THE DUKE DIVINITY SCHOOL REVIEW
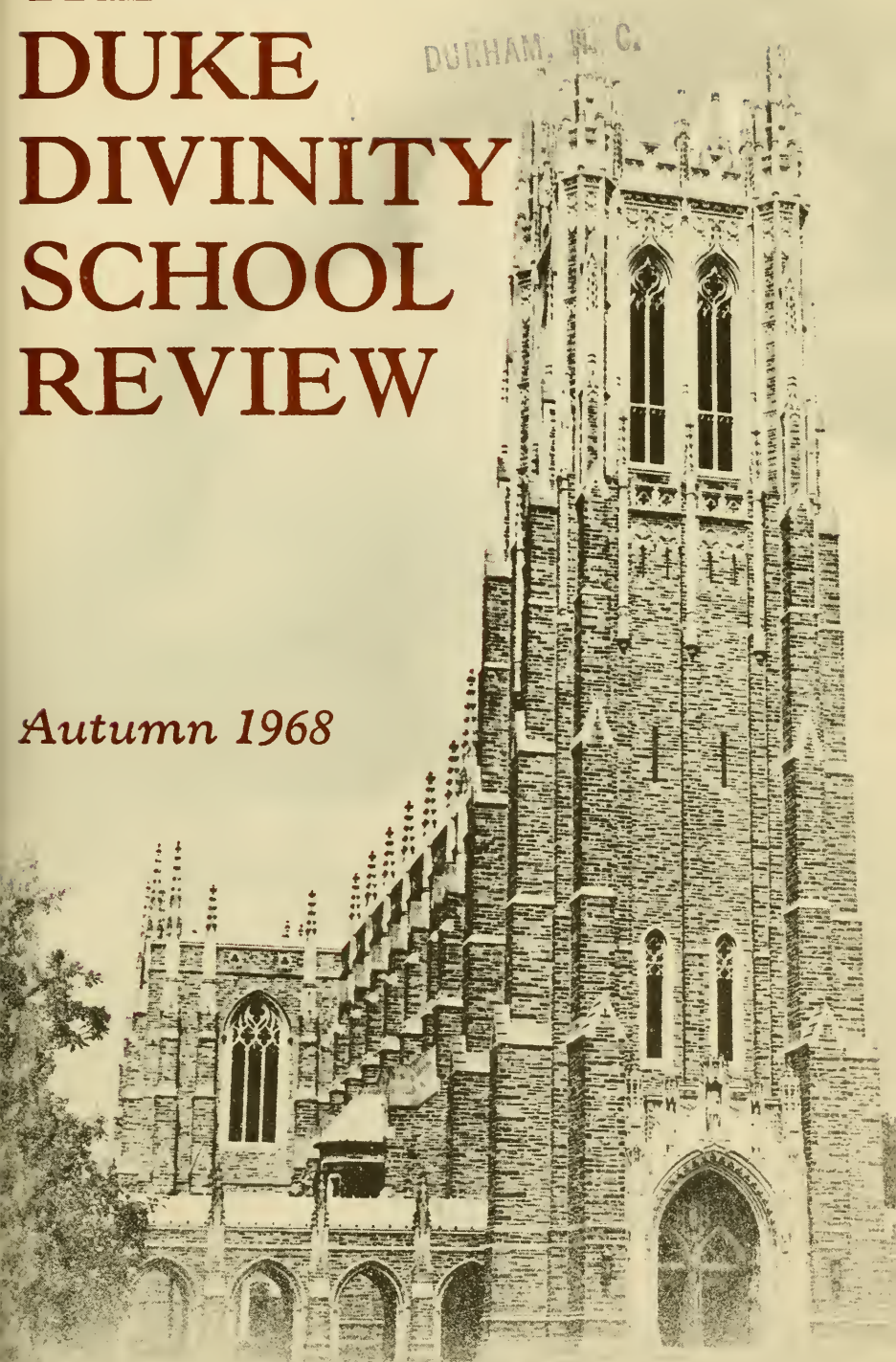
Autumn 1968

A Stammer

". . . I had to go thru a ward; I walked on tiptoe hunting for my patient.
My eyes passed quickly and discreetly over the sick, as one touching a
    wound delicately to avoid hurting.
I felt uncomfortable.
Like the uninitiated traveller lost in a mysterious temple.
Like the pagan in the nave of a church.
At the very end of the second ward I found my patient;
And once there I could only stammer. I had nothing to say."

from Michel Quoist, *Prayers of Life* (Dublin: Gill and Son, 1963),
p. 65.

THE
DUKE
DIVINITY
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REVIEW

"Education Through Supervision"

Contents

Seeing Above and Beyond

Amid the restructuring and refocusing of theological education, now taking place across the country and across the church, field education is assuming an increasingly important place. A number of seminaries already require some kind of "professional" experience outside the classroom as a condition for graduation. A few schools even specify what type and level of community involvement may be undertaken in successive years. Most institutions are recognizing the distinction (made herein by Arthur Kale) of field employment, field service, and field education—and the importance of all three.

The program at Duke offers an expanding variety of opportunities. This year, for example, in addition to student pastorates, and assistantships in assorted church activities, there are students living in the Edgemont Community of Durham and in other institutional settings. At least one student is engaged in a full year's campus ministry internship, another in science-technology, another in business, two in the Washington political scene. A Duke student, currently in Rhodesia, is one of three pioneers in an overseas experiment initiated and sponsored by the United Methodist Board of Missions.

In many circles (including the present generation of students) the old debate goes on: Should theologs, like medics, be thoroughly trained before they are "turned loose" in a *vital* profession (lit. "affecting the continuity, value, efficiency of life")? Or, on the other hand, is that very responsibility, that contact with life, essential for showing the relevance and purpose of Christian ministry?

One of the keys to this question—and to the interrelationship of employment-service-education—is *supervision,* the alternative to being "turned loose." That word may be interpreted as "over-seeing" in a controlling, directing sense. All too many supervisors seem to "look down upon from above" or—even more damaging to personal growth —"over-look" their student associates. All too few have a vision of the student's ministry above and beyond the immediate job. Verily, the pastor or chaplain or teacher who understands the right balance of guidance and freedom, leadership and partnership, helpfulness and trust, is a rare treasure. Yet these attitudes, these relations, are more important in field education than particular techniques of supervision

—or whether the minister-in-charge "dumps" his responsibilities on the student and takes off for Lake Junaluska.

This issue of the REVIEW, helpfully planned and edited by Donald Williamson and Harmon Smith, presents observations from men experienced in various kinds of field education. Some of them speak with the perspective—and jargon—of specialized fields, and in so doing suggest the scope of competence essential to ministry today. Because the expansion and diversification of field education for the future depend so heavily on qualified and dedicated super- vision—by laymen, administrators, but predominantly North Carolina pastors—the Divinity School faculty invites reader-reaction to these articles and to the larger issues which are related. In mutual under- standing, commitment, and cooperation among teachers, students, and supervisors lies the hope for an effective blend of field education and field service for the ministry of Jesus Christ.

Creighton Lacy

Field Work At Duke:
Its Educational Significance

WILLIAM ARTHUR KALE
Professor of Christian Education

Field work, or field education as is now the designation in semi-nary catalogues, has been an established part of the operation of the Duke Divinity School since its founding in 1926. This enterprise was acknowledged to be essential in the early years and in its ex-panded form is regarded as more significant in recent times.

As a matter of history, two types of field work were inherited from Old Trinity College around which Duke University has been developed. In the early 1920's a number of religion majors at Trinity served as student pastors of churches in the vicinity of Durham. In the summer of 1924, a few months before the public announcement of the establishment of the Duke Endowment and the expansion of Trinity College into Duke University, an experiment was undertaken whereby two rising seniors at the college were selected by President William Preston Few to work for eight weeks as helpers to pastors of rural Methodist churches in North Carolina. These patterns of field experience for "ministerial students," Student Pastorates and Summer Assistant Pastorates, were inherited by the Divinity School and have been continued with some modification until now. Other patterns have been developed in recent years; namely, Winter As-sistant Pastorates; Internships (of nine to twelve months' experience in a variety of settings) ; and Field Projects in Pastoral Psychology, Community Studies, Leadership Training, Christian Education Lab-oratories, and Inner-city Ministries.

In the several Duke patterns may be found operational parallels to the three types of field work identified in the recent Feilding Report on *Education For Ministry,*[1] authorized by the American Association of Theological Schools: Field Employment, Field Ser-vice, and Field Education. Through *field employment* the financial needs of the student are partially met ; through *field service* the needs of the parish and community are recognized and appropriate assis-

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1. *Theological Education,* Vol. III, No. 1 (Autumn, 1966), pp. 227-234.

tance given, and through *field education* the student's total matura-
tion is substantially advanced. The three concepts are intertwined
in today's institutional practices, so that a student while employed
in a church- or community-related task is motivated by a combination
of concerns—financial necessity, the desire to serve, and the intention
to learn. This represents a change of attitude and policy on the part
of the seminary and a revised view of theological education by the
student. To appreciate the import of the shift of emphasis at Duke
and the other seminaries, another brief historical reference is needed.

Earning versus Learning

Until quite recent times the attitude toward field work of most
seminarians, both students and faculty, was one of toleration. In the
minds of some it was a competitor to serious pursuit of truth; in the
opinion of others it was of minor significance and neither contributory
to nor subversive of sound learning. It was regarded as necessary
because it provided economic support for students. Initially, the
office of Director of Field Work was a kind of job placement bureau
peripherally related to theological education. Without question such
an office had to be created. With the growth in student enrollment
and the associated complexity of student financial problems, other
officials, such as Deans or Registrars, could no longer devote adequate
time and labor to this matter. The Field Work Director became
necessary to handle negotiations between the seminary and churches
as remunerative job opportunities were arranged and students placed
and supervised. The work of this officer through the years has been,
for a very high proportion of young men, the decisive factor in com-
pleting their plans for enrolling in a theological school.

The matter of the educational significance of the field work enter-
prise was not ignored in the early days, but in recent years it has
become one of the chief items of concern among both churchmen and
seminarians. At a majority of institutions the term "field work" has
been changed to "field education" to symbolize the revision of purpose
and emphasis. Since 1960, it has been the declared purpose of the
administrative heads at Duke to advance beyond the concept of field
work as an economic support operation and to relate the total ex-
perience of the student, in field assignments as well as in classroom
and library, to the seminary's academic requirements. The intention
is to coordinate earning experience with learning experience. It is

not suggested that financial aid policies and processes can be or should be completely separated from field education, but what is meant is the subordination of the economic aspects to the educational objectives.

Church-Seminary Confrontation

The involvement of theological students in the life and work of the church for pedagogical purposes has produced contrasting results. On the positive side students have benefited from their participation in parish activities. Their awareness of major theological issues has been sharpened and their understanding of the complex realities of community life has been deepened. In countless instances their skills of communication have improved, and their appreciation for church leaders as persons has been augmented and broadened. They have participated in thousands of routine ministries through which the lives of churchmen at all age-levels have been enriched and the influence of the church in community affairs has been supported. They have experimented with new forms of ministry through which their classroom theories have been tested and revised.

It has to be admitted that misunderstandings have developed regarding the intentions and practices of the Divinity School. The student may on occasions contribute to the tension between seminary and church. He is not the sole contributor, however. To some degree, and in some form, every member of the theological faculty and every executive of the church must share responsibility for this condition. As a result of the tension and misunderstanding, the student is victimized. In his earning-serving-learning role he feels trapped in a kind of squeeze-play between the two institutions—a squeeze-play having intellectual, emotional, and professional threats. He feels a sense of loyalty to both parties of the controversy. His sense of frustration, particularly while engaged in some aspect of field education, often becomes acute and is a barrier to real learning.

Maintaining Dialogue

There is a more optimistic observation that can be made. In the relationships which field education makes possible the acuteness of the problem of misunderstanding and tension can be relieved. This has actually happened at Duke through the several types of supervision given to students engaged in field work. Reports of supervisory visits to parishes by members of the faculty often include summari-

zations of conversations with laymen. There is an accumulation of testimony that the Duke Divinity School is being seen in a more favorable light than in earlier times. Similarly, these professors have become better informed regarding the attitudes of laymen. The exchange of information, viewpoint, and judgment between seminary instructors and lay workers in the church has encouraged good will and fostered a feeling of mutual trust. One layman expressed a revised judgment when he said recently, "For the first time I saw a professor as a human being, and for the first time I have come to understand some of the reasons for requiring our pastor to get a seminary education." On the side of the faculty supervisors, several professors have reported that through their associations with laymen their own understandings of the church have been changed.

Since 1960, the Divinity catalogue, published annually in May, has carried the statement: "Field education is conceived to have a twofold nature. (1) It is a vital part of the total education of the theological student, testing his motivation and fitness for the vocation of the ministry. (2) It is a symbol of . . . the purpose of the seminary to serve the church as well as the student."[2] Through this statement, the Divinity School places on all participants in field education, both faculty and students, the obligation to serve as liaison agents and to help keep the dialogue between church and seminary not only mutually informative and supportive but related to contemporary personal and social issues. Thus the education *for* ministry is enhanced by education *in* ministry. This is learning in and through relationships. It is here that the student finds his "motivation and fitness" tested. It is here that the level of his learning is revealed.

Daniel M. Schores, Jr., Director of Field Education at Duke, identifies certain basic "encounters" which compose a vital part of field experience: (1) encounter with self and others, (2) encounter with the community, and (3) encounter with the church. He has initiated the development of specific projects designed to make such encounters actual for the majority of students. He has said, "Regardless of vocational direction, all students in their seminary training should have the possibility of electing participation in these encounters."[3] The field projects implement the principle of learning-in-relationships.

2. *The Divinity School Bulletin of Duke University* (1968), p. 52.
3. From Dr. Schores' report to the Field Education Committee, Spring, 1968.

A former professor at Duke, Hugh Anderson, who has returned to his native Scotland and is teaching in Edinburgh, compared Scottish policies and practices with those prevailing in American institutions. "Our aim in Scotland," he reports, "is to produce holy men, that is, whole men."[4] Such an aim can also be claimed for American theological education, although the practical implementation varies. The growth of students into whole men, or holy men, is fostered through specific encounters with persons, institutions, movements and issues in the ferment and flow of human affairs in the twentieth century.

Field Education and the Duke Endowment

Alumni of the Divinity School like to talk about their experiences when "on Endowment." Their recollections and comments are paralleled by remarks made by current generations of students, especially in the early autumn just after the students report to the campus following ten weeks of work under the Summer Endowment Program. This program has been a part of the operation of the Divinity School since its beginning. Indeed, as was suggested earlier, an experiment in this type of field service was conducted before Duke University came into existence. Its purpose is to serve the church as well as to assist students financially and to provide them with opportunities for learning-in-the-field. Through the years it has given Duke a distinctive position among theological institutions. In their volume, *The Advancement of Theological Education,* Niebuhr, Williams and Gustafson, express the sentiment commonly held: "The plan at Duke University which allows students a certain subsidy during the school year in exchange for summer service on the field is most unusual."[5]

The late J. M. Ormond, for many years Professor of Practical Theology and the first Director of Field Work, was careful to delineate the relationships between the Duke Endowment and the field work program of the Divinity School. In one of his reports to the Rural Church Committee of the Duke Endowment, Dr. Ormond summarized the reasons back of the decision to invest Endowment funds in a special type of ministry involving seminary students. He said:

4. From a statement to the Duke Divinity faculty, Winter, 1960.
5. Niebuhr, Williams, and Gustafson, *The Advancement of Theological Education,* Harper and Brothers, New York, 1957, pp. 113f.

A careful reading of those paragraphs in Mr. Duke's Indenture dealing with grants to rural Methodist Churches in North Carolina revealed his purpose to help those rural churches to build better church houses and to provide better service in carrying on their program of work. These are now referred to as "the building fund" and "the maintenance fund.". . . . This benefaction was not intended for ministers, nor for Divinity students, nor for any others outside the church membership and local community.

After what we thought was a careful study of Mr. Duke's maintenance fund and the rural church's deficiency in service, Dr. Few and I recommended that part of the maintenance fund be given to the churches for supplementary service, or service in addition to that which the ministers were giving. The persons best suited to render this extra service seemed to be the young ministers in the Divinity school. . . . These men were available during the summer weeks, and that seemed the best time of the year for speeding up the program in the rural churches.[6]

Other administrators of Endowment funds who have also been related to the Divinity Field work program have included A. J. Walton, now Professor Emeritus of Church Administration, M. Wilson Nesbitt, now Director of Rural Church Affairs under the Duke Endowment and Adjunct Associate Professor of the Work of the Rural Church, and Mrs. Mattie Belle Powell, for ten years (1959-68) the Administrative Assistant for the work of the Rural Church and student financial aid. The Dean of the Divinity School and his staff, including the Dean of Students, have participated in policy making and the over-all direction of each summer's program. All officials, both of the Endowment and of the Divinity School, have preserved the original intention of Mr. Duke's Indenture, to serve the rural Methodist churches of the state.

Beyond the opportunity to finance his theological education and beyond involvement in service to the local parish, the experience of being "on Endowment" is, for the student, a part of his total training for ministry. He is expected to participate in a variety of preparatory exercises. While on the field he is given direct supervision by pastors, district superintendents, and other church leaders, as well as representatives of the school. He is required to make periodic written reports to the Field Education office. His comments are carefully studied, and, when warranted, are made the basis for face-to-face discussion between the Director of Field Education, or his representa-

6. Unpublished report to the Rural Church Committee, Board of Trustees of the Duke Endowment, Autumn, 1947.

tive, and the student. Since the summer of 1962, members of the Divinity faculty and selected graduate students have visited students in their field situations, observing their work and counseling with them regarding their responsibilities and problems. This type of supervision is intended to augment the educational purposes of field experience.

Changing Forms of Field Education

Although traditional types of field work are under scrutiny and judgment, all have not been discredited. A variety of practices will be continued for some time. For a number of years at least, *field employment* will be necessary to balance the budgets of a sizable group of students. It may be assumed that *field service* will continue to be one of the announced purposes of the theological institution, and *field education* will be increasingly used both to enrich and to measure the student's total development. Necessary and appropriate changes in operational patterns are being gradually made as weaknesses of traditional ones are exposed. Modifications of placement policies and practices have already been accomplished. New understandings of the nature and purpose of supervision have already been accepted. Daniel Schores, in reporting to the Divinity faculty recently, described some of the features of Duke field education as currently practiced, referring specifically to the ministry to low-income persons in inner-city situations and to the expanding program of internships. He noted the decreasing number of student pastors and the sharp increase in the number of persons assigned as "assistants," both summer and winter. Figures for the current year as compared with the previous one illustrate a gradual shifting.

