Community Pastoral Care:
A critical and empirical study of the role of the pastor in the community

by

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Thesis presented in partial fulfilment of the requirements for the degree
Master of Theology at the
University of Stellenbosch

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March 2012

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Summary

Pastors and congregations need to communicate the faithfulness and care of God within the real life contexts of the communities that they are a part of. The problem is that pastoral theology has been predominantly linked to individual psychology rather than to theory that facilitates a specifically Christian care for whole communities.

This study asks how pastors can engage with the concrete realities of their communities, caring for real and practical needs, within the context of the specifically Christian focus of the Gospel. The chief goal is to make a clear contribution to the way in which Community Pastoral Care is thought about and carried out. This is a contribution that encourages engagement with the needs of the communities together with the Gospel.

This requires a methodology that involves interdisciplinary understanding, calling for a hermeneutical study. The study engages firstly with Systems Theory, gaining an understanding of the way in which communities and groups function and change. Linked to this is the study of Communicative Action and Social Constructionism, these contribute understanding of the way in which communication functions within the community system. Thirdly, a study of Community Psychology, including Social Capital, emphasises the importance of focusing on the relationships within the community. Community care in this context is predominantly care for relationships and communication within the community. This includes the understanding that problems form within the relationships that make up the community, rather than individuals within the community. It also places the focus of care on building strengths rather than fixing pathologies.

The specifically Christian character of Community Pastoral Care is given through a study on sin/evil, the gospel and revelation. This introduces the action and communication of a faithful God. Community Pastoral Care is seen to incorporate the revelation of the Kingdom of God and its blessings, as well as the possibility of a direct relationship with Him that transforms the life of the community and individuals.

Semi-structured interviews, with a small selection of pastors, give an empirical aspect to the study. This helps to ground the study in the actual experiences of pastors, giving a chance for their experience to add to and engage the theory study.

The first two theory chapters suggest that the key to community care is developing positive relationships between the parts of the system. With the introduction of a relationship with a faithful God, the understanding of care expands. Revelation of His Kingdom, and the changed relationships that it brings, transforms the earlier Communicative Action into both an expression of and a communication of a faithful God and the promise of His Kingdom.

What is concluded is that Community Pastoral Care is primarily the revelation of God to the community. This is carried out through relationship with the congregation including, and guided by, the ministry of the pastor. This is a Pastoral Care that is less about technique and more about mutual relationships of trust and open, positive communication with God, the congregation and the community.

Opsomming

Predikante en gemeentes moet die trou en sorg van God kommunikeer binne die werklike lewens kontekste van die gemeenskape waarvan hulle deel is. Die probleem is dat pastorale teologie grootendeels verbind is aan individuele sielkunde eerder as teorie wat 'n spesifieke Christelike sorg vir hele gemeenskape fasiliteer.

Hierdie studie vra hoe predikante kan betrokke raak by die konkrete realiteite van hulle gemeenskape en soedoende werklike behoeftes praktiese kan aanspreek binne die raamwerk van die spesifiek Christelike fokus van die evangelie. Die hoofdoel is om 'n duidelike bydrae te maak aan die teorie en praktyk van Gemeenskapspastoraat.

Dit vra 'n metodologie wat interdisiplinêr en hermeneuties van aard is. Hierdie studie gebruik eers Sisteem Teorie om te analiseer hoe groepe funksioneer en verander. In verband hiermee word die studies van Kommunikatiewe Aksie en Sosiale Konstruksie gebruik om te verstaan hoe kommunikasie funksioneer binne die gemeenskapsisteem. Derdens, word die lens van Gemeenskapssielkunde, veral die konsep van Sosiale Kapitaal, gebruik om die belang van verhoudings binne die gemeenskap te beklemtoon. Gemeenskapsorg in hierdie konteks is hoofsaaklik die sorg van verhoudings en kommunikasie binne die gemeenskap. Daaruit word daar geargumenteer dat probleme in die verhoudings binne die gemeenskap ontstaan eerder as in die individuë wat die gemeenskap vorm. Dit plaas die fokus van sorg op die uitbou van dít wat werk eerder as op die herstel van patologieë.

Die besonder Christelike karakter van Gemeenskapspastoraat word uitgelig deur 'n studie van sonde/ kwaad, die evangelie en openbaring. Dit stel die aksie en kommunikasie van 'n getroue God voor. Gemeenskapspastoraat sluit in die openbaring van die konninkryk van God en die seëninge daarvan, sowel as die moontlikheid van 'n direkte verhouding met Hom wat die lewe van die gemeenskap en die individu transformeer.

Gedeeltelik-gestruktureerde onderhoude, met 'n klein steekproef van predikante, het 'n empiriese komponent aan die studie verleën. Dit help om die studie in die werklike ervaring van predikante te fundeer sodat hulle ervaringe in verband met die teorie gebring kan word.

Die eerste twee hoofstukke stel voor dat die sleutel tot gemeenskapssorg is om positiewe verhoudinge te bou tussen die verskillende dele van die sisteem. Met die introduksie van 'n verhouding met 'n getroue God, word die verstaan van sorg uitgebrei. Die openbaring van sy Konninkryk, en die veranderde verhoudinge wat dit bring, omskep die vroeër kommunikatiewe aksie na 'n uitdrukking van en kommunikasie van 'n getroue God en die belofte van sy Konninkryk.

Die gevolgtrekking word gemaak dat Gemeenskapspastoraat primêr die openbaring van God tot die gemeenskap is. Dit word uitgedra deur die verhouding tussen God en die gemeente, insluitend en gelei deur die bediening van die predikant. Dit is dan 'n soort pastoraat wat minder oor tegniek en meer oor getroue verhoudings en oop, positiewe kommunikasie met God, die gemeente en die gemeenskap gaan.

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Chapter 1: Introduction

The purpose of Pastoral Care is to mediate the faithfulness, loving care and grace of God (Louw, 1998: 23). It is to interpret the way in which God's Kingdom should be mediated to the specific social context in which people find themselves (Louw, 1998: 1). Essentially Pastoral Care is about communicating the possibility of relationship, and the blessings of that relationship, between people in their context and the grace of a loving God.

There is a need for Pastoral Care to engage with communities. It has a charge to reach all people at their point of need, where they are, rather than waiting for people to come to the church. Rather than waiting for an appointment to be made to see the pastor, care needs to go out to people. There is a need for theory that facilitates taking care to people and engaging meaningfully with the community. This must be a theory of praxis that allows pastors to authentically engage with the situation in which people find themselves. To engage in a way that acknowledges the agency of those people, and the dignity that each person has, to engage with communities as a whole, and to engage with the God who creates and sustains.

So far, however, there has been little discussion within Pastoral Care of Community Psychology in relationship to the missional character of ministry. The majority of theory and research has focussed on individual counselling, drawing on individual psychology and more recently the psychosystemic approach. This is not sufficient for care of the community, as will be shown later in this study.

The study will seek to understand the dynamics of the pastor's role in community within the praxis of God's ministry to that community. It will seek to understand the part played by pastors in communicating the gospel through caring for their communities. This will require a hermeneutical approach to the topic of Community Pastoral Care, engaging with different sources and seeking to understand the actions, contexts and directions. Rather than looking for concrete final answers the study will seek understanding, insight, and connections between fields and ways of working.

This study will seek engagement in this hermeneutical process of understanding and communicating the Gospel, the good news of God's Kingdom, within the context of the community and its empirical situation. The focus , however, will be on the specific role of the pastors in this process.

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1.1   Motivation

It is important for pastors and congregations to be actively involved in the community for the betterment of all, especially the poor (Morris, 1996: 76). Pannenbeg (1969: 90) referred to inadequacy of speaking about the Kingdom of God in private, individual lives. In his theology already in 1969 there is a necessity of the kingdom of God impacting the public and social spheres. From the perspective of Community Psychology, Rappaport (1981: 195), saw that church congregations were a major, but overlooked, resource for Community Psychology.

Pastoral Care is often seen primarily as caring for individuals, although often seeing individuals within community (Louw, 1998: 13)[1]. This study seeks care for the wider community. This is differentiated by the definition as Community Pastoral Care. This can be seen as congregation-community encounter (August, 2010: 48; Louw, 1998: 96). As is Louw's understanding this study takes a hermeneutical approach, allowing the actions of Christians to keep their theological nature, even when the communication of faith is not the primary intention of the action. It allows the significance of the encounter to be understood within the holistic praxis of God (Louw, 1998: 86, 96)

Through coursework in Community Psychology as well as community work in areas around Cape Town, including Grassy Park, Ocean View and Masiphumelele, the author has seen that there are many social problems that need to be addressed. It seems that one-on-one counselling and work is useful and necessary, but due to the extent of the crisis and the lack of resources it is not the most efficient way of working (Guernina, 1995: 208). This suggests that Pastoral Care that is based solely on individual psychology and counselling is not capable of addressing the vast needs that are seen.

Community Psychology studies suggest that a different approach needs to be taken. This approach does not ignore the problems, neither does it neglect care of individuals. What it does do is to engage the community as a whole, look to the strengths and resources that are already present in the entire community, as well as using those resources to build and develop new strengths (Mercy, et al: 1993: 25) and to encourage care that is mutual. Pastoral Care must seek to retain its distinctly Christian character (August, 2010: 49; Robinson, 2003: 85) but must address community care in a radically different way to that of individual psychology. It cannot focus on one individual, or one small group at a time. The primary focus of care must be on the community as a whole (Levine & Perkins, 1997: 86-90).

Congregations seem to be perfectly positioned in the wider communities to take a leading role in community involvement (August, 2010: 48), with the pastor as interpretive[2] guide. The biblical concept of salvation, that implies a holistic process of "making whole", encapsulates this concept. This cannot be

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1. Pastoral Care is seen by Louw to involve the care for communities, and individuals within community, however in the arguments here he speaks of "personal and behavioural problems" as well as using a definition of the psychosystemic approach that focusses on "the human personality" (Louw, 1998: 13). These two uses of words indicate the primary focus still being on the individual.
2. The Pastor, as interpretive guide, has the task of hermeneutically linking the experience of the community to that of scripture, arts and science (Gerkin, 1997: 117ff).

reduced to either empowering communities or saving individual souls. Christians, the body of Christ, need to involve themselves in bringing life "to the full" (Louw, 1998: 1).

Pastoral Care that is focussed on the psychological paradigm has tended to focus on addressing pathology (Naidoo et. al., 2007: 13). Pastoral Care has itself been accused of contributing "substantially to the creation of individualistic society by adapting its methods and assumptions from secular psychologies and disseminating them in pseudoreligious form throughout our culture." (Couture, 1992: 2-3). While not necessarily being an all encompassing criticism, this quotation gives an insight into the historical perception of Pastoral Care. Pastoral Care has adopted the one-on-one style of secular psychology, making it it's own. It has allowed the good of the one in these cases to be sought over the good of the many.

A study by Stone (2001: 184) surveyed pastoral counselling literature and found that the theory focussed mainly on long term/ outdated counselling skills that are not appropriate for what she calls parish care. The author proposed the use of brief counselling methods that seem more appropriate for parish care (Stone, 2001: 187). The methods suggested by Stone, however, still fall within individual counselling. Reader (2008: 35) comments that at least part of what has brought a focus on "one-to-one" care into question is the practical problems of lack of time and resources. This would then make Stone's movement perhaps necessary, but still insufficient for a pastor seeking to care holistically and efficiently for a community. Stone's article does however highlight the focus of Pastoral Care theory and inadvertently point out incredible space for development of theory in the area of the present study.

Psychological theory, which forms the basis of most individual pastoral counselling theory, has largely failed to adequately take the material world around the individual into account, often failing to see environmental factors such as income and physical environment (Orford, 2008; Orford, 1992: vii). Simplistically, when Pastoral Care is linked closely to psychology then it tends towards a therapeutic standpoint, one that is individualistic, and focused on addressing pathology. As care focusses more on health and wellness then it should take a more holistic view, one that is more congruent with Community Psychology (Naidoo et. al., 2007: 13). Lartey (2003: 110) adds to this line of thinking, claiming that "you cannot help people fully unless you do something about the situation that makes them what they are" (Lartey, 2003: 110). According to him caring for a person individually, separate from the situation that they come from, is not sufficient. At very least the individual must been seen within the context of the community.

If it is true that Pastoral Care has focussed on the individual, then what seems to have then been neglected is the outside community in the theory of Pastoral Care. Incorporating the outside community into Pastoral Care necessitates engaging with theory about those who are not Christians. It necessitates a interdisciplinary engagement incorporating secular theory as well as theology. Engaging the outside community necessitates a hermeneutical understanding of the Gospel, one that enables honest, loving care for those who are not Christian without being coercive.

Couture (1992: 12) stated that while many texts in Pastoral Care have spoken of society and the culture very few have really helped to become concretely active in bringing restoration to the areas of pain within

communities as a whole (Couture, 1992: 12). This sense was echoed by Lartey (2003: 110, 23, 50, 56), and by Orford (2008: 35) who described briefly the inadequacy of the individual focus if psychology.

Finally, perhaps the most worrying criticism is that counselling describe mostly in Pastoral Care and psychology is almost an endemically white, middle class service. This is however one of the smallest population groups in South Africa (Lartey, 2003: 109). If practical theology, and Pastoral Care, is meant to have a special focus on the poor then this criticism alone would deem the current individual Pastoral Care to be an insufficient response to the South African situation.

If the theory of pastoral care has not addressed caring for the community as a whole, and the above criticism suggests this, then it follows that the theory of Pastoral Care would not be able to equip pastors for a positive role in the community. If theorists from outside of Pastoral Theology (Rappaport, 1981: 195) note the value of the Christian congregations based on scientific theory then Pastoral Theology also needs to note this value. With the pastor as leader of the Christian congregation he/she becomes a key figure in the theory of Pastoral Care engaging with the community as a whole. Therefore, the theory of Pastoral Care needs to engage with the role of the pastor in the practice of caring for the community.

Gerkin (1997: 118-135) put forward the view that Pastoral Care involves care of the community of faith. His position puts the pastor at the centre of the life of the religious community. This is then beyond mere individual counselling and becomes empowering and caring, mediating and reconciling and drawing connections between liturgy and life as the ritualistic leader. Pastoral Care then becomes the ministry of an interpretive guide within the congregation rather than purely individual care (Gerkin, 1997: 116, 117). This goes beyond individual care, and could be seen to be bringing the fullness of the blessings of God's Kingdom within the faith community. It still does not, however, engage the broader community in the communication of the Gospel.

What is needed is a Pastoral Care that is able to empower pastors to engage with the community as a whole, and a pastoral theology that is sufficient to support this. This would link with statement that the "purpose of Pastoral Care is to mediate God's faithfulness, loving care, grace..." (Louw (1998: 23), This must be a hermeneutical process that would go beyond, but may include, the response of individual psychology and counselling.

The present study is then a response to the lack of Pastoral Theological engagement with theory that is able to support pastoral care for communities as a whole. It therefore seeks to understand the role the pastor in the community within the context of relevant scientific theory, theology and pastoral experience. Finally, it seeks to formulate a pastoral response based on the the interaction with the experience, theory and theology.

1.2   Problem Statement

There is a lack of Pastoral Care theory to support a pastoral engagement with the community as a whole in way that is true to scripture, keeping the specifically Christian focus of mediating the Gospel through

the words and actions of the pastor and congregations, and is at the same time informed by scientific theory.

Many pastors then do not have a robust theory of how to actively engage in community care, or they may engage without meeting the core needs of the community. It is also evident that many pastors engage in a secularized manner (Robinson, 2003: 85-86). Though what is needed is a distinctly Christian care.

The problem is that the majority of Pastoral Care theory and training does not address the problems on a community level. Pastoral theory has focused on individual therapy models, this has been well taught and well studied. Community care theory has, however, been largely neglected within Pastoral Care. This requires a different theoretical understanding of Pastoral Care, and a re-look at the normative framework of Pastoral Care and its repercussions.

1.3   Research Methodology

The methodology must allow for interaction with the existential issues. It must then be able to draw on the sciences. Similarly, the methodology must be able to interact with the revelation of scripture. This is so that the specifically Christian character of care can be maintained. This requires an approach that is primarily hermeneutical, drawing from various disciplines, data sources and types of information. It must be a multi-disciplinary approach, that does not lose sight of pastoral care's specific character. This allows the human context and God's communication of the Gospel to be understood in relation to each other (Louw, 1998: 4-7).

1.3.1   Hermeneutics

The human world is as a meaningful construction (Babbie & Mouton, 1998: 31), it is not just a body of raw material to be easily defined, categorised and explained. Hermeneutics is the art and the science of interpretation (Osmer, 2008: 20), the art and science of interpreting the meaning of the human world. Simply defined, hermeneutics is the set of principles that underlie the interpretation and understanding of a text, especially in relation to the way in which it is to be applied to the present day situation (McGrath, 2001: 583). Or even simpler it can be seen as theories of interpretation (Mailloux, 2011: 254). The snippet of Mailloux's definition is more useful for practical theology, as Practical Theology sees the 'text' as being more than just written. For Practical Theology the 'text' involves the interplay and relationships between the actions, events and contexts that affect people in the world (Babbie & Mouton, 1998: 31; Osmer, 2008: 140).

Hermeneutics as a paradigm for research seeks the understanding of relationships between actions. It does this by relating those actions to the network of ideas, values and purposes, that give rise to them. It's purpose is to understand the human world rather than providing definitions (Babbie & Mouton, 1998: 31). Four important assumptions of this paradigm are that (1) all actions are basically a response to the effects of other actions, (2) that people's responses are affected by the interpretations that they have of the the actions and contexts that affect them, (3) that people are accountable to others for the way in

which their actions affect others, and (4) that responses are shaped not just by the individual but by the community's interpretation and the ongoing dialogue (Osmer, 2008: 140). The purpose of hermeneutics is then to understand peoples actions in relation to the actions of the world in which they live.

Once actions are understood, the purpose goes beyond mere understanding to guiding further action. The moral task of hermeneutics is that of finding fitting responses to the actions, events and contexts that have an effect on people (Osmer, 2008: 140). This is not a simple one step project, but is a process of interaction with various fields (August, 2010: xi; Osmer, 2008: 10).

Arguing from the theory of Gadamer, Osmer (1998: 148) suggested hermeneutics to take the structure Pratice – Theory – Practice. Gadamer described the process of hermeneutics, the art of interpretation and understanding, to begin with the experience of being brought up short. This is the experience of realising that one's prior understandings are not able to explain the current experience. Louw (2005a: 17) describes this rather as theory – practice – theory, along with August (2010: 24) describing the process as circular or spiral. August (2010: 24), however, described the process as being one of analysis-action-reflection-analysis. In all of the accounts both empirical experience and theory are valued. So, it can be accepted that both theory and experience are important for the methodology of the present study, but before deciding on a set process another factor must be considered. This is the theological interaction of the hermeneutics.

Louw (1998: 63) describes Pastoral Care as a hermeneutical task that communicates the Gospel within the existential context. It is in part linking the empirical and the theological to the experience of the congregation and community (Village, 2007). Brown (2004: 111) describes scriptural revelation as being qualitatively different to other forms of knowledge and experience, but does not give it any special place. Verhey (2003: 64-66) suggests that scripture and theology be taken as one of the voices in the discerning the best understanding in any specific situation. Verhey does however give the sense that the biblical narrative has a special place in discerning Christian actions.

The interaction with scripture and theological tradition is what is described as being the normative aspect of a practical theological hermeneutic (Osmer, 2008: 4,10). For guiding Christian actions and responses scripture must be normative. It must provide the guiding narrative for all that is done. It is not the only source used (Verhey, 2003: 64-66; Brown, 2004: 111), but it gives the specific character to Pastoral Care.

This discussion now comes to the task of determining a structure for the hermeneutical engagement with the stated research problem. The process carried out in this study then needs to be one that addresses the Christian tradition (Osmer, 2008: 4, 10; Verhey, 2003: 64), appropriate and inter-disciplinary theory (Louw, 1998: 23-25; Migliore, 2004: 23), and existential experience (Mailloux, 2011: 254; Louw, 1998: 3-4). This is not for the purpose of merely defining what is happening, but for the purpose of understanding and discerning appropriate actions (Osmer, 2008: 140). The starting point for this study must honestly be said to be the experience of coming up short, as Osmer describes it, suggesting that the process should begin with the existential context and follow from there.

It is then appropriate to follow the four tasks of Practical Theology described as being, (1) the descriptive-empirical task, (2) the interpretive task, (3) the normative task, and (4) the pragmatic task. These are the

tasks of firstly asking what is happening in the community, then what do the arts and sciences contribute to an understanding of this. Thirdly the question is about what scripture says about the situation, and finally what action is most appropriate as a response (Osmer, 2004: 4). These four steps, while not necessarily running in a concrete order as stated above, form a robust strategy for seeking understanding of the pastor in community.

1.3.2 Bipolarity: conversation between sources

Community Pastoral Care is still left with the question of how to relate the sciences and revelation. More directly, how does one relate empirically learning about communities with a revelation that is theocentric? For the formulation of a pastoral theology one needs to take into account both revelation as well as empirical knowledge gained from the world around us. For pastoral theology that empirical knowledge must include the entire context. There is a dual challenge of taking an interdisciplinary approach without setting up an unusable dichotomy between the Word/revelation and empirical experience, or a false amalgamation of the two. Pastoral theology therefore needs a way to find an interdisciplinary approach without loosing its unique identity (Louw, 1998: 23-25; Migliore, 2004: 23).

One could, as Verhey (2003: 64-66) does, argue that theology and revelation would be just another voice in communication. Revelation, such as what is found in scripture can and must form a part of Christian discernment, is not seen sufficient on its own. Brown's (2004: 111) resonance model agrees with this.

Brown (2004: 114) uses the analogy of sound waves to build on the Wesleyan quadrilateral of scriptural authority. The Wesleyan quadrilateral portrays truth as being discerned within dialogue that takes scripture, tradition, experience and rationality into account. Brown adds science to the conversation. In community deliberation, or hermeneutics of care, it is possible to appeal to scripture and to personal 'revelations', Verhey however states that "appeals to scripture [and personal revelation] at the deliberative level remain subject to the communal process of discernment, just as subject as appeals to the wider variety of sources." (Verhey, 2003: 65).

Scripture needs to be understood in community, and in community of resources. It is not about one person, trying to understand scripture themselves, but about people together seeking answers based on scripture and other fields. The sciences similarly need to be understood in community with scripture. In this statement above, Verhey is writing specifically of community deliberation around issues of bio-ethics. What is extremely valuable here is his use of the word "communal". It hints at his instruction for the process of discerning a response to issues as being a process that requires a communities wisdom and insight. This includes each one's specific knowledge, training and abilities.

By resonance Brown (2004: 115) refers to the way in which sound waves are able to enrich or amplify each other when they vibrate either in unity or in harmony. This applied to the conversation between different individuals, groups, sources and types of information places truth in the places where different sources of information "resonate" with and amplify each other. While this analogy is useful, it seems to place all sources in a symmetrical relationship. Is there perhaps a greater difference between empirical or communal knowledge and revelation than suggested by this model?

Historically in pastoral theology different approaches have tended towards a theological reduction, or an empirical, commonly psychological, reduction of care. Neither of these is sufficient alone. Pastoral care can easily degenerate into a form of humanism, or into a theology that does not sufficiently address the concrete realities of those people it seeks to encounter (Louw, 1998: 25-28).

In relating psychology to pastoral theology Louw (1998: 32) then states that "the bipolar character... of the pastoral encounter needs insights of psychology, for example, but also has to retain the unique input of pastoral theology" (Louw, 1998: 32). The value of the bipolar approach is that it acknowledges separability of the empirical and theological, while still allowing for tension between the two. It allows us to find dynamic mutuality between two poles that cannot logically be synthesized (Louw, 1998: 34).

Methodology for this study then needs to find a bipolarity between the scientific and the faith based. For Hendriks (2004: 30) this was a correlational, hermeneutical undertaking. Different fields or ways of knowing that give a seemingly different set of information. Correlations, or areas of agreement, are sought between the different fields.

Revelation should then be seen as neither objective nor subjectiveness, neither pure reason nor 'pure' revelation. It is inspired understanding involving both "reason" and "revelation" (Migliore, 2004: 26-27). Gunton (2008: 13) sees revelation and reason as leading one into the other. He draws a slight difference between "reason to revelation" and "revelation to reason". The latter being a theological way of viewing things, it is that people begin with revelation and allow reason to follow from it. This places revelation in a primary position to reason. Through prayerful involvement, revelation is mediated through our experiences and communications, but cannot be reduced to human reason. Human perceptions should similarly not be assumed to always be revelation.

It shows the nearness of a point of contact between humans and God. It allows revelation to break through into our human reason, (Louw, 1998: 36) and to transform our human reason. Practical theology is then pneumatological, empowered by the Holy Spirit in every way, in both the mundane and the spectacular. In every empirical experience there becomes an openness to revelation, through the Holy Spirit. This helps to avoid complementariness in our theology, and reinforced the bipolarity.

1.3.3   Convergence

Louw (1998: 33) does not see the bipolar model as sufficient. The danger is that within a bipolar approach the phenomenological and revelational poles may be seen to become so involved that they are equally dependent on each other. Louw (1998: 33) defines this as complementarism to lose. While this allows their interaction, it fails to notice that while creation cannot function without its creator, the creator is not dependent on that which He created. Not noticing this, and seeing revelation and experience as complementary allows pastoral theology to preserve its uniqueness as a theological endeavour.

The bipolar mode is then placed into the context of the God-human relationship. This makes the question of grace and salvation essential. Within the convergence model, which Louw (1998: 8-9 & 36) puts forward as a building on Heitink's bipolar approach, it is scripture and an eschatological perspective that gives pastoral care its specific character. Louw seeks to develop an integrative approach, taking both

theory and practice into account. This sees the necessity of both theology and counselling skills, both theological revelation and empirical learning. It is the theological meaning of grace and salvation that must take up a primary position in pastoral care, requiring a hermeneutic that takes the revelation of scripture seriously. This is in direct agreement with Gunton (2008: 13) in his call for revelation to be primary to human reason.

1.3.4   How this forms a part of practical theology

Practical theology is transformational, and interdisciplinary. It seeks to make a difference to people, understandings and contexts as a whole. In doing this it takes into account the depth of human experience and seeks to address it in a way that is true to the Gospel of Salvation. In this, as stated before, practical theology needs to make use of various disciplines in order to effectively understand and engage complex realities (Reader, 2010: 7-8). This is what the present study seeks to do.

The specific sub discipline of practical theology that this study falls under is pastoral theology. If the fundamental question of pastoral care is about "how the good news of the Kingdom of God and salvation should be interpreted in terms of human experience/reality and social context so that the substance of our Christian faith may contribute to a life of meaning and quality" (Louw, 1998: 1), then this study falls well within the field of pastoral care. Furthermore, if the primary challenge of pastoral theology is developing a mode of care that takes the salvation of the Gospel seriously, as well as placing the understanding of human existence within contexts of relationships (Louw, 1998: 1), then this study is nothing but practical theology. The theology of this study seeks a way of engaging with the day to day realities of communities in terms of the Christian message of salvation. It seeks a way of genuinely engaging with the gospel in relation to the real needs of communities.

It can be seen from the methodology that this study takes the basic process formulated by Osmer (2008: 4) for practical theology. In terms of the questions asked, it is based on his model, which is in line with that of the analysis-action-reflection-analysis suggested by other authors (August, 2010: 24; Burkey, 1993: 64, 212). The study seeks to answer all of Osmer's questions within the context of pastors in the broader community, although it does not necessarily address them all in exact order. These are the same basic tasks that form the research questions and goals of this study. It seeks to describe the current empirical situation, describe the way in which science and the arts view the situation, apply theology normatively and through this process discern what future action needs to be undertaken. Osmer (2008: 11) as well as August (2010: 24) and Burkey (1993: 64, 212) then suggest re-evaluation and a return to the start of the process.

In relation to Osmer, the different parts of the study seek to address the different aspects of his approach to practical theology. The scope does not allow community based implementation of anything learned as a part of this study, however the study itself, as well as the recommendations of this study, form the pragmatic task.

1.3.5 Focus of the hermeneutic

The research problem is that there is not sufficient theory to support pastors in their role in community pastoral care. The focus of this study is then the role of the pastor, evaluating that within the context of theology, theory, and experience. The intention is to finally be able to engage in the pragmatic task of discerning the pastoral role within the community, as a response to what is learned through the rest of the study.

1.4 Research Question

What is the role of pastors as they engage with the concrete realities of their communities, caring for real and practical needs, within the context of the specifically Christian message of the Gospel?

1.4.1 Secondary questions

A.   Descriptive-empirical task: What are pastors' current experiences and understanding of their role in Community Pastoral Care?

B.   Interpretive task: What do the arts and sciences add to our understanding of Community Pastoral Care?

C.   Normative task: How does the bible and theology, especially "gospel", direct Community Pastoral Care?

D.   Pragmatic task: How does this study guide pastors in Community Pastoral Care?

1.5 Goal

To contribute to the theory of praxis in Community Pastoral Care in a way that facilitates pastoral engagement with communities at their point of need, within the context of the Christian Gospel.

1.5.1 Secondary goals

A.   To gain a rich understanding of a limited number of pastors' experience and understanding of their role in Community Pastoral Care in order to briefly evaluate the literature research of the study.

B.   To interact critically with Community Psychology related theory, as they relate to Community Pastoral Care and especially the role of pastors.

C.   To engage with an account of the Gospel that can be normatively applied to the role of the pastor in Community Pastoral Care.

D.   To allow what is learned to guide an understanding of a suitable pastoral response to the community.

1.6   Research process

It has, therefore, been decided that the research should consist of two parts. These being (1) an in-depth interdisciplinary literature review, and (2) an empirical exploration of pastors' experience.

The literature will cover sources from pastoral counselling theory, other theological sources, and sources from other disciplines, particularly Community Psychology and its related field. This will seek to draw information from different fields to build a rich theory of praxis for Community Pastoral Care.

While for the empirical research, which was approved by the ethics committee of Stellenbosch University, the case study method would have been preferred because of its usefulness in theory formation (Babbie & Mouton, 1998: 280-283) limited time and scope of this study requires that semi-structured interviews be used instead (Huysamen, 1994: 145). This form of interview is flexible and versatile. The questions are adaptable to the particular direction of each interview and the way in which the interviewee is responding to questions (Henning, 2004: 72). These will be used to form the basis of interview reports, approved by the pastors, and able to contribute to the theory derived from the literature. A form of open coding (Henning, 2004: 105; Babbie & Mouton, 2004; 499) will be used to derive codes and categories for analysis through a computerised qualitative research tool, WeftQDA.

The methodology for the empirical study will be described in more detail in chapter 5.

1.7   Key concepts

The following are terms that will be used regularly in this study. They will be defined here in the way that they will be used throughout the study. The definition of community is especially in depth here because of the large amount of different definitions and different implications of these definitions for the study. Further terms will be defined as they occur in their specific place within the study.

1.7.1   Community

If this study is focussed on the community rather than the individual then it needs to begin with a good understanding of what is meant by community. There are many different ways in which the word is used. Each of these has different connotations and will result in a different way of approaching Community Pastoral Care. The uses range from 'community' being an objective phenomenon to being a very subjective experience. This is the difference also between community being a noun and being a verb. It is important for the study to clearly formulate the way in which it will use the term for the duration of the study.

1.7.1.1   Label of a group

Historically the term has had negative uses, often used to affirm the status quo, by being used to define different race groups (Naidoo, et. al., 2007: 10). This can effectively reinforce separatism and social segregation (Butchart & Seedat, 1990: 44).

Using the term 'community' to define a group of people is in a sense labelling a system. With increased cohesion of the system the boundaries tend to become increasingly closed. At the same time 'sense of community' is seen as being a positive aspect for development of the specific group. The designation of communities itself is then not a problem (Butchart & Seedat, 1990). It is suggested that the difficulty comes with who designates, and with the effect that the designation of the community has. In times of oppression when it is the powerful who decide who is part of what 'community' then the designation of communities can be something that is used to exercise control. 'Community' can also be used in this way as a euphemism for race or ethnic group.

1.7.1.2   Locality

Community is commonly defined as being those who live in a clear catchment area, or a specific locality (Naidoo, et. al., 2007: 10). It is in this way that the area directly surrounding a church becomes the community that the church serves. This is perhaps the most simplistic definition, but is very quickly shown to be insufficient (Gilchrist & Taylor, 2011: 44). This can be a useful way of conceptualizing community, and is a valuable starting point for research and engagement, but one cannot think that it is a sufficient description. One soon discovers that community stretches beyond these physical boundaries (Gilchrist, 2004: 2).

It seem that for the formation of identity and self understanding, some connection to a specific place is essential (Reader, 2008: 36). But, this personal connection to a place is only sufficient for giving a 'home' not a community. It seems, however, that mere connection to a place is not sufficient for a definition of "community", unless the connection brings a shared identity within a group of people.

1.7.1.3   Common identity

To assume that a community is restricted to physical boundaries is to assume that it is passively constructed. Gilchrist however states that there is active construction of community as well as passive (Gilchrist, 2004: 2). Locality cannot then be the only common identity that people can have. It is also not sufficient for the formation of a community. What is necessary is the active aspect of community. Mere locality is passive. Other characteristics, such as race, common interest and school attendance are passive. But, formation of community requires an active identification and participation in that identity (Butchart & Seedat, 1990: 46). Cultures and rituals then form a part of the construction of the community, adding to the identity of the group (Gilchrist, 2004: 2-3).

Community can then express emotion and connection (Butchart & Seedat, 1990: 46). This community is never a one sided thing. While the physical characteristics cannot be ignored, for the purpose of fullness of definition, the emotional, relational and spiritual aspects of community cannot be ignored (Lifschits & Oosthuizen, 2001: 115).

Communities, to a large extent, are then socially constructed, they are agreed upon by the members of the community. They do not function above history, but within it, and are formed through common understandings and dialogue. Whether they are formed along geographical or social lines, whether thy are real or imagined, they are socially constructed (Buthart & Seedat, 1990: 46).

Communities are not just formed by people, but also have an affect on them. The relationships within a community act as buffers to help communities deal with issues and disasters. Communities with strong social networks are able to recover faster, due to shared resources and working together (Gilchrist, 2004: 3). It may in fact be theses stresses and disasters that contribute to the forming of communities. In times of trouble or discrimination groups of people tend to form around the identity and purpose given by the common distress (Gilchrist, 2004: 3).

Part of this effect is seen in the way in which a community in relationship is able to grow and develop together. In reaction to stress the community is able to draw on the resources available in order to respond to that stress.

1.7.1.4 Place for developing agency and innovation

A community is a network of competitive and symbiotic relationships. It is a place in which resources can be discovered (Doerfel, Lai, & Chewning, 2010: 127). Within the community people are able to stand together to develop skills, grow local leadership, develop indigenous services and mobilize members of the community to take responsibility for programs (Butchart & Seedat, 1990: 47). it is within these connections that resources are able to be utilised and troubles addressed immediately at a local level.

Generating agency does not necessarily need to be seen in political terms. All communities will find that they have problems that need to be addressed. These may range from being related to parents who work long hours in some communities to being poverty related drugs and gangsterism in others. The community itself is seen here as the greatest and most immediate tool for addressing the problems that occur, and is the most accessible place for people to engage and develop.

1.7.1.5 Community of personal development

The importance of community is also that in community people become better connected to themselves. It is within relationship to others that people keep informing and re-forming themselves. This is not always a comfortable thing to have happen, and will sometimes require the creation of safe spaces within community (Lifschits & Oosthuizen, 2001: 117-118). If pastor's want to promote fullness of life then they cannot overlook the importance of the community in individual's self discovery and growth. People are communal by nature, they grow and develop best in relationships. It will be shown later that individuals and groups are always in relationship. Community is the place in which people develop who they are, become empowered and develop the way in which they view and interact with the world around them (Roderick, 1986: 112-113).

1.7.1.6 Working definition of 'community'

It is clear that communities are difficult to describe, because they will be different in different times and places. Each community will, however, have physical features as well as psycho-social features. Looking from outside it is difficult to describe who and what the different communities are, but it is only through entering into relationship with the community that one can learn how the communities describe themselves and how they function as a community.

The working definition for this study for the ideal community is:

> A community is (1) a group of people that are formed around (2) a common identity formed through shared experience, common purpose and/or common geographical location, (3) working together, towards (4) a common goal. Each of these aspects could take on any number of forms, and would depend on the context, taking more or less .

However, it is understood that not all communities will initially have a common goal or the ability to work together. This definition is then one that denotes the direction taken in community Pastoral Care. The key or basic aspects of the definition mus then be seen to be a community as (1) a group of people (2) with some common identity.

1.7.2   Pastor

The individual who has duties of oversight and leadership in the congregation will be defined as the pastor. For practical purposes pastors will be seen as the person who is deemed by a congregation to be the leader of the congregation. This will be defined for the research purposes as that congregational member who is set aside for ministry and is paid by the congregation or denomination to minister to the congregation. Where there are multiple church staff then this study would refer primarily to the staff member who is understood to have oversight over the others.

The primary metaphor within this study is that of the pastor, being the leader of the congregation, as the interpretive guide of the congregation (Gerkin, 1997: 111-113; Burkey, 1993: 56; Flyvbjerg, 1998: 213). The pastor is therefore the central figure in the process of Community Pastoral Care.

1.7.3   Pastoral Care

This is the active and holistic direction and support of individuals and groups. Louw (1998: 26) describes Pastoral Care as mediating God's faithfulness, love, care and grace. This care is based largely on psychological theory (Louw, 1998: 1, 7 & 13; Stone, 2001: 187) and is often focussed on pathology (Naidoo et al. 2007: 13). This sees Pastoral Care as caring primarily for individuals, even as Louw (1998: 13) suggests that it should adopt a systemic approach, the primary focus remains on the individual.

Louw (1998: 96) does however link care to a congregation community encounter. This begins to take Pastoral Care beyond individuals, perhaps shifting the focus onto the broader community.

1.7.4   Community Pastoral Care

This is the active and holistic caring for the community. That is those within and outside of the local congregation. Community Pastoral Care, as it is defined for this study, will not seek to be vastly different in character from Pastoral Care. It still has the purpose of mediating God's faithfulness, etc. The difference is that Community Pastoral Care will seek to care for the community as a whole, and holistically.

Understanding that Pastoral Care seeks to discover ways of interpreting and communicating the good news of Salvation within the empirical context (Louw, 1998: 1), the definition for Community Pastoral Care is not intended to be a distancing from Pastoral Care. It is simply designating a different focus. This is a primary focus on the empirical situation of the community as a whole, rather than on individuals within that community, and seeing Pastoral Care primarily as a congregation-community encounter (Louw, 1998: 96)

1.7.5   Congregation

This study will refer to congregations as being a group of Christians that worship together on a regular basis. This is the same as what is defined below as "church" and is used interchangeably with this. It is the community of faith, that is a part of the greater community.

1.7.6   Church and church

In this study both church and Church are used. There is obvious ambiguity between the Church that is the Body of Christ, incorporating all believers and the use of the church that is a single group of believers who meet in a single place.

As far as possible this difference has been maintained through the use of capitalizing the "c" of the corporate Church, the body of Christ, while the individual, local church has not been capitalised. Unfortunately due to sentence structure this is not always possible to maintain and the reader is asked to see in context which is intended.

1.8   Structure of the Chapters

Chapter 2: The study begins with the *Systems, Rationality and Communication*. The basic focus on drawing and developing positive relationships within the systems of the community, within the interrelated parts. The focus of chapter 2 is on the way in which parts of the community are linked together, with a focus on he way in which understandings of the context are formed through communication between the parts.

Chapter 3: The focus of care in the second chapter, *Community Psychology and Social Capital*, is seen to be linking these relationships in such a way that people are cared for if possible with resources at hand, and secondly to draw new connections and relationships in which resources can be shared. This is basically Community Psychology and the understanding of developing Social Capital within the community. It is increasing the resourcefulness of that community and the individuals within it. These relationships will be shown to, ideally, be characterised by mutuality, where all are able to develop their abilities and use them freely within the community. In this way individuals, groups and the community as a whole are empowered to empower themselves through relationship to the context in which they find themselves. The chapter ends by putting Social Capital into perspective of empowerment, participation and prevention.

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Chapter 4: Community Pastoral Care interacts with revelation and experience in the community hermeneutically. In this hermeneutical interaction it is essential to address sin and evil, but in the context of the *Gospel, Salvation and Revelation*. It will be shown here that sin is primarily a breakdown of relationships. These are relationships with God, with other people, and with the system as a whole. The work of Community Pastoral Care will be shown to be the converse of sin and evil. It will be shown to be the transformation of relationships. It is in short, working towards *shalom*. The Gospel will then be shown to be the holistic communication of the present and future promise of a community of relationships that bring holistic peace and well-being. This communication is something in which pastors and congregations should be actively involved. It is seen to be the revelation of God. It is his active communication with the world, and the continuation of His active engagement with and through people at their point of need.

Chapter 5: Through the *empirical* it will be shown that pastoral ministries are different, but that they value certain similar principles, ones that are congruent with the theory of this study. These principles may not be carried out in completion be all pastors. It will be seen, however, that the important factor is engagement and presence, before anything in particular is done.

Chapter 6: The basic *recommendations* will then firstly give a working definition of community Pastoral Care. The ministry of the pastor will then be shown to be that of a guide at the heart of the conversation. It is not necessarily to personally undertake each and every aspect of pastoral ministry, but it is to engage in empowering others to engage in ministry, and uncovering of resources that will enhance the life of the community. This is seen as an engagement with the revelation of God's salvation within the relationships of the system.

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Chapter 2: Systems, Rationality and Communication

2.1   Introduction

This chapter begins the interpretive task, that of asking what the arts and sciences add to our understanding of Community Pastoral Care. The aim here is to interact critically with Community Psychology related theory, as it relates to Community Pastoral Care, and especially the role of the pastor. It became apparent that before engaging with Community Psychology proper there needed to be an engagement with theory that lends an understanding of the way in which the community as a whole functions.

