Wayne Oates: He Embodied the Presence of God

by Vicki Hollon

Writing in his autobiography, The Struggle To Be Free, about his lifelong struggle for freedom, Wayne Oates poignantly recalled the difficulties of his childhood:

Education became my God-given path to freedom. God does not intend that human intelligence be snuffed out by hunger, grinding poverty and a squalid lack of care and discipline. I know this: that once we have won the struggle to be free of poverty, God intends that we have a burning sense of social justice that is dedicated to the enabling of others in that same struggle.

Wayne Oates died October 21 at Baptist Hospital in Louisville, KY. He is survived by his wife of 57 years, Pauline Rhodes, a son Charles Oates, and a grandson, William Wayne Oates, Jr. Another son, Bill, died this past May.

Wayne Oates lived his 82 years to the glory of God and for the benefit of others.

From Cotton Mill to Senate Floor

Oates was born into a life of poverty in Greenville, SC. When his father abandoned the family, they were left to fend for themselves, working long hours in cotton mills.
Fellowship Elects Couple to Lead Missions Program

ATLANTA — In a move leaders say is symbolic of its way of doing missions, the Cooperative Baptist Fellowship has elected a married couple to guide its global strategies. Gary and Barbara Baldridge will oversee missions efforts with an annual budget of $9.8 million, 126 paid missionaries and an average 3,600 missions volunteers each year.

The Baldridges succeed Keith Parks, who retired in June after six years as the 8-year-old organization's first global-missions coordinator.

Together, the Baldridges match perfectly a candidate profile developed at the beginning of a yearlong search, said Jim Baucom, a search-committee member from Lynchburg, Va. "Through their co-coordinator relationship, they will exemplify the fellowship's way of doing missions, the Cooperative Baptist Fellowship,

It's a matter of practices contrary to the association in calling a woman as pastor. The association's executive committee earlier voted 65-46 recommending the position," added June McEwen, pastor Carolyn Hale, who moved to the church July 6 from Kentucky, said whether the Bible permits female pastors is a matter of interpretation. "If you've got different premises to start with, you're going to come up with different interpretations," she said.

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Two Churches Targeted over Women Pastors

BLOOMINGTON, Ind. — University Baptist Church in Bloomington, Ind., voted Sept. 29 to withdraw from the Southern Baptist Convention, including state-and-local affiliates, and to align instead with the Cooperative Baptist Fellowship, a moderate group that affirms women in ministry.

The action follows a dispute with the state convention and Metropolitan Baptist Association over the church's decision to call a woman as senior pastor. Annette Hill-Briggs, an ordained Southern Baptist woman, first came to the congregation as associate pastor in 1992. She served one year as interim pastor before being nominated and elected unanimously as senior pastor in 1998.

In a similar dispute in Georgia, Savannah Baptist Association voted 181-96 to dismiss Memorial Baptist Church Sept. 21 for "practices contrary to the association" in calling a woman as pastor. The association's executive committee earlier voted 65-46 recommending the church's ouster.

News on the Web

See our Website For Up-to-the-Minute News on these and other Stories

www.baptiststoday.org/private/dec99.html

Texas Baptists Toss Out 1998 Wifely Submission Rule

EL PASO, Texas — The Baptist General Convention of Texas voted Nov. 9 to make the 1963 "Baptist Faith and Message," the "unifying statement of our common faith and practice."

The action, approved overwhelmingly by distances Texas Baptists from a controversial family amendment adopted in 1998 by the Southern Baptist Convention's official doctrinal statement as well as possible wholesale revisions due to be considered by the SBC when it meets next June.

The Texans say Southern Baptists, not they, have moved from long-held views.

The affirmation of the 1963 version of the "Baptist Faith and Message" is a "statement that as Texas Baptists we haven't changed," said David Curtis, current executive director of Texas Baptists. Committed, a moderate organization.

Two summers ago when the SBC amended the "Baptist Faith and Message" for the first time in 35
First Baptist Church, Winston-Salem, NC planned an alternative VBS to provide a meaningful missions opportunity for everyone in the church.

Missions Connections was designed using a team approach from start to finish. The end result was a program that brought about energy and enthusiasm throughout the congregation.

