“THE BLURRED PICTURE”
Clarifying the Roles of Pastoral Care & Counselling Within the Church.

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ABSTRACT

Pastoral care has been a core activity for pastors* of the Christian church since its inception by Jesus Christ. One of the key metaphors used by Jesus to describe this pastoral role was that of the good shepherd. However in the modern era it appears that counselling / psychotherapy is being performed under the banner of pastoral care. In this research recent literature related to pastoral care and counselling (within the context of the Christian church) has been reviewed for the purpose of establishing: a clear understanding of the historical development of pastoral care; the distinctiveness of both pastoral care and counselling; and an understanding of how they fit into the care ministry of the Christian church. Pastoral care and counselling were found to have some overlap however they were also distinguishable from each. Based upon these findings a model was developed so as to enable pastors and churches better understand the different roles and functions that are part of the care ministry of the church.

* The term “pastor” is used to cover Pastors, Clergy, Ministers (both ordained and unordained).
Contents

♦ Chapter 1 Introduction 3

♦ Chapter 2 The History of the Picture 8
   - An Historical Perspective

♦ Chapter 3 A Multi Image Picture 18
   - Defining Pastoral Care, and Counselling

♦ Chapter 4 Clarifying the Picture 41
   - A Model.

♦ Chapter 5 Keeping the Picture in Sharp Focus 52
   - Implications and Issues – Six Key Questions

♦ Conclusion and Summary 67

♦ References 72

♦ Appendix 1 - An Historical Overview 78

♦ Appendix 2 - A Summation of the Compatibilist, Reconstructionalist, and Transformationalist Response 89
There appears a picture made up of blurred outlines, outlines that may be painted over by subsequent shifts and movements in the helping professions.

(Clebsch & Jaekle 1967, p.80)
Chapter 1

Introduction

1.1 Rationale & Background

In 1987 Dr. Archibald Hart, who at that time was the professor of psychology at Fuller Theological Seminary in Pasadena, California, conducted a series of lectures for clergy here in Australia titled ‘The Hazards of Ministry’. In one particular lecture Dr Hart cited the research of Richard Blackmon (1985). Blackmon surveyed one thousand ministers from four major denominations in California, USA. This research revealed that across the four denominations there was an extremely high level of inappropriate sexual conduct between clergy and their parishioners compared to other helping professions. In fact the response to the question, “Have you ever had sexual intercourse with a church member other than your spouse while in your role as a Minister?” received a yes response from 31.75 percent of the clergy surveyed. It is important to note that 15 percent abstained from answering this question.

The ‘Focus on the Family’ magazine (May 1996 edition) cited statistics from research conducted in 1991 and 1992 into the personal and private lives of pastors in the USA. These statistics revealed that 37 percent of pastors* confessed to having been involved in inappropriate sexual behaviour with someone in their church. It appears that there have been no similar studies undertaken in Australia to date. The only Australian research identified was conducted by Croucher and Allgate (1994) which investigated reasons for pastors leaving the ministry. They identified that around 15 percent leave because of inappropriate sexual relationships. Combining this figure with the fact that
the training of pastors here in Australia shares a common western heritage as in the USA leads one to conclude that the statistics for Australia would be similar to that of USA.

Dr Hart, in his lectures ‘The Hazards of Ministry’, went on to imply that the major contributing factor that leads a Pastor down the road of inappropriate sexual conduct is the one-to-one counselling roles that they find themselves in.

The writer has had contact with a substantial number of pastors in a variety of denominations and church settings over the past twenty years. It has been the writer’s experience that the help offered by pastors to their parishioners, under the title of spiritual or pastoral care, has varied from one on one preaching to psychotherapy. This combined with the writer’s experience of being part of a church leadership which over the past 10 years has had to deal with two pastors who have committed sexual misconduct, raises a number of concerns about pastors and lay people offering healing ministries and counselling under the banner of pastoral care. These concerns raise questions such as:

♦ What is counselling (this includes pastoral counselling) and pastoral care?

♦ What place should caring take within the church and what roles should the pastor play in this?

♦ What does pastoral care look like and how does it differ from counselling?

♦ Who should and should not counsel in the context of the caring / helping ministry of the church?
♦ Since most Pastors are not specifically/professionally trained in counselling should they counsel and if so to what level or degree?

♦ What monitoring, and grievance procedures and processes should be provided for counselling in the care ministry of the church?

There is a need to answer these questions so as to give a clearer understanding of the differences between pastoral care and counselling. This will be invaluable in helping pastors and other people helpers within the church to set clearer professional, ethical and moral boundaries so as to protect themselves and their parishioners.

1.2 Aims of This Project

The major aims of this project are:

1. Clarify the differences between counselling / pastoral counselling and pastoral care.

2. Clarify the place and role of counselling within the church.

3. Develop a model that will enable Pastors and lay people to identify the appropriate role/level in which they should function.

4. Clarify the issues that Pastors and training institutions (Seminaries and Bible Colleges) need to address if Pastors are going to include counselling as part of their ministry.
1.3 Methodology and Presentation Format

This project is based on a literature research and review. The research has focused on the concepts of pastoral care, pastoral counselling, Christian counselling and counselling, and in particular how they are perceived and function within the life of the Christian church and in its ministries. The criteria for the selection and collection of data has been the extent to which particular theories, practices, viewpoints, and information contribute to (i) clarification of pastoral care and counselling, (ii) the development of a model which enables one to see the distinctiveness of pastoral care and counselling within the church.

This paper will take the form of an academic overview of the research. Chapter 1 sets the scene in terms of the origins and purpose of this paper. Chapter 2 presents an historical perspective so as to provide a clear understanding of the forces that have shaped the care ministry of the church into what it is today. Chapter 3 clarifies the difference between pastoral care and counselling within the church. Chapter 4 presents a working model which is designed to assist pastors and churches in understanding the different levels /facets of care which can operate within the church, and Chapter 5 addresses some of the issues that result from the model.

Throughout the paper the term “pastor” is used to cover pastors, clergy, ministers, both ordained and unordained. However the concepts within this paper could be applied to anyone who is acting in pastoral capacity by being in a clear leadership role, (this could include others such as elders, deacons, treasurers, ministry leaders eg. choir directors and youth leaders, and Sunday school teachers.)
The metaphor of the blurred picture originated from the work of Clebsch & Jaekle (1967) who upon reflecting on the present state of pastoral care in their time said, “There appears a picture made up of blurred outlines, outlines that may be painted over by subsequent shifts and movements in the helping professions” (p.80). Hence the overall goal of this work is to understand and clarify this picture.

* The term “pastor is used generically here, to include clergy, ministers (both ordained and unordained).
Chapter 2

The History of the Picture

- An Historical Perspective

2.1 The Pre-Christianity Back Drop/Canvas

If one is going to attempt to clarify the blurred picture of pastoral care and counselling within the church then one must ask, ‘Where did this picture begin?’ The obvious starting point in seeking an answer is to go back to the beginning. However the Christian church has its origins in the religious life and culture of the Hebrew world of Israel even before the birth of Christ. This leads to the question of, ‘Is there any understanding of pastoral care and/or counselling from this era which creates the back drop/canvas for the current picture?’

McNeill (1951, p.1) indicates that the “great task of life” within Hebrew culture was obedience to God, Yahweh, Jehovah. Since life was complex and full of difficulties there was a need for counsel so that one could fulfil this “great task of life”. Within this culture there were three distinct specialists qualified to guide people in living a righteous life as well as admonishing and exhorting the ungodly. McNeill (1951) has noted that:

From early times there had existed in Judaism three distinct classes of experts in religion: the Priests, a heredity class whose work and teaching were connected with public worship and ceremonies; the Prophets, who gave utterances in the name of the Lord on religious and moral issues and sometimes rebuked and directed prominent individuals; and the Wise Men (hakhamim) who counselled their fellows of all ranks and callings on the principles of the good life and details of personal conduct. Some
prophets, such as Amos and Ezekiel, appeared at times to have performed the functions of the sages, but in general their roles were distinct. (p. 2)

McNeill (1951) goes on to clarify a number of differences that distinguished these ‘wise men’ from their counterparts the ‘prophets’. The wise men of Israel were the “educators of conscience. They supplied the daily bread of instruction in reverent attitudes and moral habits, and gave stability to the character of their people” (p. 11). Their focus was on living the ‘great task of life’ on a day to day basis. Where as the prophets were the crisis theologians of their era and their focus was “to challenge their contemporaries on public issues” (p. 6). Consequently the prophets were in a position of prominence within the society unlike the wise men. This resulted in only a few of the wise men becoming prominent and therefore obtaining lasting fame. Even though the writings of these wise men are not part of the Bible McNeill (1951) points out that they were of significant importance to the culture of the day:

All these books present an accumulation of the sayings of wise men who were practical counsellors of souls, proclaiming reverence for God and justice to men, and making plain the path of right conduct. This material has the marks of moral maturity and combines broad human interest with concerns for traditional values. It represents the experience of grey beards seeking to mould the lives of the young and the morally immature...The wise man was convinced that his message was in accord with divine wisdom, and, without claiming the charisma of inspired utterance, he demanded attention, assent and imitation of his own example.” (p. 9-10)

This backdrop of the religious structure of assisting its followers in living out the ‘great task of life’ (obedience to God) underpins (is the canvas of) the pastoral ministry of the Christian church from the time of Christ to the present day.
2.2 The Collage from Christ to the Present

In 1967 Clebsch & Jaekle published their book *Pastoral Care In Historical Perspective*. Their definition of pastoral care has become the widely accepted definition of pastoral care within the Christian church:

> The ministry of the cure of souls, or pastoral care, consists of helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns. (p. 4)

Clebsch & Jaekle (1967) outlined how the pastoral functions of healing, sustaining, guiding, and reconciling took shape and form over the eight epochs since the birth of the church. A summary overview is included as Appendix 1.

From this historical overview the following two themes are evident:

1. That in each era one of the pastoral functions tends to be more dominant than the others.
2. That the climate of, and the issues within, the culture/society of each era has set the context, shape, style and focus of the ministry of pastoral care. One could say that the development of a dominant function has been the pastoral response to the society of the day.

This leads to the question, ‘What is the pastoral response in our current time and what have been the factors that have shaped and formed it?’
2.3 The Brush Strokes of Today

The most significant force to influence the pastoral care response in the current era has been the development of psychology. The varied responses that the church has shown towards psychology are a result of the different theological traditions and in particular the different views of how one learns or understands knowledge which are held by individuals and churches.

Nelson (1987, p. 317) identifies three approaches that Christians take towards learning or knowing. He calls them the compatibilist, reconstructionalist, and transformationalists vision or strategy. He goes on to define these by saying,

the first places a premium on the effort to locate and to integrate compatible elements indigenous both to the scholar’s Christian faith and to his discipline. The second, conscious of the radical demands of Christian commitment and seeing no substantial common ground between faith and a given discipline, believes that complete reconstruction of the discipline is the necessary condition for valid Christian learning. The third approach shares with the first a concern for a measure of common ground between faith and discipline. There is a recognition of at least some shared assumptions and concerns. But with the second approach, the third wants to do justice to the sovereign and comprehensive claims of Christ. It therefore perceives the need for disciplinary transformation. Working from within the discipline as it is presently constituted, a transformationalist strategy will strive toward to radical and integral fulfilment of faith’s vision for the discipline, i.e., its ultimate subjection to the lordship of Christ.” (p. 317-318)

Appendix 2 contains a matrix giving a fuller description of these three approaches.
These three positions have developed a differing pastoral response to psychology (which has developed into a discrete discipline during the last century). Kirwan (1984, p. 20-21) has identified four responses that are held towards the relationship between Christianity and psychology. He labels them as; (i) the un-Christian view, (ii) the spiritualised view, (iii) the parallel view, and (iv) the integrated view. Crabb (1977, p.31-56) also identifies four similar responses which he labels (i) separate but equal, (ii) tossed salad (equal and mixable), (iii) nothing buttery (psychology is irrelevant and unnecessary; only the Scriptures are needed to deal with human problems and needs), and (iv) spoiling the Egyptians (using whatever concepts or methods from secular psychology that are consistent with Scripture, hence subjecting them to the authority of Scripture). Each of these positions is based on discrete presuppositions, which in turn determines the goals, methodology and approach to counselling. Three of these four have presuppositions that directly correlate to the three ways of knowing as outlined by Nelson.