This theory forms the basis of an understanding of the way in which communities relate internally and externally. It forms the theory on which the later discussion of Community Psychology will be based. The chapter gives a broad, contemporary understanding of the way in which communities function and organise, the way in which they arrange ideas and interpret reality, and an ideal of communication that leads towards positive and holistic change in the community.

The contribution that this chapter then seeks to make is is that of giving a valuable description of the life and patterns of functioning within communities. Related to this will be a contribution to the understanding of the way in which pastors fit into the community, giving insight not only to the way in which communities function, but also later to the way in which the pastor, as a part of the community has an affect on the community as a whole.

For this reason the chapter will first investigates Systems Theory. This provides an understanding of the functioning of communities as a system of interrelated parts. It describes the way in which the parts of the system interact, the way in which actions and effects are constantly interacting to maintain equilibrium within the community. Pathology within this perspective is described as a function of these interactions, rather than as a set and concrete occurrence that can be described and analysed on its own. Analysis is of the interaction between the parts of the system and of the meanings given to them.

Social Constructionism then gives a further contribution to the way in which meaning is formed within the community. It describes the way in which communication within the system generates meanings and

interpretations of the context. The community perception of reality is then also understood as a function of the system as a whole.

In light of this Communicative Action is studied, giving further insight into the relationships, and the function of those relationships within the system. This interaction describes a state of communication in which all members of the community are able to engage in the dialogue within the community, all being able to have input on how the context is understood and and how it is responded to.

This chapter then describes the functioning and communication of the system of the community as a whole. It provides a basis for understanding engagement with the community and the possible effects that actions and engagements might have.

2.2 Systems/ ecosystems theory: How do communities operate?

It has already been argued that in engaging with the community pastors cannot attempt to care for lots of individuals. Even a program that is intended to benefit many different individuals may not be sufficient for community care. According to the theory that will be explained in the pages to follow, community care needs to engage with the system. It needs to engage the relationships that exist between each part in such a way that those relationships begin to change and adapt the system. Problems that occur are not primarily individuals' problems, but they are problems of the relationships of the system. Individuals will be transformed as the relationships within whole are transformed.

One of the major metaphors for understanding the way in which groups operate is the metaphor of ecology. This is basically the study of the areas in which organisms live (Levine & Perkins, 1997: 113). The theory looks at the systems, or ecosystems in which people live and operate. It describes the community environment as the 'ecosystem' in which people live and move.

The ecosystem is made up of both the social structures/systems of the community and the inanimate environment together. Understanding people in terms of their multifaceted ecosystems helps to care for them more effectively. It views all aspects of our environments as interrelated. This bring the understanding that human beings are not independent, but that they are actually interdependent. People need people (Hill & Darling, 2001: 247-248).

Systems theory moves psychology towards evaluation of people in relation to their broader context, something that Levine and Perkins (1997: 114) believe individual psychology has not taken seriously. It is often assumed by individual psychology that everything that needs to be done or understood can take place within the consulting room. However as one sees multiple levels in the ecosystem it becomes clear that working with individuals in counselling sessions is not adequate for caring for communities.

This body of theory provides us with more than just a method of working but with a framework for thinking and planning. It provides a way of relating to both the community and the congregation as a whole. It still leaves space for working with individuals as part of the system. Stevens and Collins (1993:

149) point out how this focus on the group is often lost because individual's special focus often takes precedence. By thinking systemically pastors are better equipped to deal with the intricate nature of the relationships in the community. It therefore allows one to better anticipate the outcomes of interventions, and makes one better able to plan.

By placing leadership and mission within an understanding of the system pastors are given a fresh approach to gifts and resources within the congregation and communities. Countering individualism, this places gifts within the system rather than as being the personal property of the individual. Similarly, this approach encourages a humbler approach to leadership. This is an approach that affirms the leader, without requiring the leader to do all of the leadership. He/she is rather freed to engage with the congregation and community, as a system, in a way that is authentic for him/her. Allowing them to utilize their specific competencies within relationship to others who will have different competencies (Stevens & Collins, 1993: 149).

In short systems and ecosystems theory describe both the structure and the functioning of communities. It describes the different levels as observed as well as how these different levels interact. This provides a valuable theory assisting those working with people to be able to move easily between looking at specific areas of interest within the life of an individual or community, and looking at the broad context and what is occurring there (Jasnoski, 1984).

There is no single formulation of the theory, but rather different applications and ways of talking about it, since systems thinking itself is dynamic. Systems thinking can, however, be outlined by two basic principles. (1) That all phenomena are interconnected, and (2) that nature and reality are dynamic (Nel, 1996: 49-50). One major metaphor is that of an ecosystem. Here there is a dynamic relationship between each element in the ecosystem. As there are changes in any section there will be changes in the entire system and the system needs each part in order to function best (Nel, 1996: 47).

2.2.1 Basics of Systems Theory

At the most basic level, systems are formed by a set of parts that interact (Stevens & Collins, 1993: xviii-xix), or as two or more parts that interact (Hanson, 1995: 27). A machine is made up of different parts, perhaps gears and cogs, wheels and shafts. A community is made up of individuals, organizations, families, physical environment etc. For the system to work effectively there needs to be some form of input, which results in some form of output. Depending on (1) what the inputs are, and (2) how the parts interact, there will be (3) outputs, or outcomes. The study of systems theory looks at these interactions and relationships between the parts.

2.2.1.1 Interconnectedness/interdependence

For pastors, thinking about interconnectedness and interdependence is perhaps the most important concept to grasp. All the other theory of this project hangs off of the value, power and importance of the network of life giving and sustaining relationship. A change in any part of the system will bring a change in every part of the system (Hanson, 1995: 27). This necessitates a way of engaging in communities

that takes into account the way in which any action will reverberate in the entire system through the relationships between the parts (Hanson, 1995: 30).

It is interaction and communication between the parts of the system that is key for positive change in community. All organizations can be connected through a networks of relationships that are both competitive and symbiotic. It is within and through these relationships that the community can be seen to emerge. It is within this community that resources can be discovered and used for the good of the entire system. These relationships also buffer against environmental constraints and threats (Doerfel, Lai, & Chewning, 2010: 127; Hanson, 1995: 27).

Kelly (2006: 282-288) views seven key ways in which interdependence is a resource for engaging with the community. Firstly, it is a resource on how to think about people and places. It allows pastors to view people within their context and to see the resources within the context. Allowing them to then gain a richer understanding of people, and to discover more creative and empowering ways of working and being together (Kelly, 2006: 282).

Interdependence, secondly, allows pastors to link inquiry and practice. It produces an engagement with the community that is based on both learning and discovering, as well as transforming the community together. This allows community interaction to be more beneficial and draw more community participation. Interdependence then allows pastors and researchers to work together, bringing together different cultures of work and different approaches. This also changes the way in which both researchers and pastors think about and engage in the work. Kelly (2006: 283-284) believes that this brings a more holistic and affective approach.

Thirdly, thinking about interdependence gives a clear rationale for using multiple methods of inquiry. It is found that by using different methods pastors get different types of information, giving a fuller understanding. Conversely, it shows that a single method of inquiry will never give all the information available (Kelly, 2006: 284).

Next, it can seen that this is a resource for creating linked settings, or coalitions. Systems are always linked to or embedded in other systems. When pastors and congregations are able to form working relationships with other groups and institutions then they are able to greatly increase the resources that they have access to. These are resources for acting and understanding. Resourcefulness here is not linked to position in society, but is rather an understanding that each member of a system has something to offer, allowing each member to draw on the resources of the interconnected systems (Kelly, 2006: 285-286)

Fifth, interdependence works like a reservoir to prevent ideas and concepts becoming obsolete. The understanding is that in every situation the concept will work itself out differently because of a different group of people and a different context. Being able to work interdependently allows ideas and concepts to be formed and understood within the different situation rather than being discarded (Kelly, 2006: 286-287).

The use of interdependence also acts as a form of empowerment for both psychologists and citizens, for both pastors and laypeople. When open minded researchers or pastors are able to make connections

with others who are dedicated to improving society then both are able to be empowered to engage in communication and investigation as part of the combined action towards mutual interests. The relationship can become one that is beneficial for long-term development (Kelly, 2006: 287)

Lastly, understanding interdependence becomes a resource for understanding oneself. People begin to view themselves as a resource within the system, and others as resources for some present or future shared goal. People are no longer an obligation or pure benefactors, people are partners (Kelly, 2006: 287-288).

This interdependence will be echoed in other ways throughout the literature study, showing that it is a key aspect of Community Pastoral Care. These seven points in short show the value of understanding interdependence for forming the way of thinking about engaging with and caring for communities. Interdependence encourages understanding of the community and oneself, relationship between all parts of the community, and the resourcefulness/importance of each aspect of the community. Understanding interdependence in the way it is formulated by Kelly instils both humility and value, enabling linking and building on ideas and actions that are already present.

2.2.1.2   Network of interrelated parts or network of relationships

The basic assumption of systems theory is that everything is a part of a system and that all parts and systems are interconnected. Bateson (2000: 331), for example, refers to the "self" as simply an element or part of a much larger trial-and-error based system. This is useful, but seems to deny the dignity of people as individuals within the system. Visser (2007: 23) wrote rather about a network of relationships rather than a network of interrelated parts. This, immediately shifts the focus of people working within communities from individuals to relationships. It allows the dignity of individuals, but sees the focal point of community care as being how the parts relate.

A system is defined as an organised whole that consists of parts that are in relationship, and are interdependent. This can be two or more parts, related in such a way that a change in the one part will result in a change in the other. The relationship between the parts of a system result in an integrated whole, that is qualitatively different from the sum of its parts (Visser, 2007: 23; Stevens & Collins, 1993: xviii-xix). For example, a family is a system that could never reduce to a mere sum of the members of the family. Rather, the relationship between them is more complex than merely the members put together.

Within each complete system there will be certain definable parts, or levels, that are discernible. It is these levels, interacting together that form the complete ecosystem of the community.

The **suprasystem** is the wider system within which a system interacts. Every system is part of, or is embedded within a larger system. The system will be influenced by the suprasystem, and the suprasystem will be influenced by the system (Visser, 2007: 23-24). A mother and child would each be a system, influenced and influencing the family unit, the suprasystem. Individual groups, and a congregation or community would have the same system-suprasystem relationship.

Similarly, each system is made up of **subsystems**, or parts. Each subsystem impacts on each other subsystem as well as the system as a whole. These influences would be horizontal and vertical respectively

(Visser, 2007: 24). Again looking at our mother and child. If the relationship is taken as as being the primary system then the mother and child would each be defined a being subsystems. The mother child system would also be a subsystem of a greater family or a greater community, now the suprasystem.

2.2.1.3 Systems form part of a network of systems

Systems form part of a network of systems. This is a more in-depth description of the parts of the system as described above. The parts are interdependent and form interconnected networks. These systems and networks can be arranged into hierarchical levels, although what must be noted here is that each of the levels described below can be seen as either the system, subsystem or suprasystem, depending on the primary focus. Simplistically this can be described as a series of nested systems, similar to a set of Russian dolls. A cell forms part of a group of cells, forming part of a living organism, which forms part of a group or family, etc. The complexity of the system increasing at each level (Visser, 2007: 24-25).

In social systems **individuals** form the basic units. Although technically they themselves are also systems. Each individual will then fit into a context within which the person has immediate, direct experience and personal contact. This immediate environment is the **microsystem**. Examples would be a family, work or school setting in which a person finds themselves, including all the interpersonal relationships within that setting (Visser, 2007: 25).

The microsystems that an individual moves between will always be linked to others. The network formed by these different systems is termed the **mesosystem**. The stronger the link between these systems the greater the development of the individual is likely to be. Diverse microsystems will however expand life experience (Visser, 2007: 25).

Exosystems are formed through the relationships between the microsystems, mesosystem and those systems with which the individual has no direct contact, but which still affect the life of the individual. This level forms the community and environment in which the individual lives. It includes the resources that are available within the environment, such as educational, medical and recreational resources (Visser, 2007: 25).

Finally, the **macrosystem** refers to the broader group of society that the person belongs to. This may be the social class, ethnic group or culture. The values, beliefs and way of life of this group will influence the behaviour, economic trends, etc for all the individuals in the group (Visser, 2007: 25).

Figure 2.1 illustrates the common depiction of the way in which systems stack together. This is easy to conceptualise, but is highly simplistic. *Figure 2.2* is still simplistic, although it gives a better illustration of the way in which systems overlap and interact. The diagram could be expanded by adding any number of additional systems, microsystems, exosystems, etc. In any community the number of systems identifiable is largely limitted to the amount of time given to investigating and identifying systems.

It has already been stated that the individual is also a system. While the diagrams do not show the individual as a system itself, O'Connor and Lubin (1984: 44) divide the individual into **physiological** as the most basic system, **intrapersonal**, **nonverbal behavior** and **verbal behaviour**.

The above formulation also expresses the importance of the **physical environment**, which is not strongly expressed by Visser in this section. They stress that both built and natural environments need to be considered (Jasnoski, 1984: 50-52).

By acknowledging these different level and the interactions between them it can be seen how relationships with the broader context influences human behaviour within more personal relationships (Visser, 2007: 25-26) and even intra-personal functioning (Jasnoski, 1984: 50-52). Not only does the situation influence the behaviour of individuals, but the subsystems will form and influence the functions of suprasystems.

2.2.1.4 Boundaries

A healthy system needs to have **boundaries**. These differentiate the system from other subsystems and suprasystems. It is often possible for observes to distinguish boundaries even though boundaries between systems are are often abstract or relative (Visser, 2007: 24). *Figure 2.2* makes use of dotted lines to draw boundaries between the different parts, illustrating boundaries that are defined, yet permeable.

Figure 1.1 *Figure 1.2*
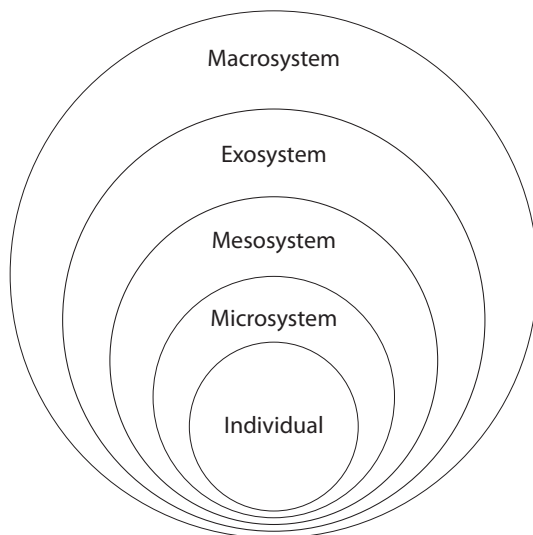
Adapted from a diagram
by Visser (2007: 106)
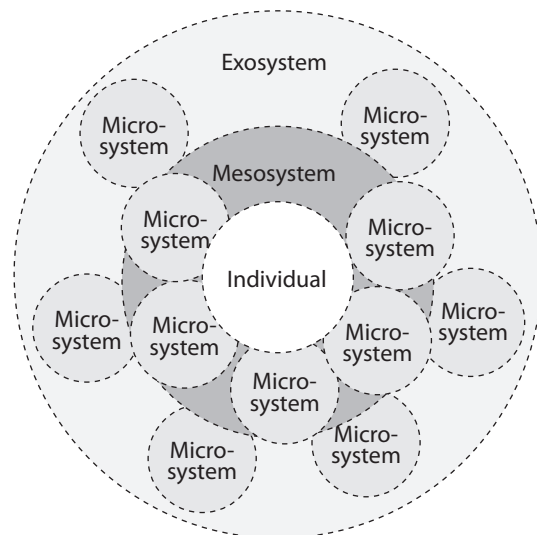
If boundaries are impermeable then the system is seen to be a **closed system**. There is then no exchange of energy between the system and other systems. The system will be closed off from the influence of the suprasystem (Visser, 2007: 24-25). The result of a closed system is that there is stagnation, preventing effective functioning of the system. The less interaction there is between the system and its suprasystem the greater the level of deterioration and disintegration will be (Visser, 2007: 24).

At the other end of the spectrum is the **open system.** This type of system is characterized by highly permeable boundaries, or sometimes seemingly no boundaries at all. There is constant interaction and exchange of information across the boundaries (Visser, 2007: 24). The effect of having boundaries that are too open is that there is uncontrolled and excessive change. If there is no communication within the system that prevents change from happening, no negative feedback, and all communication encourages change, then a system will become increasingly disorganized (Visser, 2007: 26-27).

A functioning and whole system is then one that is able to interact well with the systems surrounding it, and within it. It has defined boundaries, but it is still able to receive resources and information across those boundaries. There is then a healthy level of both change and stability, a healthy relationship between and within systems. When working from a systems perspective it is important to study the relationships between the systems and how they work (Visser, 2007: 25-27).

2.2.1.5 Systems are self-regulating

While the context within which a system is situated will influence the system, the system remains autonomous. The system will react to inputs from outside the system, but the way in which it reacts will be a result of internal processes. As a result, even an open system is considered to not be manipulable (Visser, 2007: 26-27).

Constant change is occurring in systems in the form of self regulation. Changes may be small or unnoticed, but they are necessary to maintain constant and dynamic balance. As with a tightrope walker, it is necessary to constantly shift the load carried in order to maintain balance. It is only through adaptation and change that consistency is maintained (Bateson, 2000: 24-25). The assumption of cybernetics is that all change has the purpose of maintaining equilibrium and that it is only through change that it is possible to maintain equilibrium (Visser, 2007).

2.2.1.6 Feedback

This constant change is informed by feedback within the system (Bateson, 1971). It is through feedback that a system is able to steer itself. This is a constant action-reaction cycle in which every action of the system brings a reaction (feedback). The system is then able to respond to the reaction with a further action, or a "reaction to the reaction", and so forth (Hanson, 1995: 58).

The feedback either escalating the change or calling for counterbalances that bring the system back to a balanced position. These will be messages either from inside or outside the system about what is happening at the time. It functions in a similar way to the inner ears of a tightrope walker sending messages about his/her balance and how to correct it. At any one point the tightrope walker may seem to be unbalanced, but constant adjustment allows for a balanced position to be maintained (Visser, 2007: 26).

Feedback comes in the form of positive and negative feedback. These feedback loops work together constantly in an attempt to maintain the integrity and functioning of the system (Jasnoski, 1984: 45-46). In short "*positive feedback leads to change while negative feedback leads to no change*" (Hanson, 1995: 60) or perhaps better formulated, since change is required to maintain consistency (Bateson, 2000: 24-25), positive feedback encourages action, while negative feedback discourages behaviour.

Positive feedback serves to reinforce behaviour that occurs. Positive here is not a value judgement but merely refers to the fact that the feedback enhances the process of change. Excessive positive feedback can lead to change that is uncontrolled, unless it is controlled by negative feedback (Visser, 2007: 26-27).

Negative feedback then refers to those communications that seek to maintain the status quo, or to return functioning to a previous state. As change moves the system away from its place of equilibrium negative feedback will encourage changes that bring it back into line (Visser, 2007: 26-27).

Both positive and negative feedback serve the continuity of a system. Both reward and punishment can be either positive or negative, depending solely on whether or not they encourage change. As illustrated in the open and closed system, an excess in either direction, positive or negative, would be damaging to the system (Hanson, 1995: 61-62).

Since everything in the system is related to everything, every part is giving feedback to every other part (Hanson, 1995: 63). If it is feedback, and the systems response to it, that determines the direction of the system, and if it within relationship between each part that feedback occurs, then it is within these relationships that care needs to be active. It is within the relationship between each part of the systems that care needs to engage.

Change can however be slow, and systems that are closed can be resistant to feedback. When systems are closed to feedback then the process of learning that it facilitates cannot happen. This may either cripples change because of no positive feedback or results in escalating change/behaviour because of no negative feedback (Visser, 2007: 27).

If feedback is a key aspect in regulating change in systems, then how is it that things needing change are identified? It will be shown below that it is within the same relationships in which feedback occurs that 'problems' are formed and defined.

2.2.1.7 Systemic causation

Thinking systemically opens us to multiple causality. Shift in patterns of disease, and ways of understanding disease, have shown us that the germ theory and specific causes are no longer able to sufficiently explain disease. It can be seen that there is a multitude of factors that play a role (Gilbert, 1995: 75). Causality is defined by Hanson (1995: 37) as the inferences of relationships between things that, in combination, bring about a result. This again emphasises a focus on the relationship between the parts.

Similarly in Community Psychology, as in community health, simple straight lines between causes and effects can no longer drawn. There is no simple looking for a linear problem and solution. In trying to reduce conflict it is important for all groups to be able to identify the processes and to be able to find a common way to address the cause (Parsons & Leas, 1993: 20).
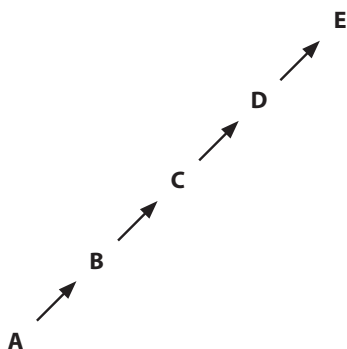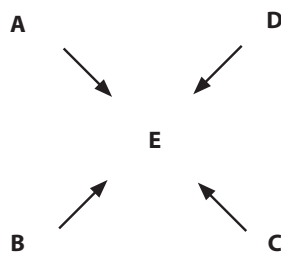
Figure 2.3   *Figure 2.4*   *Figure 2.5*
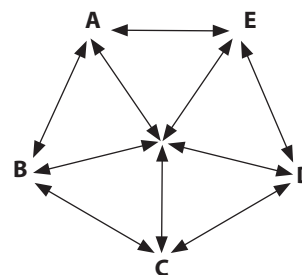
When trying to find out what causes what then it is very easy to look for linear patterns (*Figure 2.3*). These are what are usually most familiar, where A causes B, B causes C, and C in turn causes D. They are simple and straight forward, but are seldom a full reflection of what is happening in the situation (Stevens & Collins, 1993: 23-24).

Multiple causality believes that perhaps, A, B, C, and D, together lead to E (*Figure 2.4*), many factors contribute to an event that occurs. This is often a truer reflection, but doesn't take into account the fact that in many systems E also has an effect on A, B, C, and D (*Figure 2.5*). The 'problem' also has an effect on the 'causes' (Stevens & Collins, 1993: 24).

These different factors may not all be on the same level of the system. They may be within the system, a subsystem, mes-system, etc. Burkey (1993: 17) defined this when looking at the causes of poverty as being factors on a local, national and international level, although personal and environmental could easily added here as well. He describes, however, that it is impossible to point to single factors as being causes of poverty (Burkey, 1993: 11-17). Systemic causation is then seen in the relationship between A, B, C, D, and E, a relationship between several, or many, factors. In this relationship each part of the system has some sort of causal effect, positive or negative, on each other part of the system (Stevens & Collins, 1993: 25).

Slightly different to this is Burkey's (1993: 23) suggestion that poverty and other problems in society may have a root cause. This would be something that has been instrumental in the beginning of the cycle of systemic and circular causation. The root cause is also seen as something that is instrumental in sustaining whatever is wrong.

The systems model places pathology within the community. It similarly places the ability to heal and grow within the community itself (Butchart & Seedat, 1990: 47). These possible root causes are then also seen in relationship to the system, not having an affect all of their own, but having an affect as they relate to each and every other part of the system.

The cause of pathology is then not directly linked to the individual who displays symptoms. Homelessness for example is not seen as being purely the fault of the homeless person, but rather as the result of what is happening in the social context (Frank, Tshemes & Mayekiso, 2007: 230). Similarly, the ability to recover from difficulties, or use them positively, is seen not as being purely a result of the individual's strengths,

but rather as a result of factors within the context (Doerfel, Lai, & Chewning, 2010: 127). These factors influencing coping can be broken down in several ways.

Ntshanase, Duncan & Roos (2007: 253-254) split coping strategies into intra-personal, inter-personal and behavioural. These show both the importance of the individual and the system. The individual as part of the system cannot be ignored, but at the same time the individual cannot be seen in isolation from the system. Both causation and resilience are then understood to be systemic. They both involve the individual as a part of the greater context, and they see the greater context as the place to which pastors must look for causal factors of both illness and health.

Systemic causation also brings forward another point for us to consider. With many different aspect influencing symptoms there will be many different ways of addressing the problem. If a change in one part of the system brings about change in the entire system, and if many parts of the system contribute to what is happening, then an interdisciplinary approach to problems is necessary. Gilbert (1995: 75), after writing about multiple causation called for teamwork. This allows communities to effectively address a greater portion of the system at the same time, therefore addressing more of the factors involved. The result of this type of action is a comprehensive care. Part of comprehensive care is addressing feedback patterns, and addressing change within the system.

2.2.1.8   Change in systems

The way in which the system operates is based on the relationships between the parts. The view of reality, internal and external feedback systems, and relationships between each part will affect the way in which the system operates. Bringing change in one aspect will naturally have an affect on the entire system.

Visser suggests bringing change by disrupting the balance of the relationships in the system. Basic ways of doing this are by introducing a new person into the system, changing one part of the system or by changing the communication within the system. Changing the communication could be seen as changing feedback patterns or by introducing knew knowledge to engage with (Visser, 2007: 31-32).

Creative ways of engaging the system in communication will bring new insight and eventually some change. Focus groups, research, conversations, activities, etc. can all be used to change the balance of the relationships and engage a process of change.

Capacity for change is one of the key factors for whether or not change will occur, or the rate at which it will occur. This may require a prior process of forming community understanding of problems and resources (Visser, 2007: 32). It is understood that change itself is a constant process, this study is rather talking about the capacity for intentional, goal directed change. This change requires certain capacities of the community, which may need to be learned and nurtured over a period of time.

Secondly, the community needs to participate in the change. This brings sustainability, dynamics and relevance (Visser, 2007: 32). This participation may take time to develop, but it is essential for sustainable change.

Thirdly, individuals are dealt with in relation to the groups they form a part of, and these groups are dealt with in relation to the community as a whole (Schorr, 1997: 6-7). Never is a part viewed in isolation.

Furthermore, their needs to be linking in with other systems and suprasystems. Local change will always be affected by, and have an affect on areas wider than the local system. Links can be used to enhance the change. This requires that any engagement in issues is a multi-levelled and multi-system engagement (Visser, 2007: 32).

The process of change can be long and slow. The perspective therefore needs to be a long-term one. Change sought should not be a quick-fix, and the process engaged in should be one that is open to being a continuous process (Visser, 2007: 32-33). Interventions, therefore, need to be flexible, responsive and persevering, sometimes requiring dogged determination and a decision to carry on regardless (Schorr, 1997: 5). These programs continue to evolve and change over time as requirements change, but they keep their long-term perspective (Schorr, 1997: 8).

2.2.1.9   Types of change

Systems aim to maintain balance at all times. Imbalance causes self-regulative mechanisms to come into effect. According to Hanson (1995: 55) change is about both what stays the same and about what doesn't stay the same. Systemic change looks for a change in the system rather than a change in the specifics. In the question of what changes and what stays the same it is important to take the time to observe the back and forth sway, and to see what is being changed, and what it is that is staying the same in the process.

In bringing change there are three change processes, described by Visser (2007: 29), that can take place, depending on the type and size of the disruption to the system.

The first possibility is **change to restore stability** through negative feedback. This allows the system to adapt to changes in the environment without changing the relationships within the system (Visser, 2007: 29). An example of this would be a father disciplining his child who has picked up a habit from a new friend. Through the negative feedback the father stops the habit from continuing without changing the family system.

Secondly, **expanding the system through self-conscious regulation** by developing new patterns or differentiating old patterns. In this way the system restores balance through growth and development (Visser, 2007: 29). This could be illustrated by a father and son adapting their behaviour slightly to accommodate a change in the child's school or social routine.

Finally, **Transforming change (re-creation)** refers to change that occurs in situations were the disruption is to great for stability to be maintained through the first two types of change. In this situation the systems ways of functioning may become completely disorganized. In such a case the system is required to re-organize itself, finding new relationships and new means of communication. A completely new way of dealing with issues may need to be found for those things that are causing disequilibrium. The way in which the system is re-formed is unpredictable (Visser, 2007: 29).

An extreme example of this would be a death in a family, especially the head of the family, causing the entire family to need to re-structure itself. Similarly, a scandal in a church or company that requires the leadership to drastically change will result in this unpredictable type of transforming change.

2.2.1.10   A healthy system is flexible

A healthy system is then seen as one that is open to change, but is able to maintain stability. It is able to interact with other systems and to learn through both positive and negative feedback. This feedback coming from within the system and from external sources, but being able to interact with and either accept or reject that feedback (Visser, 2007: 29).

This healthy system is not one that is in a constant state of upheaval, nor is it one that refuses to change. Rather, a healthy system is able to maintain steady growth and development over time through processes of learning within internal and external relationships. This is gaining energy and information from outside the system to maintain, sustain and develop the system internally.

2.2.1.11   Homeostasis and morphogenesis

Each system will develop patterns for doing things. Some patterns are taught, but others are just learned and intuitively developed by groups over time. In any system it is both the placing within the system as well as the assigned roles that determines what a person does (Parsons & Leas, 1993: 6-7).

The principle of homeostasis is that groups tend to keep doing things in the same way, or to keep reverting to old patterns of doing things. Linked to this is the tendency of the system to mould people's behaviour to fit predictable patterns. If this did not occur then people would have to reinvent the relationship every time they came together (Parsons & Leas, 1993: 6-7).

Each system has the ability to return to a place of homeostasis after a crisis. Systems also have a tendency to grow and change. Sometimes a new or better way of being is learned (morphogenesis), but the tendency towards homeostasis is still to revert back to the old way of being. Sustained, positive change happens when there is feedback that re-enforces and encourages that change that is happening (Stevens & Collins, 1993: 54-56; Visser, 2007: 26-27).

2.2.1.12   Outcomes of systems interaction is unpredictable

The relationship between inputs into the system and their outcomes is then very complex and unpredictable, with no clear cause and effect relationship. Instead, there are many factors that can play a role. With the complexity of systems there is complexity in reactions (Visser, 2007: 28-29).

The reactions are a result of communications within the system. They are a result of shared learning and shared meaning that is given to the inputs. It is within the communications within the system that shared meanings are given to inputs and actions, to change and stability (Visser, 2007: 28-29). It is then impossible to gauge the outcome of an action or intervention based on the knowledge of that action alone (Hanson, 1995: 63-64).

Different systems will react differently to the same input, and predicting the outcome is difficult. A successful intervention in one system will not necessarily be successful in another system. What then works in one congregation and community will have different results in another (Visser, 2007: 28-29). Pastors should then seek to understand, and not be surprised by, equifinality and multininality.

Equifinality is that one outcome could be brought about by several different inputs or interventions. Different stimuli can bring the same results (Hanson, 1995: 63). This is considered by Visser (2007: 29) to be as a result of negative feedback within the system. Interventions using different strategies and focused on different areas in a community could all bring about an end result.

When working with people it does not take to long to notice how some people come into a group, or some groups enter a situation with a specific goal in mind. There is a "preferred state towards which a system functions" (Jasnoski, 1984: 48). It may not matter what intervention is put in place, or what direction is advised. These groups will always come back to their original intention and seek to carry that out. These systems would be described as equifinal.

A system will be described as showing **multifinality** if identical interventions and inputs gradually result in different outcomes (Visser, 2007: 29; Hanson, 1995: 63-64). These systems would be characterized predominantly by positive feedback. Planned change can then bring about very different outcomes to what was originally expected and even to different outcomes in different subsystems (Visser, 2007: 29).

2.2.2 Creative Tension

"If the antidote for arrogance is the ecological view of man the medicine for mediocrity is the pursuit of paradox" (Rappaport, 1981: 183).

Sometimes the greatest resource in driving change is the discovery that there are different perspectives on the current situation, and engagement with these. Differences of opinions and different views generate energy and change. It is when these different views can be held in tension that they are able to drive growth. In community care there will always be paradox. The tendency is to focus on only one side of these issues. However, for fuller truth pastors need to be able to look at both sides of the issue. Looking at one side of the issue leads to one sided actions (Rappaport, 1981: 8-9).

Being able to see the dialectical nature of problems and solutions will leave us with tension. This tension becomes life giving when managed well. It brings energy which can damage or bring life. Different voices should be honoured and different approaches accepted, while maintaining structure and stability (Parsons & Leas, 1993: 20-23).

This is clearly seen when looking at the relationship between change and stability. A healthy system needs openness towards change, but at the same time systems, rightly, try to keep stability and the status quo. The two things that then need to be kept in tension are order/stability and freedom/change. By being aware of both these poles one is able to find a creative tension, one that acknowledges and engages both (Parsons & Leas, 1993: 20-23).

This reminds us that the congregation is a part of a broader system, one in which there will be seemingly divergent views on issues. The challenge here is to be able to understand and live with the tensions that is experienced. It is not to try and manage any tension away, but to understand the tension and use it to drive the congregation and community to deeper fuller relationships. This understanding is facilitated by a view of reality that allows space for paradox within the communication and relationship of the system.

2.2.3   Basic view of reality

Each observer is a part of the system (Hanson, 1995: 27). As part of the system people will always be influenced by the system, interpreting things, and interacting, under the influence of the system. Due to this there can then never be a final formation of reality. While this does not claim that ultimate truth is impossible, it does claim that no person should claim pure and untainted understanding of truth. Any new information will cause one's perception of reality to change (Stevens & Collins, 1993: 151). On any issues there will be different groups with different experiences and perspectives. These are all seen as valid, combining information and insight from various groups, with various sets of experience and training. This results in systems thinking being intrinsically interdisciplinary.

This is a move away from positivist/linear thinking and towards a more dynamic view of communities and reality. Pastors need to be able to see the dynamic communication between the different elements within their context, to understand the processes that are at work (Nel, 1996: 122).

2.2.4   The community as a system

Through studying any community it is possible to see the way in which it is a system. All communities, and all forms of communities will display structural elements of systems. Interactions within the communities will also reflect this theory. It is therefore very valuable in studying and understanding communities to be able to discern the different parts and the different levels, and then to be able to discern the ways in which they interact. It is not necessary to try to force the community into a mould of systems theory. In interacting different parts communicate with each other, including the pastor, so that they can see and understand what is happening.

In engaging with communities in this way pastors are able to see a vast array of resources that are available. From here they are able to engage meaningfully and more powerfully with the community.

2.2.5   Critique of systems theory

Ecosystems thinkers argue that reality cannot be discovered through objective means, but that it is agreed upon through conversation and social interaction (Stevens & Collins, 1993: 151). Taken to the extreme this is essentially the stereotypical post-modern presupposition, that there is no such thing as a meta-narrative or ultimate truth. This in itself becomes a form of a meta-narrative, and a foundation or starting point for logical reasoning. It would therefore seem to negate the stereotypical understanding (Duek & Parsons, 2004). While it may be foolish to think that this negates arguments against views of ultimate truth, it does point out the need for there, at very least, to be an openness to the possibility of ultimate truth.

Systems theory would further say that there is no place outside of the social system from which to observe the system. There is then no place that is free of influence from the system. The argument follows that objectivity is then a myth (Stevens & Collins, 1993: 151). This is a more valuable assertion for interaction with communities and formation of Community Pastoral Care theory and praxis.

Stephens and Collins (2993: 151), however, disagree with the assumptions of systems thinking on this important point. They believe that there *is* a place outside the system. They believe that pastors should understand the paradox of a God who is profoundly imminent and personal, yet simultaneously transcendent.

Secular systems theory lacks the understanding of revelation, and may result in tension with Christian beliefs regarding discernment (Stevens & Collins, 1993: 150). "Polyvocality" does however open the theory to the voice of God playing a part in the conversation and having an affect on the system.

2.3 Social Constructionism: Beyond Systems Theory?

Knowledge itself is systemic, possibly said to be an interrelationship of part understandings. As the different parts of the system interact there are different understandings of what is happening in and around the system. Social Constructionism shows how, within this context there is a common understanding that is formed. People will influence one another's perception through communication, forming a common definition, and a common perception of reality. This in turn affects how people react to what is happening, and therefore has a real affect on the context. In this way reality is in some way constructed just through the conversations that happen in relationships. Social constructionism then highlights the relationships between people within the community. It highlights the way in which these relationships, and the communication within them, shape and define the reality that is experienced.

This is the major form of epistemology in systems and ecosystems (Breyer, Du Preez & Askell-Blokland, 2007: 49) . Social construction is the result of philosophy turning its focus on language in the construction of 'reality'. Language has come to be seen as an action in itself rather than a pure reflection of some outside 'reality' or 'truth'. Language itself then helps to construct a shared meaning, or a shared understanding of the way things are. It becomes a set of discourses that a community uses to construct a reality. This should not be confused with theories around the "social world" being constructed within individuals minds, but that it is rather saying that a formulation of reality is created within the community (Orford, 2008: 47). It is within these conversations that communities identify and define their resources, constraints and possible futures.

The assumptions that are held are (1) that the community has knowledge and skills which can be used to address the problems that they experience, (2) that it is essential to listen deeply to the stories of the community to discover these strengths and knowledges, and (3) alternative meanings and solutions to problems can often be discovered through re-telling stories and bringing invisible and forgotten stories to light (Breyer, Du Preez & Askell-Blokland, 2007: 49).

2.3.1　　Essential components of the theory

The essential of this theory is that it is through communication that people form understandings of reality. Realities are created through language and social interaction, that as reality is constructed the future is shaped and that there is no essential or eternal truth. This language is powerful in shaping what is considered to be reality. Language does not purely convey truth, but rather constructs the way in which truth is seen.

Accounts of reality are organized by guiding metaphors, of which people are often not aware. These metaphors then affect the way they interact with and interpret what happens around them. It is therefore important to become aware of one's ideas and values, and to constantly remember that they are not value neutral (Breyer, Du Preez & Askell-Blokland, 2007: 42-43).

This sets social constructionism apart from individualism. As opposed to seeking individual achievement, and seeing relationship as something that is secondary to being an individual, this principle highlights relationship and the way in which the reality that is constructed will never be a solitary endeavour (Breyer, Du Preez & Askell-Blokland, 2007: 43-44).

The belief and conversation of 'individuality', that people can and should live independently, is said to actually reduce freedom. People become categorized and defined, and are pressured to conform to a set of standards rather than having their uniqueness and contribution valued. There is also a tendency here to disregard the effect that the situation has on the person. The theory of social constructionism is said to go beyond systems and ecosystems theory, to better see the person as embedded in the context (Orford, 2008: 47; Breyer, Du Preez & Askell-Blokland, 2007: 44-45). This is that they are embedded within the conversations and interactions that form the way in which they interact with what they see around themselves.

In every situation there are multiple stories that can be told, each one bringing out a different set of meanings and values. Some of these will become dominant stories, forming the shared 'reality' of the group, while others will remain untold having little or no effect. Within society as a whole these stories that affect society play a part in developing grand narratives, or discourses, that play a major role in construction of the guiding metaphors. Characterizing communities in terms of single narratives would then be a mistake. It is advisable to spend time listening to, and for, the alternative narratives. Those narratives that are previously untold will build a deeper, richer formulation of reality (Breyer, Du Preez & Askell-Blokland, 2007: 46).

2.3.1.1　　As reality is constructed, the future is shaped

The importance of engaging with the different narratives, rather than just dominant narratives, is that these narratives affect the way people live, and subsequently the future of the community. The worst realities are manufactured (Kruger, Lifschitz & Baloyi, 2007: 339). Since realities are able to be constructed through use of communication, and since realities can be re-constructed by understanding and changing the use of communication, and by identifying alternative narratives, the future can to a certain degree be shaped through communication. This is then potentially emancipatory, showing that people can

be empowered through the use of language and engaging in telling and re-telling the stories that give meaning and direction to the community. (Breyer, Du Preez & Askell-Blokland, 2007: 47). Narratives can also be controlling, enforcing the dominant culture, making it essential to listen to the voices of those who are silent.

The dominant narratives that are told in the community, the dominant ways of speaking about things, can be positive or negative feedback. Hopelessness in narrative may lead to lack of ability to change and take action. Conversations that encourage the community, saying that there is a real hope for positive change, and that their efforts are both necessary and meaningful, bring a different understanding of the environment, and a different likelihood of actions directed towards change.

2.3.1.2   There are no essential or eternal truths

Social constructionism is based largely on the assumption that there is no single truth or reality. Even science is open to revision and interpretation through guiding metaphors. Certain stories gain dominance and may be viewed as truth, but there are different ways of viewing these stories and the situations that cause them to transpire. None of these can claim to be ultimately true, and therefore social constructionism claims that there is no ultimate truth (Breyer, Du Preez & Askell-Blokland, 2007: 47).

A critique of post modernism's rejection of ultimate truths, or meta-narratives, is that this is itself a meta-narrative or an attempt at an ultimate truth (Duek & Parsons, 2004). As soon as a person says that there are 'no eternal truths' then they run the risk of setting that statement up as an eternal truth. The challenge to social constructionism is then to remain constantly open to there being objective and ultimate truth while remaining aware of the way perceptions of reality are constructed. It is then better to say that one is sceptical of claims of an untainted perception of eternal truths. That is to say that the possibility of an ultimate truth is accepted, but that a persons perseption of truth will neer be ultimate.

2.3.2   Critique of social constructionism

One of the major focuses of the theory is the way in which people speak and act is constantly generating a shared meaning and understanding of how to relate to where they are. Social constructionism sees discourse and action as being intrinsically linked. An example is the use of emotional language in achieving something. Ways of speaking, using different words and different gestures have different effects on others. They influence the way in which people view and understand reality. This is a type of performance that is intended to have some specific effect. The theory makes leaders critically aware of this in their communities. It opens up ways of viewing interactions, and engaging in them. This is extremely important when looking at power relationships. An important questions to ask is what set of views or what group is being favoured or suppressed when communication happens in specific ways (Orford, 2008: 48).

Since our shared understandings are socially constructed it is suggested that they can also be deconstructed. They can be challenged in order to understand the processes by which they were formed, and to then think of alternatives. This will usually lead to challenging the dominant ideology. Pastors will

be able to see whose interests are best served by the status quo and what voices and insights are absent or suppressed in the dialogue (Orford, 2008: 48-49).