Each evening started with a picnic, followed by a brief, upbeat worship service. At that point, age groups formed to begin a combination of Bible study and a missions project.

The preschoolers went to a high rise tower for lower income elderly across the street from the church. They made sidewalk chalk murals, put together personal care kits and hosted a snack-time for residents interested in participating in an ongoing "Be a Friend" program.

The younger children worked with a newly opened home for AIDS patients called Holly Haven. They planted flower boxes that had been designed and constructed in advance by church volunteers. They also visited with the residents and gave them planters for their rooms.

The middle children planned for an upcoming group of visiting children from Belarus. They prepared gift bags, and a few weeks after Missions Connections, hosted a banquet for visiting Belarussian children.

The older children visited a group home for children and teenagers, completing a landscaping project that had been unfinished.

The youth worked all day repairing a home in a neighboring county.

The adults worked on several construction projects that began during Missions Connections and continued throughout the summer.

The greatest challenge of Missions Connections was locating the projects. The greatest blessing was the churchwide excitement generated by gathering and then scattering to do God's work throughout the community.

— Springer is minister of youth at First Baptist Church, Winston-Salem, NC.

Wilshire Is a "Tzedakah" Kind of Church

by Brian Burton

"I have a word from my Hebrew heritage to describe your church," a church member named Alan said. "The word tzedakah (meaning "righteousness" or "charity") is the highest form of appreciation I can express."

Down-sized from his company, Alan joined 55 other men and women in similar circumstances in a support group at Wilshire Baptist Church in Dallas. After three months of rejections, Alan arrived differently one day. Following a group devotional and testimony of God's strength amid difficulty, Alan announced his new job and gave thanks.

Resource Dallas

A professional job leads network, called "Resource Dallas," formed at Wilshire early in the 1990s in response to an economic recession. Over 2,000 people participated in the program in its first two years.

Resource Dallas is one example of the kind of "marketplace ministry" Eddie Hammett describes in The Gathered and Scattered Church. Hammett consulted with Wilshire to shape their commitment to be a "scattered" church.

Spirituality and Nursing

Wilshire deacon Linda Garner, a professor at Baylor School of Nursing, led her church to partner with Baylor to offer a continuing education class, "Spirituality and Nursing." Filled to capacity every year, the course benefited 120 nurses who felt ill-equipped to provide spiritual care to patients.

The Monday Connection

Wilshire sponsored a "Faith and Work" celebration. Members wore work clothes and brought symbols of their work. Following Pastor George Mason's sermon, "The Monday Connection," members laid their various tools of trade on the altar for a time of consecration.

Other ministries sprang from this vision: a support group for first-year schoolteachers, newlywed seminars, parenting workshops and grief support groups.

Being a Scattered Church

The words of my Jewish friend echo over and over, "Your church is tzedakah to me." This is what happens when the great flow of God's people, the gathered and the scattered church, become the lighthouse that Christ envisioned.

Learn more about Wilshire's marketplace ministries at <www.wilshirebc.org> or by calling (214) 824-4531.

— Burton served on the ministerial staff of Wilshire and now serves as executive director of the Wilkinson Center, a nonprofit organization in Dallas serving inner city needs.
At age 14 the unimaginable happened when, in search of a gifted boy from the textile mill region, Senator "Cotton El Smith" invited Oates to become a page in the U.S. Senate. He was immediately challenged by his impoverished background and his feelings of shame and inferiority.

With the aid of various congressional staff members, he received dental care, tutoring and etiquette lessons. At the encouragement of Senator Smith, Oates attended night school to study English, math and typing. He later went on to graduate from Mars Hill Junior College, Wake Forest University and The Southern Baptist Theological Seminary.

**His Struggle to Be Free**

As a "wounded healer," from both his early life of poverty, and as one who lived with chronic back pain much of his adult life, Wayne Oates had a tremendous capacity to empathize with others.

Fully human, and aware of what it meant to experience ongoing pain, depression, loneliness, abandonment, rage, anger and anxiety, Wayne developed an ability to sit with others and completely empathize with their feelings.

His compassion sprang from the depth of his gratitude to God for the grace he had experienced in his own life.