♦ The Compatibilist Response

The compatibilist vision or strategy has responded to psychology in a manner that Kirwan (1984, p.20, 21, 30) has called “the parallel view”. This approach holds that both human reason and revelation are relevant to counselling and that one does not negate the other. Carter in Kirwan (1984, p.30) says, “revelation can never be reduced to reason, nor can reason be reduced to revelation; God requires obedience to both reason and revelation.” In terms of methodology, counselling is about the skills and approaches that the counsellor has and uses to assist the client to work through the issue or problem that they are facing. It is not about the counsellor imposing their own
worldview or beliefs upon the clients. Therefore a counsellor who is a Christian may have little difference in practice to a counsellor who is not. This position holds that there is no distinct/discrete Christian methodology/approach to counselling and that it is inappropriate to use Scripture to critique or evaluate one’s methodology.

In short the compatibilist position views psychology and Christianity as running parallel to each other. A counsellor can be effectively involved in both at the same time, as one can not be used to evaluate or critique the other.

♦ The Reconstructionalist Response

The reconstructionalist vision or strategy has responded to psychology in a manner that Kirwan (1984, p. 20, 29, 30) has called “the spiritualised view” which has also been labelled as Biblical or Nouthetic Counselling. The underlying presupposition of this approach is that biblical revelation supersedes reason and may be contrary to reason. It holds that counselling can only be thoroughly grounded in the Scripture as the only rule of faith and practice. It sees psychology as secular unless it is evident within Scripture; therefore this approach neglects, ignores or even rejects other truth that is not evident with in God’s truth. It is methodology specific, in that it is based upon the Greek word nouthesia which is translated in the New Testament Scriptures as ‘counsel,’ ‘admonish,’ ‘exhort,’ ‘reproof,’ ‘remonstrate,’ or literally nouthesia ‘a putting in mind,’ or ‘the training by word’ (Vine 1966, p. 32, 33). Hence the focus of this approach is based upon advocating the use of biblical absolutes as guides to daily living and admonishing their clients to follow these. One of the leaders of Biblical Counselling has been Jay Adams. Court (1997, p. 7), makes the following observation in reference to the Biblical
Counselling movement and in particular Jay Adams model, “Popular and influential as it has been among pastors, most counsellors have found his model too limited, and too anti-psychology”

In its extreme proponents of this position are hostile towards psychology. For example Martin and Deidre Bobgan who in 1987 wrote ‘Psycho Heresy: The Psychological Seduction of Christianity’ and latter the two volumes of ‘The Prophets of Psycho Heresy’ in which they condemn any Christians who use secular psychology as heretics. Court (1997) comments:

Martin and Deirdre Bobgan who were for a time vigorous advocates of Biblical counselling and against psychology. It has been interesting to find that they now have a new book out entitled ‘Against Biblical Counselling’ - not as I first hoped, recanting and seeing how limited their view was, but now rejecting even Biblical counselling because counselling too is tainted for them. The Bible or nothing appears to be their position. (p. 7)

In short the reconstructionalist position views psychology as secular and therefore evil and of no value to the Christian. Counselling for the Christian entails showing people their wrongs calling them to repentance and admonishing them to follow the standards of behaviour as outline in the Bible.

♦ The Transformationalists Response

The transformationalists vision or strategy has responded to psychology in a manner that Kirwan (1984, p. 21, 30, 31) has called “the integrated view”. This position advocates that the truths of the Bible and psychology can be put together in a
harmonious way. It holds that revealed truth and discovered truth (reason, logic and scientific discoveries) can be blended together, and in fact “psychological understanding can often enlighten a greater biblical truth” (p. 21). It holds that a number of methodologies can be used effectively in counselling provided they are used in the light of revealed truth (in essence the Bible is the matrix or filter through which psychological findings and data are examined). That will mean that the counsellor will need to examine the underlying presuppositions and ideologies of those approaches, however there will be value within all approaches. This position also holds that there is no distinct/discrete Christian methodology/approach to counselling and the focus is not on methodology but on integration.

In short transformationalists position holds that psychology and theology can be effectively blended together. This is done by critically evaluating the underlying presuppositions and ideologies of psychological principles and approaches by Scriptural absolutes, with a view to transforming them by reinterpreting it into a Christian framework.

♦ Today’s Picture

The past century has seen the development of the Clinical Pastoral Education program as well as theological colleges and seminars offering training in counselling and pastoral care, more so in North America than in Australia, as well as the emergence of professional associations such as American Association of Pastoral Care, and Christian Counselling Associations both here in Australia and in North America. These organisations as well as writers including Howard Clinebell, Anton Boisan, Norman
Vincent Peale, Gary Collins, Jay Adams, Larry Crabb, and Siang-Yang Tan fit one of the above positions in terms of the helping response of the church.

In 1967 Clebsch & Jaekle viewed that “guiding” was the pastoral function that was in the limelight of their time. In particular this was a result of the development of pastoral counselling which was a result of the fusion of popular and academic psychology with religion. They said that:

Counselling has become the gate through which new intellectual formulations of pastoring have entered and claimed attention. In part this emphasis upon counselling has arisen from religion’s twin needs to digest the theoretical formulations that arise from psychiatry and psychology, and to utilise this theory in pastoral helping. (p. 81)

Taylor (1996) commenting on Benner (1992) states that he:

claims that although pastors have long assumed spiritual counsel as a part of their soul-care duties since the early days of Christianity, what is transpiring today (psychological counselling) is a relatively modern occurrence. He suggests that the church’s fascination with psychology in the 1940s and 1950s, was seen as the “triumph of the therapeutic.” (p.7)

Similarly, Kimble (1994) reflecting on three major paradigms for pastoral care considers this century, “a century momentous for the practice of pastoral care and counselling” (p. 81).

There is little doubt that the ‘guiding’ function of pastoral care in today’s world includes aspect of psychiatry, psychology, and counselling which consequently has contributed to creating the blurred picture of pastoral care and counselling that exists within the church today.
Also contributing to this unclear picture is the lack of clarity around the emerging counselling profession in the broader community here in Australia. The lack of regulation (unlike Northern America) has left the community at large in a quandary about counselling. However with the current move to implement self regulation by the Psychotherapy and Counselling Federation of Australia, the emergence of the Australian Board of Certified Counsellors and other professional associations will inevitably result in the development of a discrete profession of counselling. This will in turn place pressure for the church to clarify their picture especially about pastoral care, helping and counselling.
Chapter 3

A Multi Image Picture

- Defining Pastoral Care, and Counselling

3.1 A Picture Containing Multiple Images

‘A picture paints a thousand words’ is a well-known adage, however the converse is equally true, ‘a word can paint a thousand pictures’. Pastoral care and counselling are words that paint many pictures. When one turns to the Macquarie dictionary to clarify the word counsel thirteen definitions are given creating a number of images. Some of these definitions include, “instruction given in directing the judgement or conduct of another”, “barristers engaged in the direction of a cause in court”, “consultation; deliberation”, “one of the advisory declarations of Christ ... given for aid in attaining greater moral perfection”(p. 421). In the modern world both pastoral care and counselling have become common place terms which are used in a variety of contexts ranging from the church, to schools, to commerce and industry. And in these varied settings these terms are used to represent a wide and broad range of activities and tasks.

In the church the word counsel is used widely. For example ‘we counsel someone in making a decision for Christ’, counselling in this context is used to describe when one assists another in making a faith decision to become a Christian. It can be used to describe what one does when talking to another after church in offering some advice to the present circumstances that they are facing - ‘giving them some counsel’. Many people get ‘counselling’ from their pastor and this can take place formally or informally, for a short time or a lengthy time, at the pastor’s office or at ones home or in
a prayer room after the Sunday service. The church has also fostered and developed a number of healing ministries that involve counselling, ie. Prayer counselling, healing of memories, and inner healing. In fact it is the writer’s experience that the term ‘counselling’ is used far more than ‘pastoral care’ in the church community.

The picture of the care ministry within the church is one that contains multiple images. This leads to question such as, “What has caused these terms to be so blurred?” “Is it possible to clarify this picture?” “If we clarify these images what will they look like?”

### 3.2 The Blurring of Terms

As stated earlier the most widely accepted definition for pastoral care comes from Clebsch & Jaekle (1967):

> The ministry of the cure of souls, or pastoral care, consists of helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns. (p. 4)

From this definition one can see that there are four significant brush strokes which define pastoral care in terms of who, what, when and why.

- The first is the ‘what’ - the task of helping acts.
- The second is the ‘who’ - this helping is preformed by a representative Christian person and that the recipients are troubled persons.
- The third is the ‘why’ - these troubled persons are in need of healing, sustaining, guiding, and reconciling, and
• The fourth is the ‘when’ - the troubles that these people have arise in the context of ultimate meanings and concerns.

It appears that the confusion between pastoral care and counselling does not result from this definition but from the interpretation and practical application particularly of the four brush strokes. For example these brush strokes appear to fit with many counselling situations particularly when the counsellor is a pastor or a chaplain that has been appointed by the church. However does this then legitimate counselling as pastoral care, or presume that pastoral care is counselling?

Another factor contributing to the blurring of terms has been the development of specific professional pastoral care ministries within hospitals, age care facilities, schools, universities and correctional facilities. The epitome of this is the ‘The Journal of Pastoral Care’ which is produced by a consortium of nine professional organisations in North America:

- American Association of Pastoral Counsellors (AAPC)
- American Protestant Correctional Chaplains Association (APCCA)
- Association for Clinical Pastoral Education (ACPE)
- Association of Mental Health Clergy (AMHC)
- The Canadian Association for Pastoral Practice and Education (CAPPE)
- College of Chaplains (COC)
- National Association of Catholic Chaplains (NACC)
- National Association of Jewish Chaplains (NAJC)
- National Institute of Business and Industrial Chaplains (NIBIC).
Looking through any issue of The Journal of Pastoral Care one will see that it covers a range of issues and topics of concern to the pastor of a local congregation through to the pastoral specialists working in the mental health and psychotherapy field. This range is reflected by a comment by Dr Orlo Strunk Jr. in the editorial of the Fall 1993 issue:

For most persons who reflect on the notion of pastoral care at all the assumptions is that pastoral care is expressed within a particular faith community or within a congregational setting of some sort. And certainly that setting is primary in any serious consideration of the topic. But for the typical reader of this journal—and surely for those of us who edit this publication—pastoral care beyond the congregation context has a special interest.

In my office I have a file in which I keep a list of settings in which pastoral care activities are carried out. It includes such contexts as general and mental hospitals, VA hospitals, pastoral care and pastoral psychotherapy centers, city and county jails, police and sheriff departments, prisons, juvenile detention centers, fire departments, motels and hotels, sports and recreational facilities, airports, businesses and industries, military establishments, community mental health centres, race tracks, recreational vehicle (RV) camps, congressional and other political arenas, Civil Air Patrol and Air Mission, rodeos, veteran organisations, geriatric and retirement facilities, cruise lines, seminaries, colleges and universities (p. 205, bold added)

Not only does Dr Strunk’s comment indicate the broad application of the term pastoral care, however the section which has been highlighted indicates that the primary focus of this journal is the work done as pastoral care in the broader context of the community, which is beyond the local congregation. Consequently articles are written from a starting point of assumed professional knowledge and in particular knowledge that comes from the counselling, psychological and medical fields. This has cultivated a professional pastoral care culture alongside a volunteer lay pastoral care ministry both using the same terms but meaning different things, which contributes to the blurring of
the picture even more. As a result the terms pastoral care and counselling are used interchangeably (appearing to mean similar things) within much of the literature as well as in the broader church community.

3.3 The Clarifying of Terms

In an effort to clarify the distinctiveness of pastoral care and counselling one needs to look further than Clebsch & Jaekle.

3.3.1 The Four Brush Strokes of Pastoral Care

♦ The first and third brush strokes - ‘helping acts’ - ‘directed toward the healing, sustaining, guiding, and reconciling’

In Chapter 2 it was pointed out that the dominant pastoral care function in today’s world is the function of guiding, and that this function contains aspects of psychiatry, psychology, counselling, and education. Consequently this has resulted in the development of a narrow view or understanding of caring in the context of pastoral care. The Collins English Dictionary defines ‘care’ as - “to be troubled or concerned; to have regard, affection or consideration for; to provide physical needs, help, or comfort for” (p. 228). It is clear from the dictionary meaning that care has a broader meaning ranging from being concerned about someone to the meeting of physical needs. Applying this broader definition back to Clebsch & Jaekle (1967) then “helping acts” could included, listening, supporting, providing, and being a friend.

This narrow outlook not only has effected the churches perception of care but also has limited the development of the remaining three pastoral care functions of healing,
sustaining and reconciling. As mentioned in appendix 1 Clebsch & Jaekle (1967, p. 81) saw that sustaining and reconciling in particular as having great potential and opportunity in the current era.