	1967-68	1968-69
Number of student pastors	56	50
Number of summer (Duke Endowment) assistants to pastors	117	122
Number of winter assistants	63	80
Number of interns :		
Church and Society	2	4
Campus ministry	1	1
World mission	0	1[7]
Number in inner city (summer)	5	12

7. An internship program in Rhodesia, newly inaugurated by the United Methodist Board of Missions.

Innovations appearing in the current year, according to Dr. Schores, are: the use of clinical-type supervision for several students serving as institutional chaplains, increased attention to urban ghetto needs, and additional opportunities for correlating academic course work with specific field experiences.

Vagueness of Learning Theory

What actually is learned by seminary students through their associations and labors in field assignments? Are the fruits of such experience compatible with the purposes of theological education? Answers to such questions are usually ambiguous and perhaps inevitably so. The Feilding Report describes the term "field work" as used currently as "the vaguest of collective nouns"[8] which often means only whatever a given institution decides to include by this term. Consideration of the relationship of field work to learning theory remains an item of secondary concern in the deliberations of both churchmen and educators.

For years the apprenticeship concept, with young men working and learning under the watchful eye and kindly admonition of an experienced man, has prevailed. The results have been reported as sometimes positive, sometimes negative and sometimes a mixture of both. Underlying the relationships of this concept is a type of conditioning intended to enhance learning. Changes in the learner, whether they be regarded as good or bad, are responses to the stimulation provided by the situation, including the example and influence of the pastor and perhaps one or two laymen.

Opinions regarding this concept of learning are in some conflict. Dean Milton C. Froyd of Colgate-Rochester, in a report to the American Association of Theological Schools in 1962, said that field work can no longer "be justified on the ground of its value as an apprenticeship in the practical skills of the ministry."[9] In discussions among field work directors, it is often remarked, in some contradiction to Dean Froyd's position, that one of the best ways to overcome hostile attitudes and inadequate understandings of the real nature and possibilities of the Christian ministry is to relate the student to a good pastor. Here, of course, the variations among the clergy have to be noted. As younger men identify and work with older men,

8. Feilding Report, *Theological Education, op. cit.,* p. 221.
9. *Encounter,* Vol. 24, No. 2, p. 197.

especially those they admire, they take some of the qualities of the latter to themselves. It must be admitted, however, that an element of uncertainty is in this relationship. In the selection of specific situations to which students are to be assigned, how accurately can a field work director estimate the capacity and inclination of pastors to reinforce and refine the work of seminary courses? How are learn ing tasks and appropriate goals for any given period formulated? And by whom? The indefinite answers given to such questions demonstrate the vagueness of the underlying theory of learning.

The problem is further complicated by the secularistic inclination of theological thinking and ecclesiastical planning. With the church moving toward the world, the traditional patterns of "conditioning" are no longer adequate for the kinds of learning experience needed by future leaders of the church. Alternatives are not only being sought, they are already appearing.

New Concerns, New Frontiers

The influence of the behavioral sciences on the life of individuals and families cannot be ignored by designers and administrators of theological education. This influence is reflected in the use by semi narians (perhaps too glibly) of the terms "communication," "dia logue," "involvement," "relevancy," and "revolution." To assist the church in interpreting the Christian message in the light of today's radical changes, theological institutions are obligated to propose new forms of ministry for the church. This responsibility is accompanied by an equally demanding one; namely, the obligation to train an effective corps of leaders for the new forms of ministry. New con cerns have developed in the minds of all theological educators. New frontiers for experimentation and learning are demanded.

Field education administrators are increasingly concentrating at tention upon the student's image of himself in a day of revolution. They continue to seek better ways to test his motivation and fitness for ministry and to offer guidance in the development of essential skill-habits, but emphasis is now given to what is regarded as a more basic concern—that of the student's self-understanding and accep tance. Through the totality of his learning experience, in classroom and in field relationships, the objective is that he may achieve a mea sure of accuracy and authenticity in self-identification. It is hoped that he will develop emotional sensitivity and stability as well as grow

in his capacity to participate in a significant ministry to others.

Closely affiliated with this concern is the purpose to lead the student into a genuine encounter with the complex realities of society. New types of field experience are contemplated and are slowly being developed. These require placing him in settings other than the local church, including industries, social agencies, technological experiments, political organizations, ghetto-type communities, national parks, and ecumenical ventures. Some involvement with a cultural group other than his own is considered as desirable as, and perhaps more rewarding than, service in typical church situations, although such experience includes a multiplicity of problems and requires specialized supervision.

These concerns symbolize the new frontiers of field education. In reality they belong more to the future than to the present, yet some movement toward them is currently being made at Duke as the report by Dr. Schores, mentioned earlier, indicates. It is anticipated that the inadequacies of apprenticeship will be partially overcome through a further expansion and refinement of internships in the settings listed above.

Supervision

A final major concern must be mentioned—supervision. Perhaps this is the most important single ingredient in an educationally sound program of field work, whatever its setting and particular nature. There are ambiguities in the term, however. Sometimes the word supervision suggests trouble shooting and the policies if not the methodology of the detective. Occasionally, it connotes a distrust of the student in the situation which he is placed. It is sometimes the cause of misunderstanding. Nevertheless, supervision is vital.

Two forms of supervisory practices are found in most institutions, including Duke. First, the field education staff and the teaching faculty give attention to the placement and observation of the students and to an evaluation of their work. In addition, pastors of local churches and the heads of the other agencies are expected to give direction to these same students and to report on their work.

The intention of supervision is something beyond what this description says. It is more than oversight of specific tasks as performed. It is intended to enhance the processes and to measure the quality and depth of the growing experiences of participating students. It is expected to play a decisive role in determining that field employment and service will also be field education.

Experiences in Field Work

Norman Neaves, '66

"Rich" and "varied" most appropriately describe my two summers' experiences with the Duke Endowment Field Education Program—rich because they put me in contact with real persons groping to find the meaning of their respective lives, varied because they transported me from the excitement and relaxation of beautiful Lake Junaluska to the unique and innovative Group Ministry Experiment of rural Anson County.

Words cannot fully capture what the summer of 1964 meant to Kipp and me as we found ourselves directing the Youth Center at the Lake Junaluska Methodist Assembly Grounds. Not only did we experience a new way and style of life which is Junaluska, but, even more importantly, we experienced and felt the very heartbeat of Methodism throughout the entire Southeastern Jurisdiction. We heard and met such great men of the church as Ralph Sockman and Wallace Hamilton, and we witnessed our first episcopal election at the Jurisdictional Conference. We watched the conscience of Southeastern Methodism as it agonized and struggled with the integration issue, and we saw the whole program of the next Quadrennium unfolding before our very eyes. We listened to the peculiar problems of "preachers' kids" as they recounted what it means to grow up in a Methodist parsonage, and we hiked up Utah Mountain with groups of fledging adolescents who were just becoming aware of the opposite sex. There were ping-pong games and study groups, MYF programs and canoe races, counseling sessions and corporate worship experiences, as well as the momumental Junaluska Queen Festival at the end of it all. It was indeed a treasurable experience for us, and one which indelibly imprinted itself upon our theological education at Duke.

Anson County was, of course, an entirely different kind of experience than was Junaluska. And yet it was an experience equally rich and varied in its own beautiful and unique way. Here we were exposed to farming and textile people as we had never been exposed to them before, and here we looked into the face of poverty as we had never looked into it before. But here we also witnessed the dynamics

of an innovative Group Ministry Experiment that recognized a common mission confronting the churches of the county and searched for corporate structures through which to discharge that mission. Our ten weeks in the county found us organizing and executing ten Vacation Church Schools and two Christian Adventure Weeks. It found us relating to children whose teeth had decayed from malnutrition, and to youth whose biggest dreams stretched no farther than to the nearest town. It found us preaching to huge textile barons sitting on "comfortable pews" in "stained glass jungles," and then having a picnic that evening with some of their underpaid blue-collar workers whose work has slowly become increasingly depersonalized.

Yes, our two summers' experiences on the Duke Endowment were certainly rich and varied in a most distinctive and definite way. But they gave to our entire theological education a sense of personal concretion and a practical scope that cannot be gained from years in the classroom and library. And for that, we are forever finding ourselves grateful!

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LARRY ELLIOTT ADAMS, '70

Overseas Mission Intern, Rhodesia

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Although I am not yet a graduate of Duke Divinity School, and have not terminated my association with Duke's field education program, I feel qualified to comment on field education at Duke, by having participated for the past three years in the summer program, beginning in the summer prior to my first semester at Duke. Herein lies one advantage of the Field Education work. The incoming student can receive an early orientation to his school and the mechanics of the field education program, as well as the opportunity to meet his colleagues. He also has the distinct advantage of re-assessing the strengths and weaknesses of the institutional church, while on the front lines of church work, even before he begins seminary studies. Personally, I think this allows the man who is interested in the parish ministry to look realistically at the church and to work toward the development of his own unique and meaningful ministry in a constructive way. It is much better to recognize the needs of the church to begin with than to become disillusioned as a result of bringing too glorious a view of the church to seminary.

Of course Duke's field education program can have the effect of raising a man's opinion of the parish ministry. I have seen boys who

came to seminary rather sour on "preachers" returning to the parish themselves. All of this is a way of saying that the results of the field education are often the unexpected results. I know this is true in regard to the personal aims and goals of students who work in the program. My experiences in the work illustrate that the result of a student's work is unpredictable and sometimes unexpected.

The first summer of my participation in the program found me doing two five-week stints in rural charges of three and four churches each. Since I, too, am from a small rural church, I felt capable of identifying with the people and doing good work with them. I enjoyed the work, which seemed significant, and the next summer I spent the entire ten-week period on one of those charges. In retrospect, however, I can see that my work among these people, with whom I felt most capable of working, was a failure. No ideas were changed; no permanent inroads were made; and the churches never escaped from the old ruts—there was only a new personality leading the way down the ruts.

In contrast, the third summer was spent in suburbia, quite a far cry from a pietistic rural community. Yet here, where I least expected to be of service, I felt that people responded authentically to community problems presented to them. Creative ideas sprang from all age groups, and I was available to help organize our intentions into actions. I didn't enjoy unanimous approval here, but in this surprising summer, real accomplishments were made.

I have had the good fortune to work with fine laymen and ministers, all of whom have taught me much. My experiences have run the gamut of parish responsibilities. But the most valuable lesson learned from the field education program is that one does not predict or contrive the results of his ministry—he ministers the only way he knows, and the results are not his own.

EMILY BEALS, '68

Putting into words what is valuable about living and working in the Edgemont community is more difficult than anticipated. I am finding it hard to verbalize why it is a good for me.

I suppose it is good that I've lived and worked here because I've never lived with poor people before. And I know most of the world lives poor, and I know my middle-classness shut me off from understanding more fully most of the world, and something there is that wants to know firsthand, or perhaps second, what poor people think

and feel and fight against. Perhaps it was blasphemy that I should be so arrogant as to put my middle-class self superficially and briefly into a lower-class Durham community. What pomposity to parade myself in their midst and presume to understand or even want to understand their world! My presence is justified only if I accept the responsibility of participating in their community, if they permit me to do so, and invest my energies in a productive and helping way, if they or I believe that my abilities are useful.

I suppose it is good that I am here because I have never lived in a Negro community nor been close enough to know what brotherhood really means. I am a white hang-up and I know it and they know it, but they are helping me become more free. And if I have taken my black sisters and brothers seriously, I find that I am turning colors: I am black and white. I am colorless. I am a human being. But I am splotchy and know the pain of not having enough color remover in my world. I am white and my brothers and sisters are black and our hang-ups come and go.

And it's good that I've lived and worked here because I won't be able to go "home" again—at least not the same way I came. And I'm glad sometimes and angry at others. By somebody's grace I have come a little closer to myself because the black and white people of this community have let me come a little closer to them.

Supervision As A Routine Process In Professional Education For Ministry*

Thomas W. Klink
Chaplain and Director, Division of Religion and Psychiatry,
Menninger Foundation

Supervision is a unique and identifiable educational procedure intended to effect the development and training of persons for a professionally-organized mode of work. That is to say, supervision is the pre-eminent method of preparing candidates for the practice of a work in which there is licensed (or ordained) independence, a high and organized level of responsibility to peers in the profession (as well as to those served), and an explicit framework for connection between concrete actions and general theories.[1]

The history of usage wherein the word, 'supervision,' has come to be applied to such a professional educational procedure is not clear. There are, however, some interesting sidelights to be found in the conventional dictionaries of usage. The first occurrence of the word is noted in H. Ansley's *Epistorium Accadian* (1554), where it is used to refer to the direction or control of legal, ecclesiastical or testamentary processes; a supervisor is one "who reads for the purpose of correction."[2] The second occurrence is in the 1623 folio edition of Shakespeare's *Othello* (Act III, Scene 3, line 395), where,

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1. James D. Glasse, *PROFESSION: MINISTER* (Nashville: Abingdon, 1968); Everett C. Hughes, "Are the clergy a profession?", *THE CHURCH AND ITS MANPOWER MANAGEMENT,* Ross Scherer and Theodore Wedel, eds., Department of Ministry, National Council of Churches, 1966; Ernest Greenwood, "The attributes of a profession," *SOCIAL WORK,* July, 1951, pp. 45-55.

2. James A. N. Murray, *et. al., A NEW ENGLISH DICTIONARY* (Oxford, 1919).

strikingly, the word is used in a literal extrapolation from its Latin root as meaning, "to overlook," that is to 'ignore.' [3]

These two themes of usage have persisted in the subsequent oc-currences of the word: a process of directing or correcting, and a style of selective attention which (in striking reversal of the Shakespearean usage) calls for attending to elements which could be ignored. No-where in the dictionaries, however, does the word refer to education; that usage appears to have been a recent development associated with the appearance of special forms of professional education in social work, nursing, psychiatry and psychology. It appears that the word was utilized in clinical pastoral education from the beginning, with clear associations to its usage in other professions.[4] Correspondence with some of the early workers in clinical pastoral education elicits the following:

" . . . to the best of my knowledge the use of the word 'supervision' did derive from social work usage[5] . . . 'Supervisor' was used to desig-nate the director of clinical pastoral training from the beginning, so far as I can recall. '*Chaplain*-supervisor' was a later development[6]. . . ."

Whatever the history of usage it is clear that 'supervision' cannot be presumed to be self-evident in its meanings. In its recent usage in theological education the word designates a number of processes, involves a variety of structures of relation, and intends a number of developmental and educational goals. Such a multifaceted meaning reflects three dominant aspects of supervision:

1. *Supervision as a structure*: The administrative creation and maintenance of a pattern of duties, limitations, reports, and occasions

3. Walter W. Skeat, *AN ETYMOLOGICAL DICTIONARY OF THE ENGLISH LANGUAGE* (Oxford University Press, 1879-82) (Rev. ed., 1946), p. 617.

4. If one recalls the deeply influential role of psychoanalytic practices in the development of supervision, David Bakan provides an interestingly sug-gestive aside in his exploration of the influence of *kabbala* (Jewish mysticism) on Freud. Bakan notes that the medieval explorers of the occult mysteries worked in pairs to prevent a single worker from becoming "lost". He be-lieves that this tradition was influential in the relation between Freud and Fliess especially during the period of self-analysis. He feels that this relation influenced the later development of the supervisory functionary in psycho-analytic education, the training analyst. See his *FREUD AND JEWISH MYSTICAL TRADITION*. (Princeton, New Jersey: Van Nostrand, 1958).

5. Personal Communication from Ernest E. Bruder, May 14, 1968.

6. Personal Communication from Seward Hiltner, May 18, 1968.

of meeting within which a process occurs.[7] Such structures may serve to control (or correct) inexperienced or partially-qualified practitioners in the exercise of their profession. A purpose of this facet of supervision is, quite properly, to insure the truth of that fervent cliché from nearly all orientation lectures, "At least, do no harm!" A more positive purpose of structure in supervision is to insure that work will be done, reported and examined in such a way that learning and growth in professional function can occur.

2. *Supervision as routine process.* The indispensable essentials of the supervisory method are the *concrete report* of individual units of professional work, the *examination* of such reports with attention to the relevant general theories as well as to the concrete work event; such examination occurring in meetings within a *relationship* with a supervisor, regularly scheduled over some span of time, and within a context of *consciously-shared motivations.* (Although it is recognized that the involvement of a peer group of fellow-learners or the involvement of more than one supervisor adds important elements, it is maintained that such "training groups" or "group supervision" methods do not alter the above definition of essentials of the routine processes of supervision). The bulk of this paper is concerned with a fuller examination of such routine process.

3. *Supervision as critical incident.* There appear to be incidents within any given structure and process of supervision which call for the professional learner to act in ways which are strange to his previously-established patterns of functioning. The central and distinguishing characteristic of such critical incidents is *anxiety* whose source is the disturbance of established anxiety-relieving patterns by the events or the demands of professional functioning. Supervisory management of such "cross-grained experiences" or "salient episodes," requires a distinctive and more subtle frame of reference than is required for establishing the structures and managing the routine processes of supervision. A small but significant body of literature has examined such critical incidents.[8]

7. Rudolph Ekstein and Robert Wallerstein, *TEACHING AND LEARNING IN PSYCHOTHERAPY* (New York: Basic Books, 1958), esp. 16-35; also, T. W. Klink "Supervision" in Charles R. Feilding, *EDUCATION FOR THE PRACTICE OF MINISTRY* (Dayton: American Association of Theological Schools, 1966), pp. 176-208.

8. Walter de Bont, "Identity crisis and the male novice," Review for *RELIGIOUS,* 9:104-28 (1962); Richard Bollinger, T. W. Klink, Kenneth Mitchell and Leo Thomas, "Critical incidents in supervision," *PROCEEDINGS OF THE ASSOCIATION FOR CLINICAL PASTORAL EDUCATION*

A single, most provocative article offers the possibility of under-
standing such events in relation to contemporary "game" theory in
which playful "demythologizing" is used to move learners through
such critical moments.[9]

The development of supervision as an educational method—both
for theological education and other disciplines—has been primarily a
phenomenon of a clinical institution—the hospital, clinic, case work
agency, or correctional institution. In such institutions there are clear
distinctions between workers and clients (or patients); there are
boundaries of responsibility and definitions of eligibility for service
as well as systems of control, report, and 24-hour care. Administra-
tive systems to supplement the institutionalized division of labor make
relatively easy the restrictions of work load essential to learning.
Furthermore, these institutions embody the practical application of
undergirding "basic sciences" or professional theories of the several
disciplines involved, thus permitting ready dialogue between theories
and practices. It has been in such settings that supervision for min-
istry—its standards, theories and its myths—has evolved.