**Pioneer of Pastoral Care**

By melding his knowledge from the fields of theology and psychiatry, and with a pastoral heart, Oates pioneered the fields of pastoral care and counseling, and continued his influential role for more than 50 years.

Professionals directly influenced by Wayne Oates learned what it meant to work compassionately and collaboratively with colleagues from other fields.

Giving shape to a new field of study, Wayne Oates wrote 57 books, his first, *The Christian Pastor*, in 1951. His inaugural work has been through three revisions and nine printings. It has served for years as the standard text for teaching pastoral care and counseling in the U.S. as well as worldwide.

Dr. Oates is internationally renowned for his work. His books can be found in libraries and seminary classrooms in Ecuador, Kenya, Scotland, India, Australia, Japan, and a host of other countries.

Oates greatly influenced the medical, religious, social work and therapeutic communities. As early as 1947 he began working as a theological consultant in the Department of Psychiatry at the University of Louisville Medical School. In 1974 he formerly joined the medical school faculty where he taught and supervised students until 1991.

Dr. Oates also held pastorates in North Carolina and Kentucky, and served as a chaplain for Kentucky Baptist and Kentucky State Hospitals.

**Coining a Cultural Expression**

Thirty years ago Wayne Oates coined the term "workaholic" while seeking to connect with a counselee trapped in the abuse of alcohol. From there Dr. Oates wrote a national best-seller, *Confessions of a Workaholic*, defining a word desperately needed by our culture to describe overachievers addicted to their work. The need for the concept was confirmed as it took hold like wildfire.

**Freedom and Responsibility**

Out of his own sense of freedom, Wayne Oates claimed his autonomy and responsibility to create what was needed for a given time: whether that meant a body of literature, a new word, or a discipline of study. The following passage from his autobiography hints at his creativity:

I have affirmed that to live creatively is to struggle to be free. Yet to be free lays upon you and me the responsibility and the discipline that inheres in the freedom that comes to us. To accept that responsibility and that discipline creates a zone of joy in our existence.

We then fulfill the chief end of our existence, which is to glorify God and to enjoy God's love and presence. Not to accept that disciplined responsibility is to lose our own sense of integrity and our awareness of fellowship with God.

**Embodying the Presence of God**

Wayne Oates's legacy will live long through his family, his writings, his legions of faithful students, and the Wayne E. Oates Institute (see sidebar).

Yet, perhaps his most enduring legacy is the testimony of a life lived well. In the truest sense of the word, Wayne Oates was a Christian pastor, struggling to be free while embodying the presence of God.

The world will miss the compassionate presence of this most gentle and caring man.

— Hollon is executive director of the Wayne E. Oates Institute in Louisville, KY.

**The Wayne E. Oates Institute**

Since 1993, The Wayne E. Oates Institute has promoted interdisciplinary dialogue among the medical, religious, social work and therapeutic communities in order to better understand the relationship between faith, spirituality and healing.

The Institute is creating new ways of learning and sharing information on the Internet. Its first on-line conference, "Hope as a Dynamic for Healing," was held in 1998. A second conference, "Mental Illness: A Spiritual, Emotional and Physical Perspective," was held Oct. 4-10.

The Oates Institute is producing *The Wayne E. Oates Library Collection* on CD-ROM, which includes the republication of *When Religion Gets Sick* and a revised version of *The Struggle to Be Free*.

The Institute also publishes *The Oates Journal* on their website. For more information, see page 30.

**Significant Publications**


For an exhaustive listing, see <http://bsd.oates.org/legacy/books.html>.

**The Present and Future of Pastoral Care**


Wayne Oates helped introduce psychology into religious settings

By Amy Andrews
JOURNAL REPORTER

Wayne E. Oates, a pioneer in the pastoral-care movement and a graduate of Wake Forest College, donated his research papers to his alma mater yesterday. Oates, 77, graduated from the college in 1940, before it became Wake Forest University. The papers are a symbol of his life and include historical records of the pastoral-care movement.

Wayne E. Oates, a pioneer in the pastoral-care movement and a graduate of Wake Forest College, donated his research papers to his alma mater yesterday.

Mark E. Jensen, an adjunct associate professor of religion at Wake Forest University and former student of Oates, said that Oates isn't a man who has championed techniques or built empires. He is one who has given other pastoral care students someone they can emulate.