To get a clearer understanding of the word ‘pastor’ then one can to turn to the dictionary and the Bible. The three dictionaries consulted, The Macquarie, The Oxford, and Collins English dictionary all make reference to clergy/ministers and shepherds. The Oxford dictionary states, “Of or pertaining to a pastor or shepherd of souls; having relation to the spiritual care to a ‘flock’ of Christians”(p. 1525).

In the Bible the word ‘pastor’ literally means ‘shepherd’. Unger (1966) in explaining the word pastor draws a clear connection to the analogy of the shepherd.

St. Paul’s pastoral epistles contains the sum and substance of New Testament teaching on this subject. He lays down three functions: 1. The ministration in divine service includes the ordering of worship, administering the sacraments, and preaching the word. Here the pastor is appropriately termed minister. 2. The responsibility of the pastoral care that springs out of the former. The feeding of the flock is the instruction of its members, but it is also the vigilant distributive attention to all its interests in the whole economy of life. The under shepherds must imitate the chief shepherd, who “calleth his own sheep by name. (p. 829)

Thomas Oden (1987) considers that one of the most significant images of a pastor is the picture of the shepherd.

No image has influenced the practice of pastoral care more than its chief formative metaphor, the good shepherd caring for the vulnerable flock amid a perilous world...It constitutes an important link in the correlation of Christ’s shepherding with contemporary shepherding. (p.41)
and further on he says, “The shepherd metaphor conflates several helping images: birthing, nurturing, feeding, guiding, and healing. In all of these it connotes radical responsibility for others” (p.43).

This shepherd metaphor also conveys a broader interpretation of ‘helping acts’ to include birthing, nurturing and feeding, protecting and guarding, leading and guiding, and healing the flock. Combining the concept of the shepherd with the broader interpretation of care, as given above, impacts the given definition by seeing these ‘helping acts’ as being broad and not narrow and in the context of the spiritual care of a flock.

♦ The second brush stroke - ‘a representative Christian person’ - ‘troubled persons’

The second brush stroke needs little expansion or clarification. The one who performs these helping acts - ‘representative Christian person’ - is a Christian acting on behalf of Jesus Christ and His church. This includes both those who are professionally trained as well as lay people.

The recipients - ‘troubled persons’ - are those from within the flock who are troubled. The flock can be seen at two levels, the primary level is the congregation of people that make up the church and the secondary level is the wider community in which the church community is situated. At this primary level the shepherd in the main initiates the response to the needs of the flock as they arise within the church community. However
at the secondary level the response is initiated by the troubled person by contacting the pastor or by having contact with one of the members of the church community.

♦ The fourth brush stroke - ‘in the context of ultimate meanings and concerns’

Peterson (1997, p. 22) perceives that one of the dangers for the church is to lose sight of the fact that pastoral care is primarily about the spiritual well being of people. He points out that there is a lot of pressure and expectation from people “to be relieved from their hurting...And the pastor is in the front line of people who get approached: Make me happy. Make me feel good” (p. 22). The temptation is for pastors to lose focus of their primary responsibility, which he defines:

The most important thing a pastor does is stand in the pulpit every Sunday and say, “Let us worship God.” If that ceases to be the primary thing that I do in terms of my energy, my imagination, and the way I structure my life, then I no longer function as a pastor. I pick some other identity. I cannot fail to call the congregation to worship God, to listen to his Word, to offer themselves to God. Worship becomes a place where we have our lives redefined for us. If we’re no longer operating out of that redefinition, the pastoral job is hopeless. Or if not hopeless, it becomes a defection. We join the enemy. We’ve quit our basic work. (p.22)

This loss of focus results in either over-spiritualising and seeing every problem or difficulty as ‘spiritual’ or by reducing spiritual problems/matters to psychological or practical problems. Consequently a pastors can end up in the business of promising or fixing things, rather than being in the business of calling people “to be disciples, to engage in the formation of a spiritual life in Christian character” (Peterson 1997, p.22),
which is a primary task of the pastor. As Peterson understands it the task of pastoral care involves assisting people to develop, grow, and mature spiritually in spite of the difficulties of life. This is done by helping them be connected with God and the worshiping community.

Peterson conclusions are not something new. He sees them as a product of discovering and understanding the rich history of Christian spirituality that spans two thousand years. Writers such as “Gregory of Nyssa, Augustine, Bernard, Newman, Alexander Whyte, Samual Rutherford, and a number of Puritians, and in particular, Dante” have shaped his ministry be being his mentors, teachers, and professors. (Peterson 1997, p. 23)

Odens (1987, p.189) conclusions from reviewing classical pastoral writers support the conclusion of Peterson, in that pastoral care is primarily about the health of souls. And that the ministry of a pastor involves being set apart to represent the general ministry of the whole chruch and in particular the ministry of preaching, worship and distribution of the sacraments.
♦ Re-interpreting the definition.

Applying these insights to the Clebsch & Jaekle (1967) definition gives us an excellent understanding of pastoral care. Hence their definition needs to be interpreted with the following considerations.

- The first brush stroke - **helping acts** - needs to be seen broadly to included, listening, supporting, comforting, being a friend, nurturing, feeding, leading, and providing practical assistance (in essence all that needs to be done to take care of a flock).

- The second brush stroke - **representative Christian person** - that the one who performs these helping acts is a Christian acting on behalf of Jesus Christ and His church. This includes both those who are professionally trained as well as lay people. The recipients are - **troubled persons** - within the flock. The flock can be seen at two levels. The primary level is the congregation of people that make up the church and the secondary level is the wider community in which the church community is situated.

- The third brush stroke - **healing, sustaining, guiding, and reconciling** - need to be kept in balance rather than focusing primarily on guiding so that there is a holistic approach to caring for the flock, and

- The fourth brush stroke - **in the context of ultimate meanings and concerns** - that the primarily focus is about the spiritual well being of the troubled person in spite of the difficulties that they are facing, so that the end result is one who is a mature disciple of Jesus.
3.3.2 The Images of Counselling

The obvious question to ask is, ‘How does counselling differ from the understanding of pastoral care as outlined above?’ However before pondering this question one needs to be aware of two issues related to counselling which contribute to the blurring of the picture.

The first of these issues creates confusion in clarifying counselling as distinct to pastoral care because of its commonality to both. This commonality is the use of many of the foundational skills used in counselling. These foundational skills have been identified as micro-skills, active listening skills, and attending skills, and are considered common to all types of counselling and helping by writers such as Clinebell (1966), Carkhuff (1969), Egan (1975), Blackman (1977), Shertzer and Stone (1980), Kottler and Brown (1985), Ivey, Ivey and Simek-Downing (1987), Ivey (1988), Gibson and Mitchell (1990), Corey (1991), Nelson-Jones (1997), and Ivey, Ivey and Simek-Morgan (1997). Effective pastoral care involves the use of many of the foundational skills that are also used in counselling.

The second issue is that there is no one clear accepted definition for counselling within its own professional ranks. Wiemers (1996, p. 10-25) devotes a whole chapter to coming up with a working definition for counselling as well as identifying the distinctiveness of counselling based upon the literature in the field. She comments by saying that, “Although counselling in its modern form is around fifty years old, current definitions of what is called counselling vary significantly” (p.10).
Wiemers goes on to define counselling,

as a *contextual relationship* established between a client or clients and a *professionally trained counsellor*, for the *purpose* of assisting the client to focus upon forces in their environment which facilitate or impede their adequate functioning. As a *purposeful activity*, the counsellor and client engage in a *structured process* which draws upon the *skills, competencies* and *personality* of the counsellor.” (p.11)

This definition is used for this paper.

### 3.3.3 The Four Brush Strokes of Counselling

From this definition one can also identify four significant brush strokes which define counselling in terms of who, what, when and why.

- The first is the ‘what’ - a *structured process*.
- The second is the ‘who’ - a *professionally trained counsellor*.
- The third is the ‘why’ - a *purposeful activity* of assisting the client to focus upon forces in their environment which facilitate or impede their adequate functioning, and
- The fourth is the ‘when’ - a *contextual relationship*.

♦ The first and fourth brush strokes - ‘a structured process’ - ‘a contextual relationship’

A counselling relationship is unlike other caring relationships. Nystual in Wiemers (1996) suggests that counsellors clearly differ from helpers in five significant ways.

1. They are not involved in the client’s life outside the therapeutic relationship;
2. They usually don’t have preconceived ideas about how the client should behave;
3. They are guided by a code of ethics designed to protect the rights of the client;
4. They may confront the client with emotional issues that informal helpers may avoid; and
5. They have a repertoire of techniques and strategies available to them and have an ability to use these systematically to promote the client’s growth. (p. 17)

Wiemers (1996) commenting on Brammer and Nystual states that,

There are many cases where counselling takes place in the context of relationships which are primarily focused on other non-counselling concerns, eg. community nurse, boarding school supervisor. In the light of Brammer’s work and that of Nystual it seems appropriate to deduce that these people are being nurse and supervisor and using counselling skills rather than being in a counselling therapeutic relationship. (p.17, 18)

Counselling is a contextual relationship in that the primarily existence of the relationship is for a therapeutic purpose. Consequently the relationship is built upon an intentional and specific structured process by the use of specific skills, and strategies with the intent of helping the client to discover, understand and resolve issues within their life experience.

Applying this to the pastorate one will see that in the role of the pastor one will use counselling skills in the preformance of their primary task, of making disciples, as distinct to being in a counselling therapeutic relationship.
The second brush stroke - “a professionally trained counsellor”

Wiemers’ work was done in the context of professional counselling. Hence one would need to concede that in the context of the church the emphasis in regard to lay people would be on the word ‘trained’ not on ‘professionally’. Writers such as Adams (1970, 1973), Wright (1977), Crabb (1975), Luken (1983), Hurding (1985), Sweeten (1987), Backus (1987), Steinbron (1987), Sturkie & Bear (1988), Tan (1991), Hosick (1995), Collins (1995), Allender (1997), Court (1997), hold to the importance of training for lay counselling programs within churches and para-church organisations. Equivalent and even more extensive training would be required by pastors who sought to oversee a lay counselling ministry in their church.

When it comes to pastors counselling the words ‘professionally trained’ are appropriate. However it has been the writer’s experience from conversations with a number of pastors and church leaders that they understand pastoral counselling as counselling preformed by a pastor. Yet a scan of the literature portrays a vastly different understanding of the term pastoral counsellor.

The majority of literature in the area of pastoral counselling originates from North America. The primary reason for this has been the development of professional pastoral care/counsellor associations and in particular the American Association of Pastoral Counsellors (AAPC).

AAPC (1998) state that as a professional association it represents “over 3,200 Pastoral Counsellors and more than 100 pastoral counselling centers in the United States.” There
membership relates to “more than 80 faith groups from Protestant, Catholic, and Jewish traditions whose congregations represent a combined membership of over 20 million people in the United States.”

Another association of great influence in this field is The Association for Clinical Pastoral Education (ACPE). ACPE is recognised as a national accreditation body by the United States Office of Education, has become the standard-setting, accrediting, certifying resource agency in the field of clinical pastoral education. It accredits institutions, agencies, and parishes as training centers to offer programs of clinical pastoral education and certifies supervisors to conduct these programs.

Consequently the work done by members of such professional associations under the title of ‘pastoral counselling’ has become a major provider of mental health services in the United States, accounting for over 3 million hours of treatment annually in both institutional and private settings (AAPC 1998). Both of these associations have clear training requirements, codes of ethics, and standards that require that their members work in close collaboration with other mental health professionals, employing the latest and most effective psychotherapeutic modalities of treatment.

AAPC (1998) states that Pastoral Counsellors are, “mental health professionals who have had prior training in theology. They have received specialised graduate training in both religion and the behavioural sciences and practice the integrated discipline of pastoral counselling.” The training requirement for the first level of certification involves;
- a Bachelor’s Degree from a college or university,
- a 3 year professional degree from a seminary (eg., M.Div., or B.D.), and
- a specialised masters or doctoral degree in the field, (eg., M.A., S.T.M., Th.M.,
  S.T.D., or D.Min. - clinical degrees - or Ph.D., Psy.D. or Th.D. -- teaching/clinical
  degrees). **
- clinical training involving the completion of at least 1,625 hours of supervised
  clinical experience,
- 250 hours of direct approved supervision of one's work in both crisis and long-
  term.
- a submission of an annual self-report form which verifies continued adherence to
  the standards of practice set forth by the Association, including their continued good
  standing within their faith group.
  ** A significant portion of this education is spent in some clinical training setting.
The following topics also have to be covered within the educational objectives of the
training: Psychopathology, Group Dynamics, Theories of Personality and Personality
Development, Theories of Counselling and Psychotherapy, Research Methods in the
Behavioural Sciences and Theology, Interpersonal Relations, and Marriage and
Family Dynamics. (AAPC 1998)

Pastoral Counselling in North America has developed into a discrete field of
professional counselling requiring specialist professional training. In Australia there are
no associations having a similar impact that AAPC or APCE have in North America.
The absence of Australian produced literature leaves one to speculate how pastoral
counselling is seen.