Only recently have novel proposals in theological education con-
verged with growing sophistication in defining the essentials of the
practice of supervision to create the possibility for understanding
other encounters in other settings as lending themselves to the super-
visory method.[10] These new developments have, among others,
identified ordinary parishes, inner city ministries, lay efforts in min-
istry, "yoked" parishes with "counseling elders" and multiple staff
churches as settings in which supervisory methods can be employed
properly to enhance the professional competence and effective identity
of those ministering.

In such an era it appears essential that an enlarged corps of per-
sons be prepared to utilize the methods of supervision in their work.

(New York: A. C. P. E., 1968) ; T. W. Klink, "Supervision," *op. cit.,* esp.
191-4; "Problems about learning," "Learning problems" and "The parallel
process". R. Ekstein and R. Wallerstein, *op. cit.,* pp. 137-197.

9. William R. Merrill, "A design for mythic learning", *JOURNAL OF
PASTORAL CARE,* 21:65-77 (1967).

10. Jervis S. Zimmerman, "The relevance of clinical pastoral training to
field education," *JOURNAL OF PASTORAL CARE,* 22:1-6 (March, 1968) ;
E. E. Thornton, "The place of clinical pastoral education in new plans of
theological education," *JOURNAL OF PASTORAL CARE,* 20:16-23 (March,
1966) ; Russel J. Becker, "The place of the parish in theological education,"
JOURNAL OF PASTORAL CARE, 21:163-70; "Theological Curriculum
for the 1970's," a report of a task force to the American Association of Theo-
logical Schools, *Theological Education,* Vol. IV, No. 3 (Spring, 1968).

In fact, this is taking place already in relation to a number of "ministering clusters" and in relation to some seminaries or special educational centers where already-effective practitioners of ministry are being recruited and oriented to serve as supervisors for some segment of the work of ministry. It is this writer's contention that such developments are to be loudly applauded and that such persons merit the most articulate possible sharing of the insights and skills accumulated in the history of *clinical* pastoral training.

THE MINISTRY AS WORK AND VOCATION ORGANIZED IN THE PROFESSIONAL MODE

Ministry is the expression in work (action) of a vocation. The work of ministry may be organized in relation to four fundamental questions which concern, respectively, social coherence, the investment of energy and the securing of satisfactions, discriminating responses as contrasted with total responses, and knowledgeable responsibility. The distinguishably different responses to these fundamental questions produce, variously, ministry organized in the modes of:

Fraternity
Labor
Skill
Profession.[11]

Such a view of ministry implies that some, but not all, of ministering work involves licensed, knowledgeable and responsible practice, *i.e.,* professional work. Supervision—in contrast to such other processes as solemn entry, discipline, skill-training, teaching, etc.—is the pre-eminent device for creating a professional minister competent to express his vocation in work so organized (as a profession). In slightly different terms, Whitehead makes clear a similar distinction.

> A craft is an avocation based upon customary activities and modified by trial and error of individual practice. A profession, in contrast, (is) an avocation whose activities are subject to theoretical analysis and are modified by theoretical conclusions derived from that analysis. An intellectual revolution separate(s) those two activities.[12]

11. Thomas W. Klink, *THE MINISTRY AS VOCATION AND WORK, op. cit.,* Chap. 2.
12. Alfred North Whitehead, *ADVENTURES OF IDEAS* (Pelican Books, 1948), pp. 73-4. See also, "The Professions" (Special Issue) *DAEDALUS,* 92 (Fall, 1962).

In Whitehead's terms, supervision is the principal device for effecting the personal "revolution" which separates a craft from a profession. Thus, supervision is a special style of teaching and forming in a boundary situation wherein the learner is aided to make the leap from preparation to practice-as-a-professional, that is, as one who is self-appraising of his work in relation to generalizable knowledge. In such a process and transition, learning theories which involve only the communication of a tradition or the correction of defective trials and the reinforcement of right actions are inadequate.[13] Learning for professional competence through supervision comes as much from errors analyzed and understood as from correct actions taken under strict guidance. An essential personal quality of the effective supervisor and an indispensable requirement of the setting for supervised learning is freedom for the learner to make mistakes which can be reported and considered without undue hazard for the subjects of ministry.

As a boundary situation involving passage from one status to another, supervision calls for an intense and dynamic relation between supervisor and learner. This relation evokes processes of identification and introjection with the supervisor serving (willingly, knowingly, or not) as a model, lending himself to the learner for termination and individuation fully as much as for mimicking.[14]

THE SUPERVISORY RELATIONSHIP: STRUCTURE.

The supervisory relationship has several important structural characteristics. It is *a-symmetrical,* that is, it does not involve, at least functionally, the relation of equals. To say this is to make clear that any simple, democratic or egalitarian idealism is alien to the supervisory relation. The a-symmetrical character of the relation derives in part, and on most occasions, from the greater knowledge and experience of the supervisor. It derives also from the readiness of the supervisor to attend to the learner's problems, to the exclusion of his own similar dilemmas. To put this matter most baldly, a supervisory relationship begins with answering some version of the question, directed to the supervisee, "How can I be of help to

13. Paul Pruyser, "Existential notes on professional education," *SOCIAL WORK* (1963), pp. 82-7; also, Renee Fox, "Training for uncertainty," in *THE STUDENT-PHYSICIAN* (Cambridge: Harvard Press, 1957), pp. 207-41.

14. Joseph Adelson, "The teacher as model," *THE AMERICAN SCHOLAR,* 30 (Summer, 1961).

you in the concrete situations of your work?" Conversely, supervision never begins with the question, "How can we improve our functioning by thinking together about our work?" In striking parallel to the Reformation doctrine of the nature of the priesthood, no man can be his own priest/supervisor; no class of men is exclusively constituted as priest/supervisor for others; but all men may accept the discipline required at times to be another's priest/supervisor.

The supervisory relation is a-symmetrical in that it involves, on most occasions, a practitioner of limited competence and limited responsibility who seeks to move towards greater competence and more independent responsibility by sharing the responsible competence of another, a supervisor. The readiness of the supervisory pair to create such a structure, to modify their relations by the half-steps uncovered and evaluated in their experience, in order that the learner may internalize the value and the practice of responsibility—such readiness constitutes the essential elements of the structure of supervision.

Such a structure of relationship involves a context of shared and conscious motivations. So stated, this makes clear that, like all vital processes of learning and development, supervision can evoke unconscious ambivalences and resistances. The consciously-available motivations provide, however, the raw material of a specific "contract" for learning.[15] The appearance of deeply-significant and persistent disparities between the conscious intentions of the supervisory contract and unconsciously-determined contradictions or conflicts marks the occasion in which supervision as such ceases and referral for psychotherapy becomes the education-ancillary device of choice.[16]

The more routine components of the structure for learning through supervision involve a *schedule and place* for regular meeting. Such a schedule cannot be avoided, nor can a readiness to meet "whenever you have something you want to consider" be a substitute. The transition into new competency and more effective identity, which is the goal of supervision, is a process and by definition is extended over a span of time. The structure of encounters must reflect this fact if the procedures of supervision are to make contact with the process. Furthermore, to establish a relationship on the basis of "felt need"

15. T. W. Klink, "Relating Educational Goals and Procedures: Towards a Theory of Motivation in Continuing Education," *PROCEEDINGS OF THE SOCIETY FOR ADVANCEMENT OF CONTINUING EDUCATION,* 1967.

16. Ekstein and Wallerstein, "Supervision *vs.* psychotherapy," *op. cit.,* pp. 242ff.

is to foredoom the procedure to deal only with those "crises" where the anxiety of the learner has transgressed some normal limits and the reduction of this anxiety has become the major claim on supervision. There is no simple formula for determining the frequency of supervision but, in the ordinary sequences of professional training at least one hour per week has been demonstrated to be normally appropriate.

Additional components of the contract for learning through supervision are the clarification of *the reciprocal functions* of the supervisee and the supervisor in the light of the *goals* of the learner, accepted by the supervisor, and translated into agreed-upon *methods of report and response*. The central elements in this cluster of structural components are the various methods for report and response.

THE SUPERVISORY RELATIONSHIP: METHODS OF REPORTING IN SUPERVISION.

The earliest practitioners of supervision in clinical pastoral education were, variously, rather doctrinaire in their identification of the proper method for reporting concrete incidents of pastoral work. Some of them were adamant in insisting upon the *case* analysis, others devised and perfected the *verbatim* account. Later, equally doctrinaire supervisors insisted upon the singular effectiveness of an electronic recording. Fortunately, most such narrowness of attitude or limitation of experience has disappeared. It has come to be recognized that there are a number of distinctive but potentially useful methods of reporting for supervision. These methods can be listed and described.

1. *The observation report.* In this method the supervisee is least committed to a working role; he can, properly, be as inert a spectator as he desires. He is asked to report, as fully and as concretely as he can, an event of which he was the observer. The directions stress that he should report phenomenologically, not identify categorically. In preparation for the use of this method he may be invited to read one of the guides to naturalistic observation or a sample of such observation reports. The advantage of this method in supervision is that it permits a low-risk style of reporting; thus, it is often especially usable during the initial phases of a training period. It has special importance in aiding the professional trainee to begin his understanding of behavior rather than verbal productions.

2. *A trainee journal or diary.* The process of entry into a new situation is often an important and educationally-exploitable series of events. Such entry involves transition from one "world" to a new environment, with shift from old roles and securities to new ones.[17] A reporting method which is useful in bringing this process into supervision is the journal or trainee diary. In situations of work/ learning where the supervisor is separated from the day-to-day events of the trainee's experiences, the diary has a special importance for keeping the supervisor in touch with the process. Because such a diary tends to be discursive and inclusive rather than focussed, this reporting device is rarely useful after the work-learning process has proceeded to define specific work tasks.

3. *Concurrent participation and discussion.* There are some situations of work/learning which permit the supervisor and the trainee to engage concurrently in some unit of professional activity. For example, the expected nature of some parish calls permits a supervisor to be accompanied by a supervisee. In hospitals and clinics an initial pastoral call or an intake interview permits a similar kind of concurrent participation—with discussion following. Even a service of worship with the supervising pastor and a trainee both involved allows this same kind of mutually-available "reporting." In most of the social systems of ministry this method has the by-product advantage of permitting the introduction of a trainee-worker in his proper status as an auxiliary of the practically-responsible supervising pastor. The major importance of this method of reporting is that it permits the maximum support and guidance of a supervisor to be immediately available to the trainee; thus, it has special merits in coping with those otherwise promising learners who find the "getting-started" phases of practical learning especially anxiety-arousing. Whatever the advantages and the indications for its use as the reporting method "of choice," the critical element in use of this method for supervision is the discussion of the event after concurrent participation. Without such discussion, pointedly directed, this method becomes only an experience in inducing mimicry (or rebellion).

4. *Verbatim account of a pastoral conversation.* This device of reporting is attributed to the pioneering inventiveness of Russell Dicks, one of the earliest of the clinical pastoral training super-

17. Donald C. Klein and Ann Ross, "Kindergarten entry: a study in role transition," in *CRISIS INTERVENTION: SELECTED READINGS,* Howard J. Parad, ed. (New York: Family Service Assoc., n.d.).

visors. In such a method the trainee is requested to write as nearly a word-for-word account of a pastoral conversation as he can recall, plus a brief initial description and a closing evaluative summary. Because of its several useful implications this device has become one of the standards of supervision. It is not, however, universally useful. It focuses attention on the verbal exchanges, the subtleties of communication and the literally literal alternatives. It provides concrete data as to "what was said" and "what was replied." Yet, in fact, it is not objective because it is dependent upon the memory (or creative imagination) or the trainee in reporting. Even that fact may be educationally useful inasmuch as it requires a considered reconsideration of what was said and, on occasion, the improvement of the actual interchanges. The pseudo-objective (but significantly subjective) nature of this reporting method makes available for supervisory consideration the affective involvement of the trainee. The disadvantages of this method are that it tends to restrict attention to the verbal exchanges of a pastoral encounter to the exclusion of the meaning of those exchanges. Further, it is time-consuming and memory-demanding to write, voluminous for the supervisor to review. In an extended or heated interchange involving fully both the pastor-trainee and a subject of his ministry it tends to fail to recapture the animated flow of the conversation at its most critical points.

5. *The electronic recording of a pastoral encounter.* Almost universal availability of audio-tape recorders and increasing availability of video recording equipment has opened for the supervisor an entirely new and still somewhat unmastered technology of reporting. (The ethics of the matter make it clear, incidentally, that no such recording is ever done without the express and informed consent of the person being recorded. The legalities of the matter, in most jurisdictions, make it important that such consent be written and witnessed). The advantage of this reporting method for supervision is that it tends to produce, objectively, a much more total account of the pastoral work encounter. Further, such electronic methods relieve the persons involved of sometimes onerous tasks of remembering and writing (and the supervisor of the chore of reading). Control devices for playback equipment makes it possible for the learning pair to select, listen (and/or view), stop, rewind, replay, consider, etc. In using these devices, however, it is important for the supervisor to be reminded that the recording machinery offers

total "exposure" of the trainee as well as more complete recall. Such exposure, especially when used in group seminars and with tapes wherein the trainee has obviously acted ineptly, can arouse defensiveness and anxiety in such a way that rather disruptive reactions occur, for example, stubborn rationalizations of action, evasive humor, even "accidental" erasing of tapes. Another way of putting the disadvantages of these excellent (but not perfect) methods is to note that objective reporting devices permit the trainee no easy way of selecting those points in a process of work where he "ready to learn ; ready to be supervised." Inasmuch as learning occurs in highly individualistic and irregular patterns, this is not insignificant.

6. *The critical incident report.* If electronic reporting devices provide the most "total" recall, critical incident accounts provide the most selective and subjective reports for supervision.[18] In using this device trainees are asked to identify and write an account of the event during the week (or month or other time period) which, for them, was most critical. They are encouraged to presume no *a priori* criteria for what is critical but to allow themselves the fullest latitude in recalling the event which, in whatever way seems important to them, they feel typifies their experiences during the report period. (A comparable style of reporting is used in many clinical pastoral training centers in the so-called "Pastoral concerns groups hours." In those sessions the agenda is constituted by "matters which, in terms of your interests in pastoral training, are of most concern to you, these last few days.") The several advantages of this method which may dictate it as the report style of choice are its selectivity from a manifold of experiences, its forced impetus for subjectivity ("critical to you") and its reinforcement of periodization in training ("critical during *this week*.") In addition, as with the observation report or journal, this method lends itself to reporting non-verbal as well as conversational encounters. Finally, in terms of supervisory evaluation of trainee progress over an extended period of time, a series of critical incident reports reviewed in evaluation of a period of supervised training can often produce some themes of development and change in the trainee or worthy of notice.

18. Robert Perske, "The use of a critical incident report," *JOURNAL OF PASTORAL CARE,* 20:156-161 (Sept. 1966).

7. *Initiation-of-pastoral-work summary*. In the clinical settings where supervision developed, the administrative traditions of caseload and intake have produced a clear-cut and important model for reporting: the Initial Summary. In these clinical settings such reports record the first contact between a worker and a patient or client, plus previously-available information, referral details and the clarification between the two parties of their shared purpose in scheduling a series of meetings. In institutions where tightly-knit team operations are not the order, these initial reports may be in the form of an "initial pastoral visit" which concludes with any indications for further encounters. The central element in all of these forms of report is that, following an initial contact, some purposeful (and hopefully, mutual) decision is made concerning subsequent contacts. Although these report forms have developed in clinical settings of supervision, it appears that many of them are applicable—in only slightly modified revision—in many of the other settings of ministry. Thus, for example, a trainee whose work includes meeting as consultant with the teachers of a church school department could profitably be asked to use the "Initiation-of-pastoral-work" summary to record his understanding of this task, his first meeting with the group and the definition of goals and methods (plus scheduled meetings and assigned tasks) which emerged from the first session. Subsequently, process notes (see below) would serve to concretize the experiences for supervision, but the beginning of a process demands special attention and the "Initiation-of-pastoral-work" summary is designed for that beginning. Where supervisory controls over trainee actions is felt to be of critical importance the trainee is directed to "keep tentative any commitments for continuing relationships" and "to discuss with your supervisor the initial summaries before proceeding to a second meeting." In practice, such a restrictive instruction permits the supervisor to exercise oversight of the important "contracting" process and, also, to discharge his responsibility to protect the persons served and the trainee from precipitate planning. As the trainee demonstrates his mastery and capacity in such initiating phases of his work these controls may be relaxed and *post hoc* review of process notes, etc., may suffice.

8. *The process note*. Many of the work tasks of professional training in ministry involve a series of inter-personal encounters within an extended and professionally-responsible relation. Thus, most typically but not exclusively, the process note lends itself to super-

vision of pastoral counseling. Each process note is the recording of a single encounter with the person or persons being served. It summarizes initial impressions and overall impressions of the encounter. It details, as a flowing process, the course of the encounter. Usually these are summaries of the verbal exchanges; no attempt is usually made to produce a verbatim. The process note concludes with the worker's summary of the encounter, including his appraisal of the developments in the reported "hour" as they articulate with the overall purposes of the relationship. The characteristic advantages and disadvantages of the process note as a reporting method are suggested by the description above: It summarizes, with a mixture of objective and subjective styles, the impressions and interchanges of a single unit of encounter within a longer relationship. Further, it calls for the trainee to impose some measure of meaningful order on the fullness of an encounter but provides the supervisor with enough additional data to call into question significant gaps or distorted understanding. Most importantly, in terms of professional development, the process note calls for some summary impressions of developments during the reported encounter towards the goal of the relationship— the "counseling" or pastoral care "contract."[19] Finally, the process notes of trainees during an extended period of supervision should be shorter and shorter as the trainee's ability to pinpoint the process and identify the critical events grows.

