore, the science of psychology is elevated to such lofty heights that it imposes a threat to the ordinary man who tends to see it in an almost god-like manner. In this area Hiltner calls with the voice of reason and seeks to restore the vital balance.

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