Robert Spinks, the development director for the proposed divinity school at Wake Forest, said that Oates is a founder of much of modern pastoral care and that his papers are a wonderful resource “and a real bridge between us and the School of Pastoral Care at Baptist Hospital.”

The gift from Oates gives the library a strong foundation for training preachers and divinity school students, Channing said.

Rhoda K. Channing, the library director.

She said of the students in the proposed school at Wake Forest University, could be operating in two years, able to use Oates’ papers for doctoral dissertations and other studies. “This is a new kind of collection for us,” she said. “It’s a collection that reflects the work and life of one of the giants of pastoral-care ministry.”

Oates, a Baptist pastor who has served churches in North Carolina and Kentucky, taught pastoral theology at Southern Baptist Theological Seminary in Louisville, Ky., where he still lives, and has maintained a strong interest in the pastor’s role as a representative of a specific community.

He has published more than 50 books and hundreds of articles on theology, pastoral care and pastoral theology. He helped introduce clinical pastoral education in the South in 1947, when he came to Winston-Salem and offered the first class of clinical pastoral education.

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He is one who has given other pastoral care students someone they can emulate, Jensen said.

The papers Oates donated yesterday assist in that endeavor, Jensen said. “The gift of these papers is an immediate, and will be a lasting, resource,” he said.

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The Preacher and His Relation to the Unconscious

Wayne Oates
Supervisor of Clinical Studies,
Southern Baptist Theological Seminary

A pagan philosopher once prayed: "Give me beauty in the inward soul, and may the outward and inward man be at one." Psychologists today tell us that we have "outward" and "inward" natures, or, in other words, two aspects to our mental life: the conscious and the unconscious. And, like the poet-philosopher, these psychologists say that the unconscious and conscious mental processes should be at one, in harmony and not at war with each other. The object of this paper is to study the preacher and his relation to the unconscious in order that he may gain new confidence as a minister of reconciliation who brings inner peace and dynamic personal release to the people to whom he ministers.

Integration of personality is the object of our striving, and we must avoid the error of looking upon the conscious and the unconscious as separate departments of personality, unrelated to each other and incapable of integration. Edna Heidbreder has given us a comprehensive understanding of the structure of personality in these words:

The psychic life consists of two main divisions, the conscious and the unconscious. ... Beneath the conscious self is the vast and powerful unconscious, the source of great concealed forces that constitute the real driving power behind human actions. Between the conscious and the unconscious is the pre-conscious which merges gradually into both, but resembles the conscious rather than the unconscious in content and character and is accessible to consciousness without emotional resistance. The pre-consciousness does not consist of material that has been actively discarded and repressed; consequently its contents can be summoned up by the ordinary processes of association. The censor lies in the pre-conscious.

The censor is what we usually call conscience, and chooses out and interprets favorably that which is accept-
Repression consists of throwing new life energy into the frustration of our impulses. We do as the lady who said: “I don’t hate anyone; I just won’t let myself do it.” Conscience censors those things which we cannot use constructively in life. Thus we expend our energies, “lay waste our natural powers,” and have no mental acumen left for constructive achievement.

Thus conscience does make cowards of us all
And the natural hue of resolution
Is sicklied o’er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry
And lose the name of Action.

Here religion becomes the power to negate, the power to repress, and as such is as inadequate as a “bed which is shorter than a man can stretch himself on it; and the covering narrower than he can wrap himself in it.”

But there is a more excellent way than either of these; we can organize our lives in terms of long-term values and constructive purposes which are so comprehensive that they will give sublimated expression to these drives. Instead of living the life of a libertine, or, instead of building the dam of conscience higher and thicker to repress the flood-waters of our impulses we can discover in Christ new flood-gates which release these God-given powers into turbines of creative work, irrigation projects of redemptive helpfulness to other people.