9. *The interim summary.* In any extended process of professional work there may be occasions where educational considerations or complications in the work will suggest the use of an interim summary. This device of reporting for supervision and consultation involves the writing of a summary of the initial contact and plans, plus a summary of subsequent encounters and the trainee's best estimate of "where things are now." Finally, an interim summary sets forth the questions and choices which confront the trainee at this point. Instructions for writing an interim summary should request the trainee to recall the initial contact and the purposes of the relationship as established at that time. Then, in the light of the summarized record of subsequent meetings, he should reflect (and record) how those original purposes have been maintained, served, altered (consciously or inadvertently) and what is the best definition of purposes at this

19. For a discussion of the concept of "contract" in counseling, see Charles E. Stewart, *THE MINISTER AS MARRIAGE COUNSELOR* (Nashville: Abingdon, 1961), pp. 29-40.

point, including the choices which appear to be open. Such an interim summary is, obviously, an elaborate and time-consuming task; though a vital and unique device in the supervisory armamentarium; it should be used sparingly lest the weight of time commitments be shifted to the typewriter and away from the field of work. It is an advanced method presuming on some extended experiences and some facility with basic techniques—of conversation (or counseling); the emphasis in an effectively-used interim summary is on examination of goals and progress rather than on methods and personal involvements. Obviously, the investment of time and energy in such an interim summary means that it may be used most properly and economically as the focus of group occasions for control or "supervision" of a number of professional trainees.

10. *The case summary.* Somewhat arbitrarily—but, I think, usefully— I distinguish the interim summary from the case summary by distinguishing between a report of work *in progress* from work which is *completed*. The terminology may be arbitrary but the distinction is not. An important device for supervision is the retrospective review of a relationship of work with the purpose of eliciting and clarifying the general principles of understanding or method which are illustrated. In the educational sense, a case summary is a review with the intention of extracting the fullest measure of learning from a working task now completed. In my experience, it is in relation to the case summary that the issues of pastoral theology become most important. In review of a case summary one is free from the responsible burdens of practice to ask speculative and general questions, to explore alternative frames of reference than the one which guided the pastor at work, etc. It is not surprising in the history of the clinical pastoral education movement that the case summary was the supervisory method of choice of Anton Boisen whose concerns were so primarily "clinical research" rather than practical or pastoral.[20]

11. *Role-playing (Psychodrama).* All of the reporting methods mentioned above involve written devices. In addition, there is a reporting device which calls for acting. This method calls for the trainee to "take the part" of someone, the ministry to whom he is trying to understand. Although most frequently used in seminars and groups sessions, the role-playing method has a peculiar usefulness in individual supervisory hours. It can be especially useful where

20. Anton T. Boisen, *RELIGION IN CRISIS AND CUSTOM* (New York: Harpers, 1955).

the written reports—or the sudden and anxious pressures of a pastoral emergency—fail to provide any leverage of report and reflection. Its use may be called for when the supervisor's impression is that the trainee is "trying so hard to be a good pastor that he is forgetting how the person feels." In the same vein, the playful freedom of role-playing may be particularly useful with the trainee who is "stuck" with a particular style in a relationship which seems to invite him to "shift gears." The central themes of all of these comments identify role-playing with occasions which call for greater emotional identification with the person being served, which seem to call for a shift in style, or where some pressures over-tax the capacities of more usual reporting methods. The utilization of the method involves some "laying aside of the usual rules" (for example, "Why don't you just lay your reports aside and imagine that you are the person and I am you and let's talk.") On a few occasions, once the method is learned, and the relation of trainee and supervisor is fraught with competitiveness or anger, use of this method may be initiated with a trainee's challenge, "I'll bet you a role-play that you can't do any better!"

THE SUPERVISORY RELATIONSHIP: THEMES FOR EXAMINATION OF REPORTS.

The regular, scheduled, encounter of a supervisor and a candidate for greater competence and more effective identity is the heart of the professional learning process. In such encounters these two seek to fulfill the specifically agreed-upon and reciprocal tasks which their contracting for learning has defined. Most critical to the routine processes of supervised learning is the systematic examination of the work reports prepared by the trainee.

Five recurrent themes may be identified in this phase of supervision. The remainder of this paper is an exploration and examination of these recurrent themes. They are applicable in the "individual supervision" hours and in the settings of group examination which may supplement this indispensable individual hour.

1. *What are the facts?* This thematic question makes it clear that few supervision reports are transparently clear as to their communication or the details of the events reported. The clarification of unclear facts and the eliciting of additional essential facts is the first theme in the routines of supervision. In so doing it is important for the supervisor to recall that his conclusions from the reports may

seem to be "factual" but "in fact" his understanding of the situation may be strikingly different than the one held by the trainee reporting. Accordingly, the clarification of facts involves making sure that the understanding of the two is reasonably mutual. Ordinarily, this is expressed in some version of the statement, "Now, if I understand your report and these additional details, we are considering a situation of. . . ."

Again, under this theme, one needs to recall that words do not always point to the same facts for two different persons. This is especially important where the report contains such broadly inclusive or diagnostic words such as "depressed," "senile," "out of touch with reality," "hopeless," "angrily demanding," "unwilling to listen to reason," etc. Where such vague and cover-all words occur, the supervisor will do well to get the trainee to explain and describe what facts these words are intended to designate.

2. *What are the feelings (a) for the person or persons being served? and (b) for "you as you were involved with him?"* In another place I have described the proper focus of all pastoral work as "depth" and have described depth as the "realm of personal meanings."[21] The professional worker's pre-eminent task is to aid people to cope with such personal meanings. They are manifested in human experience as feelings or, more properly, *affect,* emotion. The second theme in the supervisory examination of a work report involves feelings. The supervisor is reminded that such feelings occur in the person being served but also in the person serving. Thus, some version of two questions will recur frequently in the processes of supervision : "How do you think that made him feel?" and "How did you feel about that?" Although at times such questions will be simply ventilative, more importantly, such questions will initiate the process of integrating feelings with facts, understandings and actions. So, subsequent supervisory interchanges will be some version of, "In the light of the feelings (his, yours, others), what significance do you give to the facts, now?" The skills which support professional functioning are discriminating responses, that is, they are patterns of action which are determined in response to multiple factors of motivation ; *feelings are only one among many determinants of skillful behavior.* For the professional, feelings must be modified and fused with realities and with knowledge and with intentionality. Thus,

21. T. W. Klink, *DEPTH PERSPECTIVES IN PASTORAL WORK* (Englewood Cliffs, New Jersey : Prentice-Hall, 1965), pp. 17-32.

the exploration of feelings in supervision calls for more than simple
ventilation in the naive hope that once the affective bubble is punc-
tured and ventilated all will go well.[22]

3. *How do you understand the situation?* The third theme in the
supervisory examination of a work report is a paradigmatic question
which invokes the cognitive frames of reference employed by the
trainee in understanding the situation. It is at this point—and, sig-
nificantly, this is the *third* not the first theme—where supervision
concerns itself with a central issue of professional competence, namely,
the ability to utilize general knowledge in concrete situations. Classi-
factory categories and concepts become relevant in relation to this
theme—constantly held in check against the facts and the feelings.
For example:

Supervisor: How did you understand the situation?

Trainee: She seemed depressed.

Supv.: What facts, as you observed them, seem to support that?

Tr.: (Elaborates on some signs of depressed, discouraged, and
fatigued actions.)

Supv.: So, what you understand as 'being depressed' seems to
be reactive to some losses, a disappointment and an extra-
heavy schedule? Does that modify your understanding
of the situation?

Tr.: Well, she wasn't so depressed yesterday afternoon after
the neighbor's party.

Supv.: In other words, some happy events in her environment
make some difference. Does that lead to any conclusions
in your understanding. . . ?

In this brief segment from a supervisory examination of a report,
a trainee is being led to consider an adequate framework of mean-
ing for his observations of a woman parishioner with whom he has
been working since her referral for pastoral attention following with-
drawal from the activities of the church school where she had been
previously active. The initial and global category of depression is
accepted and examined for its adequacy against the facts observed,
and the trainee is being led to conceive of the process of living with
which he is involved in cognitively more adequate ways. This is the
mark of a would-be, responsible professional.

22. Seymour Boorstein, "Ego Autonomy in psychiatric practice," *BUL-
LETIN OF THE MENNINGER CLINIC,* 23:148-156 (July, 1959).

Other sequences, involving the cognitive frame of reference for understanding encounters, may be cited. These include sequences in which the insistence upon understanding is sharply poised over against the angry, feelingful report of the trainee. ("75% of the committee members failed to appear at the meeting.") Others deal with occasions where the habitual values of the trainee's life proved inadequate to the new situation. ("Back home where I come from, these folks would be called just plain lazy!") In some advance training situations involving closely-knit team work with other professions the questions about concepts for understanding, involve exploration of the alternative frames of reference held by colleagues. ("Is there any other way of understanding the patient's complaint other than her conviction that he is a foreigner?") etc., etc.

4. *In light of the person's expectations, your relationship, and your purposes, what are the alternatives and choices open to you at this point?* Any pastoral encounter invokes the covert (or revealed) expectations of the person met, the pastor (with both his declared purposes and his covert intentions) and the explication of those forces in an understanding which may be metaphorically designated as the "contract." This contract is effective in even the most casual of contacts, although in such brief encounters the usual effective agent is the expectations of "someone in such an identity." The fourth thematic question of supervisory examination presumes on the existence of such a "contract" and, at a specific point in the relationship under study, asks, "What are the choices and alternatives open to you now?" The import of the question is its capacity to clarify alternatives and to evoke from the trainee some considered reflection upon such alternatives.

Trainee: After that kind of response to the meeting, I'm ready to quit. I don't know why, but this kind of thing gets to me. . . .

Supervisor: (Elicits and clarifies the feelings of the trainee about the event) . . . etc.

Supv.: In the light of your expectations and theirs, as may be more fully revealed now, what are the alternatives and choices as to your next step?

Tr.: My feelings say that I should cancel the whole damned thing.

Supv.: One very lively possibility—at least for your feelings—is to scrap the entire operation. Any other alternatives?

Tr.:   Well, I guess that I could go ahead as though nothing had happened.

Supv.:   How do you feel about that . . . etc.

Supv.:   Any facts which support that plan. . . ?

Supv.:   To do that presumes some understanding of what is going on in this committee. . . ?

Supv.:   Any other alternatives?

Tr.:   If this is just another example of a group in this place where it's so hard to get attention, no matter what you do, it might be worth sending out notices for another meeting, holding it, but finding some way to notice and work through the meaning—and my feelings, too—about last time. . . .

Supv.:   Sounds like it might be worth a try. How do you feel about it? . . .

Supv.:   Does this plan connect up in your thinking with any other work events? . . .

5. *What are the plans for action or response as a result of this discussion?* The final thematic question in the routine processes of supervision recognizes that there is a meaningful gap between "thinking" and "doing." In fact, it is precisely this kind of gap between fantasy and action which has been described as inherent in the time-extended passage of a person through the career of occupational preparation.[23] Thus, one of the recurrent and thematic questions in supervision is some version of the pointed query, "In the light of what we have said, what kind of plans and schedule does this imply for your actions?" Perhaps as important as the initial version of this question is the follow-up version, "I'd be interested to hear how things went with your plans, after our discussion, last week?" It may have been the persistence of such questions which led one trainee to describe the writer (as supervisor) as being "more like a sheep dog, always behind nuzzling and barking you along."

23. Eli Ginzberg, *OCCUPATIONAL CHOICE: AN APPROACH TO A GENERAL THEORY* (New York: Columbia, 1951) Ginzberg has outlined the sequence of phases in an occupational career as proceeding from "fantasy choices" through "tentative choices" to "realistic choices." In another connection he writes of the "interest stage," "the capacity (to do the required work) stage," the "value stage" (with adoption of the value systems of the occupation) and the "transition stage" (into practice).

Clinical Pastoral Education

As a Clinical Training Supervisor

P. Wesley Aitken, '55, Th.M. '61

Chaplain Supervisor, Duke Medical Center

During the eleven years I have supervised Clinical Pastoral Education (hereafter referred to as CPE) I have seldom found clergy who felt neutral toward this particular mode of education. They were either positive or negative but seldom neutral. Former students of CPE, almost to a man, feel very positive toward it. Many claim it to be the most significant part of their theological education. I want to define that aspect of CPE which I believe causes the strong feelings, and to show why it is not only valuable, but the essence of CPE itself. I am speaking of the sensitizing experience in the process of CPE.

Every person draws various conclusions about life and the many experiences of life and develops various ways of coping with these experiences. This begins at an early age and continues throughout the entire span of life. These life-coping methods and life conclusions constitute a person's style of living or "life style" and describe for the most part the "person" other people get to know when they relate to him. In my opinion the most important goal of CPE is that of helping a student become sensitive to and aware of his own life style. This is at times a pleasant experience and at times a very painful experience. Students who struggle through this experience find it a very rewarding one.

Once the student becomes sensitive to or aware of his own involvements in relationships, he is freer to manage himself more successfully, freer to change if necessary, and freer to give more attention to people he wishes to help. Many clergy are so engrossed in the struggle to manage their own half of relationships that they have little, if any, time free to focus undivided attention on the needs of the parishioners who contribute the other half. When they try, the two sets of needs get so confused that it is difficult to tell who is pastor and who is parishioner. Theological education too frequently makes the assumption that students are capable of giving undivided

attention and capable of competent helpfulness without any assistance in the area of sensitivity.

How is this sensitizing accomplished? (I do not feel a need to list the prerequisites for CPE other than to say that CPE requires each student to have a personal theology before he is accepted. It is not the responsibility of CPE to give him one. CPE will guarantee a student that he will have ample opportunity to test out his theology and alter or reaffirm it, as the result may be.) As a supervisor I enforce only three ground rules in my program. Everyone must struggle to be as respectfully honest with the others as he can, everyone must struggle respectfully to take the others seriously, and everyone must refrain from destructive physical behavior (acting out). The honesty and seriousness will bring to bear upon a student severe judgment at times, but it will also result in great tenderness and compassion at other times. The mercy which accompanies the judgment is the respectfulness which is emphasized in the program.

The student is required to examine and identify what goes on in all of his relationships and decide whether he is satisfied with the happenings in them or not. In doing this he must take into consideration what the other people involved in these relationships expect of him, as well as what he expects of himself. This sounds like a complex process and it is. Yet, I believe it is nothing more—nor nothing less—than every-day living magnified and in bold relief. In a sense it is life without pretense, in so far as we intellectually sophisticated adults can achieve it. The more sophisticated we become, the less open, bendable or spontaneously honest we are able to be. At an earlier time in life we were able to be this way, but we were gradually taught and educated away from this ability until as adults we find that we must initiate what appears to be a rather complex process in order to do what should come naturally. True, we are capable of voicing rather intricate thoughts and ideas as adults, but we are virtually "caged" or "muscle-bound" when it comes to spontaneous, honest expression of simple, as well as, complex feelings. Earlier in life we dared to speak our concerns and questions about the experiences of life, without reservations, and we dared to speak our conclusions and give our answers just as freely. We were not always right, but it was not as important for us to be right as it was for us to claim the privilege to be open and honest. As adults in our present day culture, we have been taught that it is far more important and valuable to be "nice, pleasant and calm." This is true for people of

the Christian culture and especially true for the clergy. CPE is an exercise in living which attempts to help students not only become aware of their existing "life style" but at the same time reclaim an awareness of the raw dynamic thrust of their own personhood, with all the accompanying feelings.

CPE requires a student to become involved in three different, and very important, types of relationships. He has one with his supervisor, one with patients, and one with peers (the other trainees). His supervisor is capable of being open, intense, and spontaneously honest because he has struggled to reclaim and develop these capacities as a part of his preparation and training. His supervisor is committed to the belief that such openness and honesty are not only healthy but righteous and necessary for vital meaningful relationships. The student is challenged to come to terms with the life style of his supervisor and deal with its implications for his personal and professional life.

The patient's life is magnified and intensified just because of the stress of his experience. He feels a strong and sometimes compelling need to be open and honest about how he feels, as well as about what he thinks. Yet he finds this extremely difficult to achieve because he virtually has not attempted to be this open and honest since much earlier in life. Also his family and friends find this too threatening to permit him to try.

The student's life is magnified and intensified just because of the stress of his experience, and he too has a strong need to be open and honest about how he feels as well as about what he thinks. The difference between the patient and the student at this point is that the student in his relationship with his supervisor and his peers is not only encouraged to be spontaneous, open, and honest; he is required to do this by their confrontations of him.

I remember one student who was a little older than the other members of the group. He had had several years of parish experience and had learned some very clever ways of "smooth talking" and manipulating people into doing things for him. At the beginning of the year he managed to control the group most of the time. The resentment and frustration of the other group members grew until I heard indirectly that they were determined to confront him with this. By the time they mustered the courage to do this they were angry and, in their words, they were "loaded for bear." When the group started that day, there was a brief period of silence and then,

before anyone else spoke, the older student spoke up and said, "I understand I have been giving you guys a hard time and that you are really angry with me. I don't know what I have done, but I want to cooperate so I am putting my neck on the block. I would appreciate it if you would tell me what I have done." The other students were so immobilized by his apparent honesty and cooperativeness that it took them two days to realize that he had "done it again." When they finally realized it, they then struggled to confront him with their feelings about what was going on. Only then was it possible for a more meaningful and helpful relationship to develop between all of the members of the group.

Students must be able to tolerate this type of confrontation in order to be selected for the program. As the students realize success from their efforts, they then are able to allow and encourage the patients to do the same in those relationships.

As I have indicated, the process of CPE is not atypical of life. It may be foreign to present day adult life in our culture, but the openness, intensity and spontaneous honesty I refer to are common to childhood and very early adolescence. The fact that we lose our ability to exercise these God-given capacities in the process of becoming adults is lamentable and a detriment to our health and righteous fulfillment of life. The justification for reclaiming and exercising these capacities is twofold. First, there is a realization of greater freedom and intimacy—and thus meaning—in relationships. The second is directly related to the first: the way a person explains life to himself (his cognitive struggle) is greatly dependent upon the happenings in his relationships, whether the relationship is with himself (internal), with another (interpersonal), or with God (transpersonal). Greater meaning and fulfillment in relationship is tantamount to greater meaning and fulfillment in life.

