

A HOLISTIC APPROACH TO PASTORAL CARE AND POVERTY

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ABSTRACT

The previous approaches to pastoral care are no longer adequate or effective for addressing the many issues related to poverty. The church has done wonderful work in terms of Christian charity. However, more needs to be done to improve the worsening situation of the poor significantly. The clear distinction between pastoral care and Christian charity is a luxury that is no longer affordable. Once we have a holistic understanding of pastoral care and counselling, we will find that we cannot possibly restrict our pastoral attention to encouraging the poor, to giving random advice and to praying. A holistic pastoral theology could lead to empowerment and should be a key concept in pastoral care with poor people and societies. The article offers a theological theory for a holistic approach and some implications of the praxis of counselling.

INTRODUCTION

The worsening situation of the poor (see the detailed explanation of the worsening scenario in South Africa provided by S. Goetse in Janse van Rensburg 2009) is arguably one of the biggest challenges for the church of Jesus Christ in the 21st century. Most denominations and many congregations have projects with which they hope to address the challenges. However, we must consider whether the efforts are sufficient to provide significant pastoral healing. Whether they can spiritually sustain and guide those suffering in the throes of poverty is a debatable point. In the past, the option existed to refer cases of benevolence to committees, which then became responsible for seeing that the material needs of the poverty-stricken were met. However, hand-outs at soup kitchens and from vegetable gardens have more become inadequate, despite the importance of such material measures. We need to take the holistic pastoral approach further in order to make a significant impact on the lives of poor people and their plight.

STATEMENT OF THE PROBLEM

In the past, efforts to give pastoral support to poor people were made difficult by a very limited understanding of pastoral care and counselling. Switzer (1989:5) is probably correct in stating that any personal crisis from the perspective of the sufferer also causes a crisis for the pastor. Many pastors feel the desperation brought about by a lack of knowledge and the inability to give meaningful assistance to poverty-stricken people. When De Klerk (1978:19) criticises Seward Hiltner's approach to pastoral care, he argues, for example, that there is a vast difference between pastoral care and Christian charity. De Klerk states that, while the pastor tends to the spiritual needs of people by means of pastoral care, Christian charity alleviates the material needs of the person or family concerned. This view on pastoral care and Christian charity as different disciplines within the academic field of Practical Theology is quite understandable, but to consider that the two actions must be strictly compartmentalised in two totally separate categories is simply unacceptable. I have to admit that my thoughts on pastoral care followed these lines for a long time, until I realised the dire need for significant change to relieve the plight of the poor people, as described by De Klerk in his discussion of pastoral care. Subsequently, however, I have come to the conclusion that a more inclusive and holistic approach to pastoral care and counselling is needed, not only for the sake of providing more effective support for the poor, but because revisiting our definition of pastoral care is theologically correct.

Hypotheses

The main hypothesis of this paper is that a holistic approach to pastoral care and counselling can have a significant impact on the empowerment of poor people and their communities and, thereby, address a wider spectrum of needs and problems than was addressed by earlier methods. The hypothesis can be split up into the following sub-hypotheses:

- The increasing number of poverty-stricken people necessitates a redefinition of pastoral care.
- The history of pastoral theology offers enough evidence for the need to adopt a holistic approach to pastoral care and counselling.
- A holistic approach suggests more than only the basic actions of pastoral care, namely reading the Scripture, conducting prayer and giving advice.
- A holistic approach requires action to be taken in the widest sense of the word, because the approach includes all that might be needed to develop empowerment and to enhance change.

A HOLISTIC APPROACH IN PASTORAL THEOLOGY

The hypothesis of the current article is not really original and it will become clear that many pastoral theologians in the past understood or described pastoral care within a holistic context. For the purpose of the paper, no effort will be made to represent all models or to give a full description of each model concerned. Reference will only be made to particular aspects that give wing to the flight of a holistic pastoral approach. The models are also described without any critical reflection.

Pastoral Care With The Poor

Ryan LaMothe



Pastoral Care With The Poor:

