

PASTORAL CARE: HISTORICAL PERSPECTIVE

Developing Contemporary Models.

1. Theological method: scripture, tradition, reason, experience.
2. Scripture and culture: interplay of the two. Primacy of the Bible.
3. Current context: post – modernism, “future shock”.

Psalm 78: 72; John 10; 1 Peter 5: 1ff.

THE HISTORIC SHAPE OF PASTORAL CARE

1. Primitive Christianity (c. 30 – 180 A.D.)

Growth – evangelism

Dispersion – Hellenistic culture

Community focus	}	LOVE
Value of person in image of God	}	
(slaves, women, children, infanticide)		

Endurance with patience and purity. (Expectation of return of Jesus.)

Gradual but clear signs of hierarchicalism, e.g. Ignatius c.110; Justin Martyr c. 150.

2. Persecution and Oppression (c. 180 – 306 A.D.)

2.1 General Features of the Period

Versus: popular morality

: idolatry

: state religious allegiance

2.2 Functions of Pastoral Care

1. Healing
2. Sustaining: catechumenate – 3 year pre – baptismal preparation, instruction in doctrine, worship and lifestyle to produce practical holiness. Preparation for martyrdom.
3. Guiding
4. Reconciling: restoration, public discipline.

2.3 Institutionalised pastoral care:

Apostolic Constitutions (c. 250)

Cyprian (c.200 – 258): centrality of bishop

- a. Judge discipline
- b. Teacher doctrine
- c. Preacher pastoral care

3. Greatness in the World (c. 306 – 500 A.D.)

3.1 General Features

- a. Freedom
- b. Politics (“civil religion”)
- c. Nominalism
- d. Formalisation, e.g. healing
- e. Clericalisation

3.2 Self – Conscious Works on Pastoral Care:

- a. Basil of Caesarea (329 – 379)
- b. Gregory Nazianzus (330 – 389)
- c. John Chrysostom (344 – 407)

3.3 Some Themes:

- a. Pastor as navigator
- b. Pastoral “medicine”
- c. Pastor as model, e.g. money, popularity

3.4 Ambrose of Milan (339 – 397)

- a. Higher calling of clergy
- b. Bishop as prophet and priest

3.5 Augustine of Hippo (354 – 430)

- a. Pastoral availability
- b. Sacramental objectivity
- c. Ministry focussed by ordination
- d. Father of homiletics

3.6 Monasticism: escape from worldliness, goal of perfect love, regular disciplines.

4. Dark Ages (c. 500 – 1000 A.D.)

4.1 Influence of Outstanding Men:

- a. Augustine
- b. Jerome
- c. Benedict of Nursia

4.2 Gregory the Great (540 – 604)

- a. “Book of Pastoral Rule”: concerned with inner – outer, spiritual – worldly, temporal – eternal, personal nature of pastoral ministry cf. Rites.
- b. Commentary on various types of church members – strengths, weaknesses, traps in each case.
- c. Provision of a biblical framework for pastoral care.

4.3 Shape of Society

- a. Role and place of various classes
- b. Peasants to farm, soldiers to fight, monks to pray.

4.4 Pastoral care and the cycle of life: days, fasts, feasts, festivals, seasons, tithes.

4.5 Functions of Pastoral Care

1. Healing:
 - a. Christianised folk medicine: sign of cross, holy water.
 - b. Contact with miracle working relics
 - c. Prayer and exorcism: through God, Mary, saints, angels.
2. Sustaining:
 - a. Vicarious prayers of monks and clergy.
 - b. Sacramental rituals, e.g. produce, first hair cut/shave, marriage.
3. Guiding:
 - a. Relics as “books”, oral – poetry, stories, art (“doom screen”), ritual.
 - b. Bible (O.T.), - source of stories to illustrate.
4. Reconciling: pastors reconcile social groups, trials of ordeal, public confession.

DANGER: ministers of God’s holy things, rather than holy ministers.

5. Middle Ages (c. 1000 – 1500 A.D.)

5.1 General Features

3 Estates
clergy
nobility
bourgeoisie

5.2 General Religious Change

- a. Religious Orders: Cistercians, Franciscans, Dominicans – towns.
- b. Parish priest: central, cf. bishop or monk.
- c. First systematic approach to pastoral care: 4th Lateran Council (1215), in response to the ignorance and corruption of the clergy. Pastoring as “soul care”, the “art of arts”, formal training in the universities.

5.3 Functions of Pastoral Care

1. Healing:
 - a. Medical disorders for physicians, spiritual disorders for pastors.
 - b. Vice lists, e.g. 7 deadly sins: pride, envy, wrath, sloth, avarice, gluttony, lust.
2. Sustaining:
 - a. New focus on the sermon, different approach for different audiences;
 - b. Centrality of the 7 sacraments: baptism, confirmation, penance, eucharist, Holy Orders, marriage, Extreme Unction.
3. Guiding: schools of theology: philosophy, law, Bible, Roman jurisprudence, canon law.
4. Reconciling: private penance re God and others; personal participation involves 3 stages
 - a. contrition – genuine remorse for injury to God, self, others.
 - b. confession – full admission of responsibility.
 - c. satisfaction – making amends for damage, e.g. pilgrimage.

6. Reformation (c. 1500 – 1700)

6.1 Luther (1485 – 1546)

3 pillars of ministry

- a. Justification
- b. Bible: central
- c. Priesthood of all believers: ministry of the whole church

Primary task of pastor is to proclaim God’s promise and grace to the troubled and tempted in order to unburden the conscience and facilitate the beginning of a new liberated life.