Once a student understands himself more fully in relationships, including his strengths and weaknesses, and can accept himself with this new awareness and sensitivity, he is freer to focus more of his attention on helping someone else. He knows more clearly what is necessary to happen in a relationship for him to help another person, and he is ready to select and take to himself certain professional skills and methods which will fit his personality and style of living and implement what he wants to accomplish. Even a "painful inch" in the direction that the CPE process points a person is redemptive and vital to living itself. CPE is predicated on the firm belief that

all theological students in our day and time should have assistance in the area of sensitivity. I believe that this kind of assistance should be built into the educational process for the basic theological degree itself, rather than be a separate process available as an elective for students.

As a Clinical Trainee

LAWRENCE C. ADAMS, '67, Th.M. '68
Advanced Chaplain Intern, Duke Medical Center

As I stand midway between two years of Clinical Pastoral Education and attempt to write a reaction about the training from a student's point of view, a couple of thoughts come immediately to mind; namely, Clinical Pastoral Education is a struggle, and, secondly, CPE understands religion in the context of life. Taken together, out of the struggle which is at once very personal and at the same time relational, CPE has as its primary goal a pastoral ministry. To say CPE is a struggle is to say something very personal. In terms of this, it is unfortunate that the process of CPE has in some quarters come to mean insight and self-understanding to the virtual exclusion of theological rationale and diakonic ministry, for while insight and understanding are a part of the training, emphasis upon the use and meaning of theology and skills of services are the historical basis of and continuing motivation for CPE. For reasons of clarification, professional and personal categories of struggle and ministry are considered separately in this paper.

Clinical Pastoral Education has profound religious roots. I use "religious" to mean an attempt on one's part at any given time to come to grips with the meaning and value of life (and this requires respect for any such attempt). In a clinical setting this occurs in the context of a patient's attempt to understand and integrate acute or chronic illness into his life style. Correlative to this attempt is the clergyman's struggle with the values and meanings which inform his life and his relationship with others. The structure of supervision, wherein a group of students meets regularly under the direction of a Chaplain Supervisor, provides one such setting. Here the "group" permits a person to enter into peer and authority relationships with the acceptance and judgment common to any relationship. This group setting is not unlike the coming together of persons in any context

where listening, sharing, and taking one's self and another seriously is the sought-after goal. The student in CPE experiences this broader context when he goes about patient care assignments in the clinical setting.

The group in CPE is a selected community of students who, for one reason or another, have sought participation in the program. By this initiative, agreement is given by the members of the group to engage in an intensive therapeutic relationship wherein the emphasis is both upon personal and professional concerns. Herein lies the struggle. It is understood, however, that the therapeutic relationship is not psychotherapy. Or the process of struggle focuses upon one's attempts to relate to others with some measure of emotional health. This involves the bringing to bear of one's own religious resources to meet a situation and inform it with value and meaning in an ultimate sense, and is opposed to the psychiatric model of healing pathological illness and possible character or personality change.

To say it another way, a person with very deep hurt in personal or professional roles should not seek training in CPE. Rather, CPE focuses upon the dynamics present in a given relationship with a goal being the student's increased ability to minister to persons without allowing his personal needs to block or distort the needs of the other person. Obviously this assumes a certain degree of health for the student. Religion and struggle are complementary in that through seeking the worth and dignity of other persons, taking them seriously, one comes to learn of his own worth and dignity—not as he may become, but indeed as he is. To experience one's own worth and dignity as a person is to experience the love of God through the love of Man. Forgiveness of sins is experienced on an ultimate level when, in relationships, men come to love one another. CPE also knows the grace of the Incarnation event in history as it informs the realistic hope and achievement of wholeness of personal and relational health. On the basis of the group experience the student has the opportunity to work with persons in his own as well as other professions. And here, too, is learned his task in the context of a supporting, confronting, and challenging community where the many needs of a person are important and taken seriously. Clinical Pastoral Education does not get beyond a struggle, but it is engagement in and continuation of the struggle for ministry as a communal, reconciling task. To put it negatively, CPE does not mean perfection, but is a maturing, sensitizing process.

I can exemplify what I have been saying by speaking out of the area of ministry known best to me. In working as a para-medical team member in rehabilitation medicine, and specifically in ministering to paralyzed persons, I know persons who can never be physically whole again. But I also know paralyzed persons who have grieved the loss of their body's usefulness—a religious activity—and who have again reclaimed an identity in society and claimed value and meaning for their life. The religious goal of a health team in ministry to these persons is to help them organize or reorganize, claim or reclaim, their own inner health—their own ability and resources to meet and live through an illness consistently and successfully within their own life style. In the case of paralysis, this may well mean living without the use of body functioning. I call this sort of acceptance and adaptation wholeness, and to me such consistency in life means righteousness. To apply this to the "group," I understand the values and meanings of an individual's personality to be not nearly so important as what he does with them. Or, the professional identity conflicts, the anger, the frustrations, hurt, even the joy of being a particular person is made righteous in the risking of these feelings with another person or persons, in finding there through the struggle of personal disclosures an affirmation and acceptance from others.

Clinical Pastoral Education is not insight- and change-oriented, although students learn more about themselves and thereby learn to function more honestly, hence more usefully, as clergy. Nor does Clinical Pastoral Education set out to make insecure ministers more secure with the personality categories and response patterns of psychiatry than with those of theology, although a knowledge of various disciplines in the medical and social sciences is gained and used supportively in ministry. CPE does not intend to make chaplains or specialized ministers of its students, even though some of the students follow specialized fields after training. It does allow one—and for some persons this is the first such opportunity in a lifetime—the privilege of being who he in earnest is, and expressing what his feelings in earnest are, and claiming his talents and limitations and problem areas. In CPE I learned to claim my own personhood, and I am also saying that I am beginning to know myself well. In this understanding theological symbols and language take on a new and a dynamic meaning for me. My theological orientation is presently one of understanding religion because I can understand more fully what

life is. In a real sense, I have experienced grace on a very personal level that gives life to my theological credentials.

I have found CPE a place to begin growing into a personal and professional role I chose long ago and for many reasons. I have found that in the midst of my own struggle to be a good and useful minister, to utilize eight years of higher education, and to function as honestly and skilfully as I have been taught and know myself capable of, I needed and continue to need help. And one of the major contributions of CPE in this regard is that it is helping me to trust and risk within a community. Granted, the peer group is protected by its very structure—a selected group in a specific clinical setting. It is at the same time identified in its intensity, and in the relationships established in and around it, with any ministry anywhere.

Clinical Pastoral Education is a continuation of the effort to send sensitive clergymen out into the world to serve. And it is premised on the belief that by learning the behavioral sciences and understanding their interactions with religious need and motivations of persons, a clergyman can be a more effective, useful minister. It follows, for me, that a clergyman's competence is his usefulness.

Standing Between Structures

Donald W. Shriver, Jr.

Reflections on the Interseminary Church and Society Program

By positioning myself at a point between theological knowledge and industrial experience, I have somehow grown up. Neither of these are alone decisive but rather the *relationship* of which theology and industry are poles. Furthermore, I believe that I have developed the skill now to *create* a position for myself in society rather than simply to fit into a position already there. I see myself now as an 'inter-environmentalist'—a person who functions in more than one environment and sponsors their interrelation.

This is strange language coming from a theological student. Some, on reading such words, may wonder how the author could in fact be a theological student. He has "grown up" by spending a year in industry, but what does such growth have to do with his knowledge of God? He has found that the twentieth-century human world requires men in some measure to be creators of their own futures, but is this after all a sloppy use of the word "create"? He identifies himself now as a relater of diverse environments, but what does this have to do with the Gospel of Jesus Christ and the ministry of the church?

To answer these questions would be to state the assumptions underlying the Interseminary Program on Church and Society, a joint undertaking of Duke Divinity School, Union Theological Seminary in Virginia, and Virginia Theological Seminary. Now in its second year, this inter-institutional program has placed some twenty-two students in organizations as diverse as an IBM manufacturing plant, a political party campaign, a Congressman's office, and an engineering department of a state university. Since the first year of the program is barely over, all conclusions about the importance of this innovation in theological education have to be strictly tentative, but the work of faculty, students, and "secular" supervisors in the program thus far make the first year's experience worth investigating. In particular, the questions inherent in the statement above deserve very sober consideration. No one well acquainted with the contemporary ferment in theological education will imagine that these questions are due to evaporate from the scene very soon.

Learning to Speak of God in a Worldly Way

On the face of it, a Congressman's office is no obvious place for furthering one's theological education. Though one can speak vaguely about the presence of God in all of life, such speech applies to the presence of God in the divinity school too; it could justify a thoroughly "studious" approach to the learning of theology, without recourse to student relationships with institutions outside the theological seminary wall.

For a combination of theological and experiential reasons, a search for the presence of God "outside the wall" has agitated the recent generation of theological teachers and students. Many of the teachers, educated just after World War II, are indebted in various ways to the thinking of Dietrich Bonhoeffer. It was not lost on them that Bonhoeffer began his quest to "speak of God in a worldly way" largely out of his involvement in a political movement, and some—myself included—have been regularly annoyed by the suspicion that the verbal content of Bonhoeffer's writings might have passed unnoticed in the world if that content had not been incarnated in an imprisonment and a death for political reasons. Bonhoeffer's theological impact on the church would certainly be inconceivable apart from his fatal incursion into politics, and many of us suspect that, apart from that incursion, his *thinking* about God and the Gospel would have been radically different.

To reflect this way is to be thrown back simultaneously to some historical, some sociological, and some theological analyses of the "theological moment" in the life of Christians. The history of Christian doctrine has ordinarily been written in terms of the development of ideas, but one can well imagine its being written in terms of the running conversation that many of the church's great thinkers have carried on as they moved between the cloister and the marketplace. Apart from his missionary labors, Paul's theology is hard to account for; apart from his work as a church administrator in a province of the late Roman Empire, Augustine's theology would certainly have been very different; and one can go down a long line of theological saints—Luther, Calvin, Wesley are three—asking the question: How did the character of their involvement in their society influence the content of their thinking about God?

To this fruitful question more attention should probably be given by historians of doctrine. It is a question which recent sociology has largely brought to our attention. Beginning with Marx, sociology

has almost unmercifully documented the degree to which what men think is shaped by *where they are located in the institutional structure of society*. The gods of the hunter, the farmer, and the tradesman are not naturally the same; neither are the gods of the business executive and the urban planner naturally the same. The social structures in which each lives out his life shape his concept of the ultimate.

The utter determinism of thought by social structure is not the issue here, but the profound influence of thought by social structure. Even more at issue for the contemporary theologian is the degree to which theological debate is built into any society whose structure is complex and varied. Such a society we now live in. It is a highly "differentiated" society, in sociological lingo, one which is predictably in ferment regarding the credibility of a previous generation's speech about the one God who created all things, rules all history, and invites all men into fellowship with himself. How can one speak of that one God in the "booming buzzing confusion" that is our industrialized, technological, urban, international society? Indeed, in a society busy with a bewildering array of both cooperative and conflicting relationships between literally billions of people, how can "God-talk" in any classical sense be a meaningful preoccupation? What age was ever more subject to polytheism than our own?

The Gospel of Reconciliation

In lectures delivered at Union Theological Seminary in Virginia in 1954, Archibald M. Hunter posed an answer to such questions that, at the time, made a deep impression on me: The New Testament doctrine that makes most sense to twentieth-century man, he said, is the doctrine of reconciliation. As a hypothesis for the first years of a ministry, I myself discovered both the human importance and the theological problem in this statement. Human beings in our time *do* listen carefully to talk of "reconciliation," because modern society fragmentizes individual lives, parcels them out to many institutional commitments, makes difficult any single answer to the question, "What does life mean?" But the connection-point between reconciliation-talk and the life of twentieth-century man is therefore sociological; men are currently less concerned with being reconciled to *God* than with a discovery of reconciliation and integrity in and among *themselves*. This instigates a crisis for classical Christian theology, because it is evidently difficult for modern man to believe

in the goodness of the news that "God was in Christ Jesus reconciling the world to *himself*."

A way of stating this theological crisis is to ask whether modern man's yearning for reconciliation makes contact with the Christian tradition if it is uncoupled with an opening to the holy and transcendent. That is one way of describing the current struggle of the church to make truly theological and not merely ethical response to the twentieth-century mind.

Along with kindred programs in other parts of the world, the Interseminary Church and Society Program is a facet of this struggle. Its fundamental theological hypothesis is a sort of sociological extension of the one proposed by A. M. Hunter: *Perhaps the modern theologian can only recover the meaning of vertical reconciliation by experiencing and reflecting on the varieties of horizontal reconciliation either achieved or denied in the lives of men at work in the large social institutions of our time.*

This is not an obviously promising hypothesis, and student-faculty participation in the first year of the program yields no unambiguous evidence of its validity. But the theological sense of asking a student to take one year of his professional training in theology to work in a factory or in a political campaign is not far from being implicit in the writings of a crop of recent theologians. One such is Langdon Gilkey, who said:

> The holy and transcendent is that which is ultimately relevant to our existence, both as a whole and in all its various facets. While finding no origin in our immedate social and natural environment, the holy is nevertheless that which alone is relevant to every relation the self can have to its whole world, for it is the basis of our relation to these environments, and it is the course and ground of *their* being and meaning as well as of our own. The holy, therefore, can never be completely separated from the secular world it is meant to undergird without thereby losing its holiness. . . . As the example of conservative Protestantism has shown, wherever doctrine or religious experience becomes unrelated to the world of secular thought and affairs, they too, then, become merely special and finite portions of existence, 'Sunday activities' and 'preacher's talk'—and having lost their relevance to our total life, lose thereby the depth and universality that bespeak true holiness. The separated world of religion is in this sense no longer 'holy,' but its Lord is closeted in too small a realm.[1]

Gilkey goes on to say that the identification of the holy with the sum

1. Langdon Gilkey, *How the Church Can Minister to the World Without Losing Itself* (New York: Harper and Row, 1964), pp. 52-53.

total of "every relation the self can have to its whole world" is not an acceptable alternate solution to the problem of interpreting the Christian faith in twentieth-century terms. Theology, at least, must come to terms with two sides of the tradition that shapes its own logic here : Can God reconcile the world even internally if there is no logical distinction between God and the world? On the other hand, why should he effect reconciliation "in Jesus Christ" if reconciliation is not a historical act, even a historical process, visible and tangible in some way in the human world?

Such reflection takes us to the edge of some theological issues too momentous to be explored here. An operational question is the single point being raised : Can the theologian in our society talk about God the reconciler without, in the language of the student quoted above, becoming a person "who functions in more than one environment and sponsors their interrelation"? Is there modern *procedural* wisdom, integral to the very substance of the ancient Gospel, in seeking to understand the divine work of reconciliation by locating oneself in the interstitial gaps and crevices of major social institutions of our time?

As already suggested, a ready "yes" to this question is not justified by the first year of the Church and Society program under discussion here. But some evidence for the appropriateness of such affirmation is gathered together below.

Becoming an Agent in Multiple Social Worlds

Asked to keep a journal on what they did and how they responded to their intern experience, the eight students of the first year produced a series of notes that are as good an introduction as any to the objective and subjective "stuff" of the program. On the objective side, a Duke student summarized his daily schedule as an aide to California Congressman George E. Brown, who has been one of the major vocal critics of the Viet Nam war :

Thursday : 9 :00 Examine mail and Congressional Record.

          10 :00 Observe a House Committee meeting.

          12 :00 Drop in on Senate and House Chambers during lunch time.

           1 :30 Prepare short speech for Congressional Record on Mennonite Resolution on the war.

           2 :30 Meet with Senator McGee's Legislative Assis-

tant about progress of radio tape project on
Senate side.

4:00 Legislative assistants' briefing by Agency for
International Development official from Thailand.

5:15 Leave early to have dinner at the Seminary.

Friday: 9:30 Weekly Seminar at Virginia Theological Seminary on "Political Rhetoric" with Milton Koetler of the Institute for Policy Studies.

12:30 Lunch at Seminary.

2:00 Return to Capitol Hill for Legislative Assistants' Conference with American Civil Liberties Union lawyer on President's Crime Message.

3:30 Prepare speech for Congressional Record on American Baptist Resolution on war; examine mail and Congressional Record.

4:00 Tape Brown's speeches for radio.

5:30 Send radio tapes to United Church of Christ.

6:00 Go home exhausted!

On a more subjective side, a student from Union Seminary wrote about his first month or so in one of the engineering departments of a large manufacturing plant as follows:

I called New York today on business. It's fascinating to be able to pick up the phone, dial three digits, and talk with any company plant you desire. . . . We had a departmental meeting this afternoon which lasted all afternoon. A communication problem always seems to exist. People are always going to be opinionated and stubborn to a certain degree. Nobody likes to be wrong or look bad. Sin affects work!

* * *

I am beginning to feel important to the company. I have gotten a couple of compliments on my work, and I am beginning to want to do things *for* the company.

* * *

I feel a real lack of personal relationships in my work. My dealings with others always seem to be matters of business with very little personal exchange. It gets very lonely at times. I can see how people on the benches who have even less personal contact crave attention from their managers. Is this alienation necessary?

* * *

Tuesday was my bi-monthly talk with the Personnel Director. I was very frustrated with my job and therefore with the program, and was

expressing to him my doubts about how much I was getting out of the program. But he pointed out that I was beginning to learn what he had hoped the program would enable me to learn: to experience the frustrations, uncertainties and many other feelings that the new employees, and employees in general have. I felt very stupid for not having seen what was going on. The problems were too subjective for me to be objective about them.

* * *

Why is the manager so feared by the employee? One reason for the uneasiness of the employee is his lack of contact with the manager and his ignorance of what the manager is really like. However, much of this problem is caused by the manager's avoidance of the employee, as well as the employee's steering clear of the manager. It is ironic that the manager doesn't *want* to be feared by the employees yet tends to separate himself from them by not associating with them.

* * *

. . . the more we accept the freedom, power, and responsibility for others that God has given us, the more alienated we are likely to become, for the more we are likely to be rejected by others. Like Jesus experienced.

* * *

I made my first big mistake today. I had a contractor take out a door that wasn't supposed to be taken out. . . .