Pastoral Care with the Poor Charles F. Kemp, 1972 **Pastoral Care with the Poor and Homeless** Teresa Lynn Tribe, 1989 **Basic Types of Pastoral Care & Counseling** Howard John Clinebell, Howard Clinebell, Bridget Clare McKeever, 2011 Basic Types of Pastoral Care and Counseling remains the standard in pastoral care and counseling This third edition is enlarged and revised with updated resources methods exercises and illustrations from actual counseling sessions This book will help readers be sensitive to cultural diversity ethical issues and power dynamics as they practice holistic growth oriented pastoral care and counseling in the parish **A History of Pastoral Care** G. R. Evans, 2000-05-01 A history of pastoral care is a history of the Christian church in action But if any sense is to be made of the centuries of Christian work and effort not only the practicalities of making the message of the Gospel a reality on earth but also the ideas which have shaped the attempt century by century must be examined This is the history of 2000 years of thought and practice in Christian pastoral ministry Until comparatively late in that story the bulk of the formative thinking took place in the Middle East and in Europe and this forms the background for recent developments in understanding human nature and the ways in which that understanding has influenced our thinking in pastoral care Subjects covered range from the Biblical foundations to the sects and new religious movements from the Fathers the monks the Friars the Templars to the changes at the end of the twentieth century **The Concise Dictionary of Pastoral Care and Counseling** Glenn H. Asquith, 2010 Surveys the essentials of pastoral care and counseling **HIV/AIDS, Poverty and Pastoral Care and Counselling** Vhumani Magezi, 2007-12-01 This publication carefully describes the HIV AIDS pandemic and how it is understood in some African contexts which hampers prevention initiatives It also delineates the complex nature of the poverty and HIV AIDS interplay To address the situation a family systems practical ecclesiological theology and approach to HIV AIDS ministry and a pastoral counselling approach that derives from and is sensitive to the African context are proposed **Pastoral Care and Monasticism in Latin Christianity and Japanese Buddhism (ca. 800-1650)** Gert Melville, Toshio Ōnuki, Yuichi Akae, Kazuhisa Takeda, LIT Verlag, 2024-01-01 Monasticism has a special position in the history of pastoral care It produced innovations in various aspects of pastoral care despite or more precisely because of its isolation in legal or social terms from the secular world The thirteen papers contained in this volume will reveal that there was a great variety in the ways pastoral care continued to be practised by monasticism depending on time space and the nature of each religious order Adopting a comparative approach their historical and geographical range of investigation is not limited to medieval Europe but expands to the Americas and even to Japan in the early Modern Age This volume bases on a conference held on 1 and 2 March 2019 at Okayama University Japan as part of the close collaboration between a Japanese research group on Christian Buddhist religious movements and the Research Project Monasteries in the High Middle Ages Innovation Laboratories for European Life Designs and Regulatory Models of the Saxon and the Heidelberg Academies of Sciences and Humanities as well as the

Research Center for Comparative History of Religious Orders FOVOG Dresden **Pastoral Care in a Market Economy** S. St. John Redwood, 1999 This volume examines pastoral care in a market economy from a Caribbean perspective Pastoral Care in the Anthropocene Age Ryan LaMothe, 2022-11-21 This book considers the challenges and opportunities of the Anthropocene Age from the perspective of pastoral theology care The fundamental question and concern with regard to the Anthropocene Age for human beings and other species is how are we to dwell together on this one earth Care LaMothe argues is the central concept in answering this question Effective care requires pastoral theologians to make use of multiple interpretive frameworks e g theology philosophy human sciences etc in the analytic pursuit of understanding and responding effectively to the realities of climate change At the same time it is also important for pastoral theologians to examine critically the theologies and philosophies that give rise to and impede pastoral interventions and in the case of the Anthropocene Age to be clear about how theologies and philosophies have contributed to ideologies that undergird both exploitation of the earth and other than human beings while also contributing to climate change and obstructing climate action These are necessary steps in developing pastoral responses aimed at caring for persons communities and other than human beings in need of a viable dwelling International Perspectives on Pastoral Counseling Richard L. Dayringer, 2014-06-03 Gain fresh perspectives on pastoral care and counseling from international experts This informative book will show you how pastoral care and counseling are viewed and practiced in Africa India Korea Hong Kong the Philippines Central America South America Germany and the United Kingdom You ll find new perspectives on theoretical and practical aspects of pastoral care and counseling as well as fascinating case studies and unique insights on how culture affects this type of ministry In his Preface Dr Howard Clinebell Professor Emeritus of Pastoral Psychology and Counseling at the Claremont School of Theology explains the need for this book In the radically new world of the 21st century pastoral counselors of all races and ethnic backgrounds will be challenged by a growing need to provide competent help to burdened individuals couples families and communities of different cultural backgrounds and worldviews than their own International Perspectives on Pastoral Counseling gives you an intimate view of counseling models from the United States that are being adapted to the realities of urban Korean life pastoral care and counseling in African and multicultural contexts counseling issues arising from urban realities in Pretoria South Africa the state of pastoral counseling and the impact of globalization and international markets on pastoral theology in Brazil care and counseling models from Holland and the United States that are being imported for use in Indonesia how the realities of life in Singapore relate to pastoral care and therapeutic conversations the needs of women and the historical development and meaning of pastoral care and counseling in the Philippines the meaning of forgiveness from an intercultural perspective spiritual philosophical and other perspectives on Chinese cultures the pitfalls of individualistic models of pastoral care and counseling in poverty stricken regions of Latin America the unique challenges of delivering care and counseling in Asian Pacific cultures The Equal-Regard Family and