Whether or not one is a lay counsellor or a professional pastoral counsellor, Allender
(1997, p. 37) highlights the importance of the Christian counsellor being uniquely gifted
as a complement to their training. He goes on to say in reference to the Christian
counselling scene in the church in USA,
In the area of counselling, the division between special gifts and training and the more general people-helping gifts are the basis of growing schism that is not necessary if we understand the role of counselling in the body of Christ and the difference between general and special gifts. (p. 37)

A number of writers identify the significance of giftedness alongside training. Bufford and Buckler (1987) in proposing a strategy for ministering to the mental health needs in the Church suggest that,

Trained counsellors, forming a coordinated multilevel network of care, can extend pastoral care to all members of the church . . . The use of different echelons of counsellors within the local church also recognises differing abilities and spiritual gifts in the church Body. (p. 28)

Others including Crabb (1975), Wagner (1979), Oden (1987), Tan (1991), and Court (1997) reflect the sentiment of Allender, and Bufford and Buckler.

Counselling within the church requires that the counsellor has not only received appropriate training but also has the giftedness, which complements one’s training.

♦ The third brush stroke - “a purposeful activity of assisting the client to focus upon forces in their environment which facilitate or impede their adequate functioning”

Counselling is not just someone giving a friendly ear to someone in need or being a sympathetic listener, nor is it the imparting of advice, nor is it being involved in a discussion. In fact counselling goes beyond realms of friendship, support and advice giving. Allender (1997) describes counselling as,
an intense, highly focused interaction that allows one person to put aside the formalities and expectations of a “typical” friendship in order to focus on one’s life (or marriage, or group) and to wrestle with the impediments to growth ... The context is based on the supposition of change. Clients come because they want to see change in their lives. Few friendships are based solely on the intentionality of change, nor should they be. (p.40)

Counselling is a purposeful activity and the purpose of this activity is the intentionality of change, growth and development.

Ivey, Ivey and Simek-Downing (1987, p. 3) describe counselling and therapy as, “processes of interpersonal influence.” They go on to say,

While we argue that there is no “right” way to help and that you must determine your own personal style and manner of counselling, we also urge you to become aware of what you are doing and how it may influence the direction of another person’s life. Helping is a process of interpersonal influence, and the therapist can have great power in the life of the client. The more responses you have in your personal repertoire, the more possibilities you have for being a helping person, and the greater the chances are for the client to grow and develop. (p. 4)

In their recent edition (1997) they have devoted a whole chapter to the topic of counsellors and therapists being culturally intentional. They state that, “A common theme underlying most approaches to interviewing, counselling, and psychotherapy, regardless of culture, is the expansion of alternatives for living—the development of intentionality and purpose.” (p. 14).

This ability of a counsellor to intentionally use processes so as to influence another person requires clear and intentional ethics. Central to the ethics of counselling is the
concept of a contract (informal or formal) between the counsellor and the client. Day and Sporacio (cited in Wiemers, 1996, p. 21) define the structure of counselling as “a joint understanding between the counsellor and the client regarding the characteristics, conditions, procedures and parameters of counselling.” Wiemers (1996, p. 21) comments that, “much of this structure is negotiated at the commencement of therapy, and renegotiated at various times from then on.” Here in Queensland, the Queensland Counsellors Association assists this process of contracting by having a document that outlines the responsibilities and rights of both the client and the counsellor. This document is displayed by each member as well as being available to clients upon request.

From this one can clearly conclude that not only is counselling a purposeful activity but as pointed out earlier in the first brush stroke that it is also a structured process which involves some form of contract.

3.4 Clarifying the Picture

Going back to the question, “How does counselling differ from pastoral care?” The first step is to compare the brush strokes of the two definitions. Figure 1 gives an overview comparison.
### Figure 1 - A comparison of the four brush strokes from the definitions of pastoral care and counselling

<table>
<thead>
<tr>
<th>Pastoral care</th>
<th>Counselling</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>What</strong> (task)</td>
<td>a structured process</td>
</tr>
<tr>
<td>helping acts</td>
<td>a professionally trained counsellor</td>
</tr>
<tr>
<td>a representative Christian person</td>
<td>client who feels that their functioning is impeded</td>
</tr>
<tr>
<td>troubled person</td>
<td></td>
</tr>
<tr>
<td><strong>Why</strong> (purpose)</td>
<td>healing, sustaining, guiding and reconciling</td>
</tr>
<tr>
<td>assisting the client to focus upon forces in their environment which</td>
<td></td>
</tr>
<tr>
<td>facilitate or impede their adequate functioning</td>
<td></td>
</tr>
<tr>
<td><strong>When</strong> (context)</td>
<td>in the context of ultimate meanings and concerns</td>
</tr>
<tr>
<td>a contextual relationship</td>
<td></td>
</tr>
</tbody>
</table>

#### The First Brush Stroke - ‘The What’

Counselling is a structured process that involves specific skills and strategies, with the specific intention of helping the client to change, grow and develop. Where as pastoral care is broader involving a range of helping acts including, listening, supporting, comforting, being a friend, nurturing, feeding, leading, and providing practical assistance. Its intent is to care for the needs of the flock. Hosick (1995) describes pastoral care as being broader than pastoral counselling in that its focus “is to care for the immediate needs of the person”, whereas pastoral counselling, “entails more depth and less breath than pastoral care.”
♦ The Second Brush Stroke - ‘The Who’

Effective pastoral care and counselling both require training. However any member of the church can offer and perform a basic level of pastoral care by responding to the needs of others as a friend. Counselling on the other hand at its most basic level requires that the counsellor has (i) the specific gifts to complement this ministry, and (ii) received training in the foundational skills and understanding of the basic counselling process. For pastors offering pastoral counselling they need to have completed more advanced professional training.

♦ The Third and Fourth Brush Stroke - ‘The Why and When’

The purpose and the contexts vary greatly between the two. For pastoral care the context is primarily the spiritual well being of the individual, and the purpose of the helping act is either healing, sustaining, guiding and reconciling. Whereas for counselling it is a specific and intentional relationship (either by a formal or informal contract) initiated for the purpose of resolving the issues or forces that impede adequate functioning and results in change, growth and development of the client.

Hosick (1995) sees a major difference in how these relationships are initiated. For pastoral care it is primarily initiated by the caregiver and in pastoral counselling it is initiated by the client “who contracts with the counsellor to work together, often for a period of time.” Hence pastoral care primarily flows out of an existing relationship which equates to the work of the shepherd whereas counselling becomes a relationship within itself (contextualised and structured) and better equates to the work of a veterinarian - a visiting specialist.
Chapter 3 - A Multi Image Picture

Now that we are able to see the distinctiveness of both pastoral care and counselling the obvious question is, How do these two ministries inter-relate?

3.4.1 The Admixture of the Brush Strokes

Even though counselling within the care ministry of the church can be seen as a distinct ministry to pastoral care it is also seen by a number of current writers as being inter-related to pastoral care. Dr Gary Collins in Rabey (1996, p.78) sees “biblically based counselling is an extension of traditional pastoral ministries of healing, sustaining, reconciling, and guiding.”

Allender (1997, p.40) views therapy as a “small sub-section of the larger task of discipleship.” Which enables people who want to love God with all their heart, soul, strength, and mind and their neighbour as themselves but who are struggling, to take a “deep and hard look at their heart”. Counselling provides them with an experience in which they can be “disrupted, cared for, and directed toward the purpose of God.”

Kimble (1994) commenting on Patton says,

Patton presents some very basic understandings of the distinction between pastoral counselling, which is a specialised type of pastoral care, and a ministry of availability and introduction, which is primarily concerned with the pastor’s being there and helping persons to make connections. Both the pastoral counsellor and the parish pastor, Patton stresses, have a primary accountability to a community of faith. A pastor who is not a specialist in counselling, “should be a specialist in availability and introduction”. (p. 85)
Counselling within the church is a specialised ministry. It is an extension, or a division, or a sub-set of pastoral care. Having this clarity results in a more effective ministry which results in more appropriate care of parishioners as well a higher level of safety for both the pastor and the members of the congregation. The next chapter presents a model based upon this information which can be used by pastors and churches in understanding the different levels that function within the care ministry of the church.
Chapter 4
Clarifying the Picture

- A Model.

4.1 A Look at Other Pictures

There have been a few writers who have outlined models that can be used to understand counselling within the care ministry of the church. Most of these writers focus on or use the term counselling and have not included pastoral care as defined in this paper.

♦ Tan’s Picture

Tan (1991, p.82-87) identifies three major models that operate in terms of lay counselling ministries within churches. He labels them as: the informal and spontaneous model; the informal and organised model; and the formal and organised model.

➢ The informal and spontaneous model is informal in that counselling takes place in informal settings and in pre-existing relationships that are a result of the structures and programs of the church eg. various small groups (youth groups, seniors groups, Bible study groups). It is spontaneous in that leaders respond as need be to the people within their group. The leaders may have received some training in how to care for people but they do not receive any ongoing or close supervision. It is Tan’s opinion that this model is the most common one found in evangelical churches.

➢ The informal and organised model is informal like the previous model however it assumes that the counselling/care should be well organised and well supervised.
Consequently the people involved within this ministry are carefully selected, trained and supervised.

- **The formal and organised model** holds that not only should the counselling ministry be organised as in the second model but that the counselling should take place in a formal setting such as a counselling centre within the local church. This centre would not only have lay people serving in this ministry but that there would be professionally trained staff (either counsellors, therapists, psychologists, psychiatrists or social workers etc.) who would oversee the ministry. As part of the formal structure there would be set times of operating, regular staff meetings and ongoing supervision and professional development.

Looking at the models identified by Tan, through the picture of the previous chapter, it is clearly obvious that the informal and spontaneous model better fits the picture of pastoral care. The informal and organised model can fit the picture of both pastoral care and counselling depending upon the context of the issues involved and the level of training that the counsellors/carers have received. The formal and organised model clearly fits the picture of counselling.

- **The Pictures of Crawey and Crabb**

Crawey (cited in Taylor 1996, p. 8, 9) suggests that pastors need to come to grips with their helping roles (since counselling as a ministry is on the increase) by realising that counselling functions at four different levels. He outlines these levels as:
Level one involves the kind of help given by any caring person by drawing on their life experience. It can be as simple as venting anxieties in a safe and caring relationship. One does not need to be trained to do this and in fact most people irrespective of whether they are professionally trained helpers or not are capable of operating at this level.

Level two involves some skills as well as a deeper understanding of people and processes, in terms of their problems and situations. Natural qualities of a counsellor are not enough as basic training is required.

Level three takes both parties into the realm of dynamic psychotherapy. Considerable professional expertise of the counsellor is essential.

Level Four aims for a complete behavioural change through depth therapy. Level four only happens with the help of a skilled, professional psychotherapist.

Similarly Crabb (1977 & 1980, p.165-185) proposes three levels of lay counselling ministry within the Christian church.

Level 1 is counselling by encouragement, which he believes all Christians should be trained in. This training would be done through the preaching ministry of the church and supplemented by workshops and specific small groups;

Level 2 is counselling by exhortation, involving mature Christians who have received 35-40 hours of basic counselling training; and
Level 3 is counselling by enlightenment, involving a few gifted Christians who have undertaken more advanced training (weekly sessions over a period of six months to a year), in biblical counselling.

Both these models like Tan’s do not differentiate pastoral care from counselling. Yet it is quite clear that the first level of both these models like Tan’s fit the picture of pastoral care not counselling. However the latter levels fit the picture of counselling.

Taylor (1996, p. 9) in reference to these levels suggest by Crawey comments, “Arguably much of the counselling rhetoric in Christian circles falls primarily within Level One and maybe Level Two counselling (a way of helping people that falls under the category of pastoral care)”. He goes on to point out that his study indicated that the majority of pastors were not trained to perform above level 1 and yet they often faced level four counselling situations.

Hosick’s Picture

The only model identified which differentiated between pastoral care and counselling was Hosick (1995), who suggests three levels of helping. Pastoral care, pastoral counselling and pastoral psychotherapy.

1. Pastoral Care is the task of accompanying another person through a difficult time by assisting them with their immediate needs. Its focus is wide covering a range of people in a range of settings eg. elderly, hospitalised, shut-ins, those going through grief etc., and it is primarily short term. Its aim is to support all elements of life and
is often practical eg. praying with a person, listening or assisting them with practical helps. The skills required are a basic understanding of pastoral care, good listening skills, empathy and a pastoral presence, a self-awareness of own current needs and issues. Generally it is initiated by the caregiver.