The academic work of the year was an attempt to mate such spontaneously recorded data with theological reflection. Especially in the final papers produced by some of the students, the cross-over between personal experience and theological insight was very dynamic, as illustrated in the following excerpt from the final paper of an industrial intern:

When I was assigned to work in the Industrial Engineering Department as a novice, there was some head scratching by the powers-that-be as to how to use me. Finally, I was assigned to compile a list of statistics, a job requiring three months of hand-writing cramp, simple calculator work, and endless cross-references in the files. Once the mathematics of this job were mastered, it would become a tedious, boring chore. A check with our business systems department and an evaluation of our third generation computer capability showed that the entire job could be handled by the computer. This would take a fraction of the time and effort. When I got a green light on this change, I wanted to dance, pour a libational cup of coffee over the computer or feed it some punch card tid-bits—anything to express my own feeling of celebration. I was being temporarily relieved from the curse of the plow.

The theme of this final paper was: "A Theology of Joy."

Though the content of such excerpts may not be new to theology, sociology, or any other abstract discipline, the *mix* of theological-ethical questioning and personal-social participation adds up to a relatively new educational experience for these particular students. Others like them are apparently convinced that, as one ingredient of their theological training, the job in industry or government or other secular agency is highly rewarding. As a student from Virginia Seminary put it, "Experience is the best teacher, especially when coupled with productive reflection."

The reward does not necessarily come in the shape of excitement or enthusiasm, however. Most of the first year interns found them-selves alternately excited and sobered by the experience. When mid-way in the year eight interns and three professors gathered in a weekend retreat to evaluate the project to date, comments like these came from the students :

It would have been more comfortable not to have had this experience. It is disconcerting to find that legislators live more in the world of the Middle Ages than the world of Reinhold Niebuhr, e.g., they see law as a sacral value. Furthermore, I now find that national politics can be as irrelevant as the church. I fail to see the world "come of age" in the halls of Congress. It's exhilarating for a while, but then you detect the sense of hopelessness in government; and this is dis-turbing. I've enjoyed the experience, but it has been frightening. Unfortunately, senators do not know a great deal more about many important issues than the average citizen. . . .

* * *

In Washington and in our weekly tutorials at the seminary, we have discovered that the politician is the only real citizen. Elections are just means for approving what citizens do. . . . Politicians talk to us as people who have little knowledge and no power. In America we have ceased deliberating. . . .

* * *

It's a frightening thought that after these fantastic new experiences I may not really change ! Will I run out on what I know now ?

* * *

It has drastically revised my preconceptions of industry, and trying my experiences at work with the tutorial discussion once a week has been mind-stretching in a unique way.

* * *

The impact of the experience has been a radical transformation in my life style. I talk to more people now, have developed techniques for learning to acquire information, and have learned something of what

things going on in the world can be associated with God's purpose for the world. E.g., I now get excited about a business deal from which all parties will benefit.

* * *

I've learned that neither the professor nor the students are answermen, that I can't lean on the expert for answers any more.

Later in the year, one of the interns on a Senator's staff in the Washington area summarized the sobering precipitate of his year's attempt to mix politics and religion as follows:

It is true that I felt better about telling people that I worked in the U.S. Senate than that I was a theological student. There was a certain joy at having succeeded in the secular world, at having held my own at one of the centers of action. Yet my experience served to make me more appreciative of the ministry, especially the parish. If there is no ease in Zion, neither is there ease on Capitol Hill. If the church is being questioned, so is our political structure. I have watched government deal with its own demythologization as pluralism made a shambles of the old stereotypes, and I know that the church had long been faced with these same problems. For example, in the church personal relationships are often unauthentically sweet, but in Washington I have seen people shake a man's hand one minute and call him an s.o.b. the next.

I concluded that the maladies affecting the church are the maladies affecting society and every institution in it, and that I could be of most use either as a congressman or minister. As the first is unlikely, I choose the second.

(When this new program was first organized, a few churchmen speculated that it would lure student participants away from the parish ministry. Several men now in the program have indeed discovered the importance of new, experimental social ministries like the Detroit Industrial Mission, but just as many participants seem to have acquired new respect for the organizational service of the church.)

A precise summary of the impact of the first year of the program upon eight young men is impossible, but it is obvious from the above that the benefits are many-dimensioned. Among the dimensions that seem to mean the most to the students are these:

—an opportunity to sit for a year "where they sit"—the people of our society who work in large institutions five or six days a week.
—a chance to test theological and ethical concerns, growing out of the Christian heritage, against the workaday concerns of people in these institutions.

—an attempt to combine disciplined study, through weekly meetings with faculty and others, with reflection on work experience.

—a "trial run" at exercising *initiative* in facing some of the new intellectual and practical tasks facing the modern Christian minister.

A Note on Initiative

The question of human initiative looms so large in the discussions that go on between students and faculty in this program that a note on the subject is appropriate here. More than once a student in the program has commented to some faculty member along these lines: "I used to think that there was a rule or a pattern for everything, and that all I had to do was to follow what was 'there' to do. Now I see that most situations in modern society are open to my input. *I* have to take the initiative if I am to 'do what is expected.' I am expected not only to respond but also to initiate. That's partly what it means to be a modern man."

How to respond to a complex array of human neighbors and to take initiative for their good might be tagged as the critical, summary ethical question that has emerged from the first year of the program in the minds of both student and faculty participants. It is almost as if, in a quest for understanding God's reconciling work in the twentieth century, our theologians-in-industry and theologians-in-Congress had stumbled experientially across the truth that James Sellers stated so well in his recent book, *Theological Ethics*. We are living, says Sellers, in the midst of an explosion of human initiative unprecedented in the history of men, and one of our theological tasks in the church is to make sense of the phenomenon. What if the reconciling work of the Divine Initiative in human history is embodied in an indispensable way in the initiative that men take towards each other?

> The Christian faith solidly affirms the responsibility of taking the first step—of displaying initiative. . . . Initiative corresponds to Luther's teaching of the priesthood of all believers, which depends upon the Christ-follower's taking the lead to serve his neighbor, not waiting for the neighbor to break the ice or ask for help, much less for him to do the first favor. So it is with human action—it is primary in human life for this theological reason: We reflect God's unprompted grace by unprompted initiative toward others.[2]

To cast the issue here in terms of the old Calvinist-Arminian debate (or to say that the Presbyterian who is author of this article

2. James Sellers, *Theological Ethics* (New York: Macmillan, 1966), pp. 183-184.

has been corrupted by his Methodist colleagues in the Interseminary
Church and Society Program!) would be a great mistake. If the
experience of only three interns in the first year of this program is
any clue, modern man is capable of a new *sense* of the grace of God
in the funding of man's power to act through the gifts of technological,
organizational, and intellectual tools. The profoundest sort of re-
bellion against a gracious God may be smouldering in human refusal
to take up those tools on behalf of the neighbor. At the very least,
such a surmise should get a thorough testing in theology classes
these days, and in the context of what theologians experience outside
of classes.

Towards Colleagueship in Theological Education

The Interseminary Program is an experiment in colleagueship—
in many senses. Most obviously, its sponsorship is "collegial"—three
seminaries in a two-state region, each seeking to supplement the other
by developing some new learning contexts appropriate to their re-
spective situations. (Washington is the natural place for the theo-
logical community in this country to examine the dynamic of national
political decision-making. The Raleigh-Durham-Chapel Hill com-
munity is likewise a fitting place for theological reflection on tech-
nology and industrialization as forces at work changing the life of a
Southern community. And the Richmond area is peculiarly appropri-
ate for the development of a phase of the program scheduled for
September, 1969: a series of internships focused around social change
in an "old" Southern city with many new problems.)

Since the leading strategists of theological education in this coun-
try now foresee the day when seminary "clusters" will be needed to
muster resources adequate to the theological teaching task, such inter-
institutional collaboration has a certain timeliness.

The thrust towards colleagueship in the learning of theology and
churchmanship, however, is more basically embodied in two other
aspects of the program: the participation of university faculty in dis-
ciplines cognate to the program; and the participation of professionals
in the political and industrial institutions in which the interns work.

On the academic side, professors from North Carolina State Uni-
versity, Duke University, and the University of North Carolina at
Chapel Hill have made contributions to the weekly tutorials of the
industrial interns; and courses in these universities—especially in
the social sciences—have been a major ingredient of the spring

quarter of the program. The disciplines represented have ranged from economics to sociology to industrial engineering. In Washington, Dr. Milton Koetler's seminar lectures on "Political Rhetoric" are expected to be paired with a second set of lectures in the 1968-69 year on "Political Leadership," and the lectures as a whole are expected to eventuate in a book. Plans for the Richmond program call for extensive use of the new Virginia Commonwealth University's Center of Urban Studies. In all these relationships the intern program will hopefully function as a matrix in which faculty from multiple disciplines can learn to work together with students on the central human problems of an increasingly complex society.

A similar colleagueship is being sought in the program with professional persons related to the work situation of the interns. On-the-job supervisors are considered part of the program's teaching team, and from time to time persons related to the participating companies or offices have contributed to the weekly tutorials. (In one tutorial in Raleigh a plant manager analyzed an important decision in which he had recently been involved; another manager described the attempts of his company to cope with a rapidly changing market; and the Congressional interns have visited a variety of government agencies each Monday to be briefed on current decision issues.) More important, perhaps, have been the conferences that various interns have had during the year with various professional persons in their companies or agencies. Reflecting on these conferences, two such professionals, each occupying a top position in his respective company, commented toward the end of the year:

> Besides orienting him to the industrial environment with the attendant people problems, [the intern] has oriented us to many new facets of the ethical considerations in a work discipline. A tape recording of some of these uninhibited discussions would have been worth preserving!
>
> * * *
>
> Our intern has brought to our organization some interesting attributes: (1) high standards for writing and speaking, (2) great analytical ability, and (3) new insight and perspective on ethical considerations in business decisions. By the same token, I believe that he has gained some things in his contact with us: (1) He has had to rethink his image of business, (2) he has been exposed to the reward system, (3) he has greater insight into the motivations, frustrations, and satisfactions of his parishioners when he becomes a minister, (4) and he has a greater appreciation for the ethical structure in the decision-making process within business. . . . Certainly we feel that

the experiment should be extended, for it promises new definitions of "parish" and new dimensions of service.

Whether or not such articulate laymen can become systematically integrated into a teaching-team of theological educators remains a question which the first experimental year of the program cannot answer. But the intention of the program is plain : to test Bonhoeffer's hypothesis that it is possible to "speak of God in a worldly way," by asking men in industry, government, and universities to explore that possibility *with* the church.

Toward Reconciliation?

All this reflects rather profoundly the truth of Margaret Mead's word to the 1966 World Conference on Church and Society in Geneva :

> It is the way of those who follow the Judaic Christian path to be troubled, to search in the sky and in their own hearts for signs and portents that all is not well. Such exercises of furious and exacting imagination are often followed by long periods which some call stagnation and apathy and others call betrayal, when the flame of religious witness burns very low, when young men who should be seeing visions go elsewhere, and the life of the church gives little light to the world like a light under a basket. We are just emerging from such a period when it has seemed that the churches were powerless to wrestle with the new forces of world-wide revolution, instant communication among all the people of the world, forms of warfare that threaten the whole of mankind, and powers from science which seem to give secular man incalculable capacities either to destroy the world or to make it anew. With these earthshaking changes, a new sense of helplessness, of humility, of being strangers in a world too large to love, has fallen upon many of the churches, and from this questioning now comes a new vigor and a new determination. From this sense of weakness, of ignorance and humility, of reaching out for every kind of help, there can come the strength which will make the Christian churches of this world a mighty force to temper and bind the destructiveness of the winds of change, and find a true shelter for man within the storm that has been released, not by wickedness and sin, but by knowledge that we do not know how to use.

For the church to send its theological students out for a year to inhabit the mazes of corporations, legislatures, government bureaus, and universities will be interpreted by some as the drift of the church towards secularism. It will be interpreted by others as a questionable attempt to combine the wisdom of the world with the wisdom of the

Cross. Neither of these interpretations can be dismissed casually, and one suspects that the ongoing vigor of this fledgling Church and Society program will depend upon the care that its leaders give to the theological and missionary concerns that lie behind such interpretations. But it is just possible that Margaret Mead is right: The church that wills to preach the Gospel of reconciliation to the modern world might take an important step in that direction by "reaching out for every kind of help" in every kind of place. By so doing, the church may simply be catching up with its own faith that God was reconciling not less than the world to himself in Jesus Christ; that he is already present in every corner of that world, bringing reconciliation to pass and teaching men to be reconcilers too; and that—as one who has "a plan for the fullness of time to unite all things in him" —the Father of Jesus Christ meets men precisely everywhere they meet one another.

An Industrial Internship

Partnership on Trial

ALLEN WISER

Vice President, Management Services Corporation, Raleigh

A business firm is a tentative entity and can best be understood as a franchise which is subject to revocation. In a traditional sense a business firm perpetuates its right to maintain its franchise by so performing economically as to provide a positive contribution to the economic system. Profit is *prima facie* evidence of sufficient intrinsic good to merit for the firm a legitimate place in the total system.

Business has been rewarded well by our total system for the excellence of its performance while adhering to the simple economic criterion of returning a profit to the investors. We have chosen to award it position number one in the interest of the perpetuation of the free enterprise system. We have a new leader and only now is this becoming clear to us.

Business is becoming aware that leadership is a heavy burden and is accompanied by new categories of demands. Performance required of business to maintain its franchise is no longer the exclusive judgment of the economic system. The long-neglected social system is giving indication that it has powers of franchise revocation. The logic is precise. With ultimate power lies ultimate responsibility.

The assumption that business is obliged to the community has for some time been tacitly held. These obligations have been discharged satisfactorily through the participation of corporate officials in community affairs. There has been no need for change in corporate posture since individuals have shortstopped the demands and effectiveness has been a function of the ability of the corporate official to divide his time and skills between corporate and community demands.

The nature and magnitude of social demands on the corporation are changing. Large economic responses are being solicited from business and this is giving rise to a dilemma.

At some point the pangs of social conscience will become sufficiently intense to provide an impetus to action. At this point there appears on the scene a dichotomy of interests. To return to the investors the

profit of the firm or to divert parts of profits to be employed in response to social demands? This becomes the question.

This calls into play new skills that the corporation has not been called upon to develop. Can the corporation, in good conscience, respond only economically to social demands? In fact should it? The answer appears to be "no." The corporation must select from, or combine, other alternatives. First, a reperception is in order. A corporation can no longer perceive itself as a generator of a cash flow from which it extracts a profit. A new perception would find the corporation as almost the exclusive depository of money administration skills, charged with the optimum distribution of funds among not only investors but, in addition, those areas of social degradation that evolved in a system dominated by the private enterprise. This will require the corporation taking on partners and the creation of a mechanism through which appropriate skills can be brought to bear on particular issues.

It is in this context that I interpret the presence of a theological intern employed by my firm. An explanation of my firm and some products of our efforts complete the arena of evaluation.

Management Services Corporation is a wholly owned subsidiary of Occidental Life Insurance Company of North Carolina. We are divided into two divisions and are involved in management consulting and investment advisory. The Management Consulting Division has undertaken as its primary project the development of a long range plan for the parent company particularly attuned to the future.

Receiving particular emphasis in the planning effort is the integrative nature of the many aspects of the business environment. A project with these particulars needs to start with some assumptions. Some initial assumptions made were:

1. the optimum group size for the task was four;
2. a diversity of backgrounds should be represented in the group.

These assumptions produced a group composed of a mathematician, an economist, a psychologist, and a theological student under the sponsorship of The Experimental Study of Religion and Society.

The initial concern of the group was the establishment of an efficient, effective communication system within the group. This system was then used to develop unanimity of purpose. The next step was the development of a perspective for the future. Evident in all these activities were forces emerging from the diverse backgrounds represented vying for position. There were initial differences

on the most appropriate vocabulary and terminology. There were differences in interpretation of purpose which had to be resolved. When the subject of perspective for the future arose, it was immediately apparent that it was a wide open ball game.

In retrospect, what was happening was an increasing commitment by all to a concept which had eventually freed us all to do our best work. We made the discovery that "perception was a function of point of view." To say this is obvious or trivial and proceed would have been no less a mistake for us than it would be for the ornithologist to study eagle behavior assuming its perception of the surface of the earth is the same as that of its human inhabitants.

A perspective of the future which we quickly polarized to, as being most appropriate for the individual firm, found it composed of many and abrupt changes occuring virtually independent of the actions of the small to medium-size firms. A major tenet of any long-range plan must be flexibility, and ironically we could find flexibility only in our discovery of permanence. This helped us assume a point of view since we now know we must position ourselves so as to be able to identify the permanent aspects of the future environment of the firm. This led us to the development of a plan characterized by structure and as void of content as we could make it. This approach could be called "macro planning." A more meaningful term to us is "context construction."

Before explicating some aspects of perspectives of the administrator and the organization which appear appropriate in a context content-free and characterized only by structure, I will make an observation. At the level of context construction I see no compelling reason to limit my comments to any particular environment, organization or administrator. I see all organized activity as involving basically the same social dynamics. I should like to isolate two kinds of organized activity and suggest that my observations, though employing business vocabulary, are equally applicable to both.

Consider religion and business as the two organized activities. If we categorize product, the particular markets served, distribution systems, organization types, financial considerations, etc. as content and eliminate them from the analysis, then I see a striking structural similarity between the church, the organization of Christianity, and the firm, the organization of the free enterprise system. Similarly, at this level, I see no reason to distinguish between the minister, the

administrator of the church, and the manager, the administrator in the firm.

The organization—must be responsive to the demands of the market.
must develop an appropriate concept of the future environment in which it will operate.

must isolate its most critical points of interaction with the total environment.

when marketing a complex product or service must expend the effort in merchandising necessary to make its produce or service comprehensible and appealing to its market.

The manager— must develop a sufficiently broad perspective to permit quick conceptual positioning.

must continually strive to extract or develop structure in unstructured situations.

must be introspective and hypersensitive to others' perception of himself.

must acknowledge that uncertainty is not a burden but a concept that legitimizes the existence of his role.

must isolate and consciously direct his detailed attention to the methodology which will maximize his chances to discharge effectively the duties of his role.

This set of statements is neither novel nor innovative when compared to the totality of existing literature. It is significant only as it represents the independent thinking of the diverse group described and in that it was generated in the business environment. These are important statements in the business environment, and to the extent that they are also important in the religious environment they represent a common denominator.

The Experimental Study of Religion and Society and the resulting intern in our midst may not have caused us to generate these statements, but they surely have given me occasion to perceive them as described. I represent these statements as the product of a partnership. They are only the beginning of a conversation which can be carried on in either environment or between environments with equal facility. I feel certain that the intent of the program with respect to the intern in our midst has been fulfilled. The intern has in turn made us priviledged to a point of view which is not at all antagonistic to the business community. It is, in fact, most complementary.