Criticism of social constructionism has been its pluralistic position and its leaning towards relativism. Critics believe that this leaves it in a weak position for challenging oppressive structures since it is unable to take a solid stance against them. The prime interest of social constructionism is 'polyvocality', valuing multiple and often competing realities. By taking one particular position it is argued that the tendency will be to negate others (Orford, 2008: 49). The important thing for change agents is then to engage with all different groups and to facilitate open communication leading to change. The aim there is to explore different narratives, different formulations of reality that may be more useful and empowering to the group or individual.

Within this way of working scientific theory would be just one way of producing knowledge. It would be one voice in the many (Breyer, Du Preez & Askell-Blokland, 2007: 38). Religion would be seen as another voice. Pastors would in this way have the opportunity to contribute to the discourse, to play a role in shaping the shared understanding.

If this study of social constructionism has given a valuable insight into the way in which reality is perceived in community, it has not described the way in which communities engage in forming that understanding of reality. The study needs to now seek to engage with the mode of communication that facilitates an honest and open engagement with understandings of the communities 'reality'. This study then engages with communications theory as a possible mode of facilitating a community hermeneutic.

2.4   Communicative Action

Working together is about the relationship between different people's understandings. In mutual communication people come together to form a common view of the situation and how to respond. In this way people are able to share ideas, gain new understanding, and arrive at a common understanding of how to respond. This brings together all the different forms of knowledge and perspectives that are available within the system. It seeks greater understanding of the situation, based on the knowledge of as many people as possible. This is for the purpose of discerning the best response to the context. As a result it is not in-congruent with the hermeneutical approach.

If social constructionism and systems theory describe the relationships within systems, then this study proposes that Communicative Action is the basic starting point from which to interact within those relationships. This study will now describe an image of communicating within those relationships that values the dignity of all, seeks to hear the voice of all people and encourages a dynamic, life enhancing interaction within the community.

Nel (2000: 3-4) suggests that Communicative Action should be the primary meta-theory for practical theology. It would therefore be the primary means of thinking about communication. This study sees the hermeneutical approach as being primary to Communicative Action. However, communication and hermeneutics are in a dynamic relationship (Pieterse, 2001: 16-23).

2.4.1 Healing in communication

If as Lifschits and Oosthuizen (2001: 118) state, "healing happens in the languages that bring the unspoken into conversation", then is it through drawing people and communities into communication that positive change is facilitated?

Habermas describes Communicative Action as being action undertaken in which actors are willing to harmonize their actions (Habermas, 1992: 134). He calls these actions communicative if they are clearly coordinated and consensually planned (Habermas, 1992: 58). "In this perspective, participation [as Communicative Action] is characterized as unrestricted and uncoerced communication among interested parties, or stakeholders, with an expectation of reaching mutual understanding" (Chang & Jacobson, 2010: 664). It is not that people should interact communicatively, but rather says that people *must* (Outhwaite, 1994: 112).

It is hermeneutics that allows the process of communication to be one that is powerful and meaningful within the community in its day to day experience, while keeping that communication relevant to the varying disciplines, including theology (Pieterse, 2001: 17). Similarly, the reason for Communicative Action fitting so well with the framework of ecosystems theory is Habermas's focus on intersubjectivity. He places rationality not only within subjective or objective rationality, but also within communication between individuals and groups (Roderick, 1986: 112-113). Nel (1996: 122) states that while Communicative Action gives a good understanding of the actions of Christians, systems theory gives a good understanding of the way in which this functions.

Communicative Action theory allows us to get a rich understanding of the actions of pastors and congregations (Nel, 1996: 122). Nel (2000: 4) describes Communicative Action as giving direction to all related sub-fields of practical theology, assuming that all ministries are communicative acts of the Kingdom of God. He then extends Communicative Action to say that practical theology is primarily concerned with communicative acts of God and the Kingdom of God that has come and is yet to come.

Communicative Action could then be seen as the philosophical meta-theory and systems theory as the technical way in which communities interact (Nel, 1996: 121-122). This study would prefer to see systems theory as a way of understanding the broader more technical way in which communities work, and Communicative Action as the theory directing the way in which pastors engage with systems. Neither theory as being a theory over the other, but rather as equal and contributing different aspects/focusses to the same issue.

For this study one of the primary aspects contributed is that of the manner in which communication is encouraged to be undertaken within Communicative Action.

2.4.2 Ideal speech situation

When working in communities it becomes evident that when aims and goals can be agreed upon, then the only question left should be about how they are achieved. This should be a technical question, rather than a political one (Bernstein, 1995: 36). One of the key aspects of Communicative Action is the quality

of the communication. Without true consensus, freedom and liberty are an illusion. For true consensus there needs to be real communication. The four basic necessities for real communication are that (1) the communication should be understandable to all involved, (2) the presuppositions behind what are said should be true, (3) the speaker must be honest or sincere, and (4) what is said, and then done, by the speaker must fit with the values and norms of society (Bernstein, 1995: 48-49). In this way communication must be something that is truthful and open to understanding by all involved.

This form of speech, the ideal speech situation, seems to be in circular relationship with a society in which justice and freedom are available. To seek justice is to seek this type of environment of communication. Within this ideal speech situation there should be no coercion and no use of manipulative strategies. Where there is limited justice or freedom then there is little hope of the ideal speech situation (Bernstein, 1995: 51).

Flyvbjerg (1998: 213) deduces 5 procedural factors from Habermas's writing that are essential for validity and truth in the discourse. These are (1) that no party affected by the outcome should be excluded, (2) each party should have equal opportunity to engage in the discourse, (3) participants should empathize with other participants, (4) power difference should be neutralized, and (5) participants should be transparent about their goals and expectations, and should refrain from strategic action (Flyvbjerg, 1998: 213).

Both of the above sets of criteria serve to illustrate that for Communicative Action to be truly effective it needs to be open and honest, fare and inclusive. There cannot be fear of prejudice or undue influence. In this, Communicative Action must be open to all on the basis of their intrinsic dignity. It must be freely performed, freely engaged in, and freely disengaged from (Pieterse, 1998: 11).

The criticism of Habermas here is that his theory is utopian, and shows a lack of understanding of power relationships that will always be present in dialogue (Flyvbjerg, 1998: 215). Burkey (1993: 207) adds that power relationships will always be present. Writing about participatory action in community development, he says that development is not effective when class divisions are ignored. With these class divisions will always come differences in power, and types of power. The ideal of power neutrality may not be achievable, or may not even be entirely beneficial. What is then important is to have transparency in the power relationships, that as far as possible they are brought into the open. While the ideal may be to neutralize power, pastors must at least be able to understand and acknowledge the effects that it has in the given situation.

The ideal is then not to brush aside different types of power. This in itself would be against the principle of the ideal speech situation. The ideal would be for all groups, regardless of what power they have, and where it comes from, to be able to enter into conversation and action on an equal footing. All who have a stake in the situation need opportunity to engage equally meaningfully. This engagement of all people who have a stake leads to a common understanding, a common perception of what is happening in the community.

2.4.3   Rationality

Communication must be understandable to all, and should lead to a common understanding. It should result in a mutual, rational, engagement with the complete context.

Roderick (1986: 112-113) discussed two forms of rationality, the one being cognitive-instrumental, and the other, as seen here being communicative rationality. He sees a communicative rationality as supplementary to cognitive-instrumental rationality. Communicative rationality sees rationality as it occurs within "intersubjectivity". It occurs within interactions, particularly within speech where parties are able to look beyond the subjective views and interact openly with others' subjective views. The process for real communication then brings about a rational understanding through, and within, the relationship.

The latter, cognitive-instrumental rationality is when claims about some objective reality are able to be made and validated/challenged in both speech and action. Here truth and effectiveness are intrinsically linked. A truth claim or communicative activity is validated by others' similar observations, or observation about the effectiveness of the action (Roderick, 1986: 112-113).

With these two views of rationality, the first focusing on the intersubjective nature of our "lived worlds" and the other acknowledging "the unity of the objective world" (Roderick, 1986: 113), a rich theoretical backing is able to be provided to thinking about engaging with communities. Within this perspective pastors are able to not do what the 'mythic' worldview, or pure social constructionism, is accused of doing. They are able to not confuse the boundary between communication and what communication is about.

In this way the existence of a reality that is completely objective and separate from people's interpretations can be acknowledged, while still acknowledge the 'realities' that are formed within communications. It is then also possible to acknowledge the way in which what is happening in a community's communicative rationality has a real impact on the objective world around it. It is seen that the two understandings of reality are separate, but mutually affect one another.

Rationality and "truth" in the purest form of this model are then neither objective nor subjective, but are rather intersubjective. The place of this model is then in forming of contextual actions based on mutual understanding rather than ultimate truths, since ultimate truth can only be grasped at. Orford (2008) describes how acts of communication, such as a young woman telling her story to councillors, have powerful effects on what is done by the council.

It is in the open and real act of communication that the understood reality is changed. Orford (2008) points out that it is when real people speak, rather than academic studies and second hand information, that the communication has power to persuade. He says that it is the voice of experience that persuades. One person's experience is able to influence the understanding and perceptions of the group.

This perspective then allows pastors to see that the communities 'lived worlds', or perceived realities, are constructed through communications and interactions. They are subjective and intersubjective. However, this perceived world is not to be confused with the objective world. Objective reality and ultimate truth are seen as situated outside of a community's communication (Roderick, 1986: 117). As communities endeavour in their communication to come closer to reflecting an accurate and life giving understanding

of what they are experiencing, they seek to come closer to understandings that are able to drive effective, mutual actions.

2.4.4   Language and action: Creating new futures

Nel (2000: 4) sees Communicative Action, here actions of "representative Christians", as action that communicates something to the community. He further describes an "act" as being to "deliberately intervene, under control of the one (God) who acts, in the course of things (the congregation, man's life of faith or his personal circumstances) in order to bring about change and, eventually, the ideal situation of the coming Kingdom of God" (Nel, 2000: 4).

There seems to be a certain amount of tension then between the theory of Habermas and Nel's (2000: 4) description. Nel's writing seeming to then place the emphasis on the action which communicates, and Habermas more on the communication which brings about action. Albeit that in Habermas' writing the communication itself is an action. It becomes clearer then that any interaction, be it a linguistic communication or a physical encounter, communicates and that in each communication there is action.

This tension is perhaps eased by an understanding of transactional rationality in Bridge's (2005: 20-26) writing. This concept includes a broad view of Communicative Action. Here communication is not seen as an act of the mind or of the body, but rather a holistic communication of body-minds. It is in the social process that rationality lies. It is then not separated into actions or words. Words are actions, and actions can communicate meaning, purpose and world view. There is a movement away from conversation about ultimate truth, towards a shared communication, and shared understanding. This allows groups to bypass debate about ultimate truth and engage in communication about present experiences and responses to reality. The engagement in transactional rationality, and Communicative Action, and coming to a shared way of understanding things, is potentially emancipatory on its own. At very least this is a catalyst for change.

"The body... is the locus of primary sociality" (Bridge, 2005: 20) and simple gestures set up and become communication. With this understanding any act of the pastors and congregations become communication of rationality. Any responsive act of the community is also an act of communication. Language is then not limited to speech. The same principles of the ideal speech situation, however, would need to be present for this to be real communication, beginning especially with the need for the communication to be understandable to all involved.

This view of action is also reflected in Habermas' (2006, 54) writing. He points out that strong institutions preserve a strong core and internal bonds through collective practice or collective actions. These are actions that are ritualistic rather than the practical every day routine. They are rituals that give insight and expression to "inter-subjectively shared and normatively binding self-understandings" of the members of the organization.

Community learning, as stated by van der Westhuizen, is able to create new futures, and essentially new experiences of reality through a process by which all are able to work together to understand and overcome obstacles (van der Westhuizen, 2007: 346). As Communicative Action this is an ongoing and dynamic process by which each communication is an act, and every act is a communication that contributes to the

learning experience of the community as a whole. Effective communities develop processes by which all can learn, and by which learning is ongoing (van der Westhuizen, 2007: 347-348,351)

The reason this could be referred to as the language of action is that as communities learn together, the way in which they interact with what is happening around them changes. As groups engage in Communicative Action they are able to begin to plan together, to decide together on what needs to be done. Here the common definition of the action comes to the fore where communities, after engaging with each other in a real way, gain a more complete understanding together, and move together. Engaging and changing in active relationship.

2.5   Conclusion

The understanding of systems theory and Communicative Action provides a strong framework from which to engage and understand what is happening around us. More than this, Community Pastoral Care learns that it is a part of the world, and a part of everything that is happening. A small change in one area can bring about changes in others. This encourages pastors to be willing to engage in small things, to be faithful in the small things, knowing that they are all significant.

Lee (2006: 87) pointed out the need for the church to go beyond its walls and to enter into public dialogue. In engaging with community many congregations see the need to build trust and relationship faithfully. They may talk about serving, but not know how to serve, or not perceive the skills to serve (Rusaw & Swanson, 2004: 11-12). Systems theory and Communicative Action begin to give theology a framework within which to think about this engagement. It provides the start to a framework with which to enter into the process of engaging in real tangible acts of communication with and to the entire system.

It is only after analysing information from all levels of the community that one can formulate a coherent understanding of the ecosystem (Jasnoski, 1984: 52). To have a comprehensive effect on the community, and the most effective and efficient use of resources, it is important to acknowledge and seek to interact with as many of the systems that influence as possible. As a result pastors cannot work with a community without working with its individuals, and they cannot work with individuals without being open to working with each part of their community. It is then not possible to pretend that it is enough for one person to work alone. When working on multiple levels an interdisciplinary approach is essential.

It seems best, in this study of pastoral ministry, to see systems theory and social constructionism as key to understanding the context and the way in which people interpret their situation. For positive action it is Communicative Action that is key to engaging in the ecosystem. It is a part that all are called to play in God's saving work.

Chapter 3 will investigate the theory of Community Psychology. It is based on the systems theory proposed above and the communications within the systems. This study of Community Psychology will engage with the way in which relationships bring change and resources to communities. It will then be a further investigation of the process of engaging the relationships defined here, investigate the way in which care needs to address the specific contextual needs of the community.

Chapter 3: Community Psychology and Social Capital

3.1 Introduction

This chapter is a continuation of the interpretive task. It continues with the question of what the arts and sciences have to say about the pastors role in the community. This chapter studies Community Psychology directly, seeking to form an understanding of the way in which it directs or informs the role of the pastor in the care of the community.

It then builds on the theory of chapter 2, building on the understanding of the community, but shifting the focus more towards community interventions. It aims to give a contemporary understanding of care for the community as a whole.

What this seeks to contribute to the study is a further description of community interaction building on the systems and communication theory of the previous chapter. It provides concepts and implications for care that is aimed at guiding further discussion of the pastoral response to the community. It provides this study with a further response to the problem of not having sufficient theoretical basis for the engagement in care for the community.

Based on this, the chapter begins with Community Psychology. It gives a very brief historical introduction of community psychology and moves on towards a description of community psychology as psychology which focusses on the interrelationship of parts. This is a positive psychology, seeking growth and development, but with a view of pathology as being within the relationships between the parts of the community. Strengths are also described to be within these relationships. Community Psychology is therefore described as being about seeking and building strengths within these relationships.

This leads to a discussion of Social Capital. The chapter describes it briefly as being an understanding of the value of relationships, and the resourcefulness within relationships. In this way it furthers the understanding of Community Psychology as developing strengths within relationships.

Empowerment, Prevention and Participation are then evaluated as three of Community Psychology's major concepts for engaging in community interventions. These provide this chapter with an engagement

of the ways of actually going about the work of caring for the community. It is described as a positive process that seeks the participation and empowerment of all members of the community.

The chapter finally turns to the qualities of community psychologist. This allows an interaction with the role of the pastor. The aim is to give a brief description of the way in which community psychologists engage with the community.

In all this the chapter seeks to round off the discussion of contemporary theory and what it contributes to the understanding of Community Pastoral Care, and ultimately the role of pastors in Community Pastoral Care.

3.2   Community Psychology

The focus of Community Psychology is the prevention of illness, the promotion of wellness and the addressing of social/structural problems that may prevent health and wellness. The study of a community then seeks to take into account all aspects and parts of the systems that affect the groups and individuals within them (Naidoo et. al. 2007: 12).

Community Psychology is psychology that focusses on the relationship between the different parts of the system. Systems theory is a major contributor to this theory. It seeks to develop a network of relationships within the system, and a way of relating that brings greater health.

Characterised as psychology within the interrelationship of parts it does not focus primarily on individuals. It rather seeks to reduce individual pathology and community pathology by engaging the community in a positive form of care. It seeks to elicit participation, and works towards empowerment. Community Psychology then aims move towards a community in which there is a network of relationships that allows the community to seek it's own empowerment.

3.2.1   Starting points - public health

The purpose of public health is to protect, promote, and restore health. The basic intention was to reduce the occurrence of disease and the general health needs of the populations (Gilbert, 1995: 76). Community Psychology linked to this has the specific intention of preventing mental illness and promoting mental health. Psychologists here tended to take the role of the professional, or consultant, as providing a service to the community, or the client population (Butchart & Seedat, 1990: 47). In this way the model sought to modify or improve existing social institutions and environments (Seedat, Cloete & Shochet, 1988: 219-221).

This way of thinking, while useful to Community Psychology, does not provide a strong framework for positive growth. The focus is on ensuring a basic level of health, and preventing mental illness (Seedat, Cloete & Shochet, 1988: 219-221). Positively, the focus was on the community itself, seeing the community as both pathogen and antigen, both the cause and the cure of the problems (Butchart & Seedat, 1990: 47).

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While this is a valuable perspective, drawing on the strengths of the community it does not sufficiently engage influential relationships from outside of the community.

3.2.2   Starting points - Social action

Social action movement in Community Psychology saw the complex interrelationship of issues within society and therefore criticized the individualistic view of traditional psychology. These psychologists saw it as critical that factors related to the structural inequalities in society be given a prominent place in the praxis of psychology. This brought about a shift from prevention to empowerment and an emphasis on power relationships within society (Seedat, Cloete & Shochet, 1988: 222-223).

This model focuses largely on communities as being groups that are oppressed, or treated unjustly in society. The cause of supposed pathology is here seen to be largely outside of the community. The aim of this model is to be part of mobilization towards empowering and motivating action. It sees the community as being a reservoir of resources that should be used in struggle against a common enemy, the oppressive socio-political and economic context. The value this brought is a focus on external forces rather than the internal forces focused on by the mental health model. (Butchart & Seedat, 1990: 47-48; Seedat, Cloete & Shochet, 1988: 222-223). The risk is that the focus on socio-political issues prevents engagement with issues internal to the community that may have an equal effect on the situation.

This model is open to a victim-rescuer mentality. The professional, coming with what is often believed to be an objective definition of the oppression that the community is suffering under, is able to dis-empower rather than actually empowering (Butchart & Seedat, 1990: 47-48).

3.2.3   Moving forward in Community Psychology

Both of these models are valuable for Community Psychology, but should not be taken alone. They remind pastors of the dual need to engage with the community in which they are present as well as looking beyond the community in which they works. It is then possible to see the resources and causal factors within and outside of our specific area of focus.

Community Psychology is seen in some ways as an answer to the problems of an individual-centred and problem-oriented traditional psychology. It has often been put forward as a way of reaching the unreached groups within society. In the South African context it was often aligned with political struggle and apartheid's legacy on psychology in the country (Lifschits & Oosthuizen, 2001: 123).

Community Psychology then moved beyond the two early focuses of mental health and social action. This was a move away from private practices and big hospitals to community based projects, placing needs and care in the context, meeting people at their point of need (Seedat, Cleote & Shochet, 1988).

Recognizing that many don't have access to mental health services, the movement aims to extend mental health services to all, especially the disadvantaged. This must take careful note of the local and social factors that affect the people in the community. Interventions take two forms, these are to promote

access to mental health services and secondly to address social factors that affect the situation. These interventions will be systemic as well as preventative and promotive (Lazarus, 2007: 68-69).

Health promotion is approached in a similar way to prevention of problems. With promotion analysis seeks to discover the factors that are positively linked to psycho-social well-being. Examples of these may be meaningful work, strong family and community bonds, a high level of education or religious affiliation. The aim is then to develop the identified factors that are able to foster resilience to psycho-social problems. The focus shifts here from weaknesses and problems to strengths and growth (Lazarus, 2007: 70-71).

The shift is from the individual and pathology to strengths and the way in which individuals, groups, and context interact. Sometimes the context will take priority, while at other times the individual or group will take priority. It doesn't rule out the individual psychology and the importance of understanding pathology, but rather sees that within the context of the strengths of the community. The services of a psychologist may then be described as being a resource, or strength within the community.

This is a very heterogeneous field. Community Psychology, as a branch of Psychology, aims to develop theory so that methods and research are able to engage individuals, groups and communities within their real, existential context. Based largely on systems and ecosystems theory, interaction between individuals and their context is seen as an important factor in causing and alleviating problems that the person experiences (Pretorius-Heuchert & Ahmed, 2001: 19).

Community psychologists therefore regard the whole community, as well as individuals, as their clients. All the approaches have the "goal of improving the human condition and promoting psychological well-being" (Pretorius-Heuchert & Ahmed, 2001: 19). While the primary focus is not political and economic, it often brings about a shift towards political and economic concerns (Guernina, 1995: 208) as part of the concerns of the community as a whole, as part of improving the human condition.

Community Psychology is forced to interact with other disciplines, because its focus is much broader than just individuals. This makes the use of ecosystems theory most applicable. The result is that, although it is still largely located in the field of psychology, Community Psychology cannot be separate from other fields such as public health, psychiatry, politics, theology, etc. (Pretorius-Heuchert & Ahmed, 2001: 19-20).

3.2.4   Essence of Community Psychology

For Orford (1992: 5) the overarching concept in Community Psychology was "person-in-context". With a view of the ecological paradigm the field moves beyond person-in-context closer to a view of persons-and-context. Within this perspective the community psychologist cares for the relationship between persons, and systems. If this is the case then this must move Community Psychology beyond the primacy of the individual. Naidoo et. al. (2007: 12) also define Community Psychology in terms of individual in context, their definition does however end with the more satisfactorily ecological phrase "and improve mental health and social conditions for individuals, groups, organisations and communities" (Naidoo, et. al. 2007: 12).

In light of this I would agree with Levine and Perkins (1997: 45-46) who suggest that it is the intention of Community Psychology to find a way to provide public resources in a way that "empowers and does not undermine person-to-person responsibility and caring, encouraging face-to-face mutual assistance, teaching people to cope, and helping to develop meaningful and satisfying life views..." (Levine & Perkins, 1997: 45-46).

Lazarus (2007: 69-72) then sets out five basic values of Community Psychology that she deems more important than any specific theory. These are (1) addressing oppression, (2) Personal and political empowerment, (3) risk prevention and health promotion, (4) develop psychological sense of community, and (5) cultural relativity and diversity. These five points agree with the previous essential statements about Community Psychology. They sufficiently address the context and individuals and are focussed towards promotion rather than purely on treatment. In calling for a sense of community to be developed there is the association with the resourcefulness of the community being nurtured, rather than simply individual resourcefulness. Furthermore, Lazarus' points bring out the necessity to address the factors in society that prevent empowerment and promotion of health. These then form a very sound starting point for Community Psychology.

Burkey (1993: 208) would add another essential component for Community Psychology, patience. Community Psychology is a slow process, and one that calls for patience. He refers to the way in which the rural poor are willing to wait for crops to grow in order to point out the patience that the poor can have. He urges community workers to have that same patience. It can take years before significant results are seen for projects in communities. One should be willing to commit long term, and to stick it out (Burkey, 1993: 68-70).

The above points direct us to a care that is intimately involved with the specific place of need in which people find themselves. It needs to be flexible and patient, addressing the entire existantial situation of the community and through the relationships of that community. The direction is growth, and the focus of care is the way in which the system relates.

3.2.5   Psychology within the interrelationship of parts

Each group or person is emmbedded in a network of relationships (King & Furrow, 2004: 705). This calls for a view in Community Psychology that allows us to continuously evaluate and interact with the nuances of the ways in which all groups interact with others, within and outside of the identified community. This leads us to an essentially ecological model of psychology, based again on the understanding that all parts are interrelated (Lifschits & Oosthuizen, 2001: 123-124).

Community psychologists hold the view that it is important to involve oneself in the interrelationship of these parts. The space in which the crisis and possibilities occur is within these relationships between parts, systemic causation (Levine & Perkins, 1997: 86-90). It is in the crisis that people are most compelled to step beyond what they know and feel comfortable within. This forces pastors and psychologists to enter into situations in which they are unsure of themselves. They must put themselves in the situation without the guarantees of theories, pre-planned programs, or things that confirm their expertise. They

allow themselves to be moved by situations and people. In this way people's helplessness is involved in a sort of co-evolution that works through the professional's or pastor's uncertainty and openness, and through the unpredictability of outcomes (Lifschits & Oosthuizen, 2001: 124).

The processes that emerge within relationship are then more important to community psychologists than theories and models (Lifschits & Oosthuizen, 2001: 125). it is the conversation and communication patterns within the community that become the focus of the discipline. It is the goal to analyse, interpret and develop the conversation and how it relates to the community. Here Community Psychology becomes a process of linking different aspects of the community, encouraging communication between areas of need and plenty, encouraging communication across boundaries.

3.3 The seat of the problem and the solution

The seat of the problem will be described below as being within the relationships rather than within each specific part of the system. The problem is then within the holistic communication between those parts, it is in the way that the different parts and systems relate to one another. Care then focusses on developing health by enhancing ways of relating. The resources needed for life and growth are seen to be also within those same relationships. These relationship need not be restricted to the community but include relationships with other related systems.

3.3.1 Stress and causation

If Community Psychology is seen as psychology at the interrelationship of parts then pathology too must be within this interrelationship. This was seen already by Seedat, Cloete & Shochet in 1988 in stating that the "seat of pathology" is where the person and their environment meet (Seedat, Cloete & Shochet, 1988). Public Health similarly puts the cause of problems in the relationships between the person, their behaviour, biological factors, the community, social, and political factors (Gilbert, 1995: 75).

Building on systemic causation, pathology is then not something that is purely within the individual, but is something that is relational and systemic. Levine and Perkins (1997: 86-90) describe how it is stressful life events within these relationships, or where the individual and the situation meet, that result in pathology. It is at the intersection between parts of the system that stress can become pathology, or can be dealt with in ways that do not lead to pathology.

The causes then relate to both the social situation and personal attributes which result in stressful life events. Transient, or temporary, stress reactions often follow stressful life events. These stressful events are then also not seen as the direct cause of pathology. Pathology according to this model is the result of a negative response, or outcome, to transient stress reactions (Levine & Perkins, 1997: 86-90).

There are then various factors within the context that influence whether or not a stressful life event will result in a stress reaction. If a stress reaction occurs then there are again many factors that will influence the outcome of that stressful reaction (Levine & Perkins, 1997: 90). Thinking systemically,

it is understood that within the community there are many factors at play. These different strengths, competencies and weaknesses will all have an effect on whether or not an event is perceived as stressful, and then how that event affects the system.

The study has already described systemic causation as being multi-faceted, here it can add to that. Not only is causation multi-faceted, but that for each aspect of causation there is the possibility of protective factors (Stevens & Collins, 1993: 23-24). Where before the study spoke about causes A, B, C, etc. for pathology. Here we can imagine how for each of these there will be matching protective factor. Almost as in sports where an athlete will wear protective gear for potential injury. A helmet in cycling or shin pads in soccer form protection for obvious causes of harm. Similarly, in communities pastors may find specific protective factors which match up with specific risks to the health of the community.

This systemic nature of pathology then calls for a life events perspective, rather than a medical perspective, on pathology. A perspective where pastors are not thinking merely about the cure of the distress, but about working within a person's entire life situation, before problems set in, in order to make the 'cure' not necessary (Levine & Perkins, 1997: 108).

When community forms in the midst of crisis then the possibility of transformation opens before it in a way that would not be otherwise present. It is in the midst of troubles and stress that the greatest growth and change can occur (Lifschits & Oosthuizen, 2001: 118). The stress itself is then not necessarily the actual issue in the community. Rather the way in which individuals and communities are able to muster their resources to overcome becomes the critical factor. The way in which relationships work within the situation is where the pathology lies.

3.4   Social Capital

Things that prevent, or limit life, are seen to be in the relationships between the parts of the system. The way to address these issues is then also in relationship. It is in building resources through the relationships in the community. This is building and drawing on relationships in such a way that they drive growth and overcome struggles.

Communicative Action and subsequent Community Psychology must be focussed on developing the resources within the relationships. Relationship within the community is not sought merely for the purpose of the relationships. It is resourceful relationships that develop and empower the community as a whole. It is this concept that then makes the idea of Social Capital essential for the continuous development of Community Psychology. The value of relationship is not a new concept, but has gained fresh emphasis with the recent popularisation of the term Social Capital (Portes, 1998: 2).

If buffers are essential for preventing pathology, then Social Capital is what connects one to the buffer factors within the system. The major consideration here is what resources are potentially and actually available in the community. Each individual is embedded in a network of relationships, within these relationships are resources that the people can use (King & Furrow, 2004: 705). These relationships can

form a source of social control, a source of group support or a source of benefits through networks beyond the group (Portes, 1998: 9).

3.4.1   Defining Social Capital

Social Capital does not have a single concise definition. A basic definition would be that Social Capital is a measure of access to resources within the context, allow individuals or groups to achieve things more efficiently or to achieve things not otherwise possible (Ostrom, 2009: 18). This should not however be linked purely to individuals. Families, groups, and even countries can be seen to posses Social Capital (Portes, 1998: 18). This should then be understood as a profoundly systemic occurrence, taking place at every level of society.

Working with multiple definitions it can be said that Social Capital refers to the total social resources that groups and individuals are able to access within their network of relationships. These relationships may be institutionalized or informal and increase the ability of each individual within the group to access, organize and deliver services and goods (Orford, 2008: 163ff). This does not refer merely to the availability of resources, but also the level of learned skills and empowerment that facilitate the use of the resources.

In understanding the concept Social Capital it is seen to be more than just resources, but also the result of resources and infrastructure. Infrastructure, in the form of formal and informal networks (structural infrastructure) and relationships of trust and reciprocity (cognitive infrastructure) increase one's Social Capital, or the Social Capital of a group. Greater infrastructure will result in greater resources. What is described as 'resources' here for Social Capital is social support, cohesion and activities (Orford, 2008: 169). Social Capital then consists "in part, of trust and mutual obligation, in part of information gathered and available, and in part of norms that encourage prosocial and discourage antisocial behavior" (Ammerman, 1998: 347).

Orford (2008:166) describes the three indicators of Social Capital as being **trust** (measured by response to, "people are usually dishonest and want to take advantage of me"), **reciprocity** (measured by, "If I do nice things for someone I can anticipate that they will respect me and treat me just as well as I treat them) and **perceived support** from civic and religious organizations.

The effects of Social Capital is expressed clearly when evaluating research that shows how lower income areas tend to receive service from municipal bodies much slower than wealthier areas, which are understood to have greater Social Capital especially greater 'bridging'[3] Social Capital (Orford, 2008: 166). A community with greater bridging and linking[4] Social Capital will be able to draw on resource within and without the community more effectively, and will therefore experience greater benefits.

Orford also believed that it was possible for Social Capital in one area to make up for a lack of Social Capital in another, this however referred specifically to macro, micro and intermediate levels of the social

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3.   Bridging is defined as connections to groups or individuals with a different social identities.

4.   Linking Social Capital is connections to groups or individuals from different social organisations.

networks (Orford, 2008: 169). Greater family bonds and support could compensate for lack of political support.

3.4.2   Types of Social Capital

Social Capital is seen to achieve, or result from, relationships with people who see themselves as having a shared social identity (bonding), trusting relationships of mutuality and respect between those who have different social identities (bridging) and forming networks of trusting relationships across formal or institutional boundaries (linking). Linking, while being similar to bridging involves a relationship between those with different levels of power (Orford, 2008: 166, 174). Halpern saw a healthy form of Social Capital being one that had a good balance of bonding, bridging and linking.

Similar to these concepts is the discussion of brokerage and closure described by Burt (2009: 39). He divides Social Capital into that which strengthens bonds within the system, closure, and that which strengthens ties outside of the system, brokerage. Strong bonding, or closure results in greater stability within the group as well as greater observance of norms (Burt, 2009: 46; Portes, 1998: 6), congruent with closed systems from systems theory. Strong brokering allows one to develop relationships across gaps within organisations and systems. These relationships allow for greater access to ideas, and greater flexibility (Burt, 2009: 42-43). Within the dense networks encouraged by closure there tends to me more redundant information, while the loose connections of brokerage tend to be a source of new knowledge, encouraging change (Portes, 1998: 6). Brokering then encourages growth within networks, while bonding encourages maintenance of that network. These two exist in a constant cycle, as with boundaries in systems, one that should not be broken. Too much brokerage or closure are both damaging, and a creative tension then needs to be kept between the two.

These types of Social Capital then all stem from relationship. There are different theories on how exactly this capital is accessed, but the basic understanding is that in Social Capital the resource accessed, tangible or intangible, are controlled by somebody else. By some means, either group bonding/identification, reciprocal exchange, enforceable trust, or societal norms, one gains access to these (Portes, 1998: 7-8).

The most common use of Social Capital, especially the gaining of access to resources beyond the group, is in literature about stratification within society. The understanding is access to relationships outside of the family is closely linked to access to employment, success in employment and entrepreneurship (Portes, 1998: 12). Education is a prime indicator of Social Capital, with those having access to education generally having a higher level of health and well-being (Orford, 2008: 164).

3.4.3   Dangers of Social Capital

It can then be said that Social Capital is not necessarily always a good thing. Social Capital is itself value neutral. It is, however, possible for Social Capital to be used by those in power to maintain the status quo and to retain their power, or for those who are dis-empowered to become empowered (Orford, 2008: 170). As a measure of empowerment, those who maintain a hold over the power in society will measure

high on Social Capital, while those who are dis-empowered would be expected to measure low on a similar measure.

Strong bonding within a group, seen as high Social Capital, can also have other negative consequences. High Social Capital can result in greater pressure from the group on individuals to engage in things like drinking and drugs. This is also seen to play a role in elitist or exclusive groups, such as anti-immigrant groups in some countries, or more commonly in preventing outsiders access to the resources within the group (Portes, 1998: 14; Orford, 2008: 170). The result can sometimes be alienation of those outside of the group (Sarpong, 1999: 21). This reaffirms systems theories warning about overly rigid and strong boundaries on systems. This could be described as being the result of a closed system. That as the bonding within the system becomes to strong it begins to cut the system off from those outside. The imbalance of feedback is likely to cause excessive conformity to patterns or complete disorder within the group (Visser, 2007: 27).

Burt (2009: 59-64) describes the dangers in terms of consensus. His research found that excessive brokerage resulted in lack of consensus, while excessive closure resulted in premature or dogmatic consensus. If the ideal of Social Capital is to achieve things more efficiently, or things not otherwise possible (Ostrom, 2009: 18), then the dangers of Social Capital gone wrong are that it either prevents consensus, with excessive input from various sources, or when internal bonds become too strong it risks coming to too simple a consensus, easily missing out on better alternative, and then being slow or unwilling to change (Burt, 2009: 59-64). This consensus in excessive closure can be damaging to the point that it may perpetuate negative trends, making them an integral part of group membership (Portes, 1998: 18)

These negatives to Social Capital do not imply that Social Capital should be ignored as a concept, but rather increases the priority of the theory. Furthermore, because of the correlation here to systems that are overly open or closed, Social Capital is a valuable concept or analogy in furthering Community Psychology and engagement with the context.

It is precisely the ability of healthy Social Capital to generate movement and change, as well as its ability to encourage stability that make the concept so useful for the development of a robust theory of Community Pastoral Care. This Social Capital gives an important addition to Communicative Action.

The means of increasing Social Capital, or caring for the community are not necessarily straight forward. Since Social Capital is value neutral, and can be used negatively, this study will look outside of Social Capital theory in order to engage with ways of developing Social Capital. For this it will turn its attention back to another area of Community Psychology. The study will look at prevention, empowerment and participation for a means of developing the ability to care for the relationships between the parts of the system in a way that is positive.

3.5   Prevention, empowerment, participation

The question is then that of how to engage in this form of community care. Communicative Action and systems theory inform Community Psychology. This leads to the concept of Social Capital. The processes of empowerment and participation are then important for developing these types of community relationships.

Care is then addressed by addressing the way in which people relate, by increasing their ability to relate and to draw on the resources around them. It is about building the connections and networks in such a way that they positively prevent problems from being problems. It is about increasing agency, and increasing access and ability to use all of the resources and strengths available.

Some of the key focuses of Community Psychology are **prevention**, **empowerment** and **participation.** These meet all 5 of the criteria stated earlier for Community Psychology to meet up to. This paper has looked at the insight that Community Psychology has given to the way in which communities function. It put forward examples and concepts that are important to work towards. Now the focus changes to investigate the way in which Community Psychology adds to our understanding of how pastors can be involved in caring for the community. It is how to add direction to an otherwise direction-less Social Capital.

Working systemically these three focuses of this section recognize the dignity of all individuals and groups within the community. They aim to increase the ability of all part of the community to freely engage with things that affect them by removing the influence and power of things that would have a negative impact (prevention) and creating a space where all can engage with situation in a way that brings new insight, new abilities and an experience of dignity and free-will. It is when people find safe spaces in which to connect with and engage the crisis that they face that training and healing, empowerment and growth happen (Lifschits & Oosthuizen, 2001: 118).

3.5.1   Prevention: the promotion of health

In a diagram used by Naidoo, et. al. (2007: 13) Community Psychology is depicted as being concerned with health promotion, and individual psychology with treatment. Prevention was placed somewhere between these two. In the following discussion on prevention, it must be understood that the primary context of prevention in Community Psychology is the promotion of health. Where there is treatment then the primary goal of the treatment is not the healing of ailment, but is the promotion of health.

Rappaport (1981: 191) claimed that prevention is only concerned with the needs model, and that this needed to be replaced by empowerment. He claimed that prevention sees people as children, but that within the needs model prevention is the logical alternative to clinical services because of its greater efficiency. Prevention is still seen as a necessity for Community Psychology and Community Pastoral Care.

It is perhaps correct that prevention as the sole mode of community care does tend towards seeing the professional as the leader of change and does lend itself to devaluing the community's own agency (Butchart & Seedat, 1990: 47). However, empowerment is itself preventative and as such should not ignore

prevention measures, it should rather place prevention in relationship with empowerment and growth. From earlier in this chapter it can be seen that strengths and resources, things aiding empowerment and growth, are themselves preventative.

The reason for thinking about prevention is that within the public health field the realization was made that many of the diseases that affect us are either incurable or are extremely expensive to cure. The emphasis therefore shifted to the prevention of these illnesses. Emphasis in many areas has shifted from disease and cure to health promotion and maintenance (Gilbert, 1995: 75). The basic fact is that in many areas professional treatment is expensive. For many psychological disorders treatment is long term, and sometimes 'cures' are never complete. For psychology then to prevent is more desirable than to attempt to cure.

Added to this is the systemic effect of disorders that develop. A drinking problem, before it is effectively treated will most likely have an affect on other members of the family. Any disorder will affect the entire system, making it better to prevent disorders. More importantly, for many issues, such as violence, cure comes too late. Community Psychology teaches that early interventions and preventative measures are able to stop incidences of violence before they occur (Mercy et. al. 1993: 24).

The aim of prevention in Community Psychology is to reduce the prevalence and incidence of psychopathology in the community. One basic hypothesis here about causation is that there are multiple steps in the process, which eventually result in psychopathology. Thinking about prevention aims to make those involved in care aware that interventions can occur before corrective therapy is needed. If these earlier interventions can occur then it is possible for stressful life events to either not have the negative effect that they would otherwise have had, or to have a greatly reduced effect. Furthermore, there is the possibility that they can sometimes lead to growth where they would previously have led to pathology. This model directs pastors to think creatively about what can be done before an event to either reduce, or prevent the psychosocial stress that occurs (Levine & Perkins, 1997: 86-87).

Interventions can be carried out at any point in this process, or any aspect of the system. These could involve political action in the social context, training and development of social skills to improve personal attributes. Preventative interventions, individual training and crisis intervention can all result in a positive outcome to stressful life events (Levine & Perkins, 1997: 86-90).

Even within systemic causation it can be seen that within the system there are some causes that have a greater effect. Mercy et al (1993: 24) refer to root causes, those things that have a major effect on the development of problems within the system. The most important thing about these causes are that they occur before the problem occurs. In investing resources into these causes pastors can hope to stop the problem from becoming a problem (Mercy et al, 1993: 24). Systemically one is addressing those aspects of the system that will either be amplified until they become a major problem, or those things that will cause something else to become a major issue.

While this seems to imply a linear causal relationship rather than systemic ones, the principle is stands that problems seldom develop over night. Working within a systemic causal understanding it can be seen that there are factors in the system that contribute more than others to the problems and symptoms. By

addressing potential problems within the system early it is possible to prevent major problems. A change to one major aspect of a system may be all it takes to prevent certain problems and to promote growth rather than pathology.

So then, how is it that pastors should go about engaging in prevention? There is no single prescriptive way to go about prevention in the community. Important aspects that need consideration do exist, and there are suggested ways of going about prevention. What is described below is a pattern to think about and adapt to fit different, specific contexts.

3.5.1.1 Process of prevention

This prevention gets broken down into primary, secondary and tertiary prevention (Lazarus, 2007: 70). These can be described as being, to firstly prevent unnecessary stressful life events, secondly prevent stressful life events from causing excessive stress reactions, and thirdly, work to cause stress reactions to result in growth rather than pathology (Levine & Perkins, 1997: 252-254). This becomes a process of identifying and addressing risk factors. By addressing these risk factors pastors are able to reduce occurrence of psycho-social problems as well as minimizing the affect of problems that occur (Lazarus, 2007: 70).