2. **Pastoral Counselling** is the task of accompanying someone through a specific problem. Its focus is deeper than pastoral care and not as broad. Its aim is to assist a person to work through a specific problem that is causing them difficulty. The counselling is given a specific period of time and is usually mid-term (usually no more than 4 to 6 sessions). The skills required are specific counselling skills, as well as an understanding of counselling theories and practices to enable adaptation to each specific problem, and to each person’s variables within the problem. Generally it is initiated by the person in need. (The client).

3. **Pastoral Psychotherapy** is the task of helping a person to re-visit the past and to claim what was lost, and to re-enter the world more wholly. Its focus is depth therapy; often looking at pain that is linked to childhood trauma and past experiences. This requires long term work. Often the therapeutic relationship exists for whatever time is needed for healing. The skills required are a highly developed understanding of psychological and counselling theories and practices as well as specific skills from differing therapeutic approaches. An ability to deal with transferences and counter-transferences is also a must. Generally it is initiated by the person in need. (The client).
All of these models contain the concept of a continuum. This continuum has at one end general helping (which requires none to minimal training) progressing through to advanced counselling or therapy (requiring specific training in counselling skills, strategies, process and ongoing supervision) at the other end. One writer who intentionally develops a model around a continuum is Wiemers (1996).

♦ Wiemers’ Picture

Wiemers (1996, p. 68-72) developed a model (figure 2) involving two continua. The first distinguishes between general helpers and professional counsellors and the second that distinguishes between general attributes (which a person may develop from their life experience) from specialised attributes (which are a result of specific training and preparation as well as from ongoing accountability and professional supervision).

![Figure 2 - 'Generalised and specialised attributes for counselling' continuum combined with 'Helper - Professional Counsellor' dimension.](image-url)
Modifying Wiemers model (figure 3) by changing helper - professional counsellor continuum to pastoral care and counselling would appear to present a model that would be appropriate for the care ministry in the church.

However upon closer examination only three quadrants (one, two, and four) fit adequately within the definitions of pastoral care and counselling.

**Quadrant #1 and #2** represents a range of pastoral care provided by caring concerned people who have received none to minimal training through to professional pastoral carers with significant training.

**Quadrant #4** represents counselling provided by appropriate trained and gifted counsellors who operate in specific counselling and psychotherapeutic modalities.

**Quadrant #3** does not fit the definition of counselling in that those offering counselling without specialist training are at best offering pastoral care.

Developing the two continua identified by Wiemers and placing them in parallel, rather than in the axis model, provides a model that encapsulates the findings of this paper.
4.2 Another Model

Prior to placing the continua in parallel they need to be expanded individually. First the pastoral care - counselling continuum so that it reflects (i) the commonality of active listening skills used by both, and (ii) the difference in focus and context of both, results in figure 4, which show the differing roles within the care ministry of the church. The overlap between both is the acknowledgment that the more advanced levels of pastoral care share similarities with the introductory levels of counselling. However there is a point at which the context changes from a care relationship into a therapeutic relationship. This is a significant indicator that one has changed from a pastoral care role into a counselling role.

Figure 4 – The differing roles of the care ministry of the church.
Second, the attributes continuum so that it reflects the following related issues, which increase as one moves from pastoral care into counselling: time commitment and level of involvement; depth and focus of the client issues; accountability and supervision; power, influence and control; intimacy, vulnerability and risks; transference and counter-transference; self awareness of one’s own motivations, needs, and issues.

Placing this continuum in parallel with the differing role continuum (figure 5) also highlights the inter-relatedness of the continua. As the focus narrows, in terms of context, role and task, as one moves from pastoral care towards counselling the converse happens with the required attributes and related issues.

One of the main issues that arise out this model is the importance of self-awareness of one’s own limitations, so that appropriately timed referrals to more appropriately trained helpers occurs. A significant indicator, that can be used by those who function in the role of pastoral care, in deciding the timing of referral is that the relationship changes from one of care, support, guidance, nurture. into a therapeutic relationship. It is at this point that the effective pastoral carer will practice the ministry of referral.

Peterson (1997, p.24) believes that pastoral care doesn’t stop after a referral. He continues to maintain regular contact with the person in need because they need a pastor who knows them and cares for them. Hence pastoral care and counselling should not be seen as competing or negating each other, in fact these two different roles can function beside each other. However the one who is seeking to help can not fulfil both roles
simultaneously. This and other implications from the attributes and related issues continuum will be further discussed in the next chapter.
Figure 5 – The Care Ministry Model showing the Differing Roles Continuum, and the Attributes and Related Issues Continuum.
Chapter 5

Keeping the Picture in Sharp Focus

- Implications and Issues – Six Key Questions

This chapter answers six key questions that will enable the pastor to have clarity about between the pastoral care and counselling ministries within the church.

Question #1 - What place has pastoral care or counselling in the role of a pastor?

A pastor must perform pastoral care as a core function of their role, however pastoral care is not the sum total of the role of a pastor. The training for the ordination of pastors involves a number of disciplines including theology, church history, exegesis and preaching, administering ordinances/sacraments, evangelism and missions.

Radmacher (1978, p. 221-315) identifies six metaphors used in the New Testament to describe the universal church: A Body, a Bride, a Building, Priesthood, a Flock, and Branches. He also identifies an analogy used within each of these metaphors to describe the relationship that exists between Christ and the church.

1. He (Christ) is the ‘Head’ of which the ‘Body’ is dependent because Christ is pre-eminent which makes Him the source of all life.

2. He is the ‘Bridegroom’ who is coming for His ‘Bride’ because she is the object of His surpassing love.
3. He is the ‘Foundation Stone’ upon which the ‘Building’ is being built. A ‘Building’ which is growing (numerically) into a Holy Temple which is the spiritual dwelling place of God.

4. He is the ‘Great High Priest’ who has opened the way for all believers to have free access to the throne of grace. He also leads His ‘Priesthood’ in the service of sacrifice to God and others.

5. He is the ‘Shepherd’ who cares for the ‘Flock’.

6. He is the ‘Vine’ from which the ‘Branches’ receive life-giving sap and results in the bearing of fruit.

The role of a pastor is to lead the church consequently their task needs to reflect these six metaphors. The pastor is to lead the church to: be dependent upon Christ, be Holy and pure, grow numerically, offer sacrificial service to God and others, to be cared for, and to bear the fruit of changed lives. Therefore the specific ministry of pastoral care is one function of the pastoral role that needs to be kept in balance with the other pastoral responsibilities.

Counselling (using the word in a general manner) would be at times be part of the role of the pastor, especially in the context of spiritual guidance. In fact this may better termed giving Spiritual Direction rather than counselling.

This modern era has seen the development of pastoral teams consisting of a number of pastors working together particularly within larger churches. Often in these contexts pastoral staff will function within a specialised ministries area. In this setting it maybe
appropriate to have a pastor whose main ministry is pastoral care, or counselling. This then leads to two questions. (i) What are the issues for a pastor to consider if they want to pursue a counselling ministry? and (ii) what are the issues that need to be considered by a church if they are to have a counselling ministry?

**Question #2 - What are the issues that a pastor must consider if they want to pursue a counselling ministry?**

There appears to be a number of issues which pastors (and Bible Colleges/Seminaries, in terms of training) must address if one is going to pursue a specialised counselling ministry. Allender (1997) suggest three areas that are essential to an effective counselling ministry.

The **character** of the (Christian) counsellor is formed by the burden that moved her into the work; the **training** that develops categories for reflection and intervention; **supervision** and experience that hones her heart better to walk the path that she invites others to follow. (p. 40, bold added)

The issues that must be considered can be grouped under the three headings (which are like clarifying lenses used to decide if one is ready and able to perform at counselling ministry). They are:

(i) Character,

(ii) Training and development, and

(iii) Supervision and accountability.

**Question #3 - What are the character issues that need to be examined for a pastor wishing to enter into a specialist counselling ministry?**
♦ **Character**

The character of the ‘person of the pastor’ is of vital consideration when one is considering pursuing a counselling ministry. Questions including the following must be asked and examined closely:

- What are the deep motivations that drive them to want to counsel people?
- Is there a sense of calling, giftedness and suitability to be an effective counsellor?
- Have they dealt with/resolved their own person issues, particularly around identity, intimacy, self-concept, and self-esteem?
- Are they aware of their own needs and in particular those needs that are unmet?
- Are they able to set appropriate boundaries and limits?
- Are they able to function ethically?

♦ **Motivation**

All professionals have power and influence because they work in specialised fields with specialised knowledge. In addition pastors possess “spiritual authority and privileged access to people’s homes.” (Born 1996, p. 2). This places pastors in significant positions of power and influence. If one is a pastor who counsel then the issue of legitimated authority becomes an extremely powerful dynamic in the counselling relationship that can be used in a subtle way to meet one’s own need of worth, value, identity, intimacy, or some sort of personal gain. The examination of motivation must go beyond the espoused beliefs to examining the unstated beliefs and must be a recurring process throughout the ministry life of the pastor.
Sadly there are pastors who either intentionally or unintentionally exploit the dynamic of power and influence to the detriment of themselves and their parishioners. Of those who find themselves unintentionally in this position it appears that it is the hidden deep motivations and/or unmet needs that have laid the trap (Hart 1995). Structures and processes must be put in place by training facilities, churches and pastors which will facilitate the initial evaluation and regular monitoring of the personal motivations of the one who seeks to be a counsellor. Questions such as; “What are you getting out of this?” “Why are you doing this?” “Is there any unfinished business that you need to deal with?” Must be asked regularly in the appropriate settings.

It is easy for pastors to claim that God has called them into a counselling ministry. Yet throughout the Scriptures it is clear that those God calls He equips. This leads to questions such as; “Does this person have the gifting which will complement further training?” “Are they willing to pursue further training or do they perceive that they have what it takes already?”
Question #4 – What training does one need to undertake to prepare for a counselling ministry?

Hosick (1995) believes that the training of pastors cannot teach about the depth and breadth of human dynamics, as their training must encompass a number of disciplines that have been identified earlier. He goes on to say:

"can a minister who has never been sexually abused know how to counsel someone who has, without first understanding the problem through some sort of training? It is impossible to know everything. After all, some issues require some very specific knowledge."

Not only does effective counselling training involve specific knowledge about specific issues but it also involves training in counselling skills, strategies, processes, ethics, supervision, and the skills and abilities to critically evaluate oneself as a counsellor. Some of these skills can be obtained from short courses, however to deal with the level of problems which pastors are presented with they would need more extensive post-graduate training. (Taylor 1996, p.9 showed that the vast majority of pastors are confronted with counselling cases that require depth therapy from a skilled professional psychotherapist). In North America there are numerous universities and seminaries offering post-graduate training for pastors in psychology and counselling. Some of the better known institutions are Fuller, Biola, and Wheaton (Stafford 1993, p.24). Here in Australia similar programs are starting to emerge from Christian training institutions such as Christian Heritage College, Tabor College, and Jubilee College.
Another dimension that runs parallel to this professional development is the development of the person of the counsellor, which involves aspects of self-awareness, boundary setting, and role clarification.

♦ **Role clarification and boundaries setting**

The nature of the job of a pastor is different from that of other professions in regard to the separation of their professional duties and their private life. Unlike professional counsellors who are able to have some delineation between their professional responsibilities into their private world, pastors have blurred boundaries as their professional world is enmeshed into their private world. Church life, is a “family life” in which the pastor is intrinsically involved. This enmeshment of their private and professional worlds highlights the importance of role clarification and boundary setting for both the pastor and the parishioners.

The question one must ask before taking on the role of counsellor is, “What is God and this congregation calling me to do as the core focus of my ministry and if counselling is part of this then how do we (congregation included) address the issue of role clarification?”

The best way to illustrate this is to think of each specific role that the pastor has to perform as a discrete role. Some of these roles are; Shepherd, Leader, Intercessor, Teacher/Preacher, Counsellor, Confessor, Disciplinarian, Mentor, Administrator, Supporter, Friend, and Brother or Sister. From being involved at the leadership level of church life for a number of years, it is the experience of the writer that there are many
people who expect their pastor to perform many if not all of these roles. Taylor (1996, p.9) identified that pastors placed “unrealistic expectations on themselves which they are not capable of fulfilling” in terms of their role as counsellors.

If a pastor is going to function in the role of counsellor then role clarification becomes a critical issue and needs to take place at two levels. First the pastor must be clear and intentional about which role they are functioning in any given situation. Second the pastor needs to assist the parishioner in understanding the role in which they are functioning at that time. A lack of clarity and intentionality can lead to destructive outcomes for both the pastor and their parishioners. For example if a parishioner comes to the pastor, and in their mind they see the pastor in the role of confessor, and discloses a confidential matter assuming that confidentiality will be maintained and respected. However the pastor sees the situation as the parishioner needing a listening ear and latter that evening he/she sees no problem with sharing the information with the church leaders as an issue of prayer during the leaders meeting. Consequently the pastor, out of care and concern, unintentionally violates the parishioner because there has been a lack of intentionality in clarifying roles and boundaries.