The Intern's Dilemma

ED LOTSPEICH, '69

The seminarians who participated in the Interseminary Church and Society Program were provided with a unique opportunity. Not only were they to become the subjects of an experimental internship, but it was theirs to determine the final character of the experiment itself. Given the open-endedness and indeterminateness inherent in a program which utilizes people as its initial subjects, the individual intern is thrown back upon his personal resources if he is to render meaningful his involvement in a non-theological environment. Each man must, then, develop for himself a coherent and functional self-conceptualization, expressive of his fundamental commitments, or suffer the consequences of being overwhelmed by the diversity of all that he will experience. It is in this sense that the intern constructs for himself his own experiment while acknowledging that he will also be its subject.

An industrial internship does, of course, present to the intern a certain givenness which results from the intern's placement within a business environment and his temporary absence from the seminary. Although neither of the factors result in an immediate alteration of the intern himself, they do radically alter the manner in which others perceive him and, thereby, provide a context in which an experiment can be constructed.

The intern's fellow seminarians, cognizant of the fact that he will not be attending classes for a year, arrive at the conclusion that he is "taking a year out." Roughly translated this implies that the intern is perceived as one who has interrupted his theological education and has temporarily transferred his allegiances to some other enterprise. He is tacitly understood as one who has somehow forfeited his identity as a seminarian. The decision to become an intern is, of course, given an enthusiastic hearing, but the intern soon learns that for many of his colleagues theological education is assumed to be somehow limited to the physical boundaries of a divinity school.

The second characteristic of the context in which the intern must learn to operate is provided by his entry into a business environment. Quite unlike his classmates, the intern's new associates are more than willing to affirm his identity as a seminarian. While on the surface this might appear to be both comforting and supportive, it too demands translation. The ultimate meaning of the

word "seminarian" when spoken within an industrial environment is "naive." A more generous translation would perhaps render it: "You may know something about what it is that is taught in seminary (whatever that is), but that something you do know is of limited value here until proven otherwise." The initial givenness of an industrial internship is, then, a loss of functional identity compounded with naiveté. The experiment which the intern constructs for himself within this context is his attempt to resolve this dilemma.

The Church and Society internship is an intensely personal experience, since the intern suddenly finds himself confronted with the task of developing an authentic life style from within a context into which he has literally been thrust. It would be presumptuous to claim that my initial response to this context was an immediate awareness of this task. It is only in retrospect that I am now able to identify my initial groping as a first attempt towards the development of a legitimate style which I can now call my own.

It is important that this analysis be made because the life style which an intern develops need not be abandoned at the conclusion of his internship. If given an opportunity to develop and mature, it holds forth the potential of evolving into an authenic form of the Christian ministry and the fulfilling of a needed role within a society which has a built-in impetus for self-fragmentation. I shall indicate the structure of this emerging life style under three catagories: requirements, resources, and calling.

I—*Requirements*

The initial challenge which the industrial intern encounters is that of demonstrating his worth to both business and seminary alike. If he is to act creatively within these institutions, he must first display in word and deed that he takes seriously their respective aims and purposes. The single requirement is, then, responsiveness to the demands of both theological education and the newly entered work environment. The intern must learn to become a functioning member of two disparate communities.

The business environment in which I was located was that of a small management consulting firm which is a fully-owned subsidiary of Occidental Life Insurance Company of North Carolina. Management Services Corporation is comprised of three young men, all under thirty, who are in the process of developing professional con-

sulting skills. Rather than finding myself, as did the other industrial interns, suddenly thrust into the midst of a large production-oriented corporation, I became associated with an organization that had yet to develop a marketable product. Ironically, I suddenly found myself participating in an experiment within an experiment. A considerable portion of those first few months was, therefore, consumed by a group effort to develop for ourselves a rationale for existing. My theological training, rather than proving to be a liability, actually enabled me to make a significant contribution to an organization that was attempting to structure an essentially unstructured situation and achieve a functional self-identity.

Within a year's time Management Services Corporation has evolved from being an untested "stockpile" of potential executive talent, to become a relatively sophisticated project-oriented consulting firm. During this period we have had several clients and have offered a variety of services ranging from market research to computer modeling. Being responsive now implies the existence of clients, their needs, and concerns. More specifically, being responsive means no less than to identify for one's clients what it is that actually needs to be done and then setting about the task itself. If Management Services Corporation has developed a unique expertise, it is in the area of need identification. Once a problem or a task is well defined and structured, it is usually a relatively simple matter to take appropriate action. In retrospect, it would appear that the most valuable service Management Services Corporation can offer its clientele is that which it developed in achieving a self-identity for itself, that is, structuring a variety of inputs from real life situations in such a manner as to indicate viable courses of action. The elements of the prophetic and the priestly in the role of the professional consultant have, then, facilitated my involvement.

The intern's unwillingness to accept the judgment that he has taken a year out is premised upon his active participation in a form of theological education which is not oriented to a classroom environment. Meeting regularly with theological faculty members and his fellow interns, the industrial intern is required to speak and think theologically about his work experience and the environment in which he has become productive. From time to time he is called upon to write papers and to make presentations on a variety of topics about which he knew virtually nothing only a few months prior.

Soon he discovers that he can begin to speak intelligently and theologically about such topics as computers and the decision-making process, the role of profit within the corporate environment, and the meaning of work in an industrial setting. The words do not come easily or with great assurance, for the intern senses the difference between speaking theologically from within the confines of institutional church or seminary and attempting to do the same from without. At times he is sorely tempted to abdicate that very vocabulary which he has been trained to employ, lest he become unintelligible to himself. In the final analysis, however, he is driven back to these words, for no others have as the proper referent those realities he finds implicit within industry. Much of what Christian tradition affirms of man and his creator is present in industry and can only be adequately described by those language forms which have become the primary mode of faith's self-awareness.

Industry celebrates man's potential for creative service to man and his creator. But it is also industry which displays man as egocentric, a basic motif which reaches its apex in corporate self-centeredness to the exclusion of its competitors, suppliers, employees, and consumers.

II—*Resources*

The most evident characteristic of an intern's life style is his freedom to slip in and out of a variety of environments, particularly those of business, church, and seminary. The relative freedom to be "there" wherever that "there" may happen to be, breeds an air of enthusiasm and excitement and is a source of satisfaction in and of itself. It is as if one's life space had suddenly experienced exponential growth.

Without question the most significant resource that the industrial intern is given is an opportunity to develop "an audience" within those settings in which he is active. Functionally defined, an audience is comprised of those individuals who are willing to listen to the intern and to take seriously what is said. An audience is developed, however, only when its membership perceives that the one who would speak takes seriously those values to which they are committed and only when one who would speak is willing to be "there." Although the intern has not made a conscious effort to emulate the life style of the historical Jesus, the two styles are similar in this respect.

The appropriate locus of the church's concern for industry is

within industry itself, and industry's concern for the church (and it does exist) should seek its articulation within the church itself. Unfortunately neither of these two institutions appears to be willing to meaningfully interact with the other and both prefer to have their respective memberships lead dual lives, one within the church as laymen and the other within industry as a "job description."

The third resource which the intern brings to his emerging life style is that of a "third point of view." The demand to maintain simultaneously functioning positions within industry and "seminary in extention" provides the rationale for this third point of view. Unable to identify exclusively with either of these institutions without risking self-fragmentation, the intern must ultimately construct for himself a vantage point which "underwrites" his life style. The perspective or conceptual framework which he develops out of necessity is, then, his third point of view.

The basic tenet of this perspective affirms the demands and values operative within an institutional framework as relative, and it acknowledges that the locus of all values is trans-institutional. Perceiving that neither institution can exercise a total claim on his time, efforts, and fundamental commitments, the intern experiences himself as set free for creative and purposeful endeavor within each environment. His "birth" as an inter-environmentalist (one with a third point of view) occurs when the intern becomes aware that his potential for creative endeavor in one environment is, in part, premised upon the fact of continuing obligation in another setting.

The inter-environmentalist has a unique role to play in our society and one that can potentially merit the designation "a Christian ministry." It is to this role, perceived as a viable form of the Christian ministry, that the intern is called.

III—Calling

The primary task to which the intern is called is didactic in character. This role of "teacher" is grounded not so much upon the intern's capacity to impart information (which of course he does) but, rather, upon his potential to function as the one who alters the perceptions of others. The life style which the intern constructs for himself becomes a reality which others must attempt to accomodate within their conceptual frameworks. Those who encounter the industrial intern usually attempt to ascertain "who he is" in a manner which is consistent with their categories of perception, or they simply

dismiss his presence as an exception to rule. While the latter poses a threat for the intern's self-identity, the former serves the purpose of raising fundamental questions. Since he is operative in two environments, the impact of this participation is, then, to pose for others questions concerning the nature of an immediate sphere of involvement as well as those related to the character of some other setting.

The decision that his fellow seminarians finally settle upon concerning "who the intern is" cannot, then, be disassociated from some conceptualization of what theological education is all about. In this instance the debate surrounding the nature of theological education has been relocated in a crucial decision about the identity of another. The intern is not likely to verbally join the debate and to develop his own position; his stance is implicit in the manner in which he has chosen to commit a year of his life. He is the one who is unwilling to accept as valid the proposition that he has taken a year out, and he is the one who has chosen to engage in a form of theological education which finds its appropriate locus beyond the physical boundaries of the seminary.

The intern's industrial responsibilities also serve a didactical function. His involvement and productivity in a non-theological environment cannot help but affirm something about the character of that particular setting. The intern's affirmation is that industry is a place where individuals with theological training can become significantly involved and sense a degree of worth as a result of their participation. The intern's colleagues in seminary must, then, decide whether or not this possibility is consistent with their conceptions of industry. Hopefully, this process of accounting for the intern's experience will result in an altered perception of industry itself. Again, it is not so much a matter of what the intern actually says about his industrial experience; rather the possibility for altered perceptions is contingent upon the fact of his involvement in a non-theological environment.

The internship experience equally serves to raise in the minds of the intern's business associates questions relating to the nature of an industrial enterprise and a seminary. One discovery of major proportions that transpired during my stay at MSC was that the skills I had developed in the course of theological training were marketable in business. That a seminarian could make a viable contribution to a business enterprise, and that an industrial setting could accommodate a theological student, served the purpose of restructuring perception of both business and seminary alike. What is most significant, how-

ever, is that the intern's presence in business speaks of the church's concern for business (and thereby says something about what the church is) as well as raises to consciousness those aspects of a business enterprise about which the church is most concerned (and thereby says something about what a business is).

To the extent that the intern is successful in altering the perception of others, and to the extent that his life style is coherent and authentic, business and church are meaningfully related. Refusing to lead a dual existence and perceiving himself as one who has a mission to both business and church alike, the intern becomes a potential change agent. Change, in this instance, is understood to be the consequence of individuals acting upon altered perceptions. Change is also viewed as a function of being meaningfully related. Given the limited exposure provided by a single year's experience and the time required to develop a viable life style, the intern's role as change agent is more a future possibility than an actuality. The intern's awareness of his possibility is not, however, without vocational implications. The most appropriate understanding of an industrial internship is to assert that it provides the seminarian with an opportunity to identify and tentatively develop a role which has as its primary tenet the capacity to function as an agent of institutional change.

The "change" debate has predominantly alternated between those who would advocate externally imposed change and those who adopted a "change from within" strategy. The inter-environmentalist brings to this debate a new perspective, one that in a sense combines the other two and yet is not to be identified with either. The industrial intern as an inter-environmentalist premises his unique stance upon two essential affirmations of the Christian community.

Affirming God's presence throughout a secular society and His intent that this presence be made whole, the industrial intern ideally seeks a change process which is premised upon meaningful interaction among and between predominant institutions. In his life style he affirms the potential of the business community (believing God to be present in industry) to aid in the process of church renewal, as well as the church's potential (believing God to be present in the church) to call business to an appropriate role within society at large.

In his efforts the intern acknowledges the relatedness of reconcilation and renewal. The risk implicit in any emerging relationship, be it inter-personal or inter-institutional, is that the two parties involved may be significantly changed as a consequence of their in-

volement one with the other. In attempting to relate church and industry the intern is, then, tacitly requesting that they change. The eventual outcome must of necessity remain relatively unknown, given the indeterminacy of relationships which involve human beings. The threat of indeterminate change is not, however, a legitimate excuse for holding back if one would continue to assert that God makes himself present in grace within those processes in which individuals as well as institutions are willing to assume reasonable risk in the hope of becoming more responsive to one another and better prepared for significant service to man.

The second Christian affirmation which the intern as inter-environmentalist takes most seriously is that the appropriate locus of reconciliation is to be found within human acts. The intern would have little patience with those who would seek exclusively a theoretical inter-institutional relatedness. If meaningful interaction is to result, it can only occur when there is made present a human act which manifests this particular reality. Reconciliation must then seek its embodiment in human beings and the acts in which they make themselves known. There exists no other possibility.

The intern's life style is one which comes to embody the potential for inter-institutional reconciliation and the making whole of God's presence in society. An industrial internship is certainly not the only possibility available or even the best. Rather, it is simply one among many. I would assert, however, that the three structural categories isolated in this essay must be present in any life style which would seek to function as a vehicle of institutional inter-relatedness and change. Such a style must then display its willingness to be responsive to the demands of those institutions with which it would become involved; it must gain access to, and develop an audience within, several institutions; it cannot permit itself to become exclusively identifiable with those it seeks to serve, and it must sense its potential to alter perceptions, relate various sets of interests, and effect change.

Those individuals who have elected to embody the role of the inter-environmentalist represent a "new breed" within American society. At present they are relatively unproven and, therefore, offer more in potential and possibility than in accomplished actuality. My industrial internship has served the purpose of placing me within their ranks. I am personally committed to translating the inter-environmentalists' possibilities into actualities within the context of a Christian ministry.

Epilogue: Learning Through Supervision

More and more it is being recognized today that theological education is professional education. Most of us are not sure what this means or what the important implications may be, but at least one thing is clear. And that is that "learning through supervision" is of the essence of professional education, especially among the "helping professions," to which the Christian ministry from one perspective belongs.

But how is "learning through supervision" to be programmed into the unyielding structures of the curriculum of the theological seminary? At what stage is it appropriate and fruitful? Is it an experience from which all can benefit or to which all should be exposed? Is its place necessarily restricted to those areas of the theological curriculum where the student, in the popular view, learns how to *do* something "specific and simple" rather than to *understand* something which is "systematic and complex." What is the role, the preparation, and the form of the authority of the teacher, in this kind of learning process? Since supervision is primarily an art, what is the authority of the artist in this context?

Since supervision is an intensive process of personal interaction, analogous to therapeutic process and demanding a relationship of sustained intimacy and confrontation, who can be expected to offer it in the seminary, and who is ready to offer it, and how does one become ready? Whatever else the supervisor needs, he must have a clear sense of his own role and a firm awareness of his own professional competence. Does this, then, clash with the classical picture of the theological educator as a scholar and a gentleman characterized by humility, meekness and tentativeness?

These and other strategic questions are generated by and spoken to in the articles of this special issue on "learning through supervision." And perhaps the articles above do themselves reflect the progress and variance in this field at this time. For example, Kale's article shows how Field Education has come to win new prestige

and a well deserved acceptance as a *bona fide* aspect of theological education. But while some remain skeptical about the educational value of the experience, others argue that the "supervision" process usually available in Field Education is not worthy of the name. And some see a causal relationship between these phenomena. This is to say that a work experience which is not interpreted and assimilated through a sustained and intensive supervision process to which both student and supervisor are committed, and for which the supervisor has had special preparation, is unlikely to be of significant lasting educational value.

The Klink article reminds us that the practice of supervision has developed considerable sophistication, at the point of both conceptualization and process, in the field of Clinical Pastoral Education. Using medical education in general, and education in the practice of psychotherapy and social work in particular, as a model, Clinical Pastoral Education has recognized that the supervisory role itself must be learnt, and can be learnt only through a closely supervised experience of the exercise of the supervisory function. For this reason the Klink article merits (and requires) a careful second reading. Aitken and Adams speak to both sides of the process from "the inside."

The Shriver article is an exciting account and interpretation of a recent co-operative attempt by three seminaries to apply the basic concept of "clinical education" to new and ambitious "bedsides." On the one hand, the context for the supervised learning is infinitely richer and more complex than the orthodox institutional setting of Clinical Pastoral Education. But on the other hand, as the articles by Shriver, Wiser and Lotspeich reveal, the conceptualization of the learning processes involved and the development of structures for the kind of close supervisory processes which are essential, have barely begun. It is conceivable that the quality of supervision (which is a good part of the genius of Clinical Pastoral Education) is dependent upon its being offered in orthodox and restricted settings. But assuming, to the contrary, that the only ultimate limitation which we face is the limitation of our creative imaginations, then exciting possibilities are already at hand. The several articles of this special issue reflect both achievements made and important tasks only just begun.

Donald S. Williamson

Richard E. Weingart

[The following statement was read at Hartford Seminary Foundation on September 30, 1968, at a service in memory of Richard Ernest Weingart, Duke B.D. 1961, who died in an automobile accident in Massachusetts in July.]

The memory of Richard Ernest Weingart, Bachelor of Divinity (1961), is as bright as it is noble in the recollection of the Dean and Faculty of Duke University Divinity School. As a graduate of Hampden-Sydney College, of the Class of 1958, Richard entered the Divinity School in the fall of that same year with a superlative college record. This he continued to advance throughout the course of his graduate-professional studies, while, at the same time, his election to the student government presidency for his senior year signifies, in appropriate measure, the confidence and esteem he had won among his fellows. His presidency was marked by wisdom beyond his years in negotiating important changes in Divinity School student organization fraught with complexities.

While in his student years, graduation with "honors" was not as yet provided with the conferral of the Bachelor of Divinity degree, Richard Weingart's academic achievement was such as would now entitle him to the highest recognition in the power of the faculty to grant, that of *summa cum laude*. This distinction is now conferred posthumously by the Dean, on authorization of the Faculty of the Divinity School (in special session, September 25, 1968) in recognition of the distinguished career of an esteemed former student, whose life of uncommon promise has been so tragically terminated in the very morning of its bloom.