Prayer functions here as an integrative power. Genuine Christian prayer does four things for us in this search for personal unity and personality release. (1) It affords us insight into ourselves. The instrument of self-revelation distinctive of our religion and which the saints have used is prayer. In prayer we come before God with no simulations in a sincere attempt to see ourselves as He sees us and to discover His way for the fulfillment of our whole selves. The Psalmist laid hold of the efficacy of prayer as a means of self-insight when he prayed:
II

What, then, are the techniques for insight into the unconscious? As has already been suggested our first technique is to gain spiritual insight into our own unconscious motivations. This comes through a systematic, objective exploration of our own inner world. In addition to the use of prayer, one way of gaining objective insight is to take a life-history analysis outline prepared by a competent psychiatrist and write down the information that it calls for. But this material needs to be frankly discussed with a spiritually mature counsellor friend if its full value is to be realized. A few hours with a good psychiatrist who has religious insight is a great help to any minister who plans to counsel from the pulpit and in private. The insight into ourselves thus gained becomes the basis of our understanding of others.

The second group of techniques for insight into the unconscious concerns the motivations of other people. The minister, however, does not easily or intelligently discover tensions in other people until he has adequately dealt with tension and conflict in his own life. Then, as Chaplain Bonacker of Norton Memorial Infirmary, points out, the minister’s “first goal will always be to lead sick souls into health—to change loneliness and perverseness into joy and friendliness.” But to do this, we must have “a better understanding of the inner life and of the meaning of moral and spiritual disease; and to develop new skills for changing despair into hope, guilt into remorse and a sense of forgiveness, resentment into confidence and faith, and hatred into wholesome good-will.” The most effective way of getting this understanding is to get a comprehensive picture of the inter-relations of the facts that we do know about them. It is not amiss for a minister to keep a brief record of all his visits to his people’s homes and extensive record of those whose problems are most serious. As he does so over a period of time, he will find, falling into a larger pattern, seemingly insignificant factors, which characterize the person whom he is considering. He will find that most of their
The second use of our knowledge of the unconscious lies in the realm of sermon preparation itself. One controlling principle must be observed: To talk in technical language to people about the unconscious is fruitless, and we cannot use this knowledge directly in instruction; it must be indirect and by means of suggestion. People look askance at us when we add to the problems that they are consciously aware of several more problems that they—as we tell them—know nothing about, of which they are unconscious. And even if they did understand us instead of being mystified, their understanding would be second-hand, intellectual formulations and not first-hand, emotional and spiritual apprehensions. Therefore, our use of our knowledge of the unconscious must be by way of suggestion. Let us observe some ways in which we can do this.

First, our knowledge of the unconscious motivations of people can be embodied in the framework of our Scriptural exegesis. The Old Testament portrays the life of the Hebrew people, who looked upon the wholesome expression of their natural lives as the direct will of God. They had much to say about "the Lord... who satisfieth thy desire with good things, so that thy youth is renewed like the eagle... He satisfieth the longing soul, and the hungry soul he filleth with good.... Thou openest thy hand and satisfieth the desire of every living thing." They also built a culture that accommodated the emotional needs of their people. They did not move so far in the direction of artificiality that their emotional needs were starved, repressed and distorted by a false asceticism. The family was the flower of their culture. They gave themselves completely to each other and to God as mothers, fathers, and children. Family love under God was not side-tracked for any other considerations such as social prestige, professional training, or fear of responsibility. The dualism of Persia, Greece and Rome contrived to set religion of the mind over against the desires of the heart—the desire for love, dependence, sex, and self-devotion. But the people of the Old Testament felt no conflict between the prayers of their mind and the desires of their heart, and who saw in the dedication of their natural energies to
The psychologists have not discovered something that is new, but have rediscovered something that can be called along with many other things "the lost radiance" of Christianity.

Furthermore, our knowledge of the unconscious may be used in the illustration of sermons. Some cardinal points of homiletical ethics need to be mentioned here. First, our knowledge of the unconscious involves our entrance into the intimately personal lives of our people. A part of the principle of the sacredness of human life is the sacredness of a person's confidence when it is once given to his minister. Naturally an observant minister can see more about persons than they can see about themselves. Therefore, to use these observations as illustrative material in a sermon is a serious breach of ethics, a profaning of a holy trust. Second, our knowledge of the unconscious attitudes and motivations of our people tends to produce a sort of spiritual pride in us. And our own unconscious gets the best of us again and we begin to develop the "psychiatric eye," in which case our people are likely to get an idea that their pastor-preacher is not a good shepherd, but an all-seeing eye watching over, them, taking notes on them, and experimenting with them. If a congregation fears that a pastor will see too much and use his observations as illustrative material, he has already misused his knowledge of the unconscious. But there are two definite ways to avoid this: First, instead of using case materials, personal interviews, and personal confidences, we can look into the Bible for parallel instances, and re-interpret these old stories in the light of new situations. Second, materials may be drawn from realistic literature, poetry, drama, etc. These lend dignity and definiteness to a sermon and remove the sting of personal reference.