Because the pastor is the one in the position of power and authority it is their responsibility to clarify for the parishioner in which role they are functioning. The pastor who fail to do this allow himself or herself to become a counsellor by default.

Pastors need to be adequately trained in role clarification. Included in this training must be the awareness that in choosing to function in the role of counsellor excludes them...
from some of the other roles. In the counselling and psychological professions there is clear ethics about dual roles. Being a therapists/counsellor to a person excludes one from entering into an intimate relationship with them during the existence of the relationship and for some time after. (APS has policy that a period of five years must pass after the closure of the therapeutic relationship before a relationship outside the therapist’s office can commence).

In particular the pastor must be aware that when they choose to function in the role of a counsellor then that excludes and limits them from functioning in some roles with the parishioner concerned, in particular friend, and disciplinarian. Not accepting these appropriate boundaries opens the door for spiritual abuse, as well as other ethical violations. For the solo pastor it would appear to be impossible to function in a counselling role without violating role boundaries or without compromising their primary task of making disciples.

An issue closely related to role clarification is confidentiality.

♦ Confidentiality

Born (1996) states that:

Parishioners are entitled to control any information they disclose in the relationship and that their disclosures do not become identifiable anecdotes during Sunday sermons. Parishioners can expect that confidentiality applies to informal settings like homes and the local supermarket as well as offices and social functions at the church. (p. 6)
Confidentiality is intrinsic to role clarification and boundary setting. Hence confidentiality becomes a major issue for pastors because of the family context of the church. If a pastor undertakes a counselling ministry then they need to be aware of the ethic of confidentiality that is applied by counselling and psychotherapy professional associations. The Queensland Counsellors Association (QCA) in their Code of Ethics highlights two key issues concerning confidentiality, which becomes part of the contract of the relationship. (i) That clients are informed of all relevant details including the purpose, goals, techniques, record keeping and limits of confidentiality prior to the commencement of the counselling relationship, and (ii) That the release of any information or material to others only occurs with the prior expressed consent of the client.

In essence any disclosure (even with identifiable information removed) within the context of the church is not only unwise but also unethical if prior consent has not been obtained.

A second aspect to confidentiality applies to the pastors themselves. Taylor (1996, p.61-64) revealed that pastors desired support and supervision but were reserved in acting due to a lack of trust in those whom they would confide. This raises another issue around accountability and clinical supervision that will be discussed latter.

♦ Transference

Hart (1995, p. 3) states, “Just as surgery produces blood, therapy produces a closeness that can easily be mislabelled ‘love’. The competent therapists recognises these feelings
as a by-product of therapy and is trained to deal with them.” Hart believes that the transference and counter-transference dynamic is one of the main sources of church-related sexual affairs.

Pastors because of the position they hold and especially the spiritual authority they have places them in a position of being an object of transference (that is when a parishioner projects onto them unmet feelings, needs, desires, hopes and dreams, and unresolved issues that belong to the parishioner’s past). If a pastor enters into a counselling ministry then the dynamic of transference and counter-transference (when the counsellor projects their unmet feelings, needs etc. that belong else where into the relationship) becomes a significant issue. Hence one needs to be trained in;

1. Recognising and identifying transferences and counter-transferences,
2. How to deal with both transferences and counter-transferences, (especially referring the difficult cases), and
3. How to protect themselves and their families.

If a counselling pastor desires to utilise these transferences as part of the healing process, then they would require to have undertaken specific training and clinical supervision in psychodynamic therapy.

**Question #5 – What ongoing professional development is required?**

Because of the professionalisation of the pastorate all pastors like other professionals require ongoing professional development. However, the counselling pastor would need
to consider membership with a professional counselling association that would provide: networking, conferences, and training workshops, as well as access to current research and literature.

Court (1997, p.30) highlights the importance for Christians who counsel to be able to substantiate why their methodology works because we live in a world that requires greater levels of accountability. This places greater importance not only on pre-service training but also on post-training professional development.

**Question #6 - What support/accountability structures are required?**

Taylor (1996, p. 11) states that Demaray (1983), McBurney (1988), Shores (1992), and Weaver (1995) “argue that there has been a failure on the part of many Christian denominations to prepare and support ministers who serve in pastoral roles as ‘de-facto’ community health workers.”

Consequently if a church is going to have a counselling ministry and/or a pastor functioning as a counsellor then they must address two primary levels of support: accountability and clinical supervision. Unfortunately the words, accountability and supervision invoke images of authority, power, control and fears of rejection, inadequacy or being instructed to do more and to work harder.
Accountability.

Needs to take place at two levels. First at the individual level, of the pastor, and secondly at an organisational/structural level.

At the individual level there needs to be a structure that allows for monitoring of the scope, focus and balance of the ministry of the counselling pastor. Added to this is the need for professional liability insurance providing cover for the pastor (and any other staff, paid or voluntary) and the church.

At the structural level the major issue involves the mode of operation, which requires answering questions like:

- Will the staff comprise both paid and voluntary personnel?
- If volunteers are being used what will be the selection criteria/process? What training will be required/provided?
- What will be the scope and range of clientele?
- What will be the financial arrangements? Will clientele be required to pay fees, make donations, or receive services free of charge?
- What will be the times of operating?
- Where will it be located giving consideration to the needs of confidentiality and client/staff safety?
- What records will be kept and where and how will they be stored?
- What happens to these records after the closure of the case?
- What will be the procedures for dealing with complaints against staff, and how will they become known to the clientele?
- How will supervision be provided, and who are suitable supervisors?
- What will be the criteria for the selection of a referral network?
- What is our referral procedure? Eg. When, who to and how?

♦ Counselling Supervision

Supervision in the counselling profession is defined as “an intensive, interpersonally focussed, educative relationship designed to facilitate appropriate professional behaviour through an examination of the supervisee’s professional activities.” (Lecture handout from Glen Guy, An overview of approaches to counselling supervision: Dangerous liaisons. 1996 QUT.)

Bernard and Goodyear (1992) define supervision as:

An intervention that is provided by a senior member of a profession to a junior member of a profession of that same profession. This relationship is evaluative, extends over a period of time and has the simultaneous purpose of enhancing the professional functioning of the junior member(s), monitoring the quality of professional services offered to clients she, he, or they see(s) and serving as a gatekeeper for those who are to enter the particular profession (p.4)

Writers such as Bernard (1979), Loganbill, Hardy and Delworth (1982), Bernard and Goodyear (1992), Mosgofian and Ohlschlager (1995), Carroll (1996), and Dryden and Thorne (1991) highlight the importance of supervision for counsellors throughout their counselling career. Some of these writers expand on this to include all people helpers.
Supervision is an essential part of counselling as it provides the counsellor with a safe place in which they can evaluate their practice, be stretched and developed, deal with transferences and counter-transferences. The end result should be a form of quality assurance and protection for both the counsellor and clients.

Professional associations such as the Australian Psychological Society (APS), the Queensland Counsellors Association (QCA), and the Christian Counsellors Association of Queensland (CCAQ) require a specified number of hours of supervision to gain full membership. QCA goes one step further requiring all its members to participate in one hour of supervision for every thirty hours of counselling contact.

If a pastor is going to function in the role of a counsellor then they need to be engaged in ongoing regular supervision. This supervision is best provided outside the structure of the church and denomination, and by a counsellor who is trained in supervision skills and processes. Enabling appropriate supervision to take place will cost the church both in financial remuneration and release time.
Conclusion and Summary

This paper started with a lack of clarity about the distinction between pastoral care and counselling within the care ministry of the Christian Church. It was limited by the lack of Australian produced literature that led to reliance upon literature from North America. However the following six conclusions are a result of this research.

Conclusion 1

Historically the climate of and the issues within the culture of the day have shaped the response of pastoral care from the church of that time. In the current era the development of psychology has had a profound impact upon the shape of pastoral care resulting in three specific responses from the church. These are; 1 the compatibilist response which views psychology and Christianity running parallel to each other and in no way conflict with each other, 2 the reconstructionalist response which views psychology as secular and evil and of no value to the Christian, and 3 the transformationalist response which holds that psychology and Christianity can be effectively blended together. This is done by using Scriptural absolutes to critically evaluate the underlying presuppositions and ideologies of psychological principles with a view of transforming them by reinterpreting them into a Christian framework.

Two other contributing factors to the lack of clarity have been the development of professional pastoral care/counselling ministry particularly in North America, and the lack of clarity around the emerging counselling profession here in Australia. Consequently this has resulted in the interchangeable use of the terms pastoral care and
counselling, which leaves pastors and parishioners bemused about these different roles within the care ministry in the church.

**Conclusion 2**

The commonalities of pastoral care and counselling are the use of the foundational skills, better known as active listening skills or micro-skills. However four indicators were identified to distinguish the distinctiveness of both these roles: the provider; the task; the purpose and the context.

**Conclusion 3**

Pastoral care involves a range of helping acts including listening, supporting, comforting, friendship, nurturing, feeding, leading, and providing practical assistance. With the purpose of healing, sustaining, guiding, and reconciling troubled people in the context of their spiritual well being. Often this care flows out of a pre-existing relationship.

Counselling can be seen as a specialised sub-set of pastoral care that has a narrower focus involving a carer who has gifting and specific training in counselling skills, strategies, processes, ethics, and supervision. This training enables the counsellor to facilitate a therapeutic relationship that is initiated for the purpose of resolving specific deeper issues in a person’s life. An essential element of this relationship is a formal or informal contract between the carer and the person in need.
Based upon this information a model was developed which involved two interrelated continua. The first continuum indicates that as one moved from pastoral care into counselling then a change in focus occurs at a number of levels: a narrowing in the role; a change in the focus of issues; the relationship becomes one that exists for a therapeutic purpose. This change in the task results in a decrease in the number of people that one is able to support. The second continuum indicates the attributes and related issues that increase in intensity and demand as one moves from pastoral care into counselling. Included in these issues are; time commitment and level of involvement; depth and focus of client issues; accountability and supervision; power, influence, and control; intimacy and vulnerability; transference and counter-transference; self awareness of one’s own motivations, needs, and issues.

**Conclusion 4**

Pastoral care is one of the core functions of a pastor. However this function must be kept in balance with a number of other core functions of the pastoral role: leading the church to; be dependent upon Christ; be Holy and pure; grow numerically; offer sacrificial service to God and others; and to bear the fruit of changed lives.

**Conclusion 5**

There are six significant issues must be addressed if a pastor were to move into a specialist counselling ministry. These are:

- The need for clarity about the place of pastoral care and counselling in the role of a pastor,
- The need to examine the character, gifting and motivation of the pastor concerned,
Training in;
- specific counselling skills, theory, strategies and processes,
- in role clarification and boundary setting,
- confidentiality,
- the understanding and managing transferences and counter-transferences,

The need for ongoing professional development and involvement within professional counselling associations,

The implementing of appropriate accountability and support structures for the pastor and the ministry, and

The critical importance of counselling supervision.

Conclusion 6

If modern clinical practice is going to be incorporated within the care ministry of the church then the issue of role clarification and boundary setting becomes of critical importance. A pastor who undertakes any level of counselling must consider the impact that the counselling relationship has on the other pastoral roles that they will need to perform. A pastor allowing one’s self to be in a therapeutic relationship intentionally or by default excludes herself/herself from functioning in other pastoral and personal roles. In fact in the context of the local church setting with a solo-pastor it would be impossible for them to incorporate counselling as a part of their ministry without a detrimental effect upon the overall ministry of the church.
Closure

Throughout history the church has been strategic in offering care and help not only to its parishioners but also to those in need in the community at large. As a result of the churches efforts we have seen the development of hospitals and orphanages. Within these settings pastors have developed clarity about the focus of their ministry and their role to those who are patients. They don’t assume to be a doctor, but one who cares about the spiritual well being of their flock. In this era the church is strategically placed to continue to offer significant care and help to those in need. Yet there is a great need for pastors and the church to be clear about differing roles of care and the boundaries and limits of each of these specific roles.

The ongoing professionalisation of the ministry and counselling requires that the church address the differences and distinctions of pastoral care and counselling as well as the training and ongoing professional development, which undergird these ministries. Unfortunately the church in Australia lags behind the developments that have taken place in the USA. No doubt as litigation against clergy and churches increase the issue of clarification will be pushed to the forefront.
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References


## Appendix 1
### An Historical Overview

A number of sources have been used to develop this overview however the primary source has been Clebsch & Jaekle (1967) - *Pastoral Care in Historical Perspective*.