His former teachers note with both pride and sorrow that Richard's death was preceded, but a few short weeks, by his appointment as academic dean of Hartford Seminary; that his four years of ser-

vice as Assistant Professor of Theology were marked by his custom-
ary fidelity to learning and the deepening affection of his students and
colleagues.

The following words of a teacher, close to Richard Weingart in
his student days among us, are here recorded as a fitting tribute
and common *testimonium*:

Richard Weingart was an uncommonly distinguished student at
Duke University Divinity School. Diligent and reflective, he
labored with true joy and brought understanding and enthusiasm
to every serious task. With a shy smile and genuine love for
people he responded to students and to faculty. He wrote lengthy
papers without a superfluous word. Respectful to seasoned
thoughts of others, he was above all concerned with the dis-
covery of truth itself. A brilliant man, he was sincere and hum-
ble. His faith was as genuine as his person. There was only one
Richard Weingart.

Having truly loved the cross and meditated upon it in his scholarly
endeavors, he has now walked past Calvary. Beyond our earthly
sight, the radiance of life eternal now surrounds him.

Lord, grant us the renewal of such faith that we, too, may look
up to what we cannot see, and walk humbly with perseverance
until we shall be one with Thee and reunited with our loved ones.

E. G.

As the Faculty of this Divinity School lament the loss of this be-
loved student and worthy Christian man to the cause of enlightened
teaching and devoted research in both Christian thought and life, so
they convey to Mrs. (Richard E.) Weingart and daughter Karen,
through the kind offices of President Gettemy, their word of deep
sorrow and sympathy. They do so with thanksgiving for the life that
was lived and the Life that is to come through Jesus Christ, our Lord.

Robert E. Cushman, Dean

(For the Faculty of Duke University
Divinity School, and by its explicit
adoption, September 25, 1968)

Creation Versus Chaos: The Reinterpretation of Mythical Symbolism in the Bible. Bernhard W. Anderson. Association. 1967. 192 pp. $4.95.

Since the discovery and decipherment of ancient religious texts from Mesopotamia and Egypt the question of the relationship between the mythological thought of those texts and the religion of ancient Israel has been a crucial issue for Old Testament studies. A new stage in the discussion was opened with the discovery of Canaanite religious texts at Ras Shamra in the last forty years. The questions posed by these texts are: To what extent was the faith of ancient Israel influenced by the mythopoeic thought of the religions surrounding her? How did Israel respond to the other religions of the ancient Near East?

Bernhard W. Anderson has focused his attention on these issues at the point where the biblical motif of creation is touched by the ancient Near Eastern motif of the conflict between creation and chaos. Concentrating on these points he is able to raise a broad range of questions concerning the relationship between biblical thought and mythology. In five chapters he discusses creation and history, creation and covenant, creation and worship, creation and consummation (eschatology), and creation and conflict. The conclusions are summarized in an Epilogue and a useful bibliography lists some of the most important works on biblical thought and ancient Near Eastern mythology.

In the first chapter, "Creation and History," Anderson rightly points out that the basic point of contrast between the biblical faith and that of other Near Eastern religions is that in the latter true being is perceived as timeless, and man is brought into contact with Ultimate Reality when history is abolished and the timeless drama of creation is reactualized in the cult, while in biblical faith the reality of God is perceived in the individual, always unique events of history themselves. (The idea that the most important distinction between the two is in terms of polytheism and monotheism has long been surpassed.) Consequently, when ancient Israel began to reflect on creation, even the first of all events is seen as historical, though the biblical stories draw to some extent upon the language of the non-biblical cosmogonies.

Anderson's basic intention is "to show how the biblical writers appropriated the motif of the conflict between the Creator and the powers of chaos from the religions of the ancient Near East; they radically reinterpreted the motif, however, so that it is now used poetically in the Scriptures to express a dramatic conflict in which man's existence is at stake." (p. 8) It is true that biblical writers appropriated the motif and reinterpreted it, but this and other summary statements tend to minimize the profound struggle between biblical and extra-biblical thought as well as the depth of the influence of the latter on the former. There was, for example, a deep-rooted tension in Ancient Israel between the historical symbols and mythical thought in the cult. Typical of ancient Near Eastern religions was the regular re-enactment of the mythical events at the appropriate points in the cultic calendar. Israel, too, had a cultic calendar and recurring festivals at which, among other things, the history of Yahweh's

salvation was remembered. The dif-
ference between Israel and her neigh-
bors is that Israel *remembered* (not
re-enacted) the individual events of
her *history* (not timeless, mythical
dramas). Nevertheless, especially in
the cult itself Israel struggled with
the mythical view of reality, and seems
at points to have used the mythical
symbols as more than "metaphorical
language." In the body of the work,
Anderson points to the deep struggle
in ancient Israel between these forms
of thought and to the Old Testament's
use of mythical symbols as more than
metaphorical (cf. p. 104), but in his
summary statements he stresses the
metaphorical character of mythologi-
cal imagery (cf. pp. 8, 90).

Anderson's pattern in each chapter
is to establish the problem (and to
observe how it is a problem for
modern man), to present the ancient
Near Eastern material bearing on the
issue, and then to assess the biblical
use of the motifs in question. In the
chapter on Creation and Covenant he
points out that creation is a motif
which is secondary to other motifs,
such as the covenant motif, and
stresses the importance of the dynasty
of David and the Jerusalem temple in
the fusion of the creation faith with
the covenant faith. In the chapter on
Creation and Worship he focuses
especially on the use of the creation
motif in the Psalms. In the chapter
on Creation and Consummation he
points out how first and last things are
linked, not only in mythical thought,
but in the Bible as well. The chapter
takes up the thought of II Isaiah and
then examines the mythical struggle
between God and the powers of evil,
especially in terms of the myth of
Satan.

This little book, which originated
as a series of lectures, brings together
a great deal of primary and secondary
material on a question of great im-
portance and—as Anderson points out
—contemporary significance. It is a
lucid, highly exciting introduction to

the biblical motif of creation and
chaos.

Gene M. Tucker

*The Pre-existence of Christ in the
New Testament.* Fred B. Craddock.
Abingdon. 1968. 192 pp. $4.50.

Craddock has written a worthwhile,
interesting, and theologically informed
study of the concept of the pre-exis-
tence of Christ in the New Testament,
based in part on a Vanderbilt Ph.D.
dissertation on the Christological
hymn in Colossians 1:15-20.

The book begins with a brief intro-
duction, in which the problem of pre-
senting and understanding the con-
cept of pre-existence is discussed and
defined. Craddock concludes that his
purpose must be to perceive and inter-
pret the function of the concept in the
ancient sources. It will not do to "ex-
plain" the New Testament idea of pre-
existence and its application to Jesus
Christ by referring to the appearance
of the concept in Jewist or Hellenis-
tic sources. Such a procedure affords
no real explanation, for the question
of the function of the category within
such sources remains.

In the first major chapter Craddock
treats the concept of pre-existence in
materials generally agreed to consti-
tute the background of the New Tes-
tament. He deals with Sophia in the
Wisdom literature of Judaism, the
Logos in Philo, the Son of Man of I
Enoch, the pre-existence of the Torah
in the rabbis, the Logos doctrine of
Stoicism, and the various pre-existent
entities of Gnostic mythology, con-
cluding that the use of the category of
pre-existence has a lot to do with
man's ability to entertain the notion
of transcendence and that it becomes
especially prominent wherever men
feel alienated from the world in which
they live. Moreover, the conceptualiz-
ing of pre-existence is likely to be
correlated with the manner in which
such alienation is experienced.

Chapter 2, "New Testament Affir-
mations of the Pre-existence of
Christ," presents and interprets the
concept as it appears in Paul (esp. I
Cor. 8:5-6; Col. 1:15-20; II Cor. 8:9;
and Phil. 2:5-11), the Fourth Gospel
(esp. 1:1-18, but also elsewhere), He-
brews (esp. 1:1-4), and the Apoca-
lypse. He concludes that as the con-
cept of pre-existence in Hellenistic and
Jewish sources is formed in relation to
an attitude with respect to man's exis-
tence in the world, so the ascriptions
of pre-existence to Christ are formu-
lated in answer to certain very specific
problems. Yet there are important dis-
tinctive elements of the New Testa-
ment use of the notion, including the
obvious one that it is applied to Christ
alone. Additionally, it characteristical-
ly functions to unite creation and re-
demption in Christ, so that no Gnostic
condemnation of this world is either
expressed or implied. Finally, the role
of the pre-existent Christ never can-
cels out the importance of his histori-
cal existence.

This last point is underscored in the
final chapter, in which the author deals
with the possible relevance or irrele-
vance of pre-existence as a way of
understanding and presenting the
meaning and significance of Christ.
"All the meaning about the essential
and ultimately real nature of life
which the category of pre-existence
conveys is found, realized, and ex-
pressed within [Jesus'] historical exis-
tence." (p. 162) The New Testament
church allowed neither the pre-existent
Christ nor the risen Christ to drive
the reality of the historical Jesus from
the center of the stage. According to
Craddock, we are today faced with
the opposite danger, namely, that the
dimension of the reality of Christ
represented by the category of pre-
existence may be lost. Against such
trends in contemporary theology, he
asks that Christ's pre-existence be
taken seriously, if not literally.

D. Moody Smith

*The Burning Heart: John Wesley,
Evangelist.* A. Skevington Wood.
Eerdmans. 1968. 302 pp. $4.95.

The blurb on the psychedelic jacket
of this volume terms it "a fascinating
and compelling biography of the man
who has been called 'the greatest force
of the eighteenth century'." We can-
not go as far as that. For one thing,
this is not a biography, but a series
of studies in a biographical setting.
There is too much quotation from
secondary authorities, too much clogg-
ing of the narrative with points having
little relevance to the main argument,
nor is the style sufficiently lucid and
flowing as to make it a "compelling"
work. Nevertheless this is a valuable
book which makes a genuine contribu-
tion to the literature about John
Wesley.

As the author points out, Wesley
is best known as an evangelist, and
every biography touches on this aspect
of his work, yet there has been little
attempt to analyze his evangelism.
This is the purpose of the present vol-
ume, which is divided into three parts:
"The Making of an Evangelist," "The
Mission of an Evangelist," and "The
Message of an Evangelist." The six
chapters of Part I cover familiar
biographical ground, bringing Wesley
to the beginnings of his mission in
England after the heart-warming of
1738. (Dr. Wood makes a strong plea
for the unequivocal use of the word
"conversion," and there is much to be
said for his argument.) Part II takes
up from this point, with a survey of
his evangelistic practices throughout
the remainder of his ministry. Al-
though there is some attempt to main-
tain a chronological sequence this is
much more topical in character, deal-
ing in separate chapters with various
aspects of his mission, such as his
preaching-stations, his congregations,
his experiences with mobs, his con-
verts, his formation of societies,
and his eventual widespread public
acceptance. These twelve chapters

constitute probably the strongest sec-
tion of the book, embodying much
fruitful original research. Part II, of
course, summarizes the content of
Wesley's preaching. The more original
of these seven chapters are XIX and
XXV, the first describing Wesley's
use of the Bible, and the last stressing
the strong note of judgment in Wes-
ley's message, as well as touching on
his eschatology in general.

This is a book by a preacher about
a preacher, and the chapter-headings
betray a little of the preacher's gim-
mickry; each is a phrase from the
Wesley quotation prefixed to that
same chapter. As with most gimmicks,
this presents important values as well
as inherent dangers; the twenty-five
chapter-headings make an interesting
array on the contents pages, in some
instances furnishing a clear clue to the
the chapter's theme, in others an in-
vitation to guesswork. Of more doubt-
ful value (in this reviewer's opinion)
is the tendency to moralize in a work
whose major purpose is to seek and
present historical truth, though the
author does indeed offer the book as
a "small contribution to the contempo-
rary ecumenical dialogue," and the
blurb notes that he "applies the les-
sons of Wesley's example to the needs
of the present day, and demonstrates
that Wesley's task is ours as well."

Inevitably there are a few erorrs,
such as the statement that Charles
Delamotte was a member of the Holy
Club, and the presentation on pp. 52-
54 of the lengthy letter of Charles
Wesley's as if it were by John, as was
indeed thought when it was first
published. (Wesley Historical Society
Proceedings Vol. XXV, pp. 17-20;
but cf. pp. 97-102). The book contains
a useful classified bibliography, and
indexes of names, places, and subjects.

Frank Baker

*American Theology in the Liberal
Tradition.* Lloyd J. Averill. West-
minster. 1967. 169 pp. $4.50.

One special value of this ambitious
little book is its confessional character.
It represents one man's thoughtful,
critical examination of his theological
pedigree in light of its past, its present,
and its anticipated future. Since that
pedigree is the liberal tradition in
which many of the graduates of the
Divinity School were nurtured, num-
bers who read the book will discover
that Lloyd Averill, Vice-President
and Dean of the Chapel, Kalamazoo
College, has done their homework for
them. This is particularly true for
those of us who received our theology
as we did our mother's milk. At the
least we can be grateful for our early
nourishment and take the time to con-
sider appreciatively the source(s) of
our benefaction. Averill's study,
undertaken as an act of filial gratitude
for "a faith untrammeled by doctrinal
defensiveness and parochialism," as-
sists us to meet that minimal obliga-
tion. Averill's own spiritual pilgrim-
age took ("rescued") him from con-
servative Baptist influence to the
vision and passion of the liberal tra-
dition. Now after the interval of years
in which a "criticized" and "chas-
tened" liberalism has gone into eclipse,
Averill affirms that he has modified
but not abandoned the faith which
flowered in the period between New-
man Smyth's *Old Faiths in New Light*
(1879) and Walter Rauschenbusch's
A Theology for the Social Gospel
(1917). (There is no substitute for
hindsight. Some of us who graced
the halls of the Divinity School in the
years between the great wars may be
excused for our failure to recognize
that in theology we were studying a
cadaver.)

In his first and last chapters deal-
ing with "The Shape of Things Pres-
ent" and the "Shape of Things to
Come" Averill finds evidence for the
recovery of a liberalism "modified" but
"in continuity" with the past tradition,
and contends for its vitality and rele-
vance in the emergent new human
situation. In the chapters between

there is provided an historical and analytical study of the origin and development of liberalism with special attention to its variant character. Of special helpfulness to the reader is the bibliographical guidance furnished, generously documented with illustrative material from the primary sources.

In his delineation of the distinguishing features of the liberal tradition Averill is not impervious to its defects, such as the lack of an "explicit theory of revelation." Still, this reviewer could have wished that he had been as sensitive to the criticism of neo-fundamentalism and conservative, evangelical Christianity as he was to that of neo-orthodoxy.

All in all, *American Theology in the Liberal Tradition* is a valuable guide to show the student the road over which liberalism has traveled: its points of origin, its itinerary, and the problematical nature of the terrain ahead.

Barney L. Jones

From Sacred to Profane America: The Role of Religion in American History. William A. Clebsch. Harper & Row. 1968. 242 pp. $5.95.

Two of the several virtues of William A. Clebsch's *From Sacred to Profane America* are the clarity with which the author communicates his thesis and the cogency with which he states his case. In addition, Clebsch writes with passing grace, and it is, therefore, a joy to read after him, quite apart from the dividends here available for the student of national culture.

Professor Clebsch argues that the peculiar combination of vision and faith known as the American dream was created by and in the religious milieu, but realized (to whatever measure the dream did come to life) only and always beyond the boundaries of institutional religion and outside the sphere of the sacred. The pattern he describes is simple, and frightening:

need— campaign— success— failure. Sensitive to a problem or possibility of the times, religion addresses itself to the business at hand and succeeds so well that society is inspired as well as involved and takes over the task and, inevitably, profanes the sacred endeavor. For example, religious sponsorship stimulated the nation to establish an educational system which moved steadily toward free inquiry into the very assumptions upon which it was founded. Religion indeed deserves the credit for fostering the university in America, but in the course of doing so she also released energies which by discussion and experimentation desanctified the knowledge whose sacred character religion had sought to protect. A similar pattern of society's ironic frustration of the religious dream through a fulfillment of hopes outside the temple walls appears as Clebsch traces and interprets the history of American religion in the spirit of novelty in search of a new era, the attempt to establish an egalitarian society, the effort to secure a prudential morality as the basis of manners and welfare, a desire for a nationality unlike any before, and the acceptance of pluralism as necessary if not desirable. Clebsch thus maintains continuity between contemporary America and the religious tradition, acknowledging culture's debt to religion while carefully describing the metamorphosis that has occurred. "The cultural pluralism of America which pluralistic religion helped bring into being is in principle accomplished. The success can be called thoroughly profane, with the important reservation that one of the many cities in which American life is lived is the religious city. This culture allows no City of God to rule, much less chiefly to inspire, all its many cities of man. Notwithstanding, for religion to remain one of many cities is to be, if not *the* City of God, at least *one* city of man."

Stuart C. Henry

SNOWBOUND

Thickly they fall on each December day:
    the Christmas cards,
    the Holiday greetings.

Multicolored snowfall, predictable annually,
    filling postal sacks,
    covering stands and tables—
    a shovel would be helpful.

Flakes of many sizes, tastes, and prices,
    with art of all descriptions
    and sentiments old and true, new and trite—
    and names;
    telling more than what they mean to say—
    and less.

Emblems of Christians' half-believed convictions:
    the birth of God in stable-cave
    (the God who now is dead needs once to have been born);
    all hail his birth!
    (If only it were so!)

Or bearing symbols from a pagan past
    when holly, evergreen, and burning logs
    in depth of winter death and darkness signified
    an order, meaning, hope
    to Nature's wisest child.

Some carry frivolous forms of fancy
    cherished since faith in all but childhood fairies faded:
    Santa, elves, dear deer,
    and cherub choirs.

What do these mean? Is man forever prisoner
    of symbols long ago conceived
    but never fully understood?
    And shall we ever know to what these symbols point?
    Is there indeed an Absolute, a Goal?
    Is it for man to make, become, or find?

One thing at least is clear:
    tokens they are of human friendship, true and partly true:
    testimony to man's need to join himself to others
    caught in the same predicament;
    to hold to those who once were close
    and now are far, but bound
    by fragile thread of poignant, fading memory
    at Christmastide.
    (Are we still on *their* list this year?)

Yes, let the greetings come and bury us
    in their colored, various accumulation!
    Whatever else may be unsure
    there is no doubt but that December snow will fall,
    and we shall be snowbound
    as in the other years.

                                  Mac Linscott Ricketts