Lutheran Reformation preserved many medieval structures but emphasised the grace of God in his Word: sermon, Bible, catechism.

6.2 Reformed Tradition

(Zwingli: a Christian city is a Christian church.)

1. Martin Bucer (1491 – 1551)

“On the Care of Souls” (1538)

- a. Place of elders to discipline: teach, warn, comfort, punish, pardon.
- b. Biblical qualities of eldership
- c. Exposition of Ezekiel 34, classes of sheep and appropriate visitation.
- d. Instruction of households, e.g. in case of illness.

2. John Calvin (1509 – 1564)

Calvin as pastor of Geneva. (“Ecclesiastical Ordinances” 1541)

- a. All conduct to be judged by the law of God.
- b. Public discipline rigidly enforced by elders.
- c. Church as a school, focus on teaching.
- d. Care of sick, compulsory visit after 3 days.
- e. High standards applied to pastors, e.g. expelled from ministry for dancing.
- f. Theology: repentance, order of salvation, comfort of election cf. subjective inward pulse – taking dependent on good works.

3. Puritans: “pure” versus open church of mainstream Anglicanism.

(John Owen, Thomas Brooks, Richard Sibbes, Thomas Goodwin, William Gurnall etc.)

- a. Discern spiritual state of inquirer: darkness or light? No remedy apart from conversion.
- b. “Cartographers of the inner life.” Recognition of the signs of salvation. Dealing with the competing forces of reason, passion and will by proper use of the means of grace. Anxious souls reassured through “questioning”. (E.g. the theological anthropology of Jonathan Edwards in “Religious Affections”.)
- c. Case study approach: specific cause in relation to different sorts of people.
- d. Application of Scripture and practical advice.

4. Richard Baxter: “The Reformed Pastor” (1656)

7 fold remit of the pastor

- a. Conversion of unconverted
- b.
- c. Advise inquirers under conviction
- d. Build up Christians
- e. Watch families: private conference
- f. Visit sick
- g. Admonish offenders
- h. Discipline

6.3 Anglican Reformation: distinctives

- a. “via media”
- b. Word and sacraments (2)
- c. Incarnational focus, e.g. in relation to the state (state church).

6.4 Some Emphases of this Period (Horne 4.7).

- a. Clergy centre (new presbyter = old priest)
- b. Church centred but home – going in style
- c. Counsel, as authoritative and directive
- d. Clergy fraternals (Puritan classis)
- e. Concentration on truth versus error
- f. More rational and less superstitious

7. The Eighteenth and Nineteenth Centuries

7.1 Evangelicalism: Wesley, Simeon, Spurgeon.

- a. Primacy of preaching
- b. Spiritual life of the pastor
- c. Small group meetings: Wesleyan classes, societies for visiting etc.

7.2 Systematic Approaches: Pastoral and Practical Theology.

- a. Growth of societies and publications directed to clergy .
- b. Practical theology as a science.
- c. Movement towards a functional approach.
- d. Curricula of theological faculties.

7.3 F.D.E.Schleiermacher (1768 – 1834): “Brief Outline of the Study of Theology”

- a. Practical theology builds on other theological disciplines and is the apex.
- b. Practical theology aids the order and morality of the community of faith.
- c. Local ministry is to edify those whose religious consciousness has been quickened (by effective communication).

Positively – raised the status of pastoral theology.

Negatively – no explicit divine action.

7.4 General challenges of this period:

- a. Post – Enlightenment rationalism.
- b. Industrial Revolution and socio – economic change.
- c. Non – Christian world views generated by the new biology (Darwin), new politics (Marx) and new psychology (James etc; later, Freud).

8. Twentieth Century Trends

8.1 Non – Conservative Protestantism

1. Seward Hiltner “Preface to Pastoral Theology” (1958)

- a. Healing , sustaining, guiding, not discipline, comfort, edifying.
- b. Value of case study approach.
- c. Cooperation with medical and human sciences.
- d. Moral theology must not be prescriptive.
- e. Naturalistic tendencies, e.g. Paul Tillich.

2. Correlative Approaches.

Attempts to translate psychological concepts into theology, e.g. Rogers in terms of Barth.

3. Critical Approaches

- a. Call for genuine dialogue between theology and human sciences.
- b. Rejection of psychological relativism.
- c. Articulation of the Christian tradition.
- d. Prophetic dimension, e.g. politics, liberation.

8.2 Conservative Protestantism

1. Neo – Orthodoxy

- a. Priority of the Word of God.
- b. Application to person, not just public preaching.
- c. Only technique is conversation.
- d. Use of biblical categories, e.g. sin, forgiveness, prayer.
- e. Human sciences use different categories than theology, they are at best of auxiliary use.

2. Evangelical anti - psychiatry

- a. Total rejection of non – biblical approaches.
- b. All problems traced back to sin (Adam).
- c. Sinful patterns of response.
- d. Counsellor confronts (noutheto) with biblical truth.
- e. Programme for change.

Positively: renewed confidence in the Bible, Holy Spirit and role of pastor.

Negatively:

- a. Confrontation is only one biblical approach, e.g. consolation.
- b. Individualistic view of sin.
- c. Lacks any practical role for the human sciences (common grace?).
- d. Inadequate doctrine of creation, i.e. no ministry to non – believers.

8.4 Post Modernism

1. The nature of post modernism
 - a. po