Mercy et. al. (1993: 15) put forward a four step process for developing preventative interventions. This process is to (1) define the problem, (2) identify causes, (3) develop and test an intervention and (4) implement the intervention. In defining the problem data is collected about the demographics and the effect that the problem has. It is about getting a clear formulation of what is occurring, where, when, etc. By forming a clear understanding of the issue pastors are better able to identify causes and interventions.

Once the problem has been clearly defined the causes are carefully identified. This includes the identification of risk factors and indicators of the problem. Once the causes are identified the intervention is planned and controlled trials are undertaken. On the basis of these trials it is possible to decide whether or not this intervention should be undertaken on a broad basis (Mercy et al, 1993: 16).

It may be easy to think of prevention in terms of merely stopping things from happening. This would colour the process of prevention. What is important to remember is the strengths within the relationships of the system.

3.5.1.2 Support systems / working with strengths

Projects and interventions can, or should, all make use of existing social support as far as possible. The understanding is that within the social context there will be strengths that can be made use of, at multiple levels. Conversely, a lack of social structures and support systems is linked to increased pathology in the community (Levine & Perkins, 1997: 86-90).

Stress then does not directly cause problems in a community, but is mediated, or buffered by the society. Strengths within the community are able to act as buffers, preventing stressors from causing problems.

3.5.1.3 Promotion

Prevention is then not merely about stopping things from happening, or about stopping things that happen from getting worse. What is equally important here is promotion of health (Lazarus, 2007: 70-71). Prevention and promotion cannot be seen as separate. Promotion of health will prevent illness. Similarly, prevention of illness will naturally promote health.

Roos and Temane (2007: 283) noted four ways in which promotion is beneficial to communities, as well as ways in which it can be carried out. Promotion of mental health (1) increases the capacity of members to pursue their goals, (2) increases physical and emotional well-being, (3) facilitates the allocation of power and resources in a fairer way and (4) its brings about processes and community structures that are conducive to respectful dialogue. These four factors match up with the core aims of empowerment as well as with the values of Communicative Action theory.

As an example of this, research with the elderly has found that maintenance of warm relationships on a community level is linked to greater experience of wellness. A healthy lifestyle is also positively linked to health and mental health. The basic teaching here is the importance of investigating current strengths and reinforcing these (Lazarus, 2007: 70-71; Ntshangase, Duncan & Roos, 2007: 254).

While promotion of functioning is good in itself, the aim in community psychology is the community as a whole. The focus of promotion must then be the promotion of a well functioning community.

3.5.1.4 Competence in community

Community strengths refer to the group's unique combination of resources that enhance both collective and individual well-being (Roos & Temane, 2007: 282-283). These positive factors, in relation to stressors, can be described as resilience. This is the "capacity of the individual to recover from difficulties and setbacks or even to thrive when confronted with adversity" (Ntshangase, Duncan & Roos, 2007: 253). It may be that studying resilience is more important and sustainable than studying risk factors. If the strengths of the community are increased then the risk factors will naturally begin to be dealt with.

Roos and Temane (2007: 281-282) insist on acknowledging the strengths of a community as well as deficits. They set out four key factors of competence in communities. These are (1) community strengths, (2) community social organizations, (3) asset-based community social organizations and (4) environmental mastery.

Social organizations within the community enhance the collective ability of the group to overcome problems (Roos & Temane, 2007: 283). These organizations may be religious organizations, government projects, health-care services etc. Being aware of what is offered in the community and being able to make use of it can significantly enhance the health of the community.

In any community there will be a unique and dynamic way in which the assets and resources of the community intersect. As these intersect they are able to be used for the collective well-being of the community. The level to which this can be facilitated will again significantly benefit the community. This is referred to as asset-based community social organization (Roos & Temane, 2007: 282).

Lastly, environmental master is perhaps the most basic form of empowerment. It refers to the individual and group ability to modify the environment to meet their needs (Roos & Temane, 2007: 282).

Enhancing these four factors will enhance the mutuality and social responsiveness. These become positive preventative factors. The competent community is then one that is able to develop strengths and access resources, to organize for change and development. This is a community that is increasingly able to identify resources and use these in a way that prevents problems from occurring, but that also develops factors that will assist in strengthening the community past the point at which the stressful aspects of the community cause problems and distress. One of the most important factors in this is holistic empowerment.

3.5.2   Empowerment

> Empowerment implies that many competencies are already present or at least possible
> (Rappaport, 1981: 191)

One of the most important things for Community Psychology, and then for Community Pastoral Care is the sustainability of interventions. By empowering people to be able to deal with things for themselves interventions become sustainable (Frank, Tshemes & Mayekiso, 2007: 236-238).

Empowerment is an extremely broad concept, with many different formulations. The common thread in empowerment definitions is that they emphasize the increasing influence, control and mastery of the situation by those affected by it. Some definitions focus more on groups, while others may focus more on individuals. It can be seen as both a state or as a process. Empowerment is something that is able to be achieved and measured, but at the same time 'empowerment' also refers to the process by which individuals and groups develop the ability to have a greater control over their lives and resources (Orford, 2008: 35).

The basic assumption is that people benefit psychologically from having more control over their lives and resources (Rappaport, 1981: 193). If the objective of Community Psychology is to lower the prevalence of mental illness then empowerment is a key consideration, especially in light of the above section on stress and causation. With greater control over resources people are able to have greater control over stress factors and buffers.

Empowerment is about making it possible for people to experience greater control over their lives (Rappaport, 1981: 193). It needs to allow people to take greater control of their environment, as well as having a greater sense of control. Since there is no universal way to measure or define empowerment it needs to be considered on a case by case basis, in order to discover whether there are results and whether they are positive or negative (Rissel, 1994: 198).

There have been concerns about empowerment being attempted as something that is bestowed onto a diss-empowered group. True empowerment is not something that can be placed onto a group or individual. Just as a person cannot be told to be less submissive. When empowerment is given then it is unlikely to be the person or group authentically developing the ability to exercise control on the environment. The

World Health Organization therefore includes in its definition that empowerment needs to come from within the group, rather than from outsiders with power (Rissel, 1994: 198).

One defining characteristic of empowerment is that it enhances the possibility for people to control their own lives. Rissel (1994, 198) in this regard makes no distinction between individuals or groups. This opens the definition to both psychological and community empowerment, to both subjective and objective empowerment.

Psychological empowerment, similar to subjective empowerment, is a person's sense of control over their own lives. Rissel (1994: 199) places this empowerment within the context of active participation in groups or organizations. He does not however necessitate involvement in political action for psychological empowerment.

Alongside this definition Rissel (1994: 199) sets community empowerment as involving psychological empowerment as well as a political action component and some sort of redistribution of resources. It is expected that groups with a high level of control over resources will have a high level of psychological empowerment. It is not however true that a group with a high level of psychological empowerment will naturally have a high level of control over resources.

Community empowerment is then reliant, to a certain degree, on psychological empowerment. This may require the personal development of some sort, at least to the level at which people can begin to meaningfully engage in groups The psychological empowerment may require the personal development of some sort (Rissel, 1994: 200). This cannot however be given to the person or group. As stated by Burkey (2000: 50), "you cannot make people self-reliant; people become self reliant." You can however work with people and the skills that they have in order to create an environment or context in which they can develop confidence and self-reliance. It is tempting to give large gifts to boost a community, these run the risk of destroying self reliance, and any chance of real empowerment.

Empowerment then (1) comes from within the group, (2) involves both an internal sense of control as well as an increase in freedom to move and interact within one's physical environment, (3) is both an individual and a group phenomenon and (4) empowerment should result in some sort of re-distribution of resources (Rissel, 1994: 199ff).

3.5.2.1   Polarity of empowerment: Internal subjective or external objective

One of the major debates has been about whether empowerment is an internal and subjective occurrence or a material and objective thing. Authors who hold to the view that empowerment is experienced primarily as something internal and subjective have been criticized for assuming that something can only affect a person or group if it is allowed to work its way into their "internal psychological apparatus" (Orford, 2008: 38).

Psychology has often failed to give adequate weight to material power. It has often focused on the internal aspects of powerlessness, and learned helplessness. In this it lost focus on the external reality that has a real affect on the person. In reaction, others have suggested that the appropriate starting point would be

to lead the individual in acknowledging their lack of power. To look realistically at their surroundings (Orford, 2008: 38).

A less extreme position than either individual or group poles gives sufficient reverence for both sides of the bipolarity. It is incredibly important to not try to explain social phenomena purely in terms of individual psychological make-up and functioning. Similarly, it is important for us not to try to explain occurrences as being overwhelmingly the result of social forces (Orford, 2008: 38).

Power, and empowerment then become relative and holistic. They are simultaneously internal/subjective, and material/ objective (Orford, 2008: 38). It is then possible to engage in a process of empowerment (action), while at the same time measuring various indicators of empowerment (material), and aiming towards a state of greater empowerment (end state).

3.5.2.2 Holistic empowerment

We cannot see empowerment as purely psychological or economic. It should be a process that allows greater control over all the resources that are available in the community. Burkey (1993: 35-39) refers to four different types of development that need to occur, or four different areas where empowerment needs to occur.

Firstly, **personal** empowerment is essential for the sustainability of programs. Simply put, this is the development of motivation from within individuals. Through this process people become more self-reliant, develop more self-respect and are able to grow in confidence. The poor are often self-depreciating. If they are not oppressed by others then they may be oppressed by lack of knowledge and lack of self-belief (Burkey, 1993: 35).

The next three aspects that need to be considered are **economic**, **political** and **social** empowerment. Economic development includes simple things like increased ability to manage agriculture. In development theory this is any process of boosting production to sell for surplus (Burkey, 1993: 36-39). Here economic empowerment is any process that increases access to, and control of material resources. This will include access to financial aid, access to equipment needed and ability to gain higher prices for goods and labour.

Economic development and empowerment is generally and traditionally described in terms of increased production of goods so that there is a surplus which can be used for profit, or for greater profit (August, 2010: 20). This aspect of empowerment is any form of increased understanding and control of resources that allows the individual or group to have greater control of their finances and material possessions. It affords greater freedom of choice over what can be done with the surplus and what can be acquired.

People then also need to be able to participate meaningfully in political structures. For community empowerment that is holistic and long lasting, it is important that the political structures are open to growth of the community, and that the community can develop the ability to engage with them. Political structures should then be responsive to the needs of the people (Burkey, 1993: 37). This includes increased awareness by people of their own rights and the channels that are open to them for ensuring that those rights are given (August, 2010: 20).

Social development is described by Burkey (1993: 37) as the aspect that includes all social services. Access to these services, such as health care and education are reliant on the political and economic empowerment. In a process of social empowerment pastors should include the building of social networks that allow greater control of resources. This would include development of social services, and greater access to them, but it would also include the development of social support. It would include increased Social Capital, increased links with those more and less powerful than oneself.

Both August (2010: 21) and Burkey (1993: 38) conceptualise these four aspects as being like a building. They place personal development as the foundation, economic and political development as the pillars and social development as the roof of the building. Through this depiction they explain that all four aspects are essential, but that there is also a hierarchy within them.

August (2010: 21) however includes spiritual development in his explanation. He places this as central in the building, that it flows into and impacts that entire process on all levels. His understanding is that people are not just political, personal, social and economic, but that people are also intrinsically spiritual. He acknowledges the powerful role that spiritual transformation can have an any and every other aspect of empowerment. He does however warn that Christians involved in caring for communities should not make spiritual transformation a prerequisite for engaging in other forms of development.

3.5.2.3   Levels of empowerment

Again there are different formulations of what the critical aspects, or components of community empowerment are. Levels of empowerment are closely related to chapter 2's different levels of systems. Rissel (1994: 199) adds to this with a discussion of Torre's list of three aspects that need to be addressed. These are (1) micro factors, (2) mediating structures, and (3) macro factors. Micro factors are those intra-personal aspects, such as self-esteem and personal empowerment. Mediating structures are group mechanisms that facilitate the sharing of knowledge and developing of critical awareness within the group. Finally, macro factors are the social and political activities that set the broader context within which the group must function.

Empowerment initiatives must take all three of these aspects into consideration when attempting to bring about community empowerment. If there is powerlessness in any of the three levels then community empowerment will be left incomplete (Rissel, 1994: 199).

The addition to the prior theory of levels within systems is the addition of mediating structures. The description of mediating structures suggests the importance of relationships within the system (chapter 2), Communicative Action (chapter 2) and Social Capital (chapter 3).

Within these micro, macro and mediating factors are different forms of power and authority. Each of them can be taken into account and seen in the positive, as being forms of power and authority which can be used to increase empowerment, or in the negative, as being forms of power and authority that can be used to subdue and diss-empower others.

3.5.2.4   Authority and empowerment

Orford (2008: 43) breaks authority down into five factors. These forms of authority are coercive (based on the threat of violence or punishment), legitimate (based on the person or groups right to direct others), personal (based on a sense of love, admiration, friendship or submission), expert (based on a person or groups greater competence or expertise in the field), and reward (based on offering some form of remuneration or reward for compliance).

These forms of authority are unlikely to be used in isolation (Orford, 2008: 43). A school teacher will have legitimate authority over students. The same teacher may make use of coercive authority, and reward authority. They are also likely to have expert authority in the subjects that they teach. Furthermore, if the teacher has a good relationship with students then they will be able to make use of personal authority.

The students on the other hand have less directly available to them. They may be able to make use of personal authority and coercive forms of authority. Through empowerment, and use of power, the students may however be able to negotiate for greater legitimate control of the classroom environment.

Power is broken down into three aspects. These are persuasion, force and manipulation (Orford, 2008: 43). To continue with our example, it is these forms of power that can be used by the students in order to gain greater control of the classroom environment. It may be that through persuasion they are able to negotiate, or that by force they are able to take control.

This helps us to understand that opportunities for empowerment will be very different depending on the position and context of a person or group. Raven suggests that groups with less power may resort firstly to more indirect forms of power, while those in higher positions may resort to more direct forms of power (Orford, 2008: 43).

Those with a position of power are often able to choose how they will exercise influence and control. More benign forms of authority are likely to be used first, with sequentially more direct forms being used. In this way it is possible for power to remain largely hidden (Orford, 2008: 43-44).

The hidden-ness of power also works itself out more subtly in what is not done. Those with influence and power may choose not to make information and resources available to those without power. They may be able to influence what issues are discussed or not discussed, as well as when they are discussed. An even more hidden, deeper and more powerful means is to exercise some sort of influence over others values and desires (Orford, 2008: 44).

A large part of the process of empowerment may then be in bringing power into the open, revealing the hidden-ness of power within the system. This will require group interaction and honesty. It will begin, and be part of, a process of empowerment.

3.5.2.5   Process of empowerment

Because of the complexity of the concept of empowerment it will be different in different places and situations. It is therefore not possible to talk about universally applicable interventions or measures

(Orford, 2008: 41). The study does however need to investigate some general principles that can give directions to discovering interventions and measures that are applicable in each situation.

Rissel (1994: 199), based on the work of Keiffer, sets this out as being, first, the **era of entry** involving the first stage where there is a tentative exploring of power and authority. This era would incorporate both the beginnings of personal development and participation. It is here that all involved learn to work together and explore the relationships within the group. When an external person or group comes in to the area then it is this phase that they would earn trust and begin to develop an understanding with the community (Rissel, 1994: 199). It would be in this stage that power relationships would be explored, and here that the basic groundwork for Communicative Action needs to be put in place.

The second phase is the **era of advancement**, here mentoring and supportive peer relationships develop. Within these relationships there is a development of dialogue and mutual problem solving along with an increase in critical understanding. Through this second era participation and personal development should be increased. The primary task here, however, is consciousness raising (Rissel, 1994: 199). It is here that groups communicate and form a fuller working understanding of the situation. It is here that communicative rationality needs to occur. All voices are given a chance and an attempt is made for all to be able to participate meaningfully in the conversation and discourse that will guide further action.

Thirdly, an **era of incorporation** occurs. This involves the development of organizational and political skills and activities that involve and confront the situation as it stands. This then is the era in which social action occurs. The conversation and participation of the first two eras should lead to specific and concrete actions taking place. Here people will decide together what is to be done about what they see around them (Rissel, 1994: 199). It is also here that people's behaviour will likely be changed unconsciously through the consciousness raising and learning of new skills. In this way the process of empowerment changes people's lives intrinsically through new understanding, new ways of thinking, and through new skills that are learned.

Finally, the **era of commitment** occurs. This is when the social actions become integrated into the, every day, social life of the community (Rissel, 1994: 199). This can already be seen to occur in part from the era of incorporation. Here however the new actions are incorporated as part of a new equilibrium within the system. This shift in the equilibrium sets up the new way of being as the status quo.

It is not always necessary for this process to be completely linear for all members of the group, the process is more systemic. It may also not need to be a strictly formal process. A few people who become critically aware can spark development and growth. Participation in an already formed group, or pre-existing comradeship, may also allow the individual to begin to generate critical awareness (Rissel, 1994: 200). The stages are then more correctly defined as a set of processes that people are likely to go through, but not necessarily in a single set order at the same time.

In all the literature on empowerment one of the key elements is participation. It is logically impossible for empowerment to occur without the participation, at some level, of those becoming empowered. The study now turns to participation itself. It seeks to understand the ideals of participation, the way in which it works, and the reasons for participation.

3.5.3   Participation

The aim of participation is for projects to bring more than just physical improvements to the environments. Studies show that participation brings (1) improvement to the social environment, but also improvements in the (2) physical environments of the areas. There is an increase in (3) positive relationships between neighbours and there is an increase in (4) individuals' levels of skill and efficacy (Orford, 2008).

It is seen as a basic right for people to be able to participate in things that affect their life (Burkey, 1993: 56). It is important to involve the people affected on every level of community work. By denying this pastors deny the dignity of the people involved. Participation requires treating people not as children in need, and not even as citizens with rights. It is necessary to treat the people involved as complete human beings (Rappaport, 1981: 190).

Ignoring participation and people's right to participation can inadvertently cripple the project that is being carried out. If the project is not motivated by the people affected, and if they are not involved, then it will never reach its full potential. People know their own problems. They have insight into what is happening and within communities there will be ways that people have developed for dealing with the problems that they face. Participation is then a key measure in the success of a project and as it draws on and develops the resourcefulness of the community (Burkey, 1993: 56-58).

A program's long term success is likely to rest as much on the programs connection to the community and the specific environment as on the effectiveness of the program itself. This is why it is important to listen to the community that is affected, to gain their perspective and understand what they believe to be a good way of approaching the situation as well as what aspects should be approached (Mercy et. al. 1993: 21).

Participation has been seen as being synonymous with community development. Criticism of the development process may then also apply to the processes involved in participation. This development process, along with participation, is seen to be open to manipulation by members of the community (Abbott, 1995: 3). The warning that this gives is that participation itself is open to misuse and abuse. It is important to constantly be evaluating the process of participation, to see who is participating and who is not. Understanding the dynamics of the participation process may give deep insight into power relationships and systemic struggles within the community. Beyond this it is important to see what benefits the different groups participating are getting.

It is therefore important to evaluate who is and isn't participating and why. This will give key information on power relationships within the community. For Communicative Action, and the ideal speech situation, it is critical that barriers to participation are removed. It is vital that all people who are affected by what is discussed are able to participate in the Communicative Action.

3.5.3.1   Community participation

Projects are able to avoid interventions that would have been detrimental to the project and the group involved by involving the people affected. Interventions that would have played on stigma, or caused

people in the community to be distrustful, or resentful, of the project could be avoided through the local knowledge of the community participants in the project (Orford, 2008: 86, 377).

Benefits of participation are seen as affecting three broad areas. Firstly, there were benefits for the area at large, benefits for the relationships between neighbours and thirdly, there were benefits for the individuals involved in participation (Orford, 2008: 348).

Understanding systems theory helps to understand that the benefits of this type of participatory action will often be surprising. Having a narrow view of the benefits of participation is likely to inhibit participation itself (Burkey, 1993: 56-57). Pastors need to then be open in the way in which they approach the community, as well as in what they expect. Pastors and congregations will need to be willing to adapt as they go, to be involved in a real way, put forward their beliefs, ideas and insights, and be willing to listen to and engage with those of the people that they are working together with.

3.5.3.2   Government participation

Abbott (1995: 6) also writes about the participatory role of government, pointing out the importance of the role that the government plays in successful development. There are positive and negative forms of government involvement, and that different forms and levels of involvement are necessary at different times (Abbott, 1995: 6). While it is not possible to say what involvement is necessary at what point in time, it is possible to infer from this article the importance of positive participation from all role players.

As the government becomes more open to development there is an increasing space for successful development (Abbott, 1995: 8). Albee in an interview with Guernina (1995: 208) also shows how when the government is positive about Community Psychology then programs are far more likely to be successful, but when government support is taken away then success is more difficult. This shows the importance of participation not only from the grass roots level, but also from above. The government becomes both the body that is able to be a tool/resource in development, but also the body that is greatly able to create a space, or environment in which development can occur.

3.5.3.3   Challenges to participation

It is not always easy to achieve the level of participation that is hoped for. Challenges to participation come from both sides, the community and formal institutions that are running projects. Firstly, the community's ability to participate is greatly affected by their financial, psychological and social resources. Secondly, the community's ability to participate is affected by the ability of the institutions to involve them in decision making (Orford, 2008). It is therefore important to be able to draw connections between the institutions and other individuals and groups with a stake in the community. This is increasing the connection and communication between different levels of the ecosystem.

As ones who are "partly responsible for the whole" (Louw, 1998: 20) it may often be the role of the pastor to be involved in initiating this conversation. It may be found that within the congregation the pastor has the Social Capital to bring about communication between institutions and groups/individuals, thus increasing their Social Capital, and their ability to participate.

The above paragraph is just one example of increasing participation. Evaluation and conversation need to look systemically at what is happening in the community, to understand the factors that may be preventing participation. These will often be different in different communities, but it is important that they are identified and addressed. This will require working with individuals and their resources as well as institutions and their resources.

Participation is, however, not simply about taking part. True participation needs to allow those involved to make the project their own (Orford, 2008). For this the community need to know that their opinion is valued and that they are able to influence what is done. It may take time for this to develop, but it is essential. It is essential for the community to be involved in tailoring projects into ones that are real for them, and ones that they can take ownership of. Not only does it increase the effectiveness, but it also makes the project more sustainable.

3.5.3.4 Working with small groups

"People have seen that knowing what you want and going after it is important. Sometimes the dream is dormant, but workshops help people to vocalize their dreams and go for it" (Brydorf, 1996: 12).

There is a tension here between working with small groups in which it is easier to facilitate participation, and working with a broad open group of the population. Working with a small group allows for the growing of the other. People are able to more effectively grow and develop others that they have closer more intimate relationships with. These groups then facilitate accountability, creating an environment where it is easier to monitor and encourage development (Robinson, 2003: 63ff). In this way small groups are able to encourage participation and empowerment on a small scale, which will systemically impact on a larger scale.

It is then often more effective to work with a small group that is drawn from the target group, or community. If this is done effectively, and representatively, then the group is able to adequately represent the wider community. This allows for an efficient process, one that represents the needs and desires of the community (Orford, 2008).

Within the small group you are able to develop levels of empowerment better than in broad community wide programs. Experience shows that small groups which run effectively will begin to influence the surrounding community (Burkey, 1993: 163). Through this strategy the community psychologist is able to engage with a small effective group, knowing that if the work is effective then it will impact the community at large. The danger, again, is the risk of creating an elite or a clique.

This brings out a similar tension to that found in Social Capital. It is valuable to work with a small group, but at the same time the group needs to be representative, and not become an elite group. The purpose of working with the small group is to empower the community as a whole rather than making a new set of powerful people.

Looking at empowerment and participation it is easy to see that the community needs to be involved in the response to the community's own problems. They should be directly involved in every aspect of care,

if that care is to be long term and sustainable, and if that care is going to actually meet the needs of the community, developing and growing it.

3.6   The responding community

The culmination of all of the theory up until this point must be an active process through which resourceful systems are developed, maintained and enhanced. This way of working seeks to ensure that the entire ecosystem is acknowledged and capitalised upon. It is mode of care in which all people involved are given opportunities to grow and develop, to have input, to share resources and needs, and where all people are involved in connecting with resources that are present within and outside of the immediate community.

Developing of Social Capital has been shown to be valuable, although it is value neutral on its own. Taken together with Communicative Action, and its ideal speech situation, this type of care is then the process of collaboratively building the relationships in a way that grows the entire community. It is to understand the situation communicatively, and to build resourceful relationships that are beneficial to the community as a whole.

The competent community, one with a 'strong sense of community' is characterized by *commitment* and *participation*. There is a common belonging and identification with the system. Individuals, sensing that they are a genuine part of the group, are able to take part in matters that affect them. This goes deeper than just a sense of belonging to a shared sense of history and purpose (Orford, 2008; Roos & Temane, 2007: 282)

An *awareness* of self and others develops a consciousness of the community and an identity in relation to others in the community. This allows for empathy and *effective communication*. There is then the possibility of efficient and open communication in community. *Relationships*, including decision making and conflict, are well managed. The competent community is able to facilitate relationships in such a way that there is free participation and positive relating (Roos & Temane, 2007: 282). This sort of community does not shy away from crisis, but understands that when it is well managed it can drive growth (Lifschits & Oosthuizen, 2001: 118).

This type of community, the ideal towards which the theory points, is one in which participation of all people is encouraged. It reflects the ideal speech situation (chapter 2), encouraging open engagement by the entire community in the engagement with issues that affect the community.

3.6.1   Co-creation of networks

This will be shown to be a process in which everyone's resources can be explored. It seeks to give space for all who have a stake in the community to be involved. The idea of the psychologist or pastor as the person doing the caring, or that some outside person gives power and connections is replaced with the idea that people work together. Ideally it is a process of mutually discovering and developing a wide range of resources.

A key point in community organizing is building relationships. A successful project pays as much attention to relationships as it paid to the issues being dealt with (Orford, 2008: 188, 313). The building and restoration of life giving relationship is then a key point for Community Pastoral Care as it seeks to make the gospel tangible in the lives of the community.

There are a few strategies that are important in creating networks. These are (1) including as diverse an array of stakeholders as possible, both individuals and groups, (2) using and developing skills of the congregation, (3) making it easy for people to contribute and (4) trying to understand motivations and dissatisfaction of those who are involved (Orford, 2008). Essentially what this is trying to do is to develop links with the resources that are already in place. By simply working with people to create a networks of resources pastors are able to empower the people involved and increase 'bridging' Social Capital.

By using as diverse an array of stakeholders as possible it is possible to address the issues more holistically and fairly. However, at the same time working with small groups is easier and sometimes more fruitful (August, 2010). It is then important to acknowledge that by empowering a small selection of people others are being excluded, and an elite is perhaps being created. Even if the decision is taken choose to work with a small specific group then it is still important to interact with those outside the group affected by the problem.

The group should take into account the skills available outside as well as how activities of the group affect those outside the group. The more widespread the participation the better it is for the community. The more inclusive the networks are the more beneficial they are able to be. Openness to outside stakeholders increases the skills available, and may allow groups to carry out projects that are far above the small groups skill set (Orford, 2008). Inclusiveness and openness need to always be pursued as far as possible.

The skills of each member should be used as fully as possible in helping to develop other skills (Orford, 2008: 10). This is part and parcel of inclusive empowerment. Each member of the congregation and community has skills. When the skills of one member are ignored then the whole loses out on the valuable resource that those skills represent. Systemic leadership should, as far as possible, seek to develop the skills of the system within which he/she is working.

The most important step to doing this is to make it as easy as possible for people to contribute (Orford, 2008). Many people are passive in the church simply because they have not been hired to do a job (Robinson, 2003). It is critical that people who are available and want to take part are enabled to do so. Pastors need to remove barriers to congregational and community involvement as much as possible.

Finally, in building and maintaining co-created networks understanding is important. Members must try to understand other members' motivations and be sensitive to any signs of dissatisfaction. Too many relationships within congregations have broken down, and contributing members have dropped out, or slipped into the background because their motivation has been misunderstood and their intentions have been ignored (Orford, 2008). It is often seen that congregants become dissatisfied and their dissatisfaction is not adequately dealt with, or is not acknowledged at all. This results in relationships and valuable coalitions being lost.

3.6.2   Coordinating efforts

Part of the co-creation of networks is the identification of other groups that are already active in the area, or other groups that can be partnered with. Sometimes what we are trying to do is bigger than what a single group can handle. At other times there is already a group doing what the pastor or congregation are trying to achieve. In both of these situations it is very important to be able to partner with other groups and organizations (Rusaw & Swanson, 2004: 97).

Those who wish to have a positive impact on the community should be able to work together. By coordinating efforts groups are able to share knowledge and resources and to better evaluate programs (Mercy et. al., 1993: 22). This does once again bring up the need for coping with varied resources and tolerance for diversity expressed by Kelly (2006: 106-108). Here it is seen in a different level of the ecosystem, or within the supra-system. That just as individuals need to be able to work with diversity, so too groups need to be able to engage with, and work meaningfully with, groups that have diverse beliefs and diverse reasons for doing community work.

Co-operation is extremely valuable for financial reasons, effectiveness reasons, and also for the facilitation of a creative ecclesiology (Waldokoenig & Avery, 1999: 193-195). Congregations are able to become more effective in who they are as congregations through standing side by side with other congregations and other organizations.

This also links back to Social Capital. Groups should not try to work alone. As links to other parts of society are increased, so to are the resources available. As the community increases its links it is able to carry out more work and able to become more empowered.

For the focus of this study on the pastor in Community Pastoral Care it is vital to look now at the ideal for community psychologists.

3.7   Qualities of a community psychologists

The role of the community psychologist is not to make changes, or to steer changes in a particular direction. It is rather to provide a context in which change can occur. This is a context in which the community becomes aware of the processes, resources, needs and goals of the community. Intervention for a community psychologist is then to change the way in which systems maintain themselves through feedback and action in processes of constant change (Visser, 2007: 33-34).

The community psychologist really becomes a part of the community, they are a part of the system, with all of their resources and relationships. He/she therefore needs to see their identity as being in some way linked to the community. Beyond this, Kelly (2006: 100ff, 263) advocates for love of the community. This is not that the community psychologist needs to feel positive regard for every aspect. It is that he/she needs to engage with each aspect of the community, on different levels and seek to understand. It is being able to relate to and care for people different to him/herself.

Kelly (2006) puts forward a set of criteria for the community psychologist. These criteria however apply to everybody who is active in the mutual formation of a resourceful community. Firstly, "every conversation in healing can be usefully viewed as cross-cultural and every person as multi-cultural" (Lifschits & Oosthuizen, 2001: 118). There is a need for *tolerance for diversity*. This goes beyond a mere passive attitude but is an integral part of the process of putting resources to work for long term growth (Kelly, 2006: 106). There will be many different people, and it is in the differences that the diverse resources are discovered.

Those involved in empowerment should be especially willing to associate with those who are the lowest in the community and willing to allow the diss-empowered to have as much effect on their time and actions as anybody else, if not more

Second, coping with *varied resources* is the next step in being tolerant. Communities, and those caring for communities, will need to develop a repertoire of skills that can be used. This is seen by Kelly (2006: 107) as being the operational role of the community psychologist. It is linking the different resources available in such a way that the community is able to make best use of them. It focuses on the local situation and what resources are available and needed (Kelly, 2006: 107).

Thirdly, risk taking is critical in Community Psychology. This does not mean being rash and jumping quickly and uncritically into action. Risk taking here is to be willing to step with the community in actions that may fail. In working with systems one can never be sure what the outcome will be. It is important to spend time to find interventions that will be the most positive intervention at the time, however, the results are not likely to be exactly what was expected (Lifschits & Oosthuizen, 2001: 124; Visser, 2007: 28-29; Kelly, 2006: 108).

Fourthly, maintaining a healthy *tension* is important in a positive community interaction. This is a balance between patience and zeal (Kelly, 2006: 109), but it should however be noted that this 'balance' or tension should extend to every aspect of the community life.

Finally, those engaging in community empowerment should interact with the community as equals, giving the community as a whole the final say in what is done, and what is seen as good (Kelly, 2006: 110). In this way all involved should allow themselves to be "informed and re-formed through their experiences in living rather than by theories they subscribe to" (Lifschits & Oosthuizen, 2001: 118).

In developing a community that is rich in relationships, and rich in the resources that those relationships bring, it is necessary for those engaging in the community to take into account all of the above points. One must never assume what is needed or what is expected, but should always engage, and elicit response and engagement from the community themselves. In building Social Capital, as in engaging in Communicative Action, it is important for all to be invited into the process. This way the clearest understanding of the situation, and the fullest range of resources, can be elicited.

To put it simply, the more far reaching, the more empathetic, the more real and the more mutual the relationships that are developed, the more positively the community will grow through them.

3.8   Conclusion

This chapter has described psychology at the interrelationship of parts, Community Psychology. It has shown that it is participation, empowerment and prevention of problems that psychology is able to have the most effective and efficient impact on the community.

Social Capital was indicated as an important concept for those seeking to care for communities, especially in the context of care that seeks to engage the relationships within the community. It is natural that when these relationships are engaged and developed then the resourcefulness of the community grows and develops. This development is in relation to the patterns of the relationships.

The key factor in this chapter, one that echoes the previous chapter, is the importance of relationships, and the importance of care for those relationships, in a way that uses the resources within them.

The previous two chapters have now engaged with theories of community and community intervention and care. The study still requires a normative factor. The aim of the study as a whole is not the development of social science, but the development of an understanding of care that facilitates pastoral ministry. There is nothing yet that provides a specifically Christian perspective and pastoral character. It is to this that the study will now turn. The Gospel will now be engaged with as the normative factor for Community Pastoral Care.

Chapter 4: Gospel, Salvation and Revelation

4.1 Introduction

This, the normative chapter, engages theology in the context of Community Pastoral Care.[5] While the previous two chapters have described theory from the arts and sciences, this chapter aims to give an account of the gospel that can be normatively applied to the field of community Pastoral Care. It addresses the question of how the bible and theology, especially the Gospel, direct Community Pastoral Care.

This chapter contributes two related aspects to the study. It contributes another perspective to the conversation of what is happening in the community, and it fills the normative task in the hermeneutic process of this study. It firstly, gives a biblical perspective on the context in which pastors find themselves. Secondly and normatively, the chapter does not seek to provide a norm to merely transpose into communities, but rather seeks to provide a normative aspect against which other norms and practices can be evaluated (Osmer, 2008: 149).

The previous chapters engaged with relationships and communication. They sought understanding of the way in which the community works, and ways of engaging. The study of this chapter also brought out the focus on relationship in the Gospel. However, the focus of this chapter gives a new understanding to the relationships within the community.

The stated intention of the chapter is to engage with the Gospel. This engagement showed the necessity also to engage with sin and salvation, as well as the revelation of God, and the mediating role of people within that revelation. The chapter then deviates from the stated goal only inasmuch as the study of the stated goal necessitated that deviation.

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5. Scripture is used in this study and in this approach to theology in an organic way. Louw describes is that, "the introduction of scriptural truths and scriptural themes arises from the dialogue and communicative nature of pastoral conversation" (Louw 1998: 369). In Community Pastoral Care this becomes a process of dialogue between scriture and context, and in this paper the scriptural themes and truths are used in the dialogue between scripture, theological authors and the sciences. Scripture itself, while not being expicilty refered to in the pages of the paper, is used continuously in the background of the study.

The chapter then begins with a discussion of sin and evil. The discussion points towards evil as being primarily a relational concept, and one that can only be understood within its relationships. More importantly, the chapter refers to evil as being understood properly only in relation to the Gospel and Salvation. The understanding of sin and evil in this context serves to provide an honest understanding of people and communities.

The discussion of the Gospel follows. It provides a holistic understanding of the gospel and salvation. The chapter gives the understanding that the gospel is communicated in and to all aspects of life. It is especially understood that the gospel has a special focus on the poor. The chapter then gives a broad understanding of the poor, one that seeks to allows pastors in any context to engage in a meaningful dialogue with exactly who the poor are in their context.

The concept of *Shalom*, as peace within all aspects of life follows. This reflects the holistic concepts of the gospel and the poor that form the central portion of this chapter. *Shalom* as a community in relationship provides an antithesis to evil, again emphasising the importance of caring for relationships.

Finally, this chapter addresses the communicative aspect of the Gospel, Revelation. It seeks again to provide a normative understanding of revelation that can give a focus to the previous theory and can equip pastors for community care. The understanding gleaned from the literature is of a revelation which is primarily the work of God, but which is mediated through people.

Overall, this chapter seeks to provide a normative reference against which other norms can be tested. It seeks to provide a reference point for Community Pastoral Care and an understanding of how Community Pastoral Care that addresses any aspect of the community is able to mediate the Gospel.

4.2   The need for the gospel: Sin

The problem has been described as being within the relationship between the parts of the system. This will now be shown to be a problem that is primarily one of broken and distorted relationship, a separation that is primarily between people and God.

The purpose of engaging with sin and evil is to encourage an honest hermeutic. Pastors must seek to engage with the entirety of human life, and in relationship to God (Louw, 1998: 146). The theme of sin, when in the context of salvation, helps to give an honest understanding of people (Louw, 1998: 161). It then becomes essential for this study in seeking a care that honestly engages the entirety of life.

The gospel and salvation loose value if sin is relegated to the sidelines (Swinton, 2007: 57). Without sin there is no need for salvation. If the sole focus is human potential then the gospel is not necessary.

This section will seek to describe a relational and hermeneutical engagement with sin. One that seeks primarily to bring relationship and understanding rather than seeking to define and identify causal relationships. Sin is not seen here as the normative factor in the hermeneutic. It will be described later

how sin itself must be understood only as it relates to salvation. It is the Gospel of Salvation, the mediation of relationship with God, that will be seen as normative for the hermeneutic process of this study, not sin.

Sin and evil make up a part of the context (Louw, 1998: 161) in which Community Pastoral Care acts. As such the interaction with sin is intendended to give context to the gospel. For this reason sin and evil are dealt with first in this study, not because of importance, but rather because of subsequence.

4.2.1   Sin and evil

The content, definition and experience of sin differs between contexts, cultures and individuals (Swinton, 2007: 17). In defining and engaging with the topic of sin and evil this study will seek to not draw narrow conclusions, but to rather draw conclusions that allow for further engagement in different contexts.

Lochmann (2008: 227) suggests that any threat to being and well-being could be defined as evil. This includes the physical and metaphysical, empirical and spiritual. McCurley (2008b: 23) simmilarly states that all these things that pastors are concerned with, the reasons people come for counselling, the things that pastors want to sort out in the world around them, all of these are in some way related to sin.

While the world, as created by God is good and under God's authority, within human society the power of sin is at work (Chapman, 2005: 1247), manipulating and distorting relationship. In a sense defacing the image of God. Sin is seen as the root cause of the problems that are faced but, the message preached has often focused on sin being purely individual.

Henderson (1980: 20) therefore places sin within the broader concept of 'evil', using 'evil' as a catch all term for every form of sin. It is the presence, and the activity of evil that results in people's struggles. It is this that results in the situations that people find in their countries, communities, small groups, and in their personal lives.

The struggle in Community Pastoral Care is not against flesh and blood, but it is again the rulers and powers of this world. These are forces that work through the structures of God's good creation. Satan's effort is to work to distort the structures that God has set up, and to pervert their divine purpose (Webber, 1986: 27). These powers are then not flesh and blood, but refer to supernatural powers, active and present, working evil (Hoehner, 2002: 827). This said, how does this affect Pastoral Care? In dealing with communities as a whole how does this affect the way in which pastors must engage? If the problem is not the people then what use is there in working with the people?

> For the "enemy" that had to be overcome was no flesh-and-blood thing but a roaring lion prowling about within the collective spirit of humanity itself-"principalities and powers" greater than, but inseparable from, the very beings who were the object of the divine agape. (Hall, 1986: 125)

Already in 1986 Hall (1986: 125) described evil as something that was present in the whole of humanity. This characterizes evil as touching every part of society, every system, and every individual. He does not reduce evil to people's intentions or actions, does not makes it a part of humanity itself, but describes its intimate relationship to humanity. It gives a useful corrective to the pure cause and effect view of sin.

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Webber (1986: 17-19) takes a slightly different approach and very clearly states that the agency responsible for sin in the world is Satan. He puts forward five ways in which Satan works in the world and describes how Satan works both directly and indirectly to corrupt God's intention on all levels of human society.

Through Hall and Webber it can shown that sin and evil are something that is both within humanity, on every level, and something that is exerted into humanity from the outside. The effects of sin are then also something that is partly a result of humanity's direct actions and partly something that is a result of forces separate to humanity. More recently Schmeichen (2008: 19) definition of sin would agree with these two others. Schmeichen states that sin can refer to an act, a break in relations, or a power that is at work. According to Louw (1998: 162) "Essentially, sin is a problem of distorted relationships".

In the context of this study it seems appropriate then to say that sin is, primarily, to do with distorted relationship, but is not reduced only to relationship. Rather, for a complete understanding one must also look to the actions of people, actions within relationship, and powers at work within the system. In understanding sin it is

Swinton (2007: 55, 59-60) describes suffering or an action as only being evil if it results in separation from God, and the hope that relationship with Him provides. Swinton's understanding is that even a mundane or well-intentioned action can be evil if the result of that action is separation from God, or frustration of God's intention for relationship with people (Swinton, 2007: 59-60). This adds a further dimension to understanding of sin and evil. It begs the question not just of what is done and by whom, but places the emphasis on what the affects are.

Finally, Sin should be assessed hermeneutically, and "within the perspective of salvation and grace" (Louw, 1998: 161). This will be engaged with in more detail later. But, it must briefly be said here that a focus on evil should not bring a negative aspect to theology. For a correct understanding of sin and evil it must be viewed in relation to salvation and God's kingdom (Swinton, 2007: 55).

Based on the above interaction the working definition of evil for this study will be:

> Evil is an (1) action or effect, (2) that can be either intentional or consequential, (3) carried out or effecting any or every part of the system, (4) that has the effect of separating people from relationship with God, and (5) distorting relationships with every other part of the system. Evil should (6) be engaged with and understood in the context of salvation and grace.