Its Friendly Critics John Witte, M. Christian Green, Amy Wheeler, 2007-10-17 This volume is both a celebration and an evaluation of the work on sex marriage and family life by Don S Browning the dean of modern family studies in theological ethics and practical theology Scholars probe a number of Browning's contributions particularly his call for an ethic of equal regard within the household and wider society This book is a true interdisciplinary effort with insights from psychology history law theology biology ethics feminist theology childhood studies and education theory The Equal Regard Family and Its Friendly Critics includes seven honorary forewords ten original essays and a concluding essay by Don Browning himself Contributors Herbert Anderson Carol Browning Don S Browning Lisa Sowle Cahill M Christian Green Timothy P Jackson Martin E Marty Rebekah Miles Bonnie J Miller McLemore Richard Robert Osmer Garrett E Paul Stephen J Pope David Popenoe Stephen M Tipton Mary Stewart Van Leeuwen Linda J Waite John Wall Amy Wheeler Barbara Dafoe Whitehead John Witte Jr

Spiritual Care for Persons with Dementia Larry Van De Creek, 2015-12-22 Spiritual Care for Persons with Dementia explores spirituality in those with dementia to enrich our understanding of the neurological and psychological aspects of hope prayer and the power of belief You will discover how your ministry is vitally relevant to the clinical well being and quality of life of people with Alzheimer's disease Spiritual Care for Persons with Dementia provides you with a model spiritual care program for long term facilities that supplies you with ideas you can implement in your own ministry You will learn to avoid cognitive pastoral care method that can be hurtful to those suffering with dementia by using new approaches found in Spiritual Care for Persons with Dementia This book provides you with suggestions about how to spiritually care for people with dementia These important recommendations include understanding the value of pastoral contact when ministering to people with a loss of cognitive functions and memory discovering the Progressively Lowered Stress Threshold psychosocial model PLST that can make important contributions by enhancing the quality of life for people with dementia providing pastoral care using nonverbal methods to overcome the barriers of cognitive dysfunction exploring a client's cognitive and emotional reality on a daily basis to determine how to best interact with him or her gaining insight into how a thorough analysis of the illness and personal religious history can assist in planning religious activities that provide comfort and solace for people with dementia and their families Spiritual Care for Persons with Dementia describes religious theological and psychodynamic perspectives that will help you to offer better spiritual care for people with dementia Using your newly acquired skills from Spiritual Care for Persons with Dementia you will be more effective when ministering to people with Alzheimer's Disease and to their families

Of the Pastoral Care: a Sermon Preached to the Reverend Ministers of the Province of the Massachusetts-Bay in New-England, at Their Annual Convention in Boston, on May 27. 1762 ... By Samuel Mather Samuel Mather (of Boston, Mass.), 1762 *Church We Want* Orobator, Agbonkhianmeghe E., 2016-08-18 Featuring essays from a broad range of contributors this book is a treasure for anyone interested in theological reflection from an African perspective and is a necessary resource for theologians and scholars

working in a church that is steadily moving its center to the Global South *Practical theology, a manual for theological students, tr. and adapted to the use of Engl. readers by M.J. Evans* Jan Jacob van Oosterzee, 1878 *The Christian Pastor and the Working Church* Washington Gladden, 1898 The Church Cannot Remain Silent Romero, Oscar, 2016-11-17 Leo the Great and the Spiritual Rebuilding of a Universal Rome Susan Wessel, 2008-11-30

Leo the Great was a major figure of the late Roman world whose life and work were profoundly intertwined with the political crisis of his day. As the western empire gradually succumbed to the advancing barbarian kingdoms, Leo understood that the papacy needed to expand its authority in order for the church to survive the demise of the political system. This book argues that his achievement was to transform the church not only in the practical level of administrative organization but in the more fluid realm of thought and idea. The secular Rome that was crumbling was replaced with a Christian universal Rome that he fashioned by infusing his theology with humanitarian ideals.

Pastoral Care in Context John Patton, 2005-02-18. An expert in the field of pastoral care, John Patton demonstrates that pastoral care is a ministry of the church. He focuses on the community of faith as an authorizer and source of care and upon the relationship between the pastor and a caring community. Patton identifies and compares three paradigms of pastoral care: the classical, the clinical, pastoral, and the communal contextual. This third paradigm emphasizes the caring community and the various contexts for care rather than focusing on pastoral care as the work of the ordained pastor.

Clinical Handbook of Pastoral Counseling Robert J. Wicks, Richard D. Parsons, Donald Capps, 1993. Vol 2. Richard J. Wicks and Richard D. Parsons, editors. Vol 2, 3rd edition. Includes bibliographical references and indexes.

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