IV

The Christian faith makes a dynamic appeal to the unconscious needs of people. Here, as always, the Gospel is
suggests this sense of dependence in such child-care and feeding conceptions as “the Bread of Life,” “the Water of Life,” “the sincere milk of the word,” and lands “flowing with milk and honey.” And powerful is the use of meanings of dependence such as “God is my home and underneath are the everlasting arms.”

The next great drive of human personality which often causes conflict is aggressiveness. Especially does this effect havoc in the lives of many sincere Christians who have been told that it is wrong to have hostile impulses and that to have a temper and to be a Christian means to be two different persons. The militant motif has had a prominent place in the Christian religion as suggested in the use of such symbols as “the Lion of Judah,” “Lord of Hosts,” “Potentate,” “The whole armor of God,” and “Commander” referring to Christ. Not only so, but such hymns as “Onward Christian Soldiers,” “The Son of God Goes Forth to War” suggest the idea of militancy. The appeal that theological controversies and zealous reform campaigns have had for church people is evidence that men seek expression of their hostile impulses in a religious way. The prohibition movement has provided an outlet for a great deal of hostility that people have for one another. War is often sanctioned by religious people and becomes to them a “holy war,” and in doing so they find expression for their aggressive impulses. A vital Christian ethic does not consist in the attempted destruction of the hostile impulses of people, but in the transformation and re-direction of these impulses in constructive channels of expression. The preacher’s task is partly to provide people with constructive outlets for their hostilities. The fact that church-splits are so common is evidence that we have not dealt realistically with the latent hostilities in people’s unconscious minds. People need insight into the nature and stewardship of their tempers. For as Bunyan said, “Religion is the best armor in the world but the worst cloak.” The Christian ethic has in Christ both the precept and example of what, how, and how long to hate.

Another impulse that strives for expression is the sex drive. This life drive expressed itself in an unrestrained
Doctor: This disease is beyond my practice... unnatural deeds do breed unnatural troubles; infected minds to their deaf pillows will discharge their secrets: More needs she the divine than the physician. God, God, forgive us all!...

The sense of forgiveness, cleansing, and restored fellowship cannot be gained by the mere washing of one's hands as did Lady Macbeth and Pilate, but through “the power of the Gospel unto salvation.” From time immemorial the conviction has been real in the minds of men that “the life of the flesh is in the blood” and that it is the “blood that maketh atonement by reason of the life.” Here the New Testament says that Jesus Christ is “the Lamb of God that taketh away the sins of the world,” and urges that “the blood of Jesus Christ cleanses us from all sin.” An interesting commentary on this is the observation by Chaplain Bonacker at the Norton Memorial Infirmary that frequently patients with a tendency to depression probably related to an intense feeling of guilt react to surgery with a mild euphoria after having shed their blood as if in expiation. When put into the framework of the covenant idea in religion, the Cross of Jesus Christ, the Symbol of our faith, the symbol of the life given in atonement for sin stands at the center of any adequate answer to the problem of guilt.

Thus Christ is the center of gravity around which our preaching revolves, and there is no need for fear, but reason for a strengthened confidence in the adequacy of Christ for human needs, both conscious and unconscious.

V

One thing more needs heavy emphasis in this discussion of our appeal to the unconscious needs of people: the preacher himself is a symbol, a living incarnation, through which the truth of Christ is mediated to people. The preacher is first of all a symbol of God. Unconsciously people recognize the presence of God in his ministers; thus the minister is “the man of God.” “God entreats by us.” Dr. Albert Beaven used to have a junior sermon each Sunday morning for the children. As the children would file out for a sepa-
The Preacher and His Relation to the Unconscious

preacher both may represent “father” to the person, the context of that person’s experience determines how he will react. One child, when told that God is a Father God, arose and stamped out of the room saying: “If God is like my dad, I want outta here.” On the other hand, as with one minister and one of his members, the minister can be as a good father in the life of the member whose real father has rejected him, not by telling him so, but by merely entering into that active role.