<table>
<thead>
<tr>
<th>Early Christianity From Christ - A.D.180</th>
<th>Until the Emperor Trajan (about A.D. 98) persecution of Christians was permitted but not legal. From Trajan to Decius (about A.D. 250) persecution was legal, but mainly local. Even though there was some persecution of the Early Christian church the emphasis of pastoral care was on the function of sustaining - “sustaining souls through the vicissitudes of life in this world, believed by the early Christians to be running swiftly toward its end.” Clebsch &amp; Jaekle (1967) Hence with the view that history would run its short course, the expectant return of the Lord, it was believed that “individual problems were ... to be endured briefly until the cataclysmic vindication of the hopes of the faithful.” Clebsch &amp; Jaekle (1967)</th>
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<tbody>
<tr>
<td>The Church Under Persecution A.D. 180 - 311</td>
<td>“From Trajan to Decius (about A.D. 250) persecution was legal, but mainly local. From Decius, who hated the Christians and feared their impact on his reforms, until the first edict of toleration in 311, the persecution was not only legal but widespread and general.” Piper (1995) Albrecht Vogel (in Piper 1995) described the situation in this period of time by saying, “Horror spread everywhere through the congregations; and the number of lapsi [the ones who renounced their faith when threatened]... was enormous. There was no lack, however, of such as remained firm, and suffered martyrdom rather than yielding; and, as the persecution grew wider and more intense, the enthusiasm of the Christians and their power of resistance grew stronger and stronger”. Persecutions of Christians was common place as the emperors made official threats requiring them to renounce their faith and to give their allegiance to the emperor of the day. This allegiance took the form of participating in the state cults of which Christians frequently refused. However there were those who fell away and became seen as lapsed Christians and the focus of pastoral care moved from sustaining onto the development of practices for re-admission back into the church. Hence the emphasis of pastoral care was on the function of reconciling. At that time the church leaders were divided over whether or not lapsed Christians could be reconciled and if so who and how? This led to the working out of theology and the standardising of reconciliation procedures. It also resulted in the codify major sins and their appropriate penalties, and the localising of the office of the bishop who “were authorized to readmit lapsed persons into the full fellowship of believers, ... therein exercised a mercy similar to that displayed by Christ.” Clebsch &amp; Jaekle (1967)</td>
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| Emphasis on SUSTAINING. | Standardising reconciliation practices, codify sins & localising of Bishops. |
Under the rule of Emperor Constantine the Great Christianity became not only a legal religion but in one sense the religion of the state.

This shift from being a dissident force, in the eyes of the emperor, to becoming the religion of the state meant that the church “found itself thrust suddenly into the role of providing a new principle for the unity of that civilization, the cure of souls, like doctrine, liturgy, polity, and other ecclesiastical affairs, was rapidly and radically revolutionized.” Clebsch & Jaekle (1967). And as a result Christianity was seen as the unifier of society. This merging of the State and Church was the catalysts for the development of a ‘Christian’ society.

There was an amalgamation of the dominant philosophies of the day and church dogma. This also occurred in Christian worship as liturgies took on the pomp and official ceremonial practices that surrounded the imperial system. This fusing of Christianity and culture resulted in a shift in pastoral care from reconciling, as persecution was no longer a problem, to an emphasised the pastoral function of guiding - “indeed, a particular kind of guiding which sought less to inculcate given principles of Christian tradition than to educe from civilization standards and norms that opened themselves most readily to Christian sanctions.” Clebsch & Jaekle (1967).

The goal of this guiding was moral reform of society not by indoctrination but by the eliciting of common standards through the fusion of society and the church with the endorsement of the emperors.

The role/function of clergy also took a significant shift as they became semiofficial educators, dispensers of state welfare funds, arbiters of social and personal morality, and most of all their chief function was to conduct public worship. As part of this shift the context moved from the care of church members (exclusively) to all citizens of society.

During this period many pastoral functions became formalised.

Clebsch & Jaekle state that “Perhaps no subsequent era of soul care has so strongly emphasized guiding as did the era of the Imperial Church, and in no other epoch has the function of guiding been cast so completely in its culturally educative mode.”

<table>
<thead>
<tr>
<th>The Imperial Church - Eastern Roman empire and the development of a “Christian” Society A.D. 311 - C5</th>
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<tbody>
<tr>
<td>313 freedom of worship by Constantine</td>
<td>“Sudden favor from populace and imperial throne riveted pastors’ attention to the enterprise of guiding perplexed persons to interpret and construe their decisions and actions as involving at once cultural significance and Christian meaning.” Clebsch &amp; Jaekle (1967).</td>
</tr>
<tr>
<td>325 Council of Nicaea</td>
<td>Guiding in a culturally educative mode.</td>
</tr>
</tbody>
</table>

Clarifying the Roles of Pastoral Care & Counselling Within the Church. Peter E Janetzki - 1998
<table>
<thead>
<tr>
<th>The Early Middle Ages - The European Peoples C5 - C9</th>
<th>In this period the church encountered a changing Europe, including the fall of Romulus Augustulus, the last Roman emperor in the west in 476, as well as the Germanic people of northern Europe. At this time the only universal European institution was the church (which was not a hierarchy structure but controlled by the local bishops) which the rulers and kings of the day utilised as a means to extend their civilised rule over these “crude and unsettled peoples”. Hence the task of the church became the drawing of these “rude peoples”, who swept over that territory, into itself.</th>
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<tr>
<td>Guiding in an inductive mode.</td>
<td>The pastoral task now took on the function of persuading and guiding “barbarian folk to accept Christian descriptions, diagnoses, and remedies of their troubles. The church, as custodians of classical Roman civilization and of a formal Christian religion, raised up an elite class in the form of Benedictine monks to transmit this culture and interpretation of life.” Clebsch &amp; Jaekle (1967).</td>
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<tr>
<td>The development of the ‘Moral Theology’.</td>
<td>The emergence of the Benedictine monasteries in the 6th century, the principal one Monte Cassino in 529, became extremely influential as monasteries eventually contained the most important members of the church community. From within their walls developed the ideal of purging the desires of the flesh not only out of the fear of God but for the love of God. This ideal resulted in the development of “precise schemes of spiritual development” that would kill pride and promote humility and holiness. These schemes set steps or a process to follow that would lead to humility. Many were based on St. Benedict of Nursia twelve-step ladder of humility. These monastic ladders “set the standard for Western Christendom’s morality”. Clebsch &amp; Jaekle (1967).</td>
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<td></td>
<td>“These schemes of spiritual growth and ladders of Christian devotion were of enormous importance for pastoral care not only for monks but of common, secular people.” Clebsch &amp; Jaekle (1967). The reason for their importance was that they defined “moral theology”, that pastors were to apply to the daily life of their people, in terms of concrete and detailed rules. This guidance was inductive in that people were persuaded to interpret their own lives by the norms of Christian rules for living - the “moral theology”. These rules were carefully devised, rigidly administered, and strictly sanctioned and focused predominantly upon sexual morality and the disciplining of other natural appetites, for the purpose of leading these uncivilised, pagan barbarians into Christian living.</td>
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“The early medieval pastor’s kit was amply furnished for all his various functions, but everywhere and always he sought to guide troubled persons into viewing their perplexities as the church viewed them, and into accepting the answers and remedies that the church proffered.” Clebsch & Jaekle (1967).
<table>
<thead>
<tr>
<th><strong>Medieval Christianity - The High Middle Ages C9 - C15</strong></th>
<th>Charlemagne, (Charles the Great) (742-814), was the most influential king in Europe in the Middle Ages. He reigned as king of the Franks from 768 to 814 then as Emperor of the Romans from 800 to 814, and led his armies to victory over numerous other peoples and established his rule in most of western and central Europe. He revived the political and cultural life that had disappeared with the fall of the Holy Roman Empire four centuries before.</th>
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<tbody>
<tr>
<td><strong>Unity seen in the twin symbols of the Pope &amp; the Holy Roman Emperor.</strong></td>
<td>This new European unity based on the Roman legacy of the past provided the platform for the development of the Roman Catholic church with its hierarchical structure with the pope as its unequivocal head. “<em>It was the most sophisticated governing institution in western Europe.</em>” Encarta (1995)</td>
</tr>
<tr>
<td><strong>Healing through Sacraments.</strong></td>
<td>Under Papal power the church became an influence in the political life through out Europe. This was achieved by the Pope having direct political control over central and northern Italy, as well as having an direct influence in other parts of Europe by the use of diplomats who administrated justice in the extensive system of church courts. Consequently the church moved from seeing itself as the heavenly city in exile to becoming the center of existence.</td>
</tr>
<tr>
<td><strong>The defining of the sacramental system.</strong></td>
<td>Spirituality became individualised and ritualised with pastoral care becoming standardised by being codified around “<em>a well-defined sacramental system, designed to heal all maladies which beset any segment of the common life</em>” Clebsch &amp; Jaekle (1967). Hence pastoral care moved in focus from guiding to healing through this sacramental system.</td>
</tr>
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<td><strong>The rise of Marian worship.</strong></td>
<td>The sacramental system designated and defined seven official sacraments of Catholicism: ordination (which empowered men to diagnose and cure men’s ills); baptism; confirmation; holy matrimony; extreme unction at death; penance; the Mass (“<em>the priestly miracle of the Eucharist and the subjective, emotional identification of the individual believer with the suffering humanity of Christ</em>” (Encarta 1995) became central to spirituality). This healing even took prominence over the work of medical doctors. In fact if a doctor was called to the aid of someone who was sick his first responsibility was to admonish them to call the Priest who was the “physician of the soul”. It was the belief that physical illness was sometimes caused by sin. Therefore the sin had to be dealt with first so that the use of medicine would be of greater benefit. A doctor failing to do so would put himself in jeopardy of coming under discipline by the Priest, which under Canon law could have resulted in the doctor being cut off from the church till he has made suitable satisfaction for his transgression.</td>
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<td><strong>Also at this time was the rise to prominence of special devotion to the Virgin Mary, an attitude unprecedented in the early church.</strong></td>
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| **The Renaissance & the Reformation C14 - C17** | The rise of individualism manifested itself both within and outside the church in the form of the Renaissance and the Reformation.  
During the Renaissance there were many breaks from tradition. Two significant breaks were (i) the shift from seeing History as part of theology to it becoming a branch of literature, (Renaissance historians rejected the medieval Christian division of history) and (ii) the Renaissance idea of humanism. The American scholar Paul Oscar Kristeller (in Encarta 1995) defines Renaissance humanism as, “to attach the greatest importance to classical studies and to consider classical antiquity as the common standard and model by which to guide all cultural activity”. The church no longer was considered as the centre of existence by many of the thinkers of the day. In fact many of the long-standing beliefs were challenged and tested. |
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<td><strong>Challenge from within the church.</strong></td>
<td>At the same time many of the church’s long-standing beliefs and practices were being challenged and tested from within its own ranks. Individualism was obvious in spirituality, by the search for a personal and direct experience of God through a variety of religious expressions. This laid the foundation for theologians such as Luther to challenge the objectified sacramental system and to seek the certainty of personal salvation. It is important to note that Luther’s fundamental challenge with the church was not that it had wrongly concerned itself with divine-human reconciliation but over the means of that reconciliation. He saw that the church had made it too easy and mechanical, and could not give the certainty that a person could know that they are forgiven and made righteous by God.</td>
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</table>
| **Reconciling individuals to God.** | The sixteenth-century reformers (Luther, Calvin, etc) ushered in a new religious era in respect to doctrine. Their predominant belief being that the Bible rather than the church as the source of all religious authority and through the Bible one can know personal salvation. This resulted in a preoccupation with spiritual reconciliation and union with God, which shifted the focus of pastoral care onto the function of reconciling individuals to God.  
Yet this reconciling function was evident in the preceding centuries as Clebsch & Jackle (1967) state, “Reconciling individual persons to a righteous God polarized all soul care during the Renaissance as well as the Reformation. Earlier in the epoch, reconciling took the form primarily of mediating to men, or helping them mystically to achieve, divine forgiveness; in the sixteenth century, pastors and churches utilized also the reconciling mode of discipline.”  
As a result of the reformation a rich variety of interpretations and expressions of the pastoral function of reconciling emerged within both in Protestant and Catholic churches. Within Protestant circles these expressions demanded that pastors identify, understand and be involved in the life of ordinary men and women. As a result clergy were not only allowed but were also encouraged to marry which meant that they took on full social and economic responsibilities as householders. |
| **Protestant clergy allowed to marry.** | }
## The Enlightenment C17 - C18

The growth of modern secularism and the decline of the church.