This gives a broad definition of evil, which for the rest of this study will be a catch all for sin and suffering that the study seeks to engage in the further hermeneutic. This broad definition, while not directing to any specific point, and perhaps being easily accused of being to broad, seeks to allow and engagement with evil that is contextual. It seeks to rather be to broad, needing to be narrowed in context, rather than being to narrow and creating barriers to important areas of engagement. This allows for engagement in effects on the system that come from all levels.

4.2.1.1   Evil as an act: Human agency and evil

Evil actions can be seen as being by human choice, a falling away from the original human position of perfection and obedience to God. In this way it is a category of immoral action. Because of the human action and choice in evil, there is a resulting guilt (McDougall, 2011: 473). Swinton (2007: 60) seeks a broader, more pastorally useful, definition of evil. When writing of human action, he seeks definition based on the effect of the action. Suggesting that there is not necessarily a qualitative difference between a good and an evil action. It can only be understood contextually based on the results of that action.

Swinton's (2007: 60-61) understanding does not remove human responsibility. Instead it allows for people to be responsible for things that are even completely unintentional. It does, however, allow for evil that is not directly the result of human action. More importantly perhaps, he asserts that those who carry out evil acts are not "monsters" but are fellow humans, that anybody is capable of evil actions, and that all are redeemable.

4.2.1.2   Sin as break in relations: Sin and relationship with God

"Man does not only have relations, but is a relation" (Louw, 1998: 133), and then "essentially, sin is a problem of distorted relationships" (Louw, 1998: 162). Primarily, evil is not something that is out there in the world. It is also not primarily a bad thing that people do. The core of it is that people have been estranged from God. In this estrangement it is people who have wronged God and have broken the covenant with him (Cotterell, 1990: 23, 108). If the root cause of the problems that people find themselves in is evil, then it is fundamentally an issue of relationship with God (McCurley, 2008a: 15).

While the impression given is that evil is primarily a result of distorted relationship with God, Swinton's (2007: 60-61) describes it in quite the opposite way. His description also sees evil primarily in relationship to God, but rather sees it in terms of the results of actions. An evil action in his description is not one that results *from* distorted relationship, it is one that results *in* distorted relationship God.

While it has been argued that evil is seen primarily in relation to the relationship between people and God, the working definition of evil stated that it affects relationships on all levels of the community.

4.2.1.3   Personal, interpersonal, systemic

The effects of evil are understood to effect relationships on three levels. These can be labelled as (1) personal, (2) interpersonal, and (3) systemic (Henderson, 1980: 20-22). This conceptualization is appealing for this study because of the way it reflects systems and ecosystems theory so closely.

Personal effects of evil refers to the relationship between individuals and God. It is all of those things that people do that set other things before God. It can be putting their own desires before those of God, or placing their trust in other things. In short, it is anything that a person does as a result of a distorted relationship with God (Henderson, 1980: 20). This can be seen as the fundamental point of all evil (McCurley, 2008a: 15). As argued above, it is not just the actions people undertake when putting other things before God. Evil is also seen in those things that result in people putting other things before God (Swinton, 2007: 60-61)

This personal evil seldom occurs in a vacuum. **Interpersonal** evil then refers to the relationships, and breaks in the relationships, that people have with other people (Henderson, 1980: 21). This would be seen as relationships within the systems that people interact with. It is seen in the breakdown of marriages, crime, divorce, jealousy, etc.

People are not just affected by the micro-systems that they are directly a part of. They are also affected by the meso-, exo- and macro-systems. These include governments, churches and communities. Personal and interpersonal sin are found in all of these systems, having an affect on all of these systems.

As a result **systemic** evil is seen. This is similar to interpersonal evil, but on a larger scale. It refers to the way in which institutions oppress people, thus violating the purposes of God. He refers to oppressive systems in society that serve to prevent people from experiencing God's plan and purpose. These are the powers that result in darkness in our world (Henderson, 1980: 21-22).

Webber described this as Satan working *"through the structures of society to distort, pervert, and disfigure that which is good"* (Webber, 1986: 27). The World Counsel of Churches described the plight of the poor as highlighting what they termed structural violence. The oppression of the poor results in the distortion of God's image in creation, and evidence that His intentions are not being followed (World Council of Churches Commission on the Churches' Participation in Development, 1980: 6).

Louw (1998: 132) suggests six levels or areas of relationship in which evil can be seen. These, taken from Clinebell's six anthropological presuppositions, are one's mind, body, intimate relationships, relationship with nature and the biosphere, significant institutions and relationship with God. These direct the hermeneutic of Community Pastoral Care to engage also with relationships in all of these areas, understanding that aspects of all of these areas can

This systemic evil is especially important for Community Pastoral Care. August (2010) refers to it as being intricately linked to the kingdom of darkness and those powers at work in the world. Pastors need to be aware of the different ways in which evil affects the world, as well as the different levels upon which it has an affect. August (2010), in talking about poverty, points out the way in which there are many different causes, and nobody can ever point to a single natural causal pattern. However, congruent with the discussion of this section, he also suggests that sin is both "the" cause and effect of poverty (August, 2010: 16).

As evil gives birth to acts of evil, so does a new being in Christ, a new space, give birth to righteous acts (Hubner, 2008: 17). Living under that power of evil that is in our nature, and corrupting each part of our nature and systems, results in acts that destroy relationship, but a new way of living restore and brings new life to relationship. God never allowed sin and evil to have the last word (McCurley, 2008a: 16). Neither did they have the first word. The fundamental of God desiring and seeking relationship with people was challenged by evil, but it was not changed. Sin was preceded by God's intention of relationship, and Gods intention of relationship has not gone away, and will not (Swinton, 2007: 57).

4.2.1.4   Moving forward

It is important to note that the sin is seen as stepping out of line with God (Renn, 2005: 907) and a break in relationship, primarily with him, and secondarily with the rest of creation. And that evil also result in bringing people out of relationship with God (Swinton, 2007: 60-61). This is a negative definition, that hints at evil being of lesser importance than that thing that it is opposed to. Evil is defined in terms of "falling away or distortion" (McDougall, 2011: 473). This must direct focus for study not to evil itself, but rather that thing that evil is a distortion of. The focus of our efforts, especially in Community Pastoral Care should be to nurture relationship and righteousness. The opposite of evil would be steadfast love, or more correctly "loyalty within a covenant relationship (McCurley, 2008a: 16).

What is perhaps required is to contrast our own lives to that of Christ, to see His motivation, His relationships, and His selflessness. In His actions people see God's selfless, steadfast love. They can also see that His love had more than just personal effects. It was more than an individual spirituality. Our doctrine of sin may then lead to greater hope and trust in God's continuing work of salvation (McDougall, 2011: 474 – 475).

It has been shown that pastoral theology needs to focus more on bringing relationship with God than on the evil that blocks that relationship. It must also be said that Pastoral Care needs to focus on understanding what both evil and relationship with God do, rather than attempting to just define (Swinton, 2007: 15). These topics must not be seen in a cause and effect manner, but rather with the explicit intention of real, honest engagement with the community and its experience (Louw, 1998: 133, 140).

Communities that experience suffering are not so concerned with having their suffering clearly defined for them by an outsider. It is not a philosophical experience for them, but is phenomenological and experiential. What they need is not a philosophical response. Pastors need to engage in how evil affects people, and their personal experience (Swinton, 2007: 15). Reynolds engages with this, pointing out that the challenge of theodicy is not theoretical, but is practical. The call is not to see the person as a problem, but rather as a presence that requires the affirmation of a listening ear and a caring shoulder. One that reflects back their intrinsic value as God's creation. It is these relational responses of care and affirmation that reflect and communicate the nearness of God in the real experiences of times of distress (Reynolds, 2008: 32).

4.2.2   The need for salvation

Evil is systemic and relational. It cannot be addressed in real life communities with simple answers, but require a hermeneutical engagement. In interacting with communities evil cannot be ignored (Louw, 1998: 140). However, it does not have the final word. "Sin, evil and suffering are undoubtedly realities in the world, but they are secondary realities, intruders into the goodness of the world" (Swinton, 2007: 57). As such it is goodness and blessing that are primary. It is right relationships, and restoration of relationships that becomes the primary focus of care. However, an honest Christian hermeneutic cannot ignore sin and evil. Sin and evil exist and "bring darkness (Henderson, 1980: 15), but God intends redemption (Spicqc, 1994: 349).

In short, God's intention for the world is redemption, a complete transformation. This is spiritual, physical and social (Spicqc, 1994: 349). He intends that His kingdom is established, through His instrument, the church. This ultimate purpose, according to Dayton, as revealed through scripture is the gospel. The good news that God has declared His victory over the powers of the sin in the world (Dayton, 1987: 56).

4.3 The Gospel of Salvation

Sin has been described primarily as distorted relationship, and evil similarly as that which causes broken relationship. It is through the Gospel of Salvation that hope and power for a restoration and transformation of that relationship is communicated.

The gospel is a communication, a voice in the conversation of the community. Even without God's explicit involvement communicative relationships have power to bring change, but as the good news of His Kingdom, the gospel offers complete transformation. The gospel is about bringing the Kingdom of God, the news of His works of salvation into the community through every form of communication. This is something that must be engaged in differently in each context. But, for Community Pastoral Care to be pastoral, it must be engaged with.

4.3.1 The Gospel and Salvation

The word gospel "reflects excited and joyous announcement. But more than that it carries the ideas of fulfilled expectation and breathless anticipation" (Henderson, 1980: 27). The origin of it is linked to the meaning of *evangelion,* meaning joyous-ness or announcement. As such it cannot be a dull body of doctrine or a dutiful process (Henderson, 1980: 27). It is suggested by Spicq (1994c: 350) that "to be called to set out on the way to salvation is joyous news, because success is guaranteed" (Spicq, 1994c: 350). He places utmost confidence in a faithful God to bring about that which He has promised and announced.

But what is it announcing? The gospel seems to be many things at different times. It is the Gospel of peace, the good news of salvation to Israel. It is good news to the poor and powerless. John the Baptist announced the nearness of the Kingdom of God, and then introduced his listeners to the Christ. This study will show the Gospel as primarily the good news of Jesus Christ, His teaching, His life, His death, His resurrection and His triumph over sin and evil. The study will show the Gospel to be more than just looking to the past, it is to be about His present work and promise of the coming completion of His victory over the powers in the world, and a complete transformation, a complete salvation.

The gospel is then about Christ and the salvation He brings. This salvation in the Old Testament is an act of liberating redemption that allowed people to have new life. In the New Testament the word *soteria* describes an act of God that brings complete freedom. This is described by Louw (1998: 54-55) as freedom from death, debt, spiritual, physical, social and psychic bondage. Similarly Spicq (1994c: 349) depicts it as more than just a rescuing into heaven, but a holistic transformation and care. It includes "deliverance, protection, healing, health, happiness, and prosperity" (Spicq, 1994c: 349). As an act of

God it is by His grace that people receive this salvation. The new life that is brought by this grace is one of justice, peace and reconciliation (Louw, 1998: 54-55).

Salvation here is not about taking Christians out of the world, but creating a new person who is able to take their rightful place in the world. Creating a person who should then be active in transforming the world (Bragg, 1987: 39). This is freeing people from the bondage of sin on all levels so that they are free from oppression and constraint (Spicq, 1994c: 349) to be who they were created to be. Essentially this transformation is a restoration, or re-creation, centred around a restored relationship to the creator God.

What is then important is the communication of this salvation, it is the communication of the Gospel. Spicq (1994c: 350) describes the Gospel as the power of God for salvation of His creation. It is an expression of the completed work of Christ for all (Renn, 2005: 446-447). However, the expression and experience of the blessings that the gospel heralds are also themselves a part of the gospel. Healing for Louw (1998: 55) is a part of salvation, while at the same time it is a servant of salvation. Healing points towards a complete salvation, while not itself being salvation. In this way healing, and other aspects of salvation, communicate the gospel of salvation as well as being an aspect of salvation themselves.

Salvation then has different aspects, Spicq (1994c: 349-350) describes salvation as something that already exists for those who believe, but also as something that continues to be actualised, and something that will be fulfilled in the end. He describes it as always having a moral and spiritual aspect, which does not negate the physical and social aspect. As something that is both a deliverance and a reconciliation.

There is then a difference between the ontic condition of being saved, which is a complete freedom from bondage and into a new life and the 'therapeutic effect' of salvation. Louw's (1998: 55) ontic condition could be linked to Spicq's (1994c: 349-350) deliverance, and therapeutic effect to reconciliation. One explanation of the link between the two is that healing (physical and psychological) are closely linked to salvation, and cannot be separated from it, but that they are not the same. Furthermore, healing as a part of salvation, can be seen as a communication of the blessings of God's Kingdom (Louw, 1998: 54; Louw, 2005a: 85).

Finally, Spick (1994c: 356) points out that when salvation was sent out to the "pagans" it is the preaching of the Gospel that goes out, and indeed the *preachers* of the Gospel. It is the Gospel that is seen as a means of access to the kingdom of God (Spicq, 1994c: 356). While it is clear, especially in the Old Testament, that liberation only came from God (Louw, 1998: 54), it is understood that with God's help and protection, people can play a part in salvation or perhaps be mediators of divine salvation (Spicq, 1994c: 356).

It can be said from this brief discussion that salvation is something that (1) affects the entirety of life, (2) has a present complete reality, a continuous process of fulfilment and a future promised completion, and (3) is brought about by the communication of the Gospel. This demands a response by those who have heard the Gospel and accepted it.

4.3.1.1 Response to salvation

Moo (1996: 665-666) describes faith/believing as coming through hearing, but that this hearing is hearing the saving Word of Christ. It is not just hearing anything, but is the hearing of the word which proclaims

salvation, which can awaken faith. Not all who hear will believe. There are those who hear, but do not believe. The question, however, that needs to be addressed is that of what it means to "hear" and what of those who "hear" and do not believe.

Jesus' commission to His disciples was to reach all nations with the Gospel. Edwards (2002: 506) describes this call as being for missionary preaching and outreach that is universal, for all people, and for eternal consequence. Keener (2009: 718-719) describes Jesus instruction as one that is qualitatively different from the norm of discipleship at the time. It was to disciple all people groups, not to the disciple of Christ, but rather to disciple them to Christ himself. There is ambiguity in the translation of missionary calling to disciples of Christ to "go". It could perhaps be translated as "having gone" or "while you go", but all of these options taken in conjunction with "all nations" denote a moving beyond and a reaching out.

Christians have been charged with the responsibility to take the Gospel to all nations and to all creation. There is, however, another emphasis. This is care for the poor. Paul himself was willing to take this on as a part of his ministry (Witherington, 1998: 144-145). Paul didn't see caring for the poor as something that tagged onto the Christian Gospel, but rather as an intricate part of it (Morris, 1996: 76). Witherington (1998: 144-145) and Morris (1996: 76) both speak of the poor as being poor in the worlds eyes, with an allusion to the spiritually poor, or "God's poor ones" (Morris, 1996: 76), but is this the full understanding of the poor? This chapter will seek to understand the full Gospel, especially in the context of the charge to look after the poor. It will then seek to understand what it is to communicate this gospel.

4.3.2   Gospel of the Word of God

The gospel is referred to often as being about the Word of God.[6] This is an important concept, for this study. It will show the broad focus of the Word of God. Describing the way in which the Word communicated in more than just speech, and to more than just what may be called spiritual salvation. This will show, with emphasis on the writings of Wainwright (1997), that the Word is both active and present, that revelation of God is possible today in human experience, and that the Gospel addresses the entirety of human life.

4.3.2.1   The word as logos – present and effective in creation

Against the background of Greek worldview, and the Greek understanding of *logos*, the word of God is the principle that holds the universe together. The Word could be understood as the anti-chaotic force at work in creation (Wainwright, 1997: 4; Wenham et, al, 1994: 1025). Peck (1978: 223) refers to the presence of the grace of God in creation being responsible for the development and growth of creation, rather than the degeneration of creation. Where natural laws call for continual loss of energy and loss of complexity he observed growth and development.

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6.   See John 1:1-5

4.3.2.2   God's Word is a creative word, that is powerful in History

In the creation narrative at each stage of creation God speaks, and creation is formed. It is by God's word that creation was formed, and by His word that it is sustained (Wainright, 1997: 5). The first chapter of John's gospel describes how everything that was made, was made through the Word (Wenham et, al, 1994: 1025).

It continued to be actively present in the Old Testament. God's Word is completely dependable, but more than this it gives life. The Word of God is compared to rain, which in ancient near east was the difference between life and death (Oswalt, 1998: 446). Oswalt (1998: 446-447) does not just refer to the word as revealing what God will do, but refers to the Word of God as being the means of achieving this as well. The revelation itself is continuous and effective. Instead of being distant and silent, when compared to the rain and snow, is depicted as being close and intimate (Wainright, 1997: 6-7).

Throughout the history of Israel God spoke, and directed, forming a nation that was to be His nation. God spoke to Abraham. In the burning bush God spoke to Moses and directed him. It was under the Word of God that Israel was formed and placed in history (Wainright, 1997: 7). The Word is seen to present at all points in history, and continues to be effective today.

4.3.2.3   God's word comes in prophetic mode

Through the prophets God's word summons the nation of Israel, and the world, to faithfulness. It is also in this way that God declares judgement in the Old Testament, as well as offering forgiveness and mercy. This mode can be terrifying or at least disconcerting as it penetrates to the core of human affairs (Wainright, 1997: 7).

4.3.2.4   The Word became flesh

Luke speaks of the Word becoming flesh, using this as a synonym for humanity. This shows the entry of the creative Word of God, entering into human life (Wenham et, al, 1994: 1026). While God spoke to Israel in many and varied ways in the Old Testament, the author of Hebrews wrote that in the last days God spoke through His Son. The very same person through which all things were created. The very same person whose word holds together all things (Wainwright, 1997: 9).

Wainwright (1997: 9) described the word of God as something that could be a word an act or an event. In this way the word becomes something that can have physical form, and something that can be carried out. The Word of God is far more than something that is just spoken. It is more complex and more tangible.

There are therefore occasions where a prophet saw the word of God, or where the presence of God is depicted by smells and sounds. It is most clearly in Christ that people experienced the Word of God as something, or rather someone, tangible and physical. It is when the one through whom the universe was created and became flesh that humans were most able to experience the Word of God. The one who created order from chaos and who maintains divine order then came into the world to restore it to right relationship with Himself. He came to restore His order. In this way the Word of God ultimately became something physical, real and powerful in the world. He came not only in flesh, but to fully capture His

designation as the Word of God, we must see that He came also as spoken word and action. Christ came, speaking, touching and healing. He fed people, cleaned feet, and made physical contact with the sick. In his physical form He then died on the cross, and rose again to life. He ascended to heaven (Wainwright, 1997 10-11: Rusaw & Swanson, 2004: 111).

It is then through all of our senses that people are directed towards Christ. This is seen especially in the sacraments. Through all senses they experience an image of the blessing of Christ (Wainwright, 1997: 15). In this way He becomes incarnate in our lives and addresses all parts of our lives, wherever there is need. The major contribution that this makes to the understanding of the gospel is a reminder that the Gospel addresses every part of ones life, and is communicated in each part. This will be explained more fully in the following section.

4.3.3   The Gospel of Christ: Against reduction

As has been described above in the discussion on the "Word" the ministry of Christ was not just spiritual and mystical, but was also real, practical and substantial. Through the discussion to follow it will be shown how the gospel needs to be applied differently in different contexts, and how salvation comes differently in different contexts. This would be true even if the only thing that differentiates was financial wealth or lack of wealth. For the wealthy the gospel comes differently to how it comes for the poor. There is however far more to the diversity and richness of the gospel than mere financial nuances (Brueggman, 1978).

4.3.3.1   Christ's complete ministry

The Good News of Jesus Christ that was written about in the gospels was never just a spoken word. It is more than just the words of Christ, but includes every action and every sign that accompanied His words. These signs were not just healings, but were every time He interacted with people he was expected not to interact with. These people were the sinners, the unclean, the poor, etc. Too often in the church teaching has reduced the gospel to either the physical or to purely spiritual. We will see through Christ's work that the gospel is both, simultaneously. Sometimes it is seen that good works precede, preparing the way for, the spoken word. Other times it is seen that good works follow and serve to confirm what was spoken (Wainright, 1997). What is clear is that the two are mutually inclusive. That by doing good deeds, by healing, by loving and caring, Christians are able to communicate the Gospel into the community in which they minister (Rusaw & Swanson, 2004: 111, 115-117).

To take the most complete understanding of "the gospel" is to understand it as telling about the entire ministry of Christ. The other option Matera (2007: 7-9) puts forward would be to understand "the gospel" to only mean the message that Jesus himself proclaimed.

The fuller of these two understandings includes the second option, but goes beyond this. "The gospel" referred to by Mark includes both the actions and the sayings of Jesus. The Word of God is far more than merely a spoken word. His ministry, and His Gospel were far more than just Jesus' spoken word (Wainwright, 1997: 10). It then includes His teaching, preaching, miracles and His death and resurrection.

It also includes the expectation of His triumphant return. Proclaiming the gospel is then to communicate the entire story of Jesus, and its implications for people's lives today. This, according to Matera (2007: 8), is then a more complete use of the gospel than one which focuses on Christ's death and resurrection or just on the words of Christ.

"To *tell* the truth, we must *show* the truth" (Rusaw & Swanson, 2004: 11). The telling of the gospel was always accompanied with action and good works. Jesus ministry was always inclusive of real, relevant acts. This is a practical telling of the good news of who God is.

As an illustration of this, when John sent his disciples to ask if Jesus was the Messiah Jesus didn't answer directly. Instead he instructed them to go back to John to tell him what was happening.[7] He told them to tell about the good works that were occurring. These were the signs of the Kingdom. This is a clear indication that the kingdom of God is communicated not just in word but also in deed (Henderson, 1980: 28, 38).

As a result, the gospel that is proposed is one that is at once spiritual and physical. In light of bipolarity, and the Chalcedonian Pattern, it is understood that the two are not separable, but that the are not completely the same. The gospel must then always carry both, being brought in both ways, without equating one to the other.

4.3.3.2 Miracles and the communication of the gospel

> "The Gospel is the visible demonstration of the love of God" (Perkins, 1993: 58)

The Miracles of Jesus and every action that He undertakes can be seen as an enacted parable, communicating something of the Kingdom of God. These actions alone are, however, a "mute witness" without Jesus' spoken word (Saucy, 1997: 322). The fact that Jesus' miracles were so closely related with what He said allows us to see them in relation to the Old Testament hope which Jesus came to fulfil. As He stepped out, proclaiming God's Kingdom, which the Israelites had been waiting for, His miracles became an expression of what that kingdom is like. They became enacted, and concrete parables. These miracles affirm that the Kingdom is as much a matter of the physical realm as of the spirit and the heart.

These miracles reveal that the new age of salvation had come, and that it was in conflict with the enemies of God. We see that Jesus is in conflict with evil right from the beginning of His ministry, right from the point of temptation. Throughout His ministry Jesus drives out demons and stands against evil on every level (Saucy, 1997: 18, 252, 325). Where sin had crept into the way in which people related to each other, especially the people on the outskirts of society, Jesus brought a different approach. Jesus touched the unclean, making them clean. Jesus spoke to women, He ate with sinners, He healed on the Sabbath. Jesus stood against the religious authorities and acted decisively against them at times, like when He cleared the temple.

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7.   See Matthew 11:2-6

The gospel becomes then for us a complete manifestation of God's love in the world. It was through Jesus actions that he showed the authentication of His claims (Perkins, 1993: 58, 65). These were actions primarily to facilitate relationship and against that which would separate.

4.3.3.3   Physical impact of addressing sin and evil

Jesus primarily stood against sin and evil, often seen as being of the spiritual realm. This however worked itself out in ways that were physical and social. Spiritual aspects of the Kingdom could not be separated from the physical and social (Saucy, 1997: 252, 322). Jesus' preaching was then a complete communicative act.

In this complete communicative act the dichotomy of spoken and enacted gospel is then seen not to be the only troubling separation that has sometimes crept into our thinking. Church ministry to the community has also separated physical, social and spiritual aspects. It has focused on physical needs and not social needs, or sometimes focused on everything but the spiritual. At other times it has focussed on nothing but spiritual needs (Louw, 1998: 23-25; Migliore, 2004: 23; Orford, 2008: 38).

Henderson (1980: 26) stated that "we dare not minimize the Gospel by identifying it with one of its vital facets as though that were the whole thing". If pastoral theology's focus is purely on 'spiritual' salvation or purely on the 'social gospel' then it will always miss out on an important part of what God is doing and wanting to do in the world. If it ignores either the physicality or the spirituality, the actions or the words of the Word of God, then it will ignore a vital part of God's expression of Himself to us. "In the present-day Christian scene we have focused so primarily on the issues of sin, guilt and forgiveness that we have tended to obscure these other signs of the kingdom that Jesus speaks of." (Henderson, 1980: 37). These words, although more than thirty years old, still point to the danger faced, the danger of focusing on an aspect of the gospel as if it is the whole.

Actions, such as giving water to the thirsty and clothing the naked are signs of the kingdom. As signs of the kingdom these deeds are not just things that are good for us to do. They are a communication of the Kingdom of God, a communication of the Gospel (Henderson, 1980: 38).

4.3.3.4   Signs fall short

However the signs, and good deeds, are not enough. What they are unable to accomplish alone is an understanding of faith. Rusaw and Swanson (2004: 121-122) point out that faith comes through hearing the word of Christ. It is difficult to bring the Kingdom of God without letting people know about the King himself. For this reason it is important to also tell the good news with words. Pastors should avoid what Rusaw and Swanson (2004: 121-122) call 'the tyranny of the "or"' and aim for 'the genius of the "and"'.

4.3.3.5   Life in all its fullness: the greatest good?

Life and health are not the greatest goods, as illness and death are not the greatest evil. Verhey (2003: 6) "regarded life and health as great goods - but not the greatest goods. How could they be the greatest goods when Jesus walked steadily and courageously a path that lead to suffering and death? Life and health were part of a greater good." Pastors must remember that life in all its fullness is more than just health. If it is

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reduced to health, even if that includes mental health, then pastors run the risk of humanism and ignore the greatest blessing of the gospel which is a restoration to relationship with God.

4.3.4   The Gospel of Christ: Good news for the poor

In all types of poverty broken relationships are experienced. All types of poverty are essentially a result of the relationships that would bring blessings being distorted in some way. This is a statement that does not seem pastorally useful. What will be described through this section is an understanding of the poor that is not purely financial. It is a more nuanced understanding, one that allows the poverty in every context to be engaged with, and one that allows blessing and prosperity to be sought as it appears in each context.

This Good News, that is always both spiritual and physical, also favours the poor (Brueggemann, 1976; 105). The study must be careful about who is defined as being poor.[8] It must be especially careful about limiting this to the financially poor. Jesus did not only claim to bring good news to the poor, but also sight to the blind, freedom to the prisoners, etc (Luke 4:18). The correct definition of the poor must include all those who are disadvantaged or oppressed. The church is to then meet people at their particular point of need (August, 2010: 47). It is easy for us to stop here and see the lack of physical comforts, or presence of discomforts as poverty. However, this oppression or disadvantage can touch any aspect of life, physical, emotional, spiritual, social, etc. It will be shown to include all those that find themselves oppressed or on the outskirts of society.

4.3.4.1   Preferential option for the poor

Throughout scripture and tradition there has been a call for there to be preferential, although not exclusive, care for the poor. This urges Christians to work for social justice, to work against oppression and exploitation. There is a need for this to be expressed in a concrete way at a local level (O'Collins & Farrugia, 2004: 129, 181).

It was the role of the idealised king in the Psalms to be the protector of the poor and the oppressed, to care for them in a concrete way. This is carried out in Jesus' ministry, where He shows favour to the weak. These are not necessarily the destitute, but they are those who are oppressed and dis-empowered (Cotterell, 1990: 199). "God is on the side of justice, i.e., God is concerned for the well-being of those who lack the power to secure it." (Brueggemann, 1976; 105). In contrast to other "gods" who were the patrons of Kings and cities, God is the patron of the poor and the powerless. God seeks justice, the gospel and it's messengers must then be on the side of justice for the poor and oppressed. This justice is reflected in Christ's action of rescuing people from all types of sin and evil, personal, interpersonal and systemic (O'Collins & Farrugia, 2004: 125, 233).

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8.   See Luke 4:18-19

4.3.4.2   Who are the poor?

If it is clear that God seeks justice for the poor and oppressed, and that these people are more than just the financially poor, then who are they? There is always somebody who is more worse of than oneself, and there are always those who are better off. It is then important to discover who the poor really are.

De Vos (2007: 75), writing about Luke 4:18-19, concludes that within the cultural context the poor would have been those who were completely destitute. The society, being agrarian, would have consisted of many subsistence farmers. Even if one of these farmers was forced to sell his land he would most likely have been able to stay working there as a tenant. Being poor would then not be simply having very little, because even a subsistence farmer would be able to look at another farmer and call them poor, in comparison.

Within the context of the parable of Lazarus and the rich man, that the "poor" referred to by Jesus would have been those who are not able to work the land for themselves, therefore having no means to support and care for themselves (de Vos, 2007: 76). These would be the sick and the lame. But not any sick or lame person. They would be people who's family structures are not able to support them. A sick or lame person would not be considered poor, according to de Vos, if they had social structures that were able to care for them.

Lazarus, a beggar, would have been discarded to beg at the gates of this rich man, where it was the dogs, rather than a family member or friend who cleaned his wounds. This must be seen as a failure of the family system to care for him. His sores would have made him ceremonially unclean, and undesirable. He would have been unable to work for a living. He was at the mercy of society (de Vos, 2007).

Poverty is then something that is relational. If de Vos (2007: 74) is correct in his analysis of what it is to be poor, then it should be understood that to be poor is primarily because of breakdown of relationship on some, or all, levels. There is then a relationship between sin and evil, and poverty.

There is also a sense of the relatively poor, rather than being poor in relationship. This is a sense with which a person may be able to, with difficulty, earn a meagre income. A widow, unable to own land, but able to glean in fields could then also be considered poor. According to Prior's (1995: 172) argument this person could also be seen as being "poor" in the New Testament context in relation to others who were not dependent on the honour and grace of others. There is then space for different understandings of who the poor are, depending on the social context.

Prior (1995: 171) states that evangelizing the poor should be seen alongside liberation of prisoners, restoring sight to the blind, freeing the oppressed, healing the lame, the deaf and lepers, and raising the dead. The suggestion is that while all of these are distinct, they all make a person disadvantaged in society. In line with this, Tiede suggests that Jesus' reading of this passage is an announcing of the coming of salvation to the "disadvantaged". Jesus' announcement signals the fact that the rest of His ministry will be one engaged in liberation from all these bonds (Tiede, 1988: 106).

The most correct way to view the poor is then more than just the economically destitute, but is rather all those who find themselves in a position that dis-empowers them, or limits their relationship with others

in society. The economically destitute, who are unable to care for themselves, may be the most clearly visible of the poor, but there is poverty even within the powerful.

4.3.4.3   Poverty within power, power within poverty

This understanding of the poor highlights the danger of merely trying to address the needs of the poor for them. In interacting with "the poor" should we, as people, not begin to understand that all are in some way impoverished. This is echoed by August (2010: 72) in his call to not define people by what they are not, but to define by abilities and strengths. August's call highlights and contrasts what Brueggemann (1976: 34-35) puts forward, that in any place of poverty there will also be some sort of prosperity to be found, and in every prosperity there is some poverty to be found. Is it not then that the gospel announces freedom to all, in every form of impoverishment?

When the "rich" seek to help the "poor" then they run the risk of the blind leading the blind. When the "rich" are blind to their own poverty and the "poor" blind to their riches then real, powerful interaction, relationship and subsequent transformation cannot occur. Relationship requires that people try to understand others within their situation more fully. If August (2010: 72) is taken seriously then there will be a move towards a ministry of those who have both resources and needs sharing life and hope with others who also have both resources and needs.

4.3.4.4   Spiritual poverty

There is however a more nuanced way of viewing the poor. While the word technically refers to beggars and destitute, a physical sense, it is also used in what seems to be a religious sense, especially in Revelation. There is a sense in which poor is referring to a state of being completely dependent on God, rather than being destitute (Prior, 1995: 165). When evaluating verses such as "blessed are the poor in spirit" (Matthew 5:3), Gundry, (2010: 15) describes the poor in spirit as those who, because of their inability to rely on anything outside of themselves, know to rely on God. Gundry (2010: 15) relates it specifically to those who, because of persecution, have an inner dependence on God. This is not just something for those who are financially poor, but for all who realize their human frailty and turn to God.

4.3.4.5   Summary

The definition of the poor is multifaceted. It is one that has been described in terms of complete or partial lack, in spiritual terms or in relational terms. It is fitting based on the above description that the poor can be anybody who is on the outskirts of society. This can be an existential or a spiritual experience. In every context there will be different people who are the poor, it is the role of the pastor to engage the community in discerning who it is who is poor in that specific context. The gospel has a special place for these people, and it is meant to be good news to them.

4.3.5   The Good News of the Kingdom of God

The Kingdom of God is among you! But, what is this Kingdom? In the paragraphs to follow several different approaches will be discussed. Through the different approaches it is necessary to come to an

understanding that is both true to the Gospel, and to interact with it in such a way that it is able to contribute to a pastoral engagement with communities.

4.3.5.1   The Kingdom: Reign or rule?

God cannot be thought of outside of his rule, in fact His being should not be seen as separate from His rule (Pannenberg, 1969: 55). In trying to understand the kingdom one may get stuck when working with a modern definition and understanding of a kingdom, that a kingdom is primarily a realm over which a king rules, or the people belonging to this realm. The primary meaning of both *malkuth*, in the Hebrew, and *basileia*, in the Greek, is the rank or position of the king, rather than the realm or subjects. It may also refer to the physical aspects, which are essential to kingdom, but it is primarily the sovereignty to rule (Ladd, 1959: 19-20: Johnson, 1991:263; Saucy, 1997: 107).

> The Kingdom of God is basically God's rule. It is God's reign, the divine sovereignty in action. God's reign, however, is manifested in several realms, and the Gospels speak of entering into the Kingdom of God both today and tomorrow. God's reign manifests itself both in the future and in the present and thereby creates both a future realm and a present realm in which men may experience the blessings of His reign.
>
> The Kingdom of God is, then, the realization of God's will and the enjoyment of the accompanying blessings. (Ladd, 1959:24)

The Kingdom of God is something that is both here now, and something that is coming. For Ladd (1959: 19-22) the Kingdom was one that is now present in the lives of those who have chosen to follow Christ. At the same time, the Kingdom is one that is going to rule completely at a future time. If this kingdom is primarily conceptualized as God's right to rule then it is one in which God's rule can never be far away, because He always has the authority of the "King of Kings". The experience of that is imminent, as though it is a person who has every right to simply enter a room, but chooses to stand at the door and knock.

4.3.5.2   Different understandings of the Kingdom

Gundry (2010: 309) describes Jesus, in claiming the presence of the Kingdom was among the Pharisees[9] to be that while they were looking for signs of the coming Kingdom, it was already present, but that they did not recognise it. The Pharisees in looking for signs of the kingdom that they were expecting had missed the Kingdom that had come, and that is to come. Jesus here rejects any searching for signs and wonders that tell the time and place at which the Kingdom comes. The Kingdom is already present and active in the world (Hendrickx, 2001: 34-35). Johnson (1991: 263) and Hendrickx (2001: 35-36) agree that the kingdom of God, at least in the Gospel of Luke, be seen to something that is not limited to being an internal spiritual reality. They suggest that it is something that is externally present and active.

The biblical Kingdom of God is rooted in the understanding that there is one true and eternal God. God has revealed himself to humanity, and has revealed His purposes for humanity. This Kingdom has been

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9.   See Luke 17: 20-21

seen by some as being a subjective Kingdom, one that is purely related to the human spirit in relationship to God (Ladd, 1959: 14-15).

Alternatively the Kingdom is described as being one that will come at the end of the age. It is then an apocalyptic Kingdom that will come supernaturally, bringing a clear break with what has been and establishing a new heavenly order (Ladd, 1959: 15). Still, others have seen the church as the embodiment of the Kingdom of God, or the Kingdom as a pattern for society. The Kingdom is then furthered as Christians either preach the gospel to those who have not heard, or as they transform society to the ideal pattern (Ladd, 1959: 15; Pannanberg, 1969: 73-74, 103).

Is it necessary to choose an either or position? Rather, one should say that the Kingdom of God is furthered as the Gospel is preached and as society is transformed (Rusaw and Swanson, 2004: 121-122). In fact it is part of the understanding of this study that these two positions are, to a large degree, mutually inclusive. Both the preaching of the Gospel and the transformation of society are able to communicate the good news of the kingdom.

There is a tension between the Kingdom of God as eschatalogical kingdom or an ethical kingdom (Pannenberg, 1969: 102-103). Tension between its presence calling us to live right and restore the world and it immanence calling us to "get right" and call the world to repentance (Sauter, 1999: 96; 134-135), since the kingdom has come in Christ, is coming through the Church and will be completed through the consummation (Goldsworthy, 2004: 615-620). From scripture it can be seen that this Kingdom is a present spiritual reality (Johnson, 1991: 263). It is also a promise of a future inheritance. Thirdly, it is a realm into which Christ brings His followers as they are delivered from the kingdom of darkness. It is still, however, a realm that will be entered into when Christ returns. This Kingdom is present now in the world, yet it is not of this world, and has not yet been displayed in all its glory and power (Ladd, 1959: 17).

Sauter (1999: 6, 156) in seeking to understand the various different ways in which the Kingdom of God is described, and how these affect Christian hope, describes it as having undergone many changes and revisions over the centuries. These tend to reflect the culture of the day, and the socio-political or historical situation that people find themselves in. At different times, the Kingdom has become understood as something internal, that is between individuals and God, or something completely other, that cannot be understood, but which still breaks through into human reality. It has been understood as flowing from God's continued, and continuing, action in human history bringing about some end goal, or as something present in the working towards God's purposes. It has been described as something profoundly spiritual or profoundly social.

The implications that Sauter's (1999: 6, 156) point has for Pastoral Care is that there does not seem to be a final formulation of the Kingdom of God. Each formulation is affected by social situations and understandings. It seems that the importance is to be open to the different understandings, and to be able to evaluate the kingdom of God according to how it works in each particular situation. However the basic thrust of all formulations is God bringing about God's intentions.

4.3.5.3 A kingdom overcoming sin, restoring relationships

Throughout the gospels Jesus is seen speaking of the Kingdom of God, and sends the disciples to go and tell about the Kingdom of God. Pastors are left in very little doubt about the centrality of this Kingdom to the message of the gospel. From God's promise to David of a thrown that will last forever, there is expectation of a new king and new kingdom. The question was, "did God forget?" (Henderson, 1990: 31).

Jesus came. The angel's spoke of great joy on the night when Jesus, the Saviour, was born. Simeon heralded Jesus in the temple as being salvation. 'Salvation' points to a saving that is all encompassing (Henderson, 1990: 41). Through this Christian believers see that God never forgot. The Saviour is born, the kingdom has come, and the fulfilment of God's promise begins to be seen.

This is what happens when the kingdom of God comes. When the gospel of Christ becomes active and effective then He brings an active peace and a profound freedom. There is a transformation of society and restoration to right relationship, an overcoming of sin and it's effects.

4.3.6 *Shalom*: Active relationship that brings prosperity

Peace in relation to Christ is suggested by Spicq (1994a: 434) to be almost synonymous with salvation. It is obtained primarily through Christ and His action, by His death on the cross. It reconciles people to God and transforming earthly relationships. Spicq (1994a: 425) describes peace as ensuring tranquillity, wealth, the end of crime. It brings opportunities for happiness and prosperity. It is not just in relation to war, but includes public order, relationships between people, and social peace.

Shalom is the major biblical concept for peace. This section the study will show that *shalom* refers to an active kind of peace. It speaks of a way of living together rather than a mere avoidance of conflict. The idea is that in the Kingdom of God individuals don't live purely for themselves or by themselves. There is the ideal of an active relationship that results in prosperity.

With the transformation brought about by the in-breaking kingdom there is restoration to a dynamic relationship of holistic prosperity. In fact "peace is the epitome of the new relation between Creator and creature, and it is a mark of reconciliation with others" (Lienemann, 2005:106). This will be seen as both the result of, and a herald of, the coming of the Kingdom of God. Seeking and growing in *shalom* is then results from, and leads to, restored relationship with God. Logically, to develop relationships of prosperity is to overcome separation and poverty.

Biblical peace, *shalom*, opposes injustice and oppression (Leinemann, 2005: 106-108), it opposes everything that would divide. As such, it becomes a scandalous thing in that it exposes our covetousness, anxiety, drivenness, etc. Christians are called out of these desperate efforts for security to a place of community and *shalom* (Brueggemann, 1976: 24-25). People are invited to enter into the Kingdom and a relationship of peace (Spicq, 1994a: 268).

This is also a present reality in the midst of people (Spicq, 1994a: 268). Christ embodied this in his ministry by eating with sinners, including people others would not have included, touching people others

would not have touched, and giving honour to those who others would have seen as dishonourable (Brueggemann, 1976: 24-25).

Even though this seems like something that is impossible, *shalom* is something that pastors should hold up as a future hope, and present possibility (Brueggemann, 1976: 74; Lienemann, 2005: 106). We can trust in God's promises, and know that He is continually working in creation.

The vision of the church, proposed by Brueggemann (1976: 15-16), is then a family of believers who come together under one lord-ship. This is a vision towards well-being and harmony, joy and prosperity. It is not captured specifically in any one word, although the concept of *shalom* is used to reflect this as accurately as possible. *Shalom* is however taken beyond the church, to the whole of creation, and to all individuals in relationship (Brueggemann, 1976: 17-18; Shanks, 2000: 524).

Looking further, when Duchrow and Liedke (1987: 113) write about the presence of *shalom* they refer to a peace that goes with us. For them *shalom* is about relationship, interaction, wholeness, and integrity of a community. This type of peace can then never be individualistic, but will never forget individuals. It is a type of peace that values each member of the group, and values the contribution that each member can make, and the blessing that each can receive from being a part of the group.

Shalom is then never just personal, it is not even purely interpersonal. *Shalom* is "comprehensive wellbeing under the protection and blessing of a powerful and reliable God" (Nürnberger, 2004: 73). We can then easily place this form of peace into the ecological paradigm. Where increased peace would be linked to a comprehensive increase of beneficial relationships between systems. This would be an increase in relationships that develop people and groups and facilitate those people and groups becoming who or what they are intended to be.

As said earlier, this blessing was never supposed to be something that was just kept to Israel. God blessed the rulers of Israel so that they might be able to bless others. One example is Joseph, who's leadership in Egypt allowed people from the surrounding nations to be able to survive the famine (Nürnberger, 2004). Similarly, *shalom* in the church, within congregations, should not be kept within the congregation. There should always be a blessing that flows to the outside.

This may be something that happens naturally when a group begins to experience empowerment and hope for the future. In working with small groups in community development Burkey (1993: 63), found that as a group gains a sense of efficacy they become more outward focused. He saw that groups would often start by meeting their own needs. When they discovered that they were capable of achieving this they began focusing also on the needs of others. Within congregations this is also a valuable principle to remember. Partly for leaders to remember that as the congregation works well internally, experiencing blessing, it should naturally begin to look outwards.

4.3.6.1   Three aspects of *shalom*

Brueggemann (1976: 17-18) refers to three aspects of *shalom*. These are *shalom* that encompasses all of reality, *shalom* experienced within a historic political community and *shalom* experienced in interpersonal relationship.

In the first sense, encompassing all of reality, the link back to God's consistent work in creation is seen. God brings order out of the chaos. In the bible we see Jesus calming of the storm and there is the promise of a future when the lion will lie down with the lamb. This is the promise of harmony between all creation (Brueggemann, 1976: 18-19; Rusaw & Swanson, 2004: 111; Nürnberger, 2004: 211).

Brueggemann's (1976: 20) second aspect, interpersonal peace, is that which is experienced by people in community with each other. This is a community in which all are involved in a caring and sharing life (Duchrow and Liedke; 1987: 113).

Within the final aspect, *shalom* within historic political community, we see the ideal of social, economic, judicial, and political order (Brueggemann, 1976; Webber, 1986: 27). *Shalom* here is a consequence of living with justice and righteousness. Brueggemann (1976) believed that offences against this third aspect be seen just as much as a violation of God's intention as disruption of interpersonal relationships.

The second and third aspects can be linked in to the second and third aspects of sin and evil respectively. This would be systemic evil opposed to *shalom* experienced within a historic political community and Interpersonal evil opposed to *shalom* experienced within interpersonal relationship. This *shalom* is then a direct assault on the evil that seeks to separate (Henderson, 1980: 18).

Brueggemann does not explicitly speak of *shalom* in relationship to God in these three aspects. It can however be seen from his writing that each person's relationship with God is intimately involved. Spicq (1994a: 428) on the other hand describes how peace is always a gift from God. He includes peace as a social and political term, that includes brotherly harmony, but places harmony with God as the primary aspect of peace (Spicq, 1994a: 430-432). The understanding is that if there is no peace with God, then there will be no peace. *Shalom* reflects the understanding of evil being systemic, present in every aspect of the system, *shalom* too is necessarily something that is active in every aspect of the system.

All in all, this interaction with aspects of *shalom*, or different levels of *shalom*, confirms Nürnberger's (2004: 73) that *shalom* is a comprehensive concept. It is one that involves more than just all levels of human society.

4.3.6.2   Polarity of *shalom*

All people find themselves at different points in life. Not just in terms of time, but in terms of poverty and power. People occupy some point between being a have and a have-not. Christ always calls people into relationship with others. He always challenges them to put aside their prejudice, laziness, hurt, etc. and come together under one lord-ship. To come together bringing life, joy, and prosperity (Brueggemann, 1976: 15-16). This seeking of peace is the responsibility of all Christians, where ever they find themselves (Liennemann, 2005: 107).

In relation to the polarity of *shalom*, in scripture we see two different types of calls to God. Pastors may see the poor's cry for salvation, and the song of thanks from the rich. One seeks a drastic change, while the other is satisfied with the status quo and is confidant in God's good future. It could be argued that these rich experience the blessing of the Kingdom of God, while the poor are crying out for it. The gospel of Christ however calls for relationship between these two groups. One in which both groups are

transformed, and both are blessed, bringing prosperity, life and, essentially, *shalom* (Brueggemann, 1976: 34-36).

Shalom only comes through caring, only through relationship. This can not be brought about with clever gimmics and cheep work arounds (Brueggemann, 1976: 22). It is only through real engagement with the issues that communities face and with the people involved that a deep and meaningful peace can be brought about. It is often through the engagement with issues, such as conflict in the community, that people are able to uncover the true blessings and gifts that are available to them (Hendriks, 2004: 165, 174). As pastors systematically try to take easy ways, ignoring relationships that take effort, they repeatedly ignore the resources at their fingertips. They then repeatedly miss opportunities for long term, sustainable solutions to the problems that are faced.

Finally, true *shalom* must be based on freedom in all aspect (Bernstein, 1995: 51; Nürnberger, 2004: 73). This position echos Communicative Action with its view that the ideal speech situation should be achieved, in which freedom from all form of social constraint is experienced, and where all are able to have their voice heard, and hear the voice of others (Bernstein, 1995: 48-49; Flyvbjerg, 1998: 213). This is, however, a freedom to live well in relation to others, rather than a loose freedom in which each individual is able to do as he/she desires.

True *shalom* is growing in right relationship. It is learning, listening and working together. It is being free to share one's own gifts and the resources with which each one has been blessed for the good of the whole community.

4.3.7   Freedom

The type of freedom brought by the Kingdom of God is not an individualistic ideal of freedom, where each person does what he or she wants with no consequences. Here freedom will be closely linked in to the concept of *shalom*. It has already been stated that *shalom* is based on freedom and that *shalom* brings freedom. By the breaking of the bonds that all types of evil have on people they are given the freedom to become what God created them to be. This is a freedom to use their blessing to bless others.

"The entire morality of the New Testament is rooted in freedom, the freedom of the Exodus and the freedom of the resurrection" (Breuggmann, 1976: 67). The ethic is then not about following a set of precepts but about delivering people from things that bind them and into freedom. Brueggemann (1976) stated that our "ought", the basis of our ethics, doesn't come from a set of rules. Biblical ethics come out of an experience of the gift of *shalom*, an experience of God bringing people towards wholeness. But this freedom in Hebrew context was always seen primarily a something to be hoped for as a future freedom, which had present implications (Heron, 2005: 479).

God acts powerfully in moments of bringing freedom, and the rest of our faith should be based on these. The rest of Christian ethics should follow the works of God. Ethics should then follow the direction of His action. The regulations formed are then always as a response to what is learned in relationship to God (Brueggemann, 1976: 66-67).

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This morality is then unwilling to settle for individual morality, but always ethics in the midst of relationship. It includes structures, institutions, law and policy. Brueggemann (1976) points out that often in the church point are willing to point out individual morality, and live private ethical lives, but often shy away from the evil present in society.

It is the responsibility of the powerful to work for *shalom* and freedom. This type of ethics then opposes the systems that support the status quo. It is then those who have control over resources, and the sense of security that comes with that, who have the greatest responsibility for addressing the disparity. This is the most difficult part. For a relationship that brings prosperity, and for a fuller freedom the powerful need to be willing to give up some of those things that seem to give them their power (Brueggemann, 1976: 101).

This section has referred to the freedom in *shalom*, and the moments through which freedom was brought. The ultimate moment that brought freedom, the moment that changed history, was the life, death and resurrection of Christ. It was a moment that changed all of history and all of creation. This was the decisive moment in God's saving of the world, in His recreation (Sauter, 1999: 93-94). All of our ethics then look to this and to the rest of God's actions to discover their direction. This is the direction of bringing freedom and relationship.

4.3.8 Decisive in-breaking of the Kingdom

The clearest action for restoring of relationship and bringing *shalom* has already been carried out by Christ. He achieved this in His crossing barriers to meet with us, and restore the relationship that was intended between God and people. In Christ's action He has already been described as entering into the human reality in a way in which people can relate. What will be described in the following section is that in Christ's action the Kingdom of God became present in the human situation, and that it continues to be present.

4.3.8.1 Light in the darkness

God has been at work through the entire history of creation, there is however one action that was decisive. As briefly stated before, the coming, life, death and resurrection of Christ became the turning point of creation/salvation history (Sauter, 1999: 93-94). With that action on the part of God we see what is referred to as the in-breaking kingdom of God. All creation up till this point was moving towards it, and all creation after looks to, and flows from, this action of Christ. It cannot be undone, and cannot be improved upon. It announces that the kingdom is coming in all its fullness, and calls for a response (Henderson, 1980: 41). The Good News here is that the decisive and complete action has been taken that is necessary for creation to be freed from bondage. In a sense the death blow has been struck to the powers of evil at work in the world.

> In biblical witness the intention of God's creative activity is projected to the beginning of all times and to the end of all times. These projections to the beginning and to the end are categorical statements which emphasise that Yahweh, who is God of Israel, is

in charge of human history and aims at human wellbeing from start to finish, that is, at all times. (Nürnberger, 2004: 228)

God has always been at work in creation, and will continue to work. The actions of God in creation are always in line with His original actions, and those intentions will be carried through to completion. What Nürnberger (2004: 228) points out is that the same purposes are seen in every act of God. He is doing the same work, and will continue to do that.

This work of God in creation can be summarized as bringing order out of chaos. He would define sin as being a part of the chaos, and the results of sin as adding to the chaos (Nürnberger, 2004: 211; Brueggemann, 1976: 18-19). The redemptive acts of Christ are a continuation of this work, and how the completion, or consummation of the Kingdom of God can be seen as a completion of the redemptive, anti-chaotic work of God.

"Jesus comes *to give life and to give it abundantly*. To those who have dwelt in the domain of darkness, in spiritual death, in the servitude to sin, comes one who provides joyous, free, purposeful life." (Henderson, 1980: 47)

Similarly, Brueggemann (1976: 50) believes that there is a common direction in God's redemptive work that is clear throughout history. His focus differs slightly in that he believes that the primary direction is bringing about a state in which all people are in a relationship in which all work together for the good of others. He links this to the concept of *shalom* within community.

Nürnberger (2004: 211) would however suggest that the evil or chaos is greater than just human wrongdoing. He would include anything that negatively affects human well-being. This can range from feuds to floods. This extends the work of God beyond human relationships and morality. His redemptive work is then a holistic redemptive work in the entire creation. It is able to address the broadest spectrum of the earlier working definition of evil. This is confirmed by Duchrow and Liedke (1987: 149-150) who also refer to God's continuing creation, saying that He remains active and present. That not only is he active and present, but that it is by Him that the whole of creation is sustained. This makes His actions to be more than a holistic restoration of creation, but extending beyond restoration. Making holistic restoration a mere aspect of God's presence in creation.

In further discussion of the inbreaking of God's presence into creation this study will look at it being (1) a past event, (2) a present reality, and (3) a future promise. It will be shown that this is something that gives hope and direction to Christian ministry, giving direction not just to the way in which salvation is thought about, but also to the way in which the Gospel is communicated.

4.3.8.2   The in-breaking

Matera refers to the gospel itself as the in-breaking of the Kingdom of God. It is at this one particular moment in time and space that God's continuous action in history becomes powerfully and simply apparent. This is something that Matera says can be seen in the ministry of Christ through His authority over nature and demons (Matera, 2007: 11-12). Sauter (1999: 93-94) speaks of Tillich's view of a point of intersection between God's eternity and time. He refers to this as being the eschaton, and that point as

being a Kairos moment. Here kairos is the point in time that is decisive for the rest of time. This is the ultimate point at which God's Kingdom breaks into the everyday experience of people.

In this moment the fulfilment of Christ's victory over Satan is seen. Not only has Satan been dethroned, but that the promise of the future completion of Christ's action is also seen (Webber, 1986: 34-37). God's kingdom breaks through into the darkness of the world (Henderson, 1980: 40). This is seen decisively in the life death and resurrection of Christ. It, is the decisive action in which the confirmation of all of God's promises of everything that will follow are seen, and from which the powers of this world cannot recover. Sauter (1999: 93-94) refers to this point as touching every other point in history, while the main actor is still outside of history.

In a section about Christ, Duchrow and Liedke (1986: 129) speak of God's work bringing an end to all corruption. Like Nürnberger they go beyond people to talk of peace between people and creation. This is in many way creation set free from its bondage (Duchrow & Liedke, 1986: 59-60). In this the kingdom has come, and is coming is one that is not purely individualistic, but one that encompasses all of reality.

4.3.8.3 Present, continuing in-breaking

The work of Christ is a liberating work, but there is still liberation waiting to occur. In this regard Sauter (1999) points us to the promises of God. We can see the already fulfilled promises and hope for their future fulfilment.

Jesus has already entered into the earth and overcome evil, through the His action. It was through Christ's obedience to the Father that people are able to be made righteous, and to enter into relationship with God. This was in fulfilment of the Old Testament prophesies which spoke about Jesus coming to restore, renew and recreate. Through the public spectacle of the cross, Christ has disarmed the powers of this world, de-masking them, taking away their ability to corrupt as they did before (Webber, 1986: 32-34).

The Kingdom has not come in all it's completeness, the people of God are still called to bear witness to Christ's victory, until the final day of His return (Matera, 2007: 400-401). For Paul there is going to be a complete renewal of creation, including the structures that are in place in the world. All creation will then be reconciled to God (Webber, 1986: 38-39; Romans 9: 21).

The world now waits for the consummation of the Kingdom, in which Christ's rule will be made complete (Webber, 1986: 36-37). Trust can be based on the promises of God, those already fulfilled as well as those for which Christians still wait (Sauter, 1999). At that point the final blow to Satan will be struck, the influence that he holds over structures and lives will come completely to an end. They will be completely exposed, and will thus lose all their power (Webber, 1986: 38-39).

4.3.8.4 The coming justice

Duchrow and Liedke (1987: 59-60) refer to Christ's promised judgement as one that will occur, and has begun. The biblical word for judge is to do with putting things right in the community rather than merely dishing out punishment. The judge then re-establishes justice and peace in the community. This does not negate retribution. It still understands that there are aspects of creation that will pass away. As a result

of Israel's disobedience God's wrath came, but God didn't forget His promises. He can be seen working through the prophets to warn the people of what is going to happen, but the prophets are also seen giving hope to the Israelites. They remind them of a future hope. They promise a king, one who will restore David's thrown. A king who has come (Henderson, 1980).

God's judgement and His justice are directed at restoration rather than retribution. His work in saving sins shows His commitment to restoration of relationship with Him. Where justice is directed against violations of God's order then the judgements are not an end in themselves. God's punishment is not the end result of God's justice. The end aim is always His salvation. The restoration of His order, and relationship with Him (Schwobel, 2000: 356).

This understanding of God's judgement does change the focus to a justice that is ultimately productive. A justice that only destroys in order to replace what was imperfect with something perfect. This understanding of the judgement that it is occurring and is to come is then completely in line with the understanding of the continuous action of God in His creation. "The judgement of God is salvation for all those who trust unconditionally in God's justice as the salvation of the sinner" (Schwobel, 2000: 356).

The Good News here is then that the decisive action has already taken place. Hope and confidence can therefore be placed in the promises of the God who acts in history, knowing that His consistent purpose will be fulfilled. Until then sin has been overcome and is being overcome by the in-breaking of the Kingdom of God. This will accomplish the ultimate goal for the whole of creation, to be set free to be in life giving relationships (Duchrow & Liedke, 1987: 59, 113). This justice that is experienced foreshadows that justice which is still to come. Hope for the future is experienced and inspired by the in-breaking kingdom, as a result of an experience of this promise that is fulfilled.

4.3.8.5   Promise and hope

"*Shalom* is rooted in a theology of hope, in the powerful, buoyant conviction that the world can and will be transformed and renewed, that life can and will be changed and newness can and will come" (Brueggemann, 1976: 74). Duchrow and Liedke (1987: 116-117) wrote of a future *shalom*, one that will come after the breakdown of peace that is based on power. This type of peace, that which is based on power, is not *shalom*. The future *shalom* that is hoped for will be one based on freedom of all, in right relationship (Bernstein, 1995: 47) with the other and with God. Bernstein (1995: 47) describes how freedom that is not based on consensus and true communication, on right relationship, is really an illusion. The basis for promise and hope that is not an illusion is similarly the effective communication and relationship drawn between people and the giver of the hope and promise.

Louw (2005a: 67-68) puts forward the idea of pastoral counselling as promisio-therapy. Here care becomes largely a giving of hope through the promises of God. These promises should be displayed in the lives of Christian believers, through their attitude, behaviour and transforming actions. For Community Pastoral Care this is a very relevant aim. This study has already described the importance of a sense of hope for the future. Here it is seen that hope is allowed and encouraged. More than just a positive feeling, this is about a positive being. It is about a connection to the promises of God shaping the very presence of a person (Louw, 2005a: 241). One is able to look to the fulfilled promises and to those other promises that God has

given. These are naturally things that God is still going to do in the future. While the kingdom has already come, the kingdom continues to come. Promises are still being fulfilled and evil is still being overcome.

The only skill that is needed to give this type of hope is the ability to expose people to a faithful God (Louw, 1998: 461). People are allowed to hope, because it is God who gives them the ability. When people see things around them that are bad they can know that they can hope in God. Sauter (1999: : 176-179) points out that people can hope and trust in God's promises because they are here and now, and they are still to come. The promises can be backed up, and their fulfilment is assured by what we have already experienced.

The fulfilled promises of God are able to strengthen one's courage to be (Louw, 2005a: 221-222). It is possible to have a solid hope that is more than mere prediction of future events or an intellectual activity (Louw, 1998: 458). This is a hope based on the life death and resurrection of Christ, and based on all that God has done in history, and all that He continues to do. People can then believe the promises of God, because of His fulfilled promises and can trust in God's faithfulness because they can see that He is a God who acts for His people.

In Israel's history, through the coming of Christ, one sees that the hope that came, the fulfilment of promise, was a God who came into human history and shared the pain of His creation (Hall, 1986: 112-113). Not only did He do this, but He came intent on healing His creation. Our hope strengthened through His suffering. Jesus repeatedly promised suffering and tension. He promised conflict. Hall's reason for suffering, and hope through suffering, through the cross, is this:

> It is strictly for life and against death. "The cross is not to be loved!" If therefore the people of God are called to suffer in the world, it is not because suffering as such is beneficial. It is, rather, because the "logic of the cross" presupposes as its *telos* (inner aim) precisely "life"-but a life of such abundance that it can be entered only by way of an encounter with that which seems to negate and really does negate life. (Hall, 1986: 127-128)

Christ modelled a hope that one enters into through giving up those things that are held onto, through suffering (Hall, 1986: 127-128). It was through Christ's death that people can gain eternal life. It is through people's own giving up of their attempts to control that they are able to experience freedom. It is by the giving up of power over others that communities are able to experience freedom and prosperity. It is the God of this kind of hope that pastors need to communicate to the community in which they serve.

4.3.8.6   Dimensions of hope

Louw (2008: 237-238) then describes hope as having five dimensions. Hope (1) is experienced in our needs, beginning as a realistic anticipation, based on one's resources. It (2) deals with the psychological dimension of anticipation. Through imagination, goal setting, etc. pastors are able to facilitate a process of moving forwards in a constructive manner. The time dimension (3) looks towards the future, without removing the future from the present. It causes a mature hope to be characterized by patience. (4) Quality of life, the existential dimension, plays a large role in the quality of our hope. Life experience builds up a

sense of expectancy, preparing us for life and death. Lastly, (5) Christian hope is based in the resurrection power of Christ. This is the faith dimension. Christian hope is then a resurrection hope. A hope for current and future transformation.

Hope is then not something that can be taught, but is something that reflects our basic attitudes, disposition and philosophy of life. Alternatively, hope is able to increase our quality of life by breaking anxieties and fears, by giving meaning and purpose in our afflictions (Louw, 2008: 237-238).

With Louw's description of hope focusing on the human experiential dimension of hope, Sauter (1999: 172) refers to hope that does not depend on one's experience of hope. People are asked to hope not because in our power to create hope, but because our hope is given by God (Sauter, 1999: 172). Two convergent sets of reasoning can be seen. Our hope is stimulated by others around us, mediated by others and our experiences, while, at the same time, hope is a gift from God. The Christian hope is then not a vague hope based on hearsay, it is a hope based on our life and experience as well as the promises and actions of the One who fulfils promises, and the One who acts.

4.3.8.7   A present hope

The study has already stated that through Christ's death and resurrection people already see aspects of the new creation breaking through into the world today. Duchrow and Liedke (1986: 60) suggest that Christians, who are in Christ, are already a new creation. Our hope is then not based on hear-say or wishful thinking, but is tangible. It is based on the "already" and the "not yet".

Hope is based on concrete experience of the promise of God, empowered by the Holy Spirit. It is, therefore, able to empower a life that is moving positively towards a good future active peace. A life with meaning and purpose (Louw, 1995: 238-239).

4.3.8.8   Presence of the Word and Kingdom: Incarnation

Word became flesh. It was the source of light and life, and was God, and was with God. This Word that was spoken of earlier is the one that became flesh. This is not that He just took the form or the identity of a person so that He could communicate more easily with us. It is also not that he stopped being God, or that God merely took human form. The Word, remaining God, became a complete human, with every struggle, emotion and hormonal change (Marshall, 2004: 576-581).

Mark sets up God's action as Jesus as his primary focus. The opening and closing of the story, according to Blout (1998: 85), is the reality that God has entered into human history as Christ. He took up not only flesh, but He entered into a specific place and time in history (O'Collins & Farrugia, 2004: 171). Mark then shows that Jesus' preaching represents the in-breaking of the kingdom into the human present (Blout, 1998: 89).

Christ's incarnation enabled Him to relate to people in a way that is more appropriate for a loving and personal God than revelation through scripture, prophets and His glory displayed in creation. Furthermore, this incarnation allowed Him to take on the sins of a broken humanity and restore it to a

right relationship with Him. It is this incarnation that was essential for a restored relationship between creation and creator (Marshall, 2004: 576-581).

God hears and sees the suffering of His children and the world (Duchrow & Liedke, 1987: 14). But he didn't just see it, He became a part of it in a real and tangible way. This was a way that allowed people to meet with Him and enter relationship with Him, a way that allowed Him to cross the boundaries between Him and people, boundaries that they could not cross by themselves.

4.3.8.9   Transcendence: The Kingdom and Word across all boundaries

Christ's transcendence speaks primarily of a God who stands far above the created order (McKim, 1998: 285). He is wholly other, different from everything in creation. For this reason it is not possible for a person to comprehend Him. Although people may be able to experience His love and faithfulness they can never grasp them in their entirety. While creation is finite and caused by God, He remains infinite and uncaused (Miethe, 1988: 208).

There is also a sense in which transcendence refers to crossing boundaries. This is shown most clearly in Christ's incarnation, when God crosses all boundaries between Him and people. In becoming human God becomes present and knowable, even though He remains completely other and unknowable. In His humanness Christ meets with people where they could not meet with Him (Blout, 1988; Sauter, 1999: 93-94).

Jesus didn't only cross the boundary of our understanding. Through His ministry He overstepped social and cultural boundaries. He reached out to others, crossing barriers erected by the social norms. By eating with sinners, touching the sick and speaking to women He is seen breaking social norms, barriers between people (Blout, 1988). Christ then breaks both social boundaries and the boundaries between people and God. In this way the Kingdom of God becomes a boundary crossing Kingdom.

The Christ who is transcendent (McKim, 1998: 285), and incarnate (Marshall, 2004: 576-581), is also the Christ that broke into human history (Sauter, 1999: 93-94), bringing freedom (Breuggmann, 1976: 67) and ultimately ministering the full Gospel (Matera, 2007: 7-9). The gospel is able to bring hope for a present and future transformation that affects every aspect of ones life (Louw, 2008: 237-238). A part of this transformation addresses those things that cause separation between people and God (Saucy, 1997: 18, 252, 325).

4.4   Transformation

What the Gospel proposes is a complete change and restoration, not just to what was, but towards what should be, or what could be. The Gospel proposes a future hope, and guides towards that future hope. It is as a result of this Kairos moment that people are able to speak of and move towards a sure hope.

Bragg (1987: 38) proposes transformation as an alternative frame from which to view development within a Christian perspective. This transformation runs throughout the bible, closely linked to *shalom* and God's reign in the Old Testament and to the Kingdom of God in the New Testament. God consistently

takes things, like the group of slaves in Egypt, and transforms them to something higher, the Hebrew nation. For Bragg "transformation is to take what is and turn it into what it could be and should be" (Bragg, 1987: 39).

This is a part of God's continuing action in history, as He moves to restore all of creation to himself and to its right purposes and right relationship (Bragg, 1987). This action is one of the Holy Spirit in regenerating life. Through the gift of faith people, and communities, are able to experience salvation, regeneration and new birth through Jesus Christ (McKim, 1998: 235).

Miethe (1988: 175) sees the necessity of the spiritual aspect of regeneration, that it is a restored relationship with the Father, and the beginning of the Christian life. Transformation seen in light of regeneration is then a process. Meithe sees regeneration as the beginning of this process, with sanctification being the continuation of growth. Both are seen as being the work of the Holy Spirit in a persons life, or in the life of a community.

Sin has corrupted God's original design and purpose for creation. Bragg uses the word anti-creation. Through Christ, however, God has chosen to reconcile the universe to Himself. "Transformation is then a corrective to both individual and institutional sin" (Bragg, 1987: 39).

Transformation is not however a way out of what is happening around us, but is a way of transforming individuals and situations. Salvation here is not seen as taking Christians out of the world, but as creating a new person. A person who should then be active in transforming reality (Bragg, 1987: 39). This then links with what was stated about *shalom* earlier, that for true peace pastors and congregations need to engage with the world. The purpose of individual's transformation is then for them to be able to engage meaningfully with those around them, leading to further transformation in them and their context/ community.

These people are to be the image of God in creation. Rather than "predators of creation" they are to be co-creators with God and stewards of creation. In this way transformation is a joint enterprise with God. It is an enterprise to repel evil in all its forms from creation. Since it is with God it cannot be reduced to being mechanical or naturalistic (Bragg, 1987: 39).

As *shalom* and the Gospel are both holistic, anti-reductionist (Nürnberger, 2004: 73), so too must transformation be holistic. Bragg's (1987: 39) "what it could be and should be" must be a holistic concept, that God regenerates (Miethe, 1988: 175; McKim, 1998: 235) in the entirety of life.

4.4.1 Essential characteristics of transformation

The essential characteristics of Bragg's (1987: 40-47) community that experiences transformation are (1) life sustenance, (2) equity, (3) justice, (4) dignity and self-worth, (5) freedom, (6) participation, (7) reciprocity, (8) cultural fit, (9) ecological soundness, (10) hope, and (11) spiritual transformation.

It is easy to see the way in which each of these fit with the theory of Community Psychology (chapter 3) as well as the way the understandings of terms show this transformation to be more than just a change in human relationship and society. This is the direction that this study seeks to take in Community Pastoral

Care. The present chapter, up to this point has drawn on insights that can contribute to a specifically Christian motivation and expectation of engagement with the community. It has given, perhaps, insight into understanding the specifically Christian context from which pastors and congregations engage the community.

The question that remains is that of the mode of communication. Chapters 2 and 3 suggested that community care make use of Communicative Action, and that this action be directed towards relationships within the community. The rest of this chapter will investigate revelation to see if there is a specifically Christian character that is given to the actual communication within the community.

4.5   Revelation of the Gospel

The communication of the gospel will be shown to give a special characteristic to the communication within communities. It is not mere communication of people, but is the communicative act of God. As communicative it will be described as being undertaken within and through God-human relationship. The role of Christians will be shown to be that of seeking to be involved in the revelation of God. Systemic communication placed in the context of the gospel will then become revelation of the Gospel, rather than mere communication. Communicative Action undertaken by Christians should become a revelation of the Kingdom of God, rather than a mere change in relationship between people.

Pieterse (1998: 4) claimed that "human beings have always been involved in God's words and deed of revelation. It was two-way traffic" (Pieterse, 1998: 4). Contrary to this Bernstein (1995: 51), writing of the ideal speech situation, refers briefly to claimed 'divine revelation' in the same way as brute authority. He refers to these as being empty truth because they are not consensual. Is there really no place for revelation, or is revelation a vital part of Community Pastoral Care? If there is no place for revelation then would pastors not become the same as any other development or social worker?

Communicative Action and participation need to be understood as part of the empirical pole of the empirical knowledge/ revelation bipolarity discussed in the introduction. "The truth of God is to be mediated through human words or human language and human actions" (Gunton. 2008: 73). Communicative Action can then be seen as part of the means by which "God reveals Himself to people within their human experience through perceptive and experiential process" (Louw, 1998: 33-34). In various forms of revelation there will be a tension between the two aspects of God's communication and human interpretation. For Wiles (1997: 105) this is a tension between God's active communication and His passive communication through works already done.

Revelation, as a grounds for formation of theological theory and action runs through both the Old and New Testament but takes different forms at different points. It refers to a communication of knowledge by means of some supernatural agency. The usual way of talking about revelation is to differentiate between general and specific or special revelation. Dunn however speaks of a spectrum of revelation between very general and very specific (Dunn, 1997: 1).

God is seen as being present at all the various points of revelation, from the direct revelation of the prophets, to the reading of scripture, and subsequent action based on the revelation of scripture, etc. Each of these is relational, and each is complex, not allowing us to reduce revelation to a single aspect (Wiles, 1997: 102).

Many theorists point to a single primary mode of revelation. These choices seem to be arbitrary. The need for a primary mode is dealt with by understanding the polymorphous character of revelation. This is that revelation comes through word and deed, that "one reveals oneself in, with, and through various acts one performs" (Abraham, 1997: 206). God reveals himself in different ways, as He deems appropriate. To choose one mode as primary may be to limit understanding, to limit the hermeneutic engagement in the revelation.

Some of the different aspects or modes of revelation identified by Dunn (1997: 1-8) are revelation through nature, revelation through providence/ history, revelation through moral consciousness, and revelation through wisdom. Wiles (1997: 102-104) further identifies revelation as coming through scripture and prophets in the bible. All of these are relational events. This understanding sees revelation as always being between two, or more, parties, in relationship. It is "the revealing of something by someone to someone else" (Wiles, 1997: 100).

The etymology of 'revelation' implies the unveiling or removing of a cover, similar to the unveiling of an artwork (Wiles, 1997: 100; Migliore, 2004: 20). This requires the participation of the revealer, an active party, and the observer of the revelation, the recipient who is often largely passive. Without the recipient the revelation can only ever be potential revelation (Wiles, 1997: 100). In light of this, communicative rationality becomes a communal unveiling, and a communal movement towards action based on the revelation.

It is then the role of pastors to communicate in word and deed, to minister the blessings of the kingdom of God tangibly and in a way that is congruent and meaningful to the community. For revelation to be tangible, it must be received or interpreted through the senses. It must be given and received in a way that is intelligible to the receiver (Wainwright, 1997 10-11: Rusaw & Swanson, 2004: 111; Orford, 2008). It is then through our senses that God reveals to us, and through the senses that people reveal God's revelation to others (Wainwright, 1997: 15). This reminds pastors of the importance of creatively working with all modes and resources that are available to them in communities and congregations.

Furthermore, for revelation to be actual revelation it cannot be just the imparting of knowledge it must bring understanding of Christ (Gunton. 2008: 73). Merely reading scripture cannot be seen as revelation. For it to be more than simply the reading of ambiguous literature there needs to be a further act of God in the reading. The reading needs to provide insight. "Whatever form it may be understood to take", this is insight provided by the Holy Spirit (Wiles, 1997: 103; Gunton, 2008: 73). Similarly, when engaging in communicative acts revelation requires insight given by the Holy Spirit. It is then **pneumatological**.

Once again revelation does not stop at insight provided by the Holy Spirit. Insight that does not bring about change is of little value to Community Pastoral Care. Here this study must agree with Wiles (1997: 109) when he describes insight is not sufficient for revelation. True revelation does more than

informing, it **transforms the receiver**. It transfomrs them in order for them to take their right place in the community (Bragg, 1987: 39).

These people are to be the image of God in creation and should represent God's glory, so that all of creation become aware of God's presence and grace (Louw, 1998: 147). God calls for people, rather than "predators of creation", to be co-creators with God and stewards of creation. In this way transformation is a joint enterprise with God. It is an enterprise to repel sin in all its forms from creation. Since it is with God it cannot be reduced to being mechanical or naturalistic (Bragg, 1987: 39).

This study can agree that "revelation is God's free and gracious self-disclosure through particular events that are attested and interpreted by people of faith" (Migliore, 2004: 26). It therefore refers to both the living Word of God working in situations and events as well as to the inner working of the Spirit of God. From this definition it is argued that God is the primary actor in revelation, but that people also play a role (Migliore, 2004: 27).

Added to this is that "revelation is not a final event" (Louw, 1998: 34). Revelation is a continuing process (Gunton, 2008: 70), a continuing relational process, of revealing and transforming through word and deed. We cannot think of any particular revelation as being complete knowledge. It would be arrogant for a person to believe that their revelation is complete, just as it would be ill conceived for a person to claim their interpretation of truth to be complete. A person's revelation of God and creation, while shedding light on all other knowledge, cannot complete other knowledge. Revelation of God, while communicating aspects of God will never be complete God in His entirety. Even revelation God remains, to a large degree, hidden (Migliore, 2004: 23, 28-29).

4.5.1 The Revelation of the Word of God

Opposed to other views that there is no primary form of revelation, Migliore (2004: 35) describes revelation through Christ as supreme form of revelation. He describes how we as human beings can best grasp communication in and through another human. Matera (2007: 261-262) characterizes Bultmann as complaining that Jesus never revealed anything beyond the fact that He was the revealer. It is primarily through Jesus that we see the characteristics of God's love, faithfulness and power through all of His actions in His life, death and resurrection.

Christ is the Word of God, the divine logos. The Greek word used here for 'word' is 'logos'. Wainright (1997: 4) expands on the meaning of 'logos' to bring about a contextual understanding of 'The Word of God' being the divine reason that holds the universe together (Wainwright, 1997: 4; Wenham et, al, 1994: 1025). This places the Word of God over all things, and makes it central to revelation.

More than this the word of God has been described in this study as an active word (Wainwright, 1997: 9). Revelation of Jesus Christ was tangible and communicated in both word and deed. God's communication to the world is communication that is real and relevant to specific needs, it is communication that impacts on the real issues of real people.

The Christian church as a whole is commonly referred to as the body of Christ. Louw (1998: 34) describes how "revelation is mediatory. God allows human activity, controlled by the Spirit, to play a role in the further development of salvation". This is congruent with Hendriks (2004: 22, 24, 30-31) describing 'doing theology' as being actions that are done together with the Holy Spirit, and Nel's description of an "act" as being done under the control of "the one (God) who acts in the course of things" (Nel, 2000: 4). It is together with God, or empowered by God that Christian communication is undertaken.

The Communicative Action of the church then becomes the continuation of God's Communicative Action in Christ. It is a continuation of His saving work. The church here is called to a real engagement with the community both within and without the walls of the church. An engagement in which the church holds tightly to its authentic and unique message, but, an engagement in which the church seeks to really understand the way in which the world seems to those with whom it is engaging. It is a tending towards communicating the complete, holistic Gospel in and through the entire experience of the community.

4.5.2 Revelation in Community Pastoral Care

The project of Community Pastoral Care is to be agents of God's transformation, revelation of God. The focus is shifted from the definition of revelation to the way in which it works and affects communities (Stroup, 2005: 1084-1085). Communicative Action and participation become important, but they need to be seen in the context of a unique Christian message. It is important for pastors and congregations to understand that they are agents of communicating, by word and deed, the transforming revelation of God.

> The church is both a sign and a cause of the Kingdom. She is God's open and constant invitation to the world for salvation. The church is, therefore, not an end in itself, she exists for the salvation of the world (Odozor, 1999: 76).

The Church itself, each congregation, becomes seen as a mode of revelation. Then, beyond Communicative Action, Hendriks (2004: 25-27, 33) calls for the church to embody, or enflesh, the vision and mission of God in the everyday life of the congregation in the community. There is, however, a pattern of dependence in revelation. The human words and actions are only mediation and revelation inasmuch as they accurately reflect the Word of God, Jesus Christ (Gunton. 2008: 73).

In order to do this the members need to be equipped for the task. When there is a new task or situation then those involved, who are not yet equipped, need new equipping. There needs to be a consistent engagement in which pastors and Christians are willing to adapt and re-adapt to the specific ways in which they will best mediate the Gospel in their communities (Hendriks, 2004: 25-27, 33).

4.5.2.1 Implications for ministry

Firstly, revelation is primarily God's own self-disclosure. God graciously takes the initiative and communicates with us. The unveiling is not however limited to God himself, but also to insights about His creation and the context that surrounds us. It is a revealing of the truth that was previously not seen. In this it, secondly, points to particular events and particular people. This revelation is then specifically

applicable rather than a vague idea (Migliore, 2004: 28). This does not depict the mode of revelation, but rather the content of revelation.

Thirdly, revelation is "personal and appropriation". It is practical rather than merely theoretical. The goal is a changed life rather than additional knowledge, seeking the response of the whole person (Migliore, 2004: 29; Wiles, 1997: 109). Beyond personal, revelation has communal implications. Even on the minutest level, by bringing systemic change, by changing one part of the system (Hanson, 1995: 30). This study has however stated previously that revelation is also communicative, that the people of God, communicating with each other and those outside of the community, in the presence of God reveal God's purposes in the community and creation.

Fourth, revelation always brings disruption and disturbance (Migliore, 2004: 29). It changes the way in which people see the world and themselves and the understanding of reality and communication within the system. With the God who reveals seeking justice (Bragg, 1987: 40-47), revelation will show justice and injustice. This is the reason for revelation encountering resistance. Those who benefit from the effects of evil will be impacted by revelation. Those who impose injustice, or enjoy living out of right relationship with God and others, are likely to be opposed to revelation (Migliore, 2004: 29).

Next, revelation is mediated. It is through interaction with the church (Sarpong, 1999: 28-29; Odozor, 1999: 76), scripture, tradition (Wainwright, 1997: 115), the community (Roderick, 1986: 112-113) and the world that people receive revelation. When they become closed off to the things around them, and unable to receive communication then they close themselves off to revelation.

Finally, revelation is continuous. As God acts continuously in creation revelation continues (Louw, 1998: 34; Gunton, 2008: 70). As people encounter different situations and different groups of people, interacting with them their experience of revelation will deepen.

In the above ways revelation brings a new focus for the way in which people interpret God, the world and themselves. It does not narrow understanding but rather renews the mind and redirects the imagination (Migliore, 2004: 29).

Revelation is likely to cause tension between different parts of the system, and different forms of knowledge. The hermeneutical approach however allows for the tension to bring a deeper understanding. Rather than the tension being one that brings difference of opinion, the hemeutical approach seeks to bring convergence between information and sources that sometimes seem to be polar opposites.

4.6   Conclusion

This chapter has described God's process of salvation as one that is holistic and ongoing (Nürnberger, 2004: 225, 229-230). The work of the gospel, of proclaiming through words and deeds, is then also something that is ongoing and holistic. It is also clear that God uses His creation to communicate the Good News and to bring about His work. God chooses to use people intimately in the process of spreading the

Gospel and He himself became human so that the work He started at creation would be made complete (Nürnberger, 2004: 225).

The chapter began with a discussion of sin and evil. It has been shown that an understanding of this is essential for a full understanding of the Gospel. However, sin was not described to be something that is pure cause and effect, but rather as a relational concept.

Salvation too was shown to be a holistic, but primarily relational concept. Through the Gospel, Salvation is able to address every part of the life of the community. Sin was described as something that is systemic, salvation too was described to affect every part of human society. Linked to a holistic understanding of Salvation is the understanding that Christ's ministry, and subsequently the ministry of Christians, is a holistic ministry that cannot be reduced to spiritual or physical.

The Gospel was described as having a special focus on the poor. The concept of the poor was also not one sided, but described the poor to be those people, who for whatever reason, are disadvantaged in society, particularly those who for some reason are cut off from relationship with others. In contrast to this, *Shalom* was described as being an active relationship that brings prosperity. This brings a freedom to interact with society.

God's Kingdom, understood to bring freedom and restored relationship, was described as breaking into human relationships, bringing with it justice, equity ad hope. In essence it brings with it transformation. However, that Kingdom is mediated through Christians, through pastors. It is the purpose of the church to be a sign and cause of the Kingdom, and the purpose of pastors to be leaders of the communication in which the revelation takes place.

The contribution of this chapter to an understanding of the pastor within Community Pastoral Care is that of communication of something greater than just resources within human relationship. It is the communication, through word and deed, of the possibility of relationship with God. It is that as mediators of revelation, pastors are able to engage in the communication of the blessings of the Kingdom of God.

The engagement with evil is not intended as a final engagement. However, it does contribute to an honest engagement, seeking a realistic understanding of relationship within community. It is not too different from the view of pathology described by community psychology and systems theory. Seen as a relational concept, sin separates while the gospel restores the intended relationship. But it is always the relationship that is primary, and always the relationship that takes the primary position in understanding.

One of the key concepts then was that of *shalom*. This describes the community towards which Community Pastoral Care is directed. This gives direction to the theory of the previous chapters. It gives a hope towards which pastors can point, a tangible hope that can be communicated through word and deed.

This study has now engaged with the sciences and with theology, but has not yet engaged with any empirical studies. It will now seek to gain an understanding of the experiences and knowledge of a small sample of pastors through semi-structured interviews. The empirical chapter to follow will focus on gaining more depth of knowledge by evaluating pastors' experience and the theory proposed alongside each other.

Chapter 5: Empirical

5.1 Introduction

What are pastors' current experiences of Community Pastoral Care? The interaction with theory is useful, but this study sees it as necessary in a hermeneutical investigation into the role of pastors to engages the current experience of pastors. The aim is to gain a rich understanding that can contribute to, or call into question, the theory that has been engaged with up until this point.

This empirical study, approved by the ethics committee of Stellenbosch University, is small in scale, consisting of three semi-structured interviews with a purposive sample of pastors. Although small in scale, it provides an important contribution to the literature study. The interaction with the pastors seeks to add a different perspective to those of the literature, adding different insight and giving a fuller understanding of the pastors roles, and a more accurate response to the problem of the lack of a theoretical foundation for Community Pastoral Care.

The chapter then begins with a description of the methodology of the study. It describes the process in depth including the theory, process of data collection and analysis, and ethical aspects of the study.

Secondly, the findings are described. These involve description of the pastors accounts as they relate to some of the important themes from the semi-structured interviews and an interaction between the accounts of the different pastors.

Finally, the pastors' accounts are used to engage with concepts from the theory of the previous chapters. In this the pastors' accounts contribute to a deeper understanding of the theory previously studied.

5.2 Methodology

Researching from a hermeneutical perspective, the purpose of this research is not control or prediction of events. It is rather the understanding of the social setting, and more specifically the way in which pastors experience their ministry within the community For this reason qualitative research was chosen for the study (Janesick, 2004: 7). As far as possible the process tries to then discern the viewpoint of the people involved in

the study (Blaikie, 2000: 251). The methodology needed to then allow for a process that facilitated accurate understanding of the interviewees' perspective as well as engagement with relevant issues.

This chapter is looking to contribute to the theory of the previous chapters by engaging with pastors' experiences of Community Pastoral Care. The study would ideally make use of case study method as it is described by Blaikie (2000: 223). In case study methods, using qualitative analysis of data it is logical inferences and analytical generalisation that are sought, rather than statistical ones. Rather than trying to analyse data from a blank slate, analytic generalizations are able to begin with a previously developed theory. They seek to draw connections between the theory and the research, using the previously generated theory as a type of a template against which to view the research. The case studies are then used to test this theory. Similarly logical inferences seek to draw linkages between the empirical data and a set of theoretical propositions (Blaikie, 2000: 223).

These interviews reflect Osmer's (2008: 51) process of narrative research in which semi structured interviews are used to build up a rich understanding of the situation. The narrative account used for the study will be received potentially/ideally through a series of interviews, depending on the desires of each pastor. In this form of research the researchers understand that their own knowledge and understanding will affect the way in which they interpret what is said. This is however to be expected when using logical inferences (Blaikie, 2000: 223) and needs to be understood and worked with rather than controlled out of the study.

It is still important for reports and findings to reflect what was actually communicated and intended. While the difficulty of writing a pure report, or even a pure verbatim report is summed up in the statement that "language is not innocent" (Schostak, 2006: 69) every step must be taken to ensure clarity. It is necessary to make an attempt, if not to have a clinical cold text, to have an interaction with the text that is valid and beneficial and brings understanding.

The interview process is then designed in such a way that it uses the interviewees themselves to increase validity of the study. A process that is both collaborative, and hermeneutic (Schostak, 2006: 76) is advised for generating and interpreting qualitative data. The focus of the hermeneutic interpretation is the production of meaning rather than clinically defining, controlling, and predicting some behaviour (Schostak, 2006: 76-77). It is the understanding of the context and the discovery of an appropriate response (Osmer, 2008: 140).

For these reasons, the interview process used in this study is one that sought the continuing input of the pastors. It allowed the pastors concerned to evaluate the written report from the interview and to make comments on it. In this way it was intended that the interviewer bias can be reduced, and that the pastors could seek to ensure that their original intentions were communicated through the interview.

Interpretation was then about connecting the different parts of the interviews and theory, rather than defining and isolating. It was about a united whole and a fuller understanding (Schostak, 2006: 77). This fits extremely well with the case study emphasis on analytic generalizations and the logical inference. The prior seeking to draw connections, or display disconections, between empirical data and theory and the latter drawing conclusions about links between research and theoretical propositions (Blaikie, 2000: 223).

5.2.1   Data sources

Within the case study method there are arguments for selection of cases based on relatability/typical-ness or to specifically select cases that are deviant (Blaikie, 2000: 222). For this study a purposive sample (Henning, 2004: 71) was taken, rather than a random sample. It selected pastors based primarily on their desirability for building theory. The primary criteria was that the pastors' stated engagement in community ministry. They are all pastors who state that caring for those beyond the congregation is a Christian imperative and seek to guide their congregations in this.

A second criteria was that the pastors needed to be ones to whom the researcher had access. The scope and finances of the study did not allow for extensive travelling and research costs. For this reason the sample was taken of three congregations in Cape Town's Southern Suburbs and Southern Peninsula. They are concerned about reaching beyond the walls of the church building and al pastors report involvement in aspects of community pastoral care.

These three pastors are referred to in this study as Pastor A, Pastor B, and Pastor C. As Pastor C is responsible for 2 congregations, congregations are numbered 1 to 4 in relation to their pastors, with congregations 4 being the second congregation pastored by Pastor C.

5.2.2   Data collection

The data used for analysis was collected from the primary source. It consists of reports written by the researcher based on a semi-structured interview with each of the pastors. Interviews were video recorded in order to ensure that written reports were as accurate as possible. This enabled the researcher to re-watch the interview, to gain better understanding and to accurately report on what was said.

Each report was sent to the respective pastor for comment before being used. This was done primarily to minimise the distortion through interpretation (Schostak, 2006: 69). In this way the pastors could comment on any misunderstandings by the researcher and offer corrections or reformulations. Any corrections could then be noted, or misunderstandings corrected. This also gave each pastor the opportunity to see the light in which the interview placed them, and gave the option of retracting some or all of the interview. This allowed for participation beyond that of the interview, protected the pastors' from harm, and added opportunity to ensure that the original viewpoint was portrayed as accurately as possible.

The interview with Pastor A was used as a pilot interview, with the interview schedule being adjusted somewhat to elicit some additional information. For this reason some of the sections only apply to pastors B and C. For example, there is no detailed discussion of the context of Congregation 1. Although the researcher has worked within the congregation and the community in and around the congregation, it was not discussed in detail in the interview and could give insight into the identity of the pastor and church. This is therefore not discussed in the present study.

5.2.3   Data analysis

There is a dual need in this research to ensure that the views of the pastors are understood from their own perspective (Henning, 2004: 19; Blaikie, 2000: 138), and to ensure that the findings are useful and pertinent to the research. There is a need to seek typologies that arise from the text of the interview (Blaikie, 2000: 139), but to understand that the person engaging in analysis will never be able to draw typologies as a blank slate (Henning, 2004: 105).

Coding was therefore done inductively, using open coding (Henning, 2004: 105; Babbie & Mouton, 2004; 499). As far as possible each carrier of meaning, be it a phrase, sentence or group of sentences, was individually coded. Codes were drawn inductively from the text (Henning, 2004: 105).

Categories were then formed from groups of codes. It is at this point that the prior theory was used in conversation with the coded text to formulate categories that were both true to the text, and useful to the theory and research questions (Henning, 2004: 105). In this way coding and categorising sought to allow analysis to be simultaneously true to the intentions of the interviewee as well as being able to fit the purpose of the research.

Using a qualitative analysis tool, Weft QDA, the text was then analysed based on the categories. The process followed with Weft QDA was to insert the text into the program and mark each carrier of meaning according to the categories drawn from the process of open coding. These markings could then be viewed either in the context of corresponding comments from the same category, or in the context of the text. This allowed for easy evaluation of all the statements from a specific category in context of the other statements. The different categories could then be evaluated against each other for overlap and consistency. Texts were tested for internal consistency, as well as for consistency across the interviews. The results were then compared to the theory of the previous chapters. The study looked for areas of agreement and disagreement, seeking places where the interviews gave greater depth to the understanding gained from the literature, or places where the interviews as a whole contradict the literature studied.

5.2.4   Ethical Aspects

This study, which was approved by the ethics committee of the University of Stellenbosch, is unlikely to cause major ethical dilemmas. The semi-structured interviews pose some problems, and had to be approached carefully. However, the study looked for the pastor's story as he/she told it. The intention will be to draw on the pastors strengths and learning. The churches were selected specifically because of their strengths. Likewise, the pastors consulted were approached because of their involvement in community care.

The semi-structured interviews were carried out in such a way that the pastors had control over what information was given. At any point they were able not to give any more information on a particular subject, or retract what had been said.

Because of this design, it is not anticipated that there will be major problems for confidentiality. That said, it was still ensure that any information was protected and handled in a way that inspires confidence.

A way that is beneficial to the study and shows maximum respect for the pastors involved. The study was then carried out in a way that upheld the position and respect of the pastor.

5.2.4.1   Consent

The pastors were approached and asked if they would be willing to participate, being made aware of the expected benefits as well as the requirements placed on them by the process. They were made aware of the time requirements for the first interview (approximately 40 minutes) as well as the requirements for evaluating reports written, and for any subsequent interviews deemed necessary.

Informed consent was received at the beginning of the first interview. The pastors were informed especially that at any pint they could pull out of the process, or retract any particular comment. Consent was given also for the video recording of the interviews.

5.2.4.2   Confidentiality

The pastor made aware of the possible limits of confidentiality as well as measures to protect confidentiality. Final reports are included as an appendix to the dissertation as well as reflection on the interviews. The pastors were therefore fully informed about the interview process and involved in protecting confidentiality.

The pastors involved were given the opportunity to verify what was written interview reported. At this point he/she had the option of making changes or omissions in order to accurately reflect the interview. This also gave them the opportunity to request that any identifiable information be removed. This gave them complete control over what was reported and what information was used explicitly in analysis.

Any confidential information, including recordings of the interviews, was treated accordingly and is stored in a lockable cabinet. Finally once analysis was complete the pastors were all given the opportunity to read through the findings and interaction to ensure that no confidential information was reflected in them.

5.2.5   The semi-structured interviews and questions

Using the semi-structured interview gives flexibility to the data collection. The researcher is able to adjust the interview based on the responses of the participants. Allowing the interviewer to probe where understanding is not clear (Huysamen, 1994: 145). The questions are then used as guides to ensure that the scope is covered, but are open to change as is fitting to the particular context (Henning, 2004: 72). What follows is the interview schedule as used by the interviewer.

- Introduction
- What is your understanding of community pastoral care?
    - Can you describe your congregation's community and context? Resources, strengths, physical characteristics, important institutions, needs, opportunities to care?
    - What opportunities are there for your church to engage in care?
    - What biblical themes inform the way you and your congregation relate to this?

- How does that affect your understanding of Christian ministry? Or How should Christian ministry relate to this?
- What is your understanding of your role in community pastoral care?
  - How does this link to your ministry as a pastor of a congregation in this community?
- What are your present experiences of community pastoral care?
  - Can you give examples of programs?
  - What is your involvement?
  - What lessons have you learned?
- What do you think are important topics or areas of study for community pastoral care?
  - How would you respond to the following topics, Interdependence, Participation, Prevention, Empowerment, *Shalom*?
- Conclusion

5.2.5.1   Explanation of the interview schedule

The interview schedule was not followed exactly point by point, but rather as a guide (Henning, 2004: 72) to ensure logical flow and depth in the interview. Each point on the interview schedule must be explained. Each was covered in the interview, and each was used to add value. What follows is a basic discussion of each aspect of the schedule.

5.2.5.1.1   Welcome

This consisted of a brief re-explanation of the process of the interview and the research as a whole. It included a discussion of confidentiality, the purpose of the study as well as the pastors freedom to pull out at any stage and request that parts all all of the interview be discarded from the study. The entire process and follow up procedure was explained as well as the fact that the data for analysis, the report on the interview would be sent to the pastor for his/her approval and suggestions of further input before being used. This ensured that the interview process met the requirements of the ethics committee, and that the pastors all understood that there was no pressure or coercion, and that they had complete freedom to answer or not answer, that they were in control of what information about themselves and their congregations was expressed.

5.2.5.1.2   Understanding of community Pastoral Care

In this section of the interview pastors understanding of community Pastoral Care was sought. Areas engaged with were (1) the context of the congregation, (2) the opportunities for care, (3) biblical themes and narrative that guided care and (4) the resulting understanding of Christian ministry to the community was sought.

The pilot interview with Pastor A did not gain sufficient information about the current context of the pastor, so this was asked more explicitly in the following two interviews. This gave a better understanding of the specific contexts that the pastors work in, and consequently a better understanding of their ministry. From the interview with Pastor A, in comparison to those with pastors B and C, it was confirmed that greater contextual information makes a vast improvement to the understanding of the pastors specific ministry within that context.

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5.2.5.1.3   Understanding of his/her role in community Pastoral Care

In this section the interviewer sought information about the specific role that each pastor played in the ministry of Community Pastoral Care. It sought explicit statements regarding the pastors' views on what it is to engage in Community Pastoral Care, and what exactly their role is. What was achieved was that the pastors described both theoretical understandings of Community Pastoral Care and how they engaged in this personally and contextually.

5.2.5.1.4   What are your present experiences of community Pastoral Care?

This question was largely answered by the time it was asked, the interviewer still asked this question as well as re-engaging with the information given. This gave a broader understanding of exactly what was happening in each congregation at the time of the interview, giving further background to the pastors' role and the context of each pastor. It sought to discover (1) examples of programs that were being run, (2) the pastors involvement in the programs, and (3) the lessons learned through these experiences.

5.2.5.1.5   What do you think are important topics or areas of study for community Pastoral Care?

This was asked initially as an open question. After the pastors' response, and engaging with that response, pastors B and C were asked to engage briefly with some of the topics from the study, namely (1) interdependence, (2) participation, (3) prevention, (4) empowerment, and (5) shalom. Pastor A had not directly engaged with any of the topics, although pastors B and C had already engaged with some of these topics within the course of the interview.

These were kept till the very end of the interview in order to not colour the pastors' responses to other questions within the interview. It was decided that this would be an important addition to the interview since a large part of the motivation for the interviews was interaction between theory and pastors' experience. This did prove to be valuable, as it didn't elicit anything highly different from what pastors B and C had already said, but it allowed them to explicitly speak about topics that are important to the study.

5.2.5.1.6   Concluding comments

Finally, the pastors were thanked for their input and time and reminded of their right to withdraw any part of the interview.

5.2.5.1.7   Feedback

While not a part of the interview schedule for the initial interview, feedback from the interview was an essential part of the protocol. The interviews were then written in report form, based on the interviewers notes and the video taken, and sent back to the pastors for approval and feedback. This was to ensure that the interviewers understanding of the interview was correct, and to ensure that there was no confidential information, or information that the pastors didn't want in the interview to be published. The pastors had the option of making corrections and requestion changes or additions. They could again give consent or decline consent to use the material written. All three pastors gave consent, saying that the report was a fair reflection of the interview. Only one pastor suggested changes. This was a single change to a word and some editing mistakes.

5.3   Findings

The findings of the research indicate some of the main points in which the different interviews interact with each other and with the rest of the theory. The structure of the findings will first describe the geographical **context of the pastors** of the pastors, followed by the **biblical foundations** that they have for Community Pastoral Care. The biblical foundations also includes the pastors' interaction with *shalom,* one of the theological concepts that proved to be highly important for the study.

The reason for the position before the major theory of pastoral counselling as well as the for the title "Biblical Foundations" is the position given to this by the pastors. The way in which scripture was used and described was to give the foundational understanding for care. It therefore occupies the place before the description of the pastors ministries and care within the community.

The pastors' understanding of Community Pastoral Care then follows on after the description of their biblical foundation. Under this are the topics including the role of different people in care, and the specific focus of Community Pastoral Care. It covers their responses to various concepts from the scientific theory with which this study interacts, descriptions of the way in which care is carried out and the specific role of the pastor.

It must be noted here briefly that the interview with Pastor A was seen as a pilot study and is therfore not interacted in the same depth as the other two Pastors. There are some points on which the first interview did not elicit as much information, and was adjusted slightly in order to ensure that these areas were covered better with Pastor B and Pastor C.

The study turns first to the context of the pastors.

5.3.1   The context of the Pastors

Between pastors B and C three very different congregational contexts are described. Pastor B describes a geographical context in which there are three very distinct areas, of about the same population, divided fairy clearly along apartheid lines. Geographically these are divided into a suburban area, a lower income area established as a result of the group areas act, and an informal settlement (Pastor B, 2011).

Pastor C describes the two congregations in which he works (congregations 3 and 4) as being very different. One (congregation 3) in a middle to lower income area, with the congregation consisting largely of the elderly and the other (congregation 4) in a middle to upper income suburb, with the congregation consisting of more families. Both of these congregations have lower income areas on the outskirts of the direct geographical areas (Pastor C, 2011).

In terms of resources, Pastor C finds that while his one congregation has large amounts of talent, finances and ability, the other has very limited financial resources, but the congregation has buildings that are used by the greater community as a resource (Pastor C, 2011). Pastor B on the other hand has a congregation that displays both financial and human resources. They have a larger staff, and are able to give a significant amount of the congregations income to ministries beyond the congregation. They also

draw large amounts of financial aid and personal resources from other donor organisations missions groups and the community (Pastor B, 2011).

The two pastors both see the community as being linked closely to the geographical location, Pastor B more so due to the very clear geographical boundaries that mark off the area in which the congregation is situated. Both however still see the need to minister and care for those beyond the boundaries of the immediate community, but a simultaneous need to focus on the more direct area (Pastor B, 2011; Pastor C, 2011).

In the interview with Pastor A (2011) congregational context was not specifically discussed, and there was no discussion of the term community, this was an addition to the later interviews. However he described different context throughout his ministry. He specifically referred to the socio-political contexts that he encountered during his earlier ministry. At that stage there was political upheaval in the country, and while he was placed in suburban churches, he was still aware of the changing demographic of street children in and around one congregation as well as the plight of the children and mothers in another politically uneasy community near to another congregation that he was placed in later.

It seems that when speaking about Community Pastoral Care Pastor A (2011) refers to care for those who are outside of the congregation. This is not limited to the specific geographical area of the congregation, but to the city as a whole, and then also to Africa. When speaking about needs it is not the needs of the direct surroundings, but often of those in other areas of the city, or on the outskirts of the city (2011). The people cared for are then members of communities outside of the congregation.

5.3.2   Biblical foundations

The one scripture that formed the views of both pastors B and C is Matthew 25[10], about caring for the least of Jesus brothers. The imperative here which colours the ministry of both is for those who have to care for those who do not have. In addition Pastor C (2011) described not failing our faith as being the love that Christ calls us to be. This is congruent with the way Pastor B used the "great commandments" in Matthew 22[11]. That if Christians are to follow Christ they must love God, and love others. These, together with the great commission[12], Congregation 2's mission statement is then "love God, love people, make disciples". What is particularly interesting here is that Pastor B does not limit disciples to being individuals, he includes countries and communities in that commandment.

Furthermore, Pastor B (2011) bases his congregation's ministry on Isaiah 58: 6-7. This speaks about breaking the yolk of oppression. In the context of congregation 2 this is viewed primarily as referring to poverty. The congregations ministry is then aimed at loving people both inside and outside the church, caring for and discipling them, in order to break the hold that poverty has on their life.

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10.   See Matthew 25: 34-36

11.   See Matthew 22: 37-40

12.   See Matthew 28: 16-20

5.3.2.1   *Shalom*

The researcher prompted pastors B and C to respond to the concept of *shalom*. Both pastors affirmed it as something that is important, Pastor C (2011) described it as the ultimate aim of Pastoral Care. This was defined by the pastors as harmony, right relationships, oneness and sincerity. Pastor B (2011) described *shalom* as being both internal and external. In ministering together the congregations discover a deeper sense of *shalom*, or sometimes enter into a *shalom* that was not there before (Pastor B, 2011). There is then a sense in which *shalom* brings *shalom*, in which acting in a relationship of peace brings further peace.

Pastor C (2011) described this primarily in terms of relationships, saying that the kingdom of God is a kingdom of right relationships. The aim then is to have those right relationships. Pastor C (2011) does not suggest exactly what those relationships might be, leaving that, perhaps, up to each pastor in their own context to discover that.

Some basic aspects of right relationship that come out of these two interviews are that they are (1) active, (2) they engage with people where they are, (3) they lead both from and too wholeness, and (4) they require individuals and congregations to look beyond themselves.

5.3.3   What is Community Pastoral Care?

There is a distinct difference between congregational care and community care (Pastor B, 2011; Pastor A, 2011). Pastoral Care that is limited to the congregation is a very narrow view of the pastor (Pastor B, 2011). It is vital for the pastor and congregation to care for those outside of the congregation as a part of being a Christian congregation (Pastor B, 2011; Pastor C, 2011). The distinction differs with different pastors, with Pastor A drawing the strongest distinction and Pastor C the least. Pastor A sees community care as something that needs to be separated from congregational ministry, for reasons including both church politics and securing corporate assistance, and Pastor C addressing both community and congregation care in the same way, and seeing community care as an essential part of congregational care (Pastor A, 2011; Pastor C, 2011).

Community Pastoral Care is hugely dynamic, changing with each different person, pastor and context (Pastor C, 2011). There are however a few essentials of Community Pastoral Care. Both pastors agreed that this form of care is primarily about presence. It is (1) about "presence with the person in a situation before it is about doing any thing" (Pastor C, 2011), it (2) always involves reaching out to those beyond the congregation, not doing so is failing to live out the Christian faith (Pastor B, 2011; Pastor C, 2011). A Christian church according to Pastor A (2011) must always be salt and light and must always have some sort of social responsibility. Community Pastoral Care (3) is for all people, and in every area of need. It (4) is not limited to the work of the pastor, but must be engaged in by the congregation as a whole engaging the community, (Pastor B, 2011; Pastor C, 2011), (5) is not to be limited to one congregation, but should always focus on the kingdom of God, and the unity of the kingdom rather than exclusive projects of one congregation (Pastor B, 2011), (6) Community Pastoral Care must always move in a direction, must

have a vision (Pastor A, 2011; Pastor B: 2011), and (7) the ultimate aim of Community Pastoral Care is "*Shalom* and breaking the yolk of oppression" (Pastor B, 2011; Pastor C, 2011).

It has a specifically Christian character and motivation, even though Jesus Christ is not preached in everything that is done (Pastor B, 2011; Pastor C, 2011). Pastor B described how through caring people ask to be introduced to Jesus (Pastor B, 2011). This displays the gospel through the caring action of the Christians involved leading to engagement with the spoken gospel.

5.3.3.1 Who does the work?

It is both the congregation and the pastor who are responsible for doing the work of Community Pastoral Care. The pastors see Community Pastoral Care primarily as the work of the Christian community caring for all. They all link in to organisations that are beyond the congregation itself and all express pastoral leadership within the process.

There are however different emphases that come out in the different interviews. Pastor B (2011) leads a congregation that includes community care organisations. Organisations that are officially separate from the congregation proper. They employ people from other congregations and many different communities as well as different ministry organisations. There are volunteers from the congregation, community and overseas. Pastor C (2011) leads two congregations without any additional organizations. They instead link ministry into organisations that are completely separate, but are doing work in the areas in which the congregation seeks to minister. The care in both is carried out by all, with congregational involvement and linking to outside organisations being essential for long term success of the ministries. Finally, Pastor A (2011) prefers to separate the congregation from community work, rather asking individuals within the congregation to be involved in the work than involving the congregation as a whole. By separating the two he draws on congregational resources and circumnavigates church politics. He does however speak of motivating people to put in the energy required to achieve the goals set, and to help people to help themselves.

The difference between Pastor A and Pastor B seems to be that in Congregation 2, while the ministry organisations are separate legal entities, they are still seen and spoken of as a part of the congregation. Pastor A on the other hand places Community Pastoral Care as a separate entity. It is one in which the congregation can be involved, but is not described as a part of the congregation. However, again there is a tension here within the interview of Pastor A in that he describes social action as a necessity for any church he also draws a separation between the two.

All the pastors then see the importance of others being involved in their own care, but place a different emphasis or slant on the work of the pastor. People are always seen as needing to have a hand in their own upliftment, but this is different depending on the leadership approach taken by the pastor.

5.3.3.2   What is the role of the pastor?

The specific role of the pastor is as dynamic and different as the community, the congregation, and the pastor him/herself are. While there are similarities between the ministries of the three pastors there are also difference.

The metaphor used by both pastors A and B is that of shepherding the sheep, in the congregation, in the locality and even wider. Other things in common are the essential of pastoral presence and leadership. The role of the pastor is seen by all three pastors as one that is then central to the life of the congregation, and to the ministry of care within the broader community, but they had very different ways of speaking about how the pastor shepherds the congregation and community (Pastor B, 2011; Pastor C, 2011). A key point in this is the way that they both spoke about the vision of the church. This is something that was seen as important to all three, but was engaged with in very different ways.

Pastor B (2011) was responsible for forming vision and policy, his leadership took on the vision, and worked with him to make the policy reality. The pastor was instrumental in seeing the needs and directing the outlook of the congregation to focus on these. He could not do it alone, and real engagement with people in the community would have made the needs clear, but essentially it was the vision that he had as the leader, and the congregation and the rest of its leadership went along with that.

Pastor A (2011) similarly saw vision and direction of the church as the responsibility of the pastor. He seems to go further in stating that it is the pastor who is responsible for fashioning a culture within the congregation, that it is his role to take the community to a place where they can grow and develop. It is his role to be a visionary, to create a unified direction and to motivate people to take the pain required to get there.

Pastor C (2011) however sees the vision of the congregation as being something that should belong to the congregation itself. He resists the urge to form a vision or policy, although there are times when he will. He preferred to seek a team of leaders who would be involved in the continued forming of the vision of the congregation. In this way the vision is more dynamic, because there are more people involved. The vision will then also by owned by the congregation, and carried out by the congregation and leadership as being their own vision. This makes the vision one that can outlast the pastor and be built on for time to come.

Similarly in starting ministries, while Pastor C (2011) is willing to start a ministry, he prefers to allow others in the congregation to start ministries, and to then support them in that. This allows them the opportunity to grow and develop in ways that they are passionate about, rather than being encouraged into ministries that are not their own. Pastor B (2011) on the other hand seemed far more willing to see a need and to mobilize the congregation to engage the need and respond in a meaningful way. Pastor A (2011) is similar in thinking to Pastor B, although he is more likely to take on a project as a personal thing, and less likely to involve the congregation as a whole.

In relation to this, Pastor C (2011) then saw his role in Community Pastoral Care as primarily empowering the congregation to care for those beyond the congregation, while Pastor B saw his ministry in relation to the congregation as being primarily one of giving vision, leading and mobilizing care (Pastor B, 2011).

In line with this, Pastor B (2011) is very involved in linking the congregation to other organisations, securing funding and keeping relationships with local government. While Pastor C (2011) would again prefer to nurture a process in which other congregation members develop these links. This fitted with Pastor C having seen his job as being that of working himself out of a job. Contrary to this Pastor A (2011) sees his role as handing down and creating the culture of the congregation. It is not described in participatory terms, but as more authoritatively instilling a specific way of doing things, creating and sustaining a culture of care.

5.3.3.3   How it is carried out?

The primary point here for pastors B and C is about relationship (Pastor B, 2011; Pastor C, 2011). It is through participatory relationship that the congregation is able to get to know people and get to know their needs. This and presence cannot be separated. Through relationship it is possible to work with people, to engage in their actual needs and to engage resources that are available. Pastor C described God's kingdom as being a kingdom of right relationships, and Pastor B described the importance of long standing relationships that were built with the community.

Some of the things that came up in the interview were participation, interaction, partnership, empowerment and serving. None of these are possible without relationship, which is not possible without presence.

Pastor B (2011) identified the point of entry as being people's needs. It developed that in caring for people's genuine needs the congregation is able to build up a trusting relationship. Through a long term display of care and credibility a deep relationship is built through which sustained care is possible. Some needs are hidden, and it is only through establishing a relationship that these needs can be addressed (Pastor C, 2011). It seems that taken together it can be said that engaging in people's needs and a relationship that facilitates Community Pastoral Care work in a circular relationship. Engaging builds relationship, and relationship facilitates engaging.

Perhaps this is the reason why long term engagement is essential. For congregation 2 (Pastor B, 2011) it was after years of faithful care for the community that they became the first port of call in crisis. Community Pastoral Care is then not just about presence and relationship, but about building these over a long period of time. In this there can be no manipulation of circumstances, just genuine care and service (Pastor B, 2011).

The dominant motif in Pastor A's (2011) description of care is the passing down and creating of a culture. It is about motivating people to do things. There is not sufficient data in these interviews to draw a final conclusion, but it seems that for Pastor A relationship is of secondary importance to skills in motivation and marketing. While marketing, motivation and passing down of culture are relational, it seems that in this formulation it is not the relationship that is key, but rather the response of the person and congregation.

It seems that it is the outcome rather than the process that is important in the formulation of Pastor A (2011). This is contrary to Pastor C (2011) for whom the outcome seems secondary to the relationship, as well as for Pastor B (2011) for whom it seems that the relationship is not necessarily more important

than the results of care given, but that the relationship must always be prior to care, and prior to starting any process of care. Pastor A's (2011) description in the interview seems satisfied with embarking on a programme of care before forming direct relationship with those being cared for, without meaningful engagement with congregation or community, and then adjusting the programme as problems arise, whereas the more participatory approach of pastors B and C (2011) describe placing engagement and building relationship before embarking on an action.

5.3.3.4   Interaction/interdependence

While Pastor C (2011) was not happy with the term 'interdependence' he agreed with the principle that there is interaction between different churches and the community. He definitely sees how what is happening in one part of the church affects the entire church in some way, and how what is happening in one congregation will affect others, however, he adds that for really impactful interaction between churches and other parts of the community, especially other churches, there needs to be a planned interaction.

Pastor B (2011) agreed completely with the concept of interdependence. He especially described congregations as working towards something that is bigger than their own congregation. The kingdom of God is more than one church's ministry, and there must therefore be interaction between congregations (Pastor B, 2011).

In times of crisis Congregation 2 is able to get more work done because of the way in which they are able to engage in the interaction between all of the different organisations. Positive use of that interrelatedness leads to both partnership and participation (2011).

5.3.3.5   Partnership

Through partnership with governmental, non-governmental and religious organisations, congregation 2 has been able to do far more than they could have done on their own. Other organisations have been able to carry out care through the structures of congregation 2 that they also would not have otherwise been able to carry out (Pastor B, 2011). Congregations 3 and 4 have also been able to minister and care more effectively by channelling their efforts through other organisations, and by allowing other organisations to build into the care of the congregation (Pastor C, 2011).

Both pastors B and C show partnership with all types of organisations. Pastor B (2011) just suggested that the one criteria for working with other organisations is that they need to accept the theological basis of the care that congregation 2 engages in. For working together with other churches he said that the love for the word of God should enable all churches to work together, and he is willing to work with any church that understands its call to minister to the community.

Pastor A (2011) suggested that bringing together resourceful people and interacting well with business people was critical for Community Pastoral Care. Being able to relate to, and link well with resourceful people outside of the congregation is able to secure resources that the organisation engaging in care would otherwise not have access to. In terms of this type of partnership he pointed out that if you simply

put together the right people then God can do amazing things. This in principle agrees with pastors B and C, although they all engage in forming partnerships in different ways.

One stark contrast between Pastor C (2011) and Pastor A (2011) is in their view of diversity. Pastor C celebrates diverse opinions, seeing different ways of thinking as adding vigour to the process of care. Pastor A on the other hand suggests finding people who think the same way as you to partner with. Pastor B (2011) describes partnering with all types of organisations, especially any churches that want to do the will of God. It is not possible here to know the exact intention of Pastor A, however, taken in conjunction with his separation of congregational ministry and community ministry at least partly to remove church politics, making ministry easier, it seems as though this is a move that is aimed at simplifying ministry, rather than seeking the depth and dynamics that come with Pastor C's suggestion of diversity.

There is perhaps a bipolarity here, that with more people there is more diversity, more depth and a more a potentially more dynamic ministry. But, on the other hand with more people and more diverse opinions consensus and unified action become more difficult. It is then left for the pastor to find a point of tension in which ministry is both dynamic and efficient.

5.3.3.6   Participation

Participation is closely related to partnership. Partnership has the sense of being between groups and organisations providing care and services, more of a linking and sharing of resources. Participation here comes out as a working together of those organisations and those who are being cared for.

Participation of both the congregation and community are seen as important for both pastors B and C, however, participation seems to be different at different levels and for the different pastors. Pastor C (2011) especially emphasises the participation of the congregation in every level of ministry, right from general vision to actual working of projects. Pastor B (2011) places more emphasis on the participation of the individuals in the community and the congregation, but less emphasis on participation in leadership decisions such a discerning a vision (Pastor B, 2011; Pastor C, 2011).

Pastor C (2011) understood that it is impossible to grow people without their participation, and therefore sought to engage people in every aspect of ministry and care. Pastor B (2011) described the participation of the community predominantly in terms of expressing needs, and engaging in programs that were offered.

5.3.3.7   Prevention

There is a little tension between the accounts of pastors A, B and C. Pastor B described that prevention is the largest part of the congregations community care division, while Pastor C said that it is a good principle, but was worried about what is being prevented (Pastor B, 2011; Pastor C, 2011). Pastor A (2011) stated that he no longer wanted to be part of a church that tried to fix problems after they had occurred, but that he rather wanted to be part of a congregation that prevented problems. For him prevention had become a key ideal for Community Pastoral Care.

Pastor C (2011) wanted prevention to be clearly thought out and planned, so that what needs to be prevented can be, without doing damage. Pastor B (2011) describe the preventative use of the word of

God in sermons, as well as programs run in the church that train members of the congregation and community in skills, such as writing a will, that prevent problems and conflict in the future.

5.3.3.8 Empowerment

Empowerment is seen by all pastors as necessary, Pastor B (2011) describing it in terms of job training programs and such run by the congregation, and Pastor C (2011) describing it in terms of allowing opportunities for members of the congregation to freely engage with ministry in a way that grows them and their abilities, with the pastoral role being that of support and development, rather than prescription or direction of what should be done.

Pastor B (2011) linked empowerment and skills training to breaking the yolk of oppression. As you empower people financially then there is a knock-on effect to the rest of their lives. Pastor C (2011) describes empowerment in much broader terms as equipping people, giving opportunities to grow and to learn and enabling people to grow themselves in their faith. It is to empower people to do what they need to do.

Both pastors insights into empowerment are useful for Community Pastoral Care. Pastor B having a very contextual and grounded understanding of what it is in his context to empower people to provide for themselves, and Pastor C in providing space for the congregation to be able to develop. One being more directive and the other being more person centred.

Pastor A (2011) displays and interesting mix between the two. In his description of Pastoral Care he describes taking people to a place where they can grow. This fits with his description of helping people to help themselves. It seems somewhere between the pastor making the decision and setting the direction and the people naturally growing. However, Pastor A in his description of ministry experience describes more directive projects, where he as the pastor typically seems to have the idea and go out and do it, motivate others to do it, or "align" the leadership with his ministry. It seems that there is a disconnect between the stated ideal and the enacted style of ministry.

5.3.3.9 What needs? Whose needs?

God "didn't want me to help him save souls. He wanted me to help him save people." (Pastor B, 2001).

The scope of care is limitless. Both pastors A and B claimed that Community Pastoral Care should seek to meet every person, with every type of need in their point of need. It therefore covers a vast array of topics, and a vast array of needs (Pastor B, 2011; Pastor C, 2011).

In short, there was consensus between the interviews that every aspect of life is important, and every need should be engaged with (Pastor B, 2011; Pastor C, 2011). However, Pastor C (2011) said that each congregations ability to care is limited and that there is always more that could be done. This is agreed to by Pastor A's (2011) assertion that a congregation needs to have a focussed ministry, it cannot try to do everything, and the pastor must sometimes say no to new ministries. Pastor B (2011), however, showed clearly that when a need is great then there are resources that can be tapped to engage the need in some way.

The difference then between needs that are addressed and those that are not is then twofold. Firstly, there are needs that are not known, either because they are hidden (Pastor C, 2011), or because there is not sufficient relationship between those in need and those with the ability to care for hat need. Secondly, there are needs that are known, but those in a position to care either do not choose to engage, or do not manage to engage the necessary resources.

One way in which this could then be conceptualised is that the opportunities for care are endless, but that the actual Community Pastoral Care that is undertaken should be where the communicated needs and the resources that are able to be mobilized and matched. It is especially through a deeper understanding of the ministry of Pastor B (2011) and his congregation that this can be seen. There is a dynamic interchange that has taken place through the years of needs being expressed and discovered and resources being sourced and mobilized.

5.3.3.10   Where is care focused?

Care is for the community at large, as well as for the congregation. In fact, both pastors B and C described how caring for the community at large is part of caring for the congregation, and Pastor A (2011) describes caring for the community as a necessity for every church. Pastors B and C suggest that it is in caring that members of the congregation grow and develop (Pastor B, 2011; Pastor C, 2011) and it is when a congregation's focus turns outward that the internal struggles of the congregation become less, or get dealt with naturally (Pastor B, 2011).

The call from both pastors B and C is to pastor geographically, as well as within the congregation, and to the ends of the earth. Community Pastoral Care should ultimately reach everybody, and it should reach them where they are (Pastor B, 2011; Pastor C, 2011).

5.3.3.11   The poor and the rich

There is a tension in both interviews with Pastor B (2011) and Pastor C (2011) between care being for everybody in every situation, and being for "the least of these". The interviews provide no easy answer beside Pastor C's statement that there are some who have the resources to look like they are doing fine. Some have the resources to hide or address their needs, while others have neither the resources to hide nor address their needs. It is towards felt and expressed needs that care is primarily directed. The sense is then that it is practical to address the needs of those who express them, while seeking to build relationships with others in such a way that their needs too can be expressed and engaged with.

5.3.4   Interaction with theory

The interviews, and the above interaction with them, are quite clearly influenced and informed by the theory already engaged with in this study. This study will now seek to interact with the theory and the semi-structured interviews. This is not, and cannot be an exhaustive process, it rather seeks to give

depth to the study and to gain greater understanding. The reader is invited to read the reports of the interviews[13], which have been approved by the pastors, and to engage with them personally.

As an introduction to this interaction it is fitting to point out that the most important theme is presence. Everything described by both pastors B and C points to the necessity of a real presence and relationship with the community. Secondly, all three pastors agree that it is a Christian imperative to care for those outside of the congregation, and you need to meet them where they are. The rest of interviews 2 and 3 hang off of these to points. These two principles, (1) presence and relationship and (2) caring for those outside the congregation, form the primary elements in this interaction with the theory prior theory in the study.

5.3.4.1   Systems theory

The basics of systems theory are displayed most clearly through the interview with Pastor B (2011). In this congregation there are clear divisions and relationship within the congregation and outside of the congregation. Congregation 2 itself is clearly a made up of different divisions, with organisational *boundaries*, but strong *relationship* between the parts. Furthermore, relationships between congregation 2, it's partner and sponsor organisations further display relationships and *interrelationship of parts*.

The *boundaries* within congregation and between the congregation and community display clear differentiation, but still relationship and communication across the boundaries. He described a clear separation between the congregation and community, but still the congregation asks and enquires as to what is needed and is willing to adapt based on the communication that comes from outside of the congregation, such as studies done by government.

The congregations response to government research directing the focus of health care (Pastor B, 2011), and Congregation 3 (Pastor C, 2011) being willing to stop ministries that don't seem to be successful shows *flexibility* that is important in systems theory.

Feedback can be seen most clearly in the response of congregation 4 (Pastor C, 2011) to partnering with Habitat for Humanity. This also displays interrelationship, with the congregation relating to Habitat for Humanity and the community in which the building was undertaken. The positive response seemed to act as positive feedback, resulting in the ministry continuing.

Both pastors B and C agreed with interrelationship within both the congregation and the community.. Although Pastor C (2011) was uncomfortable with the term 'interdependence' the principle of each part affecting each other part was confirmed.

From this short interaction it can be seen that there is congruence between ecosystems theory and these pastors' experience of Community Pastoral Care. If the basic of interrelationship is confirmed it is then it is next important to investigate the theory suggested for communication within those relationships. It is however illustrated that in practice ecosystems theory is not as smooth as it is portrayed in theory.

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13. See Appendix

When it comes to real communities there is ambiguity about the way in which parts function, there is tension between congregations who seem to be shut off from the system and their connection to the system. Interaction and interdependence can be thwarted, and it is difficult to measure closed and open systems when it comes to real communities. The impossibility of final formulations and definitions calls for humility on the part of a pastor attempting to engage with the system and understand the way in which subsystems and parts function.

5.3.4.2   Communicative Action

Ideal speech situation is, in short, a situation where communication is understandable to all, involves as many people affected as possible, and is conducted in such a way that there is no imbalance of power between the parties involved. There is no direct illustration pointing to this in the interviews. However, both pastors B and C are seen to seek communication with those affected, attempting to understand their perspective and their genuine needs before acting.

Pastor B (2011) made it especially clear that the people engaged with are asked about what their needs are, however it is not possible from these interview to conclusively say whether or not communication between the congregation and those ministered to is that of equals or if there is a sense of a power relationship between those bringing care and those needing it. Pastor C (2011) encourages an environment within the congregation where people are free to disagree, and to engage as they wish. This showed a desire from him to engage with congregants in a way that is free of power relationship, and in which all people involved are clearly understood.

Further study would need to be conducted to either confirm or deny this, however based on the little interaction, certain parts of this are affirmed and none are denied by Pastor B or C. While there is a sense in the interview with Pastor A (2011) that he would in principle agree to this, there is also illustration of seeking to work with like minded people, as opposed to all people affected, and of forming policy and vision in a manner that does not seek to engage all people affected by the decisions. At some points this has resulted in very negative experiences for Pastor A. This being a single example, and limited in depth, cannot draw absolute conclusions, but does beg one question. If Pastor A sought to engage in the ideal speech situation, would the negative experiences he describes have had a more positive outcome?

Communicative *rationality* is most clearly confirmed as a useful principle by Pastor C (2011) in his approach to the forming of vision for the church. He saw that when more people were involved then the vision was more dynamic. Pastor B (2011) in his emphasis on the pastor forming vision and policy does not at first seem to be an exemplar of Communicative Action and communicative rationality. However, it can be seen from the interview that the ministry of the congregation is formed through interactions with local government and their research, through scripture and through interaction with members of the community in need.

While the motives may not be clearly communicative, and it may not be purely the theory put forward earlier, there is enough in common with the theory of communicative rationality and Communicative Action in general to suggest that this mode of communication would be useful and effective in this context. Furthermore, the view of the individual that is put forward (in things like care being for all

people, not assuming people's needs but always asking, service with no strings attached, caring for people because they are people Jesus died for, breaking the yolk of oppression, etc) all suggest that the principles of inclusiveness and equality and the ideals of power not affecting communication would be upheld.

While initially it seems that Pastor B (2011) was not completely involved in Communicative Action, it now seems that the congregation as a system is involved in Communicative Action. Is it to obvious to suggest that Communicative Action needn't be something that is only undertaken by individuals in systems. It seems that Pastor B, in engaging the congregation with other organisations, scripture, the community, government, etc, has lead the congregation in a process displaying aspects communicative rationality, with positive results.

5.3.4.3 Community Psychology

The principles of Community Psychology are put forward as being a way of putting this Communicative Action, within a living system, into practice. These Community Psychology principle, if affirmed, build onto the already proposed theory, giving more flesh to the skeletons of a comprehensive approach to the community.

Some of the basic tenants of Community Psychology from the earlier chapters were (1) addressing oppression, (2) personal and political empowerment, (3) risk prevention and health promotion, (4) develop psychological sense of community and (5) cultural relativity and diversity. The first three of these principles are very clearly seen in the ministries of pastors B and C. Addressing oppression is mainly seen in addressing economic oppression, but also in Pastor B (2011) standing alongside community members facing the police eviction. Personal empowerment is seen more than political empowerment, and risk prevention and health promotion are seen predominantly in the ministry of congregation 2 in their community outreaches and in congregation 3's involvement with habitat for humanity. Developing a psychological sense of community is not well described by either pastor, and cultural relativity and diversity is only directly touched on by Pastor C (2011) in his affirmation of the value of diversity in amongst the people involved in ministry. It could be inferred from comments about engaging the community to find out their perceived needs, but is not explicitly stated.

Psychology at the interrelationship of parts, or directing care towards the relationships within the community rather than to individuals is not addressed by either pastor. While interaction between parts is clear, and prevention, empowerment, and participation are seen as important, this focus on relationships is not explicit in the interviews. For Pastor B (2011) the focus is on the flock, and on the geography. It is the real people. For Pastor C (2011) the focus is on empowering the congregation to minister.

The question is whether or not this denies the focus being on relationships rather than on individuals and groups. Pastor C (2011) called the Kingdom of God a kingdom of right relationships. Pastor B (2011) also displayed the importance of relationship being built up. This relationship allowed congregation 2 to be a link in relationship between the community in times of need and those who where able to provide. In this way, even though the focus of congregation 2 was not to be caring for the relationships between the different parts of the system, they have in many ways become a large part of the relationships within the system. This is perhaps the greatest endorsement of this focus as the idea.

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The focus of the interrelationship is, however, that care should focus on the relationships primarily, rather than specific problems. In the context of poverty and crisis this may not always be an option. Relationship is perhaps key. Is it relationship that is the primary focus when 100 dwellings are destroyed in a fire, or is the primary focus the physical needs, which are cared for through relationships to those who have access to the necessary resources? This could perhaps be answered by Clinebell's inclusion of relationship between people and the physical environment in holistic care. Furthermore, it is the prior care for relationship that forms the basis for the response to the crisis. However it still seems that in Community Pastoral Care it is not possible to hold dogmatically to this principle at all times. It may be necessary for pastors to sometimes shift their *primary* focus from what would be a hermeneutical focus on relationships between parts, and onto a cause and effect focus on issue at hand.

The relationships above further direct attention to Social Capital. If it is important for Pastoral Care to address the relationships between the parts, then it is Social Capital that must be a major focus. Increasing the resourcefulness within the network of relationship that is constantly being built becomes an essential. It is the resources available to the community that act as a buffer in times of crisis, and that facilitate growth. Congregation 2 (Pastor B) is a wonderful example of being a resource of Social Capital. Through training in different areas, and being a link between organisations and those in need, congregation 2 increases the Social Capital of the members of the community who enter into relationship with the congregation.

Pastor C (2011) told of how most of the ministries that the congregations under him are involved in are ones in which the congregation is partnered with other organisations. This too is an example of the Social Capital, primarily of those organisations. The fact that they are able to enter into relationship with congregations 3 and 4 allows them access to resources that they would not otherwise have had access to. This allows them to engage in ministry that would not otherwise have been possible. In a similar way it is the relationship that Pastor B (2011) was able to develop with certain foreign funders, and the skills necessary to secure those relationships and that funding, that has allowed the ministry of congregation 2 to be so effective. Furthermore, Pastor A (2011) described how effective merely linking the right people together can be. This is a clear example of value of Social Capital.

Relationships are seen to be the seat of growth and development. Here relationships are seen to increase the scope of ministry of a congregation. As relationships are able to be drawn between the congregation and other organisations, the congregation is able to do more. As the congregation enters relationships with others who are in need, then the congregation is once again able to do more, and the Social Capital of the other is increased.

Finally, Pastor B (2011) described how people experience Christ through relationship with members of the congregation. Can it be suggested that this is an illustration of Social Capital? Is it possible to say that the congregation is able to form a link between people and God? This would suggest that the dynamics of individuals outside of personal relationship with God being enriched by God's resources, through relationship with the pastor and congregation that are in relationship with God.

5.3.4.4 Resources in relationship: Prevention, empowerment and participation

Prevention and *empowerment* where both verbally confirmed by both pastors, although Pastor C was tentative about prevention, suggesting that it needs to be undertaken carefully. These focusses however are both confirmed through descriptions of the congregations ministries as well as through direct confirmation. Empowerment especially is confirmed by Pastor C (2011) in his approach to the congregation and prevention by the community ministry of congregation 2.

Participation is spoken of in different ways and different contexts through these interviews. Both pastors spoke of presence and Pastor B (2011) especially spoke of asking what is needed. Pastor C pointed out that without participation people don't grow, and this growth was his major focus.

While participation written of in the earlier theory chapters tended towards eliciting the participation of those with who one is working there is also another side to *participation* that struck the researcher, but is not expressed so explicitly in the interviews. That is the participation of the congregation in the lives of the community. Talking about presence and relationship did not touch on the language of participation, however, it is essentially the pastor and congregation participation in the communities life. The difference seems to be in who the primary actor is in the situation. The language used by the interviewer as well as by the pastors focussed on the pastor and the congregations as active in the communities. However, the truer language of participation seems to be of mutual action of congregation and community, or pastor and congregation in community rather than that of a congregation that engages the participation of the community. This understanding is not completely missing in the interviews, but it is the primary action and agency of the church that is generally the focus, with those in need being the lesser in the interaction, rather than a mutual partner.

This style of engaging is only clearly seen in the interviews in Pastor C's description of his interaction with the congregations. Here he resisted the urge to prescribe vision and direction for ministries, but was more interested in engaging with what comes out of the congregation.

The closest that either interview comes to *co-creation of networks* is Pastor C's description of the way in which the congregation draws connections between the congregation and the organisations with which they minister. It is no one person's responsibility, but again he values the incorporation of different people. Technically the description of *co-creation of networks* is more in depth than just the desire to include diversity.

Co-creation of networks suggests the active culmination of theory based on systems, relationship of parts, Communicative Action (which is empowering and participatory) and Social Capital. It is in this that partners work together, to develop resourceful communities addressing needs, and developing beyond needs. This is in part confirmed through the interviews, but shown to not necessarily be the final word in ministry. While this as an ideal can be hinted at through aspects of these interviews, neither Pastor displays it in completeness, and effective ministry is still displayed. The question that needs to be asked is whether or not Community Pastoral Care would be more effective, far reaching, sustainable or more comprehensive, if it displayed co-creation of networks more comprehensively.

5.3.4.5   Gospel

Finally, the particularly Christian character of Community Pastoral Care put forward in the earlier theory was a comprehensive communication of the gospel. This character is one that affirms each persons dignity, seeking justice, peace, and ultimately restored/prosperous relationships. It is characterised by the ever present and active Word of God, actively transforming every aspect of life for all, but with a special focus on the 'poor'.

Summed up by Pastor C (2011) as the Kingdom of right relationships, this gospel is affirmed by each aspect of the type of care proposed by both pastors. Both see the need to care for all, in all aspects, but have a special focus on the poor. Both Pastors are willing to care in things that are not seen as being spiritual with the intrinsic understanding that there is spiritual significance.

5.3.4.6   Revelation

Perhaps the greatest affirmation of this complete gospel is the description of a young lady, who after being cared for and served stated that the congregation members had shown her Jesus, but wanted to now meet him. It is not to say that the speaking of the gospel is not necessary, but just to say that it is in every form of action and communication that the Gospel is shared.

This Gospel revelation that is by God, and through people, is affirmed by the above interaction. In this way human agency in revelation of Christ is clearly seen, and the nature of revelation is seen to be more than just expounding on scripture or the supposedly spiritual.

5.4   Conclusion

It is presence with those in need and reaching those outside of the congregation that were seen as the two imperatives for both pastors. Transforming revelation in people's point of need, wherever they are from, and whoever they are is what is confirmed in both interviews. Both pastors clearly state that the gospel needs to reach those outside of their congregations. Every aspect of theory confirmed or alluded to is congruent with this communication of the gospel.

However, neither pastor displayed every aspect of the theory perfectly, which could suggest that, assuming the theory up to this point was correct and validated by the pastors experience, that one of two conclusions could be drawn. Either that both pastors need further training in Community Pastoral Care and related theory, or that it is not necessary for a pastor to be adept in every facet of Community Pastoral Care for him/her to have an effective ministry in the community. The other option is a mix of both, that pastors could benefit from additional skills, but that the skills and theory are not the epitome of Community Pastoral Care.

What seems most plausible is that there are some key elements, and that beyond these is just a fleshing out of these. The key elements are (1) presence, (2) reaching out, (3) is for all people and every area of need, (4) is not limited to the work of the pastor, (5) is not to be limited to one congregation, (6) and is

aimed at *shalom*, and that the rest of the theory is simply ways of fleshing this out that should be adapted to the particular needs and abilities of the pastor, congregation and community.

Every principle needn't be carried out in ever level. Ministry is not going to rise and fall based on the technicalities of Community Pastoral Care proposed. However, it may be greatly enhanced by a real engagement with the principles and by them being applied as and when applicable. What is noticeable is what happens when pastors engage actively in relationship with God and the community. Within these relationships principles of Community Pastoral Care are discovered.

The two ultimate principles then of Community Pastoral Care are then to (1) humbly engage in relationship with God, and (2) humbly engage in relationship with all people.

Finally, this study is now able to engage, in the following chapter, with implications and recommendations based on the combination of theory and empirical study. This seeks to answer, in part, the fourth secondary aim of the study, dealing with the issue of what implications this study has for the ministry of pastors. This final chapter will work to integrate all of the above theory into a working understanding of Community Pastoral Care and the role of the pastor in Community Pastoral Care.

Chapter 6: Recommendations

6.1   Introduction

The final question is that of the pragmatic task. How does this study guide pastors in Community Pastoral Care? The aim here is to allow what has been learnt to guide an understanding of a suitable pastoral response to the community as a whole. It is to provide an interaction with theory that assists in providing a basis for Community Pastoral Care.

This chapter then seeks to draw together the strands from the previous chapters, to find the points of resonance (Brown, 2004: 111) or perhaps the place where horizons meet (Orford, 2008: 148). It especially seeks those places in which the different contributions affirm each other, giving a rich understanding.

It is then the task of the final chapter to interact with what the pastor's role is in caring for the concrete realities within the community, and within the context of the Gospel. Therefore, it engages with the conversation of the previous chapters, contributing to a basis for authentic pastoral engagement in the community as a whole.

In order to do this the chapter begins with a working understanding of Community Pastoral Care. Drawing this understanding from the whole of the present study.

Secondly, it engages with the pastor as a key person in the actions of Community Pastoral Care. It seeks an understanding of pastors in terms of their position within the community as a whole. Following on from this discussion is the related discussion of the understanding of pastors in relation to the resources of the community. These together interact with the understanding of the pastor holistically in terms of the pastor's relationships within the community.

Finally, the chapter describes the process of change and within the community. Understanding the role of the pastor in the communication of hope.

6.1.1   Definition of Community Pastoral Care

Before a final discussion of the role of pastors in Community Pastoral Care it is important to come to a working definition of Community Pastoral Care based on the literature and pastoral interviews. This will begin to draw the study together, giving focus to the final interaction with the role of pastors. This is not,

and should not be, a final formulation but is intentionally referred to as a working definition. The authors understanding is that as knowledge is increased and broadened through experience of other fields and interactions with people who have different skills the definition of community Pastoral Care should be constantly revised. As the contexts differ the definition of care must adapt.

A suitable definition for Community Pastoral care, based on the prior theory is:

> Community Pastoral Care is the action of (1) all members of the community, but with a special responsibility on the pastor and congregation as (2) mediators of a complete Gospel, engaging with the community as a whole, including every level of the community (3) in care that focusses on building and restoring relationships that aims to bring prosperity between every level of human society as well as God-human relationship, (4) through a contextual, hermeneutical engagement in the total communication.

6.1.2 Expansion of Community Pastoral Care

Some of the important concepts linked to this definition will now be discussed before specifically addressing the role and ministry of pastors in particular.

6.1.2.1 People are not the problem

The problems faced are understood to be relational rather than personal (Levine & Perkins, 1997: 86-90). Problems faced are multi-faceted (Stevens & Collins, 1993: 23-24). They are relational and systemic and cannot be reduced to being caused by a single person, or residing within a single person. Levine and Perkins (1997: 86-90) describe the problem as linked to stress and lack of social structures.

Chapter 4 defined the problem relationally as well. Both poverty and evil were described in a relational way, and in a way that is very contextual. It can be seen to be the relationship between people and between people and God that is the primary focus (Renn, 2005: 907). The needy are never just the needy. The poor are never just poor. Pastors need to remember that in every situation and in every culture there will also be strengths and achievements to celebrate. If pastors ignore these and focus solely on the problems that they see then they run the risk of denying the dignity of the culture and individuals. The ultimate danger is of stripping the people of the positives in their culture and context as pastors try to fix what they perceive as problems. In a sense if they do this then they place the emphasis on depravity rather than on God's common grace (Adeney, 1987: 103-104; August, 2010: 72). Pastors need to rather engage each situation on the basis of the specific effects that sin has on that situation (Swinton, 2007: 15).

It is degrading to define people as the problem, or to define people by what they are not (August, 2010: 72). All people involved are resources and are valuable as such. Within a systemic view causation is seen in relationship, and problems are then formed within the relationship between the parts rather than the parts (Levine & Perkins, 1997: 86-90; Lifschits & Oosthuizen, 2001: 123-124). To then see individuals or groups as the problem is against this framework. Poverty is a social phenomenon, as are all of the other problems that are addressed in Community Pastoral Care.

If people are constituted, or described, by the relationships they have (Louw, 1998: 133), if the connection between the parts of the system is a vital part of the identity of the community (Lifschits & Oosthuizen, 2001: 125), then when there is a problem or a strength it is within the entire community that the strength is seen and defined. The church may be said to have downs syndrome or HIV. The community can be seen to suffer from gangsterism or drug abuse. Furthermore, the community has strengths, it has businesses, resources and energetic people. Life that is present is present within the entire community, and impacts on the entire community (Swinton, 2003: 69-70)

In L'Arche communities disabilities are seen as different way of being that should be understood, valued and supported. Instead of trying to simply fix problems as well as possible the community seeks to find ways of loving and living together. The naturalness and beauty of the differences is valued, and the value of the week and vulnerable is understood as all in the community are blessed through relationship with others. All people are then welcomed as gifts, rather than problems that need to be solved. People are loved and valued for the sake of loving them, not for what they can do (Swinton, 2003: 68-69).

6.1.2.2   The Church in response to suffering

The church is to embody God's righteousness and compassion within and towards all aspects of life (August, 2010: 45). It can in fact be a very powerful metaphor for the presence of God, having a major impact on the answer to the question of theodicy (Louw, 1998: 497ff). The Church should even be seen as a response to the question of theodicy. They are able to bring hope and to be the means by which promise is fulfilled.

6.1.2.2.1   Criterion of the poor

Wesley called for an end to the illusion of private poverty (Jennings, 1990: 25). People are not poor simply because of themselves, or in isolation from others. Poverty is something that occurs systemically. As in the case where an illness experienced in the congregation is seen as the congregations illness, so it is with all forms of poverty. If the body of Christ has Down's Syndrome (Swinton, 2003: 69-70), then the body of Christ may also experience all forms of poverty.

The congregation systemically experiences the poverty of the community. Congregations need to remember that the poor around them are always in relation to them (Doerfel, Lai, & Chewning, 2010: 127; Hanson, 1995: 27). The congregation that is in relationship, that is not a closed system, will experience the need. Pastors need to question the way in which their congregations communicates to and with the needs of the poor around them. How is it that the need is experienced, and how is it that the community experiences the kingdom of God through relationship to the congregation?

Furthermore, if the congregation is unable to experience the needs of the community then it stands to reason that it is also not able to experience the blessings of the community in its own need. If a pastor truly understands that the congregation is intimately linked to the wider context and community then he/she must engage in relationship that is open to both the needs and resources available.

What cannot be ignored is that there is a special place in ministry for the poor. God places a special emphasis on justice and caring for the weak(O'Collins & Farrugia, 2004: 129, 181; Brueggemann,

1976; 105). Theology needs to give a voice to the poor, and their voice needs to be taken seriously (Jennings, 1990: 49). This too runs the risk placing one group's needs above another's. There are scarce resources, and sometimes in order to ensure that ministry is efficient needy people must be turned away (Pastor A: 2011).

There is left a tension between the powerful having control and the supposedly powerful becoming those on the outskirts of our care themselves. What this calls for is a life giving tension and transformation. A conversation that gives voice and dignity to diverse views and needs. This engages in the tension that is present in the interviews between caring for all people, and focussing on the poor (Pastor B, 2011; Pastor C, 2011).

6.1.2.2.2 From mercy to justice

The pastor perhaps needs to shift the way the poor are thought of to one in which pastor and congregation seek to engage all in a relationship that brings freedom and prosperity to all. Rather than just trying to negate poverty pastors then seek to increase justice and prosperity. This is informed by the focus on strengths and growth of Community Psychology (Lazarus, 2007: 70-71; Breyer, Du Preez & Askell-Blokland, 2007: 49) and the primacy of salvation over evil (Swinton, 2007: 55). Aid and assistance may become a part of this, but are never an end in themselves, as this so easily returns to the supposedly rich giving to the supposedly poor. Similarly, preservation of life is not for the sole purpose of the preservation of that life. It is rather for the relationship and fulfilment of what that life is meant to be.

Mercy is aimed at the symptoms of what is wrong, but justice is aimed at the cause of the trouble (Rusaw & Swanson, 2004: 136-138). Justice according to Wall is both a communal event and an individual's experience (Wall, 1987: 113-117). The aim of God's justice is always salvation and restoration of relationship with God (Schwobel, 2000: 356). This is a holistic salvation, something that has been shown to address everything that would be addressed by mercy.

While mercy is good, if it is seen as just helping the poor when they are struggling then it does not do enough. Charitable acts on their own can even be dangerous. Receiving itself is humbling, and giving makes one feel good. But while humbling the one party, and making the other feel good, the act may accomplish little. It may even affirm neediness of one party, and incapacity, setting up an inadvertent gap between those who need, and those who don't need (Perkins, 1993: 23, 28-29). It is however much more difficult to live justly, addressing the root causes (Rusaw & Swanson, 2004: 136-138), addressing relationships rather than symptoms. Pastors need to seek an active and positive justice, one that is aimed towards the Kingdom of God. The church has real relationship to offer, more than just doing good. It has the ability and position to absorb groups and people in pain in such a way that hope is brought. In such a way that their strengths are nurtured (Perkins, 1993: 28-29, 45).

The church must stand up for justice (Sarpong, 1999: 19, 29), for a positive ethic which transforms our socio-economic condition. It is not about just stopping injustice, but about seeking justice (Jennings, 1990: 88-96). While this involves the rooting out of injustice on every level, it is primarily about seeking justice, about seeking a relationship with between the rich and powerful and the poor. This is not just about ending division but is about bringing unity and relationship. Pastors need to make the community

their own, developing an intimate relationship with it, getting to know it in a very real way (Jennings, 1990: 25; Perkins, 1993; 35-38). They must then remember to continuously ask the question of who has been forgotten, or whose voice is undermined.

The call for Community Pastoral Care should then be one of a positive Pastoral Care. One that develops relationship and the resources within those. This is shepherding towards a community that strives for, and experiences, an increasing *shalom*. *Shalom* with God, others, the state and the physical environment.

6.1.2.3   A new relationship

In moving from mercy and acts of charity to justice and freedom, the key element that changes is that an active relationship and partnership is developed. This is a movement towards all parties being able to mutually enhance each other (Perkins, 1993: 28-29). The conversation of the congregations could be said to change from being internally focussed to having an external focus. Rather what should be said is that conversation, as it involves all involved, should have a mutual conversation between congregation and community. This forces the Christian community to look beyond itself, and engage in a genuine way with those outside of the community.

Congregations are seen as being a catalyst for community development. The church itself is seen by August (2010: 48) as being called out from the community, in order to bless the community. Systemically this should rather be seen as the church being defined as a specific part of the system, within the system (Stevens & Collins, 1993: xviii-xix), a part that is called to engage rather than withdrawing.

The nature of the relationship is that, nobody is excluded , and that barriers are removed so that all who choose to engage can fully engage. The relationship needs to be honest, sincere and empathetic, and it should be a relationship between equals (Flyvbjerg, 1998: 213; Bernstein, 1995: 48-49).

6.1.2.4   Holistic care

There develops an intimate connection between evangelism and Community Pastoral Care. Healing bodies and saving souls need not be separated into completely different fields or ministries, but as intricately linked. Community Pastoral Care becomes a practical communication of the gospel, a practical evangelism (August, 2010: 32-35; Pastor B, 2011).

Salvation addresses every aspect of life, and *shalom* needs to address the entirety of one's existence (Nürnberger, 2004: 73). This necessitates care that is open to addressing every need. A focus on salvation described as freedom from death, debt, spiritual, physical, social and psychic bondage (Louw, 1998: 54-55) necessitates the willingness of pastors to engage all aspects. As described by Pastor C (2011), the opportunities to care for the community are limitless. There is always something else that can be done.

This is not to say that each and every need must be cared for. In the context of limited congregational resources some things cannot be dealt with (Pastor A, 2011; Verhey, 2003: 362-363). What must be understood is that even those things in which are outside of the congregations resources to care are not outside of the scope of the congregations care. There is no situation that is outside of the scope of the gospel.

Furthermore, for a pastor to say that the congregation does not have the resources itself to care does not suggest that the congregation cannot play a role in care. Interrelationship (Levine & Perkins, 1997: 86-90; Lifschits & Oosthuizen, 2001: 123-124) and Social Capital (Ostrom, 2009: 18) open the imagination to the resources that are present and available outside of the congregation, but which can still be drawn on. Lack of personal and congregational resources do not necessarily limit all opportunities to care, even if that care is a mere introduction to another group that has the resources. This is seen very clearly in the ministry of Pastor B (2011) who's congregation cares far beyond their means, due to relationships with organisations beyond the congregation.

6.1.2.5 The image of the Kingdom

The criteria set out in systems theory, Community Psychology and the gospel reflect what Samuel and Sugden (1987: 149) described as where to see God in action. This is that God is acting where there is increasing *human dignity* and self-worth, *freedom* to act, *participate in decisions,* a sense of *hope*, *respect*, *sharing* in community, *equality, presence of God*, *recognition of evil*, and *humility in relation to God*. This is only really achieved through real interaction with people and their needs. Hendriks (2004: 217) suggests an incarnational approach to ministry that serves and interacts.

If Samuel and Sudgen's description of the signs of the kingdom of God are still accurate today, and they are in agreement with all of the contemporary theory, then it should be said that it is when there is a definite and consistent engagement in the real life situation, one that is also an engagement with God and His action, that the gospel is communicated. If this is an engagement that displays God's glory then Louw (1998: 147) would be in agreement that this displays the image and presence of God. This too is displayed through the interviews in that ministering to people's physical and emotional needs communicates the gospel and relationship with God to them, without spoken evangelism (Pastor B, 2011).

It is in relationship that the Kingdom of God is seen, and through this relationship that the Kingdom of God is experienced and communicated. This is the Communicative Action of God through His body and community.

6.1.2.6 Sign and cause of the Kingdom

> "The church is both a sign and a cause of the Kingdom. She is God's open and constant invitation to the world for salvation. The church is, therefore, not an end in itself, she exists for the salvation of the world." (Odozor, 1999: 76)

The church, as a community constituted by God himself (August, 2010: 43), is tasked with bringing the hope of the gospel to the world, rather than being an end in itself. Incarnational theology gives the view that humans should reflect or represent Christ in the world (McKim, 1998: 140-141). The physical being and acting of congregations demonstrates a spiritual reality (August, 2010: 47). The paradox of Community Pastoral Care is that whatever is done for the least of Jesus' brothers is done for Christ, the greatest. Rusaw and Swanson (2004: 65-66) point out that by ministering to people they become Christ to us. People simultaneously reflect the glory of God to them. In this way Mother Theresa described looking for the unloved on the streets as looking for Jesus in disguise.

For the gospel to be credible it must be demonstrated by credible actions. It is Christians that now hold the burden of proof of the gospel (August, 2010: 47; Perkins, 1993: 65). In all things it should be good news to the poor, removing and crossing boundaries and empowering the powerless (Henderson, 1980). It must be shown through the lives of the Body of Christ, and in the way in which the Church operates.

The Gospel and love of God was expressed where there was need (Perkins, 1993: 60). If in His ministry Christ is seen crossing the boundary between people and God, and if His incarnational ministry was in a large way a ministry of crossing and removing barriers and boundaries (Blout, 1998), then this should have a profound effect on pastoral ministry. Pastors are called to continue the work of Christ by actively crossing and removing barriers within their communities, and to do this in a way that empowers all, and seeks the dignity and relationship of all.

Pastors need to be able to meet people where they are, in their situation and their bondage, transcending boundaries, and working together to bring them past those boundaries (Adeney, 1987: 106; Perkins, 1993: 61; Pastor B, 2011; Pastor C, 2011). Jesus' actions of removing barriers were ones that liberated and brought freedom. Pastors and congregations then need to be working holistically to bring liberation and freedom in their contexts. In order to do this effectively pastors need to not only be able to give, but also to learn and receive from those they seek to minister to (Perkins, 1993: 63) understanding that it is not primarily *to* but rather *with* those in need that they minister (Dudley, 2002: 121).

In a world where the individual psyche is something that is seemingly fragile, with a need for meaning and purpose (Marty, 2008: 307-308), it is in groups that people find greater fulfilment and meaning.

Today there is a growing desire to be a part of a group, to enter into something beyond individual piety (Marty, 2008: 309). All have skills and abilities, and all have a responsibility to use those in the service of the Kingdom of God (Odozor, 1999: 79, 82). the fact that there is a need in the individual for the group, as well as a need in the group for the individual, emphasizes the call for the laity to be included in the process of spreading the gospel. If pastors want to have a creative expression of the gospel then it is important for the laity to be an integral part of what is done (Odozor, 1999: 82). The pastor similarly needs to make space for all to participate in the way in which they are called and gifted.

God's intention for congregations is to form a community, a visible body in the world. This is more than a personal state of holiness. When there was unity in the early days of the community in acts there was nobody who was in need and their witness was powerful (Marty, 2008: 307-308). What is then more important than doing everything right, is a community of people who are being right in relationship. Marty shifts the focus from what is done to the intentions behind what is done and the way in which it is carried out.

The business of the congregation is about building relationship, and especially relationship with God. The church is more than just attending the same place for an hour on a Sunday. It is the true worshipping of God together that creates a sense of common purpose and unity. It is this common focus that brings together all the different strands. In this form of congregational community each member is genuinely valued and cared for (Marty, 2008: 310-311). This emphasis does not take anything away from the focus on those outside of the congregational community. It rather empowers ministry to those outside through

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a culture and way of being in the congregation that is open to those within and without. Including clergy, laity and the general public.

This process that includes clergy, laity and the public needs to touch at the point of need. This is a clear reflection of Communicative Action (Flyvbjerg, 1998: 213; Bernstein, 1995: 48-49) and participation (Rappaport, 1981: 190; Burkey, 1993: 56-58). It calls for a pastoral ministry that engages all people honestly, and with dignity, but also engages with God honestly and openly. Not engaging people results in the risk of crippling the ministry (Rappaport, 1981: 190; Burkey, 1993: 56-58). Not engaging God results in a care that I not specifically Christian, and risks distorting His image.

Pastors, in leading congregations that seek to be a sign and cause of the Kingdom, must engage honestly with both God and the community. In doing this they are able to mediate relationship with God to the community.

6.1.2.7 Social Capital

It was described earlier in this chapter how it is relationships that allow congregations to achieve more than they could achieve on their own. This is Social Capital on its simplest level. It is the ability to access resources through relationships that allow an individual or group to achieve more than otherwise possible (Ostrom, 2009: 18).

Both pastors A and B (2011) describe their roles in drawing connections between organisations in need of funds and people and organisations with resources. This is either between organisations and the church, or by linking outside people to outside organisations. This can be seen as linking Social Capital (Orford, 2008: 166) or brokerage (Burt, 2009: 39). Pastor B interestingly described also how bonding Social Capital (Orford, 2008: 166), or closure (Burt, 2009: 39), within internal relationships, increased when there was a focus on external projects. What cannot be said for sure from this study, but seems to be suggested, is that this closure and bonding within the congregation was at least partly as a result of a common aim and purpose, resulting in a greater sense of community within the congregation (Orford, 2008; Roos & Temane, 2007: 282)

This suggests that one role of the pastor, or one of the things that is important for pastoral ministry, in caring for relationships is to identify and draw connections between the community and resourceful groups and individuals outside of the community (Pastor A: 2011; Pastor B, 2011), and to discover a purpose in that.

The pastor is responsible for those internal relationships (Gerkin, 1997: 118-135), the closure and bonding within the system (Burt, 2009: 39) as well as for external relationships. It is just interesting here to see how a healthy bonding was encouraged through engaging with ministries focused outside of the church. Pastors, in encouraging healthy linking and bridging are able to increase, rather than decrease bonding.

Furthermore, Social Capital can be extended to being seen in the relationship between the congregation, the community and God. People, in this situation the pastor and congregation, play a role in mediating

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relationship with God. They play a role in mediating the Gospel and salvation (Gunton. 2008: 73; Spicq, 1994c: 356).

In this way the congregation is able to be a resourceful relationship between God and the community that does not yet know Him. Congregations in the community are able to mediate between God and the community, in this way communicating blessings of the Gospel. In this congregations are then also able to begin to draw direct relationships between the community and God.
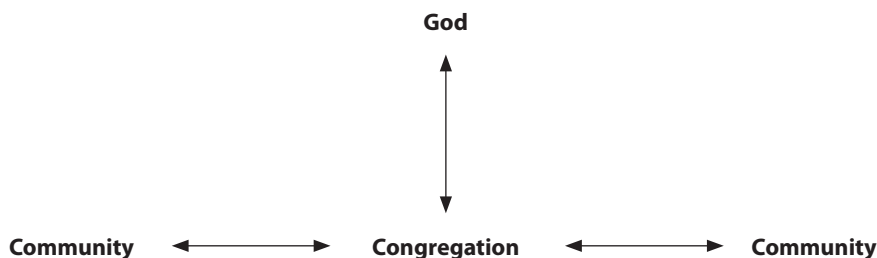
Diagram 6.1

Diagram 6.1 illustrates this mediatory relationship between God, the congregation and community. The arrows depict the specific relationships between the different parts of this simple system. This can however depict more than mere links between the parts, which gives the community a vicarious link to God and the blessings of His Kingdom through the church.

The arrows in reality depict relationship between the parts of the system. Within the relationship is naturally communication. A vicarious link between the community and God, must surely result in vicarious communication through the congregation.

6.1.2.8   Communicative revelation

If revelation is defined as primarily God's own self disclosure (Migliore, 2004: 28), but mediated by people, then communication in relationship with God will have a revelatory aspect. What is further depicted here is a reflection of Migliore's (2004: 29) assertion that revelation is practical and brings disturbance. Linking this back to systems theory points to feedback, the way that communication within a system demands a response from the system. Communication has the ability to change the equilibrium, bringing change in the system (Jasnoski, 1984: 45-46; Visser, 2007: 26-27). Change in communication will always change the system.

It is in honest open communication that this will happen most effectively. Since revelation is practical and specific (Migliore, 2004: 29; Wiles, 1997: 109), congregations need to engage in the practical and specific experience of the community. Holistic revelation surely requires an holistic engagement. The congregation, in being a resourceful relationship to the community, providing a religious Social Capital, needs to engage in Communicative Action (Nel, 2000: 4), and therefore communicative rationality.

One may be nervous about the Gospel itself being corrupted within communicative rationality. That the truth of the Gospel may be watered down through communicative relationship with those who are

not Christian need not be a major concern. Louw (1996: 121) suggests rationality in which objective, normative and subjective rationality have a place, and communicative rationality itself does not do away with objective knowledge (Roderick, 1986: 117). What it rather does, and what is important here for community Pastoral Care, is that it seeks a contextual understanding of reality and the effects that it has. The congregation then in communication with the community is seeking a participatory approach to exactly what the gospel means in that particular community. As Pastor B (2011) and congregation 2 came to understand "oppression" primarily in terms of poverty, because of the congregations specific context.

There is then a communicative revelation of exactly what the implications of a complete gospel are to the specific community. This does not change who God is and it has no effect on what Christ did, these would be seen as objective and not attacked by Communicative Action. It seeks rather to understand what they do, and how they affect the ministry of the congregation in the community.

It is the pastor who must play an important role in the communication process. Pastors A and B (2011) in particular reported that they are key people in directing the process of community care. Pastor C (2011) reported that the congregation looks to him for direction, but that he prefers to provide a context for them to guide the direction of the congregation as much as possible. These different expressions of pastoral ministry draw attention then to the core question of this study. What is the role of the pastor in the process of Community Pastoral Care?

6.2 The Pastor in the Community: Relationships of Care

The basic reason behind Pastoral Care is that people are created by God and belong to God. Pastor B (2011) justified some of his actions by saying that Jesus died for the people involved, and he therefore had to reach them. It is then important to care for them as one is empowered by God. Louw (1998: 20-21) expands caring for people to be caring for them in the totality of their existence. Pastoral Care therefore becomes care of the entire life, for both individuals and communities.

The call to care for people in the entirety of the lives calls Community Pastoral Care beyond Pastoral Care that is linked to the psychological paradigm. Miller and Jackson (1985: 4-5) described this basic level as being the pastor, as counsellor, applying specific skills in relationship. In this relationship there is an agreement, either explicit or implicit, to go forward with the counselling. The aim of the counselling is most commonly to resolve personal or interpersonal issues. Their paradigm of treatment still seems to be the dominant approach to Pastoral Care.

Through this study it has been seen that the pastor is not the only person involved in care, but that the gifts of the entire congregation, as well as the community can be involved (Pastor C, 2011). The specific skills have been seen to be less important than the character of the encounter. Finally, while care includes resolving of personal and interpersonal issues it goes beyond this to growth, to facilitating a full life. It has been seen to include growth, connection and mutual development and ultimately transformation of lives

and situations. The role or ministry of the pastor in all of this is to shepherd the process (Pastor A, 2011; Pastor B, 2011). It cannot be prescriptive, because each pastor is different, will have different personal skills, and different congregational and community resources. Each pastor's ministry and role will then differ in its details. The core will be for the pastor to be present as him or herself, engaging the congregation and community, as the congregation and community are engaged in the process of Community Pastoral Care.

6.2.1   The pastor in the system

This study's understanding of systems theory places the pastor as a part of the system. He/she is a part of the interrelationship of the community ecosystem (Bateson, 2000: 331). The pastor is then a part of the network of relationships, affecting and having an affect on the relationships within the system (Nel, 1996: 49-50). Any change then in the way in which pastors relate to the community will then affect the entire network of relationships (Hanson, 1995: 27).

It is within and through these relationships that the pastor is able to bring change (Doerfel, Lai, & Chewning, 2010: 127). Within the relationships the pastor is both a resource for the community as well as having access to the resources of the community (Kelly, 2006: 282-288). But, as described by all three pastors interviewed, the pastor has a special place within the system (Pastor A, 2011; Pastor B, 2011; Pastor C, 2011). The theory of this paper places the pastor as interpretive guide within the congregation (Gerkin, 1997: 111-113). In this role pastors have the responsibility to lead in the process of engaging hermeneutically with the entire context within which the congregation ministers. In this the pastor him/herself is also a part of the system, and their own personal skills and abilities need to be taken into account.

This hermeneutic must take into account relationship with God, and the Kingdom of God. It is the position of this study that this gives the normative aspect to the ministry of the pastor, giving Community Pastoral Care its specifically Christian character (Louw, 1998: 1; Pastor B, 2011; Pastor C, 2011). It is, therefore, what sets pastors aside from any other social or development worker.

It is in the communication of the Gospel, in pastors' engagement with the hermeneutics of Community Pastoral Care, that the pastor is an agent in God's mediation of the Gospel (Louw, 1998: 23, 449). Within the system the pastor is engaged in communicating the gospel within the relationship of the system and bringing concrete realisation of the kingdom, and the blessings of it (Saucy, 1997: 322; Marshall, 2004: 576-581).

In terms of Social Capital, pastors serve as important links between congregation, community and outside resources, as well as performing a role in developing the congregation in terms of internal Social Capital (Burt, 2009: 46; Portes, 1998: 6). Pastoral ministry, in mediating the gospel and revelation of the Word of God, can then also be seen as bridging Social Capital. It is developing a link (Louw, 1998: 23, 449; Kelly, 2006: 107). In a sense this is linking the community with the resources of a faithful God, and the blessings of His Kingdom.

In short, pastors are people who are in relationship with God and others. By being present in those relationships and communicating in a way that conveys the gospel they are able to be ministers and mediators of the gospel. They happen to be people who are also leaders of a congregation (Gerkin, 1997: 111-113). Leaders of a congregation that is also called to engage in the relationships within the community in a way that mediates the gospel (Odozor, 1999: 76).

6.2.2 The pastor is an interpretive guide at the heart of the conversation

Congregations are made up of a web of conversations (McClure, 1995: 57; Lifschits & Oosthuizen, 2001: 123-124). It is in these conversations that perceptions and understandings come together to form a common view of reality (Roderick, 1986: 112-113). When this communication is revelation, then it is at the heart of this web that the will of God is discerned (McClure, 1995: 57). A pastor at the heart of the web, involved in the conversation of the congregation is able to engage, and even persuade without manipulation or coersion, by understanding and being understood. This "rhetoric of listening" (McClure, 1995: 7, 23) then sometimes requires the pastor to go along with the needs, desires and views of the congregation and community, supporting the mutual empowerment of the community.

The word of God is then seen here as an emergent reality. It is something that emerges through prayerful interaction with scripture and context (McClure, 1995: 23). This is not in any way to deny the authority of scripture, but rather to say that authoritative scripture made real and applicable to the context through the discernment of the community (Verhey, 2003: 64-66; McClure, 1995: 23; Brown, 2004: 111), under the guidance of the pastor who is at the heart of the conversation.

There is a vast range of wisdom that needs to be understood. We will look to scripture as our normative source, but should not attempt to do that amidst the silence of other sources (Verhey, 2003). We should rather seek the harmony, or resonance of multiple sources (Brown, 2004: 111). We need to take the time here to include multiple voices in our approach to the issues of caring for the community.

Just as Verhey (2003: 6) describes the Christian version of the Hippocratic oath as placing medicine within the context of Christ the Healer, pastors need to engage the science of caring for communities within scriptural context.

The role of the pastor in hermeneutics is not just to bring together the different fields of empirical research and academic theology. It is not to merely interpret the way the bible speaks to the situation, or the way God speaks through the situation. The role of the pastor must include linking the empirical and the theological to the experience of the congregation and community (Village, 2007).

It is not sufficient for the pastor to merely study and pray on their own and then hand this over to the congregation. As interpretive guide the pastor has a responsibility to lead in a process through which the congregation is engaged in interpretation (Gerkin, 1997: 111-113; Burkey, 1993: 56; Flyvbjerg, 1998: 213). This is a process through which the congregation will be involved in interpreting scripture and interpreting the situation in which they find themselves. It is a profoundly Communicative Action, perhaps even a communicative revelation.

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It is then in relation to the conversation of the community that the role of the pastor is not generally one of power in making things happen, but one of being the host of the conversation through which things happen. The pastor becomes a central figure, engaging in the conversation, and facilitating the interaction of the rest of the congregation and community. It is then the pastor's role to integrate the different strands, and to give space for the voices that are not heard, empowering all, giving dignity to all affected (McClure, 1995: 19-25).

6.2.3 The pastor is an interpretive guide within and between congregation and community

Pastor B (2011) more than either of the others expressed the ministry of mediating relationship between the congregation and community. His role was being part of the interpreting between various sources, including the congregation, government, and individuals and groups outside of the congregation. This study would suggest that this ideally tends towards a situation in which as many different voices are included into the conversation as possible and in a way that is as open, equal and understandable as possible.

In changing time and contexts, as the conversation and interpretation is changing, the need for care is changing. Pastors need to be able to adapt their message to what is happening in and around the community of faith. Gerkin (1997: 111) suggests a narrative hermeneutic that is able to link the individual life story to the story of the community and tradition. This involves the pastor firstly being able to facilitate the process of connecting the two stories. Secondly, the pastor needs to be able to maintain a dialectical tension between the individual's story and the story of the community of faith. Lastly, he