A realization of the symbolic nature of our role in the lives of our people does two things for us: It gives us a sense of helplessness and humility apart from the One whom we present. “It is not I,” says Paul, “but Christ that liveth in me.” We feel that apart from him we can do nothing. And, in the second place, it gives us a renewed confidence and personal release as we understand that we are continually being afforded his strength as we minister in his name.

People respond to these great appeals to the deeper levels of their minds. “Deep calleth unto deep.” They respond variously. Some of them use their religion, as we have seen, as a repressive agent, others use it as an opiate in trying to displace things less pleasant to themselves; others transfer their frustrations from one realm to that of religion and thus religion in turn becomes a neurotic tendency; others use religion as a sort of over-compensation for other attitudes that are opposed to healthy religious behavior, and still others project their personal difficulties into bizarre theologies and over-zealous activities. But the most wholesome response that a preacher can get through the unconscious motivations of people is that of personal identification with Christ and with himself as one who is in turn identified with Christ. Identification is the unconscious patterning of a person after one whom he loves, admires, and idealizes. It is not imitation which is conscious activity and pertains chiefly to copying the behavior of another. “Identification occurs without conscious awareness, and makes fundamental changes, not only in behavior per se, but also in the feelings, ideas, and attitudes of the person concerned.”
with us through love even as we are identified with Christ through love to the end that they shall pattern after our attitudes, feelings, ideas, and attitudes. In this way we are the instruments whereby **fundamental** changes are effected in our people's lives, the ways of Christ are inscribed on their **hearts by us**. Paul instructed the Ephesians to "speak the truth in love." But Jesus spoke more directly when he said: "My peace I give unto you." And thus we reach the **summum bonum** of preaching: To discover inner peace, social harmony, and spiritual fellowship with God and to give that peace to someone else.
WAYNE E. OATES is Professor of Psychology of Religion and Pastoral Care at the Southern Baptist Theological Seminary in Louisville, where he has been since 1947. He began his study of human relations when he was a page in the United States Senate. A graduate of Wake Forest College, he returned there to teach philosophy and psychology.

Dr. Oates has held several pastorates in North Carolina and Kentucky. He has been chaplain of Kentucky Baptist Hospital and of Kentucky State Hospital, and has served as Visiting Professor in Pastoral Counseling at Union Theological Seminary, New York. He is the author of several books on the work of the Christian pastor.
NAME: Oates, Wayne Edward, 1917–

DATA: Photograph

SOURCE: Peachtree Baptist Church Records (CRmf 12)
BIOGRAPHICAL SKETCH
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Parents of: William Wayne Oates, born 31 January 1948
Charles Edwin Oates, M.D., born 11 May 1953

Education:

University of Louisville School of Medicine, Louisville, Ky., Post-Graduate Study
Union Theological Seminary, New York, N.Y., Post-Graduate Study
Wake Forest University, Wake Forest, N.C., Litt. D., 1962
The Southern Baptist Theological Seminary, Louisville, Ky.,
Ph.D., 1947; Th.M., 1946; B.D., 1945
Duke Divinity School, Duke University, Durham, N.C., 1 year
Wake Forest College, Wake Forest, N.C., B.A., 1940
Mars Hill Junior College, Mars Hill, N.C., 1938
Parker High School, Greenville, S.C., 1934

Positions Held:

Pastor:
Broadway Baptist Church, Louisville, Ky.
Union City Baptist Church, Union City, Ky.
Peach Tree and Bunn Baptist Churches,
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Chaplaincies:
Kentucky Baptist Hospital, Louisville, Ky.
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Publications:

Books:

Author of 44 books, the most recent of which are as follows:

Publications (continued):

Books:

BIBLIOGRAPHY
for
WAYNE E. OATES, PH.D.

Thesis


Books


Translations of Books


Books Edited


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The First Six Books in this Series are:

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(3) Barnette, Helen, Your Freedom to Be Whole.
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