During the seventeenth and eighteenth centuries western societies built upon humanism by developing explanations and understandings of life and the world that relied on no necessary reference to God or religion. This lead to a significant shift in placing discovered truth (through the observation of nature) over the study of authoritative sources, such as the Bible and the Church. As a result the Enlightenment marked a key stage in the growth of modern secularism and the decline of the church. Most of the thinkers of this time “did not renounce religion altogether. They opted rather for a form of Deism, accepting the existence of God and of a hereafter, but rejecting the intricacies of Christian theology”. Encarta (1995). However the view was held that the church (and in particular the Roman Catholic church) was the principal force that had enslaved the human mind in the past. Consequently it came under fierce and intense attack for its suppression of the free exercise of reason, as well as for its huge wealth and political power which seemed to do little or nothing to improve life for the common people of the day.

With this change in society a shift also took place in the focus of human aspirations from religious salvation and eternal life onto the improvement of this life for here and now. Consequently Christianity accommodated itself by “concentrating upon the immortality of the soul as the chief interest of religion and upon the achievement of personal morality as the chief value of religion.” Clebsch & Jaekle (1967).

Pastoral care took on the duel functions of **sustaining** and **guiding**:
- Sustaining people through this present life, which was temporal and full of treachery and pitfalls of this wicked, immoral world.
- Guiding believers onto the pathway of personal morality.

## SUSTAINING & GUIDING

These two functions are clearly seen in the writings of Puritans of that era such as Richard Baxter (in Clebsch & Jaekle 1967) who defined “shepherding of souls” as consisting in two aims: “(i) shewing men the certainty and excellency of the promised felicity, and the perfect blessedness in the life to come, compared with the vanities of this present life so as to turn the stream of their cogitations and affections, and bring them to a due contempt of this world, and set them on seeking the durable treasure, and (ii) demanding that the wrong way must be disgraced, the evil of all sin must be manifested, and the danger that it hath brought us into, and the hurt it hath already done us, must be discovered so that individuals might rely on God’s promises and gifts alone.

The sustaining of this era was unlike that of Early Christianity in that it primarily sought to hold before believers their individual and eternal destinies above the things of this life, no matter what it presented.

Types of pastoral theology and the psychology of religion were being developed within this period as well. Consequently these precipitated a major shift in the healing function of pastoral care. The use of demon possession and exorcism or execution as the explanation and treatment of illness and irrational behaviours was diminishing and being replaced with physical and psychological explanations and treatments.

Clebsch & Jaekle (1967) believed that “pastoral healing lapsed into
desuetude from which it has as yet not fully recovered”. In our own time it would appear that this is still basically true, however it has been challenged by the Charismatic and Pentecostal movements of 70s, 80s and 90s, which have both given prominence to miraculous healings and deliverance of demon possession.
Modernism - The Post-Christendom Era C19 - C20

Pastoral Guidance (Educative Guidance)

“The opening of this era saw revolutions political, social, and intellectual, out of which modern nationalism, bourgeois morality, and technology were born. These movements undercut the identification of nations and peoples as traditionally and uniformly Christian, and they withdrew the state support on which ecclesiastical power had been built and preserved. Relegating religion to the realm of private opinion and church identification to the realm of personal choice placed Christianity on a new footing but by no means eliminating its influences.” Clebsch & Jaekle (1967)

The hallmarks of modern society in the western nations were:
- the rise of democratic and bureaucratic states,
- the rapid increase in science and technology,
- the development of new and varied professions,
- the prominence of individualism, and
- the development of pluralism.

Most of these hallmarks had a major impact upon Christianity and the church.

The rise of individualism resulted in church participation becoming voluntary

The French Revolution (as well as many other revolutions that followed) eventually resulted in the rise of a democratic and bureaucratic state which effectively gave power to the people. This strengthened individualism by dissipating the power of position of the ruling classes and the church. Consequently religion and religious commitment became considered “as an inviolably private aspect of individual, personal life.” Clebsch & Jaekle (1967). Participation and membership within church life became voluntary. This combined with the rise of pluralism not only cultivated ecclesiastical pluralism but also opened the door for the rise of spiritual pluralism of the latter part of the 20th century.

GUIDING individuals based upon personal convictions

In response to these changes the focus of pastoral care moved to the function of guiding and in particular the type of guiding that educes values and norms from personal convictions and personal value systems. In Protestant churches this was seen by the focus on;
- calling individuals to make private decisions to accept Jesus Christ as their personal Lord and Saviour,
- guiding children into Christian living through Christian education,
- guiding adults to live righteous lives of personal morality.

The focus of pastoring was on offering guidance to the individuals in their care from the cradle to the grave.

The development of a psychology of religion.

The increase in science and technology had its impact by placing religious experience under the microscope of scientific inquiry and classification. As a result a new psychology of religion was produced.
The impact of Professionalisation

Professionalisation had (and continues to have) a major influence upon the church. The training of clergy took a more professional approach so that pastors understood themselves as an expert in the theology of their denomination. The development of psychological thought by Freud and others resulted in the rise of non-pastoral professional capable of healing, sustaining, guiding and reconciling troubled individuals.

The emergence of psychology as a discipline

In July 1892 the American Psychological Association (APA) was founded. Psychology was a new discipline, and nationwide membership was less than three dozen. Today it is the world's largest association of psychologists with a membership of more than 151,000 researchers, educators, clinicians, consultants and students.

Pastoral care faced a new dilemma in that people were seeking help from outside the church and received healing, sustaining, guiding and reconciling of troubleds without reference to God or spirituality. The church responded in either one of two ways, by rejecting psychology or by adopting it.

The beginnings of the integration of psychology into religion

In the 1920s clinical pastoral education was conceived by Richard C Cabot, a prominent physician and active Unitarian layman in Boston, as a method of learning pastoral practice in a clinical setting under supervision. The concept was enlarged by Anton T. Boisen to include a case-study method of theological inquiry--a study of "living human documents." As clinical education developed, other leaders opened the doors to the integration into pastoral practice of knowledge from medicine, psychology, and other behavioural sciences.

In 1920 The Reverend Anton Boisen (who is considered to be the father of the Clinical Pastoral Education movement) revived the important role of clergy in the treatment of mental illness by placing theological students in supervised contact with patients in mental hospitals. This innovative educational program brought disciplined training to the historical linkage between faith and mental health.

The integration of religion and psychology for psychotherapeutic purposes began in the 1930s with the collaboration of Norman Vincent Peale, a renowned minister, and Smiley Blanton, a psychiatrist, to form the American Foundation of Religion and Psychiatry, now the Institutes of Religion and Health.
The Professionalisation of pastoral care and counselling in USA.

The merger of several groups that were instrumental in the development and practice of clinical pastoral education formed the Association for Clinical Pastoral Education (APCE) in 1967. Among these groups were the Institute of Pastoral Care, Inc.; the Council for Clinical Training, Inc.; the Association of Clinical Pastoral Educators; and the Lutheran Council in the U.S.A., Clinical Pastoral Education Functions of Certification and Accreditation. The Association for Clinical Pastoral Education, recognized as a national accreditation body by the United States Office of Education, has become the standard-setting, accrediting, certifying resource agency in the field of clinical pastoral education. It accredits institutions, agencies, and parishes as training centers to offer programs of clinical pastoral education and certifies supervisors to conduct these programs.

Associations for Clinical Pastoral Education have been organized in a number of countries such as England and the Philippines. In the United States, nine regions are represented on the Board of Representatives of the Association for Clinical Pastoral Education.

In 1963 the American Association of Pastoral Counsellors (AAPC) was founded with the goal of promoting and developing pastoral psychotherapy which integrates theology and the behavioural sciences. Today it certifies Pastoral Counselors, accredits Pastoral Counseling Centers, and approves training programs.

The development of professional counselling came some time after the founding of the American Psychological Association. In 1952, the American Counseling Association was founded and today it is the world's largest private, non-profit organisation devoted entirely to the advancement and the growth of professional counsellors and the profession of counselling. It has a membership of nearly 60,000 and has made considerable strides in accreditation, licensure, and national certification in the United States.

In 1987 the American Association of Christian Counsellors (AACC) started and now has more than 17,000 members and considers itself to be the leading organisation of professional, pastoral, and lay Christian counsellors.

Here in Australia the Australian Psychological Society Limited (APS), formed in 1966 and has more than 11,600 members. Three counselling associations in Australia: the Queensland Counsellors Association (QCA), the Christian Counsellors Association of Victoria (CCAV), and Queensland (CQAQ) merged during the late 1980s. The latter two have become the basis to form the Christian Counselling Association of Australia in the early part of 1998.
Pastoral care today. Clebsch & Jaekle (1967) in reflecting upon the present state of pastoral care in their time (the mid to late 1960s) thought that “There appears a picture made up of blurred outlines, outlines that may be painted over by subsequent shifts and movements in the helping professions.” The factors that shaped their opinion were the current state of transition in society, due to rapid technological and scientific expansion, as well as the immergence of a wide range of non-pastoral helping professions. These factors and in particular the latter impinged upon pastoral care making it a role that was no longer clearly defined.

They could see aspects of all four pastoral care functions.

**Healing** was taking a back seat to the developing medical profession.

**Sustaining** “to be a crucially important helping ministry, sufficiently versatile to be adapted to circumstances of urban-industrial living.” Thus meeting the needs of troubled persons in transient and fragment communities. However they acknowledged that it was perhaps of all the pastoral functions the one that demanded the most of ordained clergy.

**Guiding** was the one that was in the limelight through the development of pastoral counselling, as a result of the fusion of popular and academic psychology with religion. They said that, “counseling has become the gate through which new intellectual formulations of pastoring have entered and claimed attention. In part this emphasis upon counseling has arisen from religion’s twin needs to digest the theoretical formulations that arise from psychiatry and psychology, and to utilize this theory in pastoral helping.”

**Reconciling** was the function that they could see a lot more creative opportunities and direction for. They could foresee the “resuscitation of the reconciling function” and that it was “the best hope for a transformed pastoral care that is at once continuous with the history of pastoring, integrated with the churches’ theological formulations, open to new psychological insights, and able to meet creatively the aspirations and needs of modern men and women”. This optimistic outlook for the function of reconciling was based upon; (i) the extraordinarily rich heritage that it has within the church, (ii) also that at that time there was no prominent non-pastoral substitute of it, this made pastoral ministry distinct from the developing professions of psychology and counselling, and (iii) it is well suited to the issues of modern life - “the related matters of guilt, responsibility, relationship, alienation, and reconciliation comprise a genus of modern human trouble for which the reconciling ministry is peculiarly well suited”.

Thirty years on and it is still evident that the dominant pastoral function is guiding and in particular through the use of counselling.
Appendix 2

A Summation of the Compatibilist, Reconstructionalist, and Transformationalist Vision or Strategy.


<table>
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<tr>
<th>View of the Bible</th>
<th>Compatibilist</th>
<th>Reconstructionalist</th>
<th>Transformationalist</th>
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<tr>
<td></td>
<td>Culturally relative therefore fixed and conditioned by the culture of its day.</td>
<td>Historically accurate - Must be taken literally.</td>
<td>Historically accurate - Inerrant in all that it affirms and its principles transcend time and culture.</td>
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<tr>
<td>View of the fall and its impact upon human kind</td>
<td>No fall - therefore the essence of God that exists within all people is not effected - corruption is a result of external influences hence its emphasis on social change and education.</td>
<td>The fall is a real historical event with cosmic consequences - the image of God within us is obliterated/ destroyed - therefore all is bad nothing is good within us.</td>
<td>The fall is a real historical event resulting in the image of God within us being corrupted/ marred/ damaged.</td>
</tr>
<tr>
<td>Theology</td>
<td>Liberal/ rational</td>
<td>Dogmatic/ fundamentalist</td>
<td>Orthodox/ mid-ground</td>
</tr>
<tr>
<td>View of salvation</td>
<td>Social change and education to counter the corruption of people.</td>
<td>A personal response to Christ which results in the demolishing of the person followed by a rebuilding work of God.</td>
<td>A personal response to Christ which is followed by a journey/ process of renewal/ renovation/ restoration. This process is unique for each person and involves many and varying stages.</td>
</tr>
<tr>
<td>Epistemology</td>
<td>All secular knowledge is compatible with Scripture. Secular knowledge is autonomous therefore Scripture can not be used to evaluate it.</td>
<td>Secular knowledge is of no value. Scripture alone is the source knowledge.</td>
<td>There is a form of knowing outside a relationship with Christ however true knowing happens in a relationship with Christ. Revealed truth in the Scriptures has the purpose of transforming us. Secular knowledge is of value provided it is critically evaluated by Scriptural absolutes and is transformed by reinterpreting it into a Christian framework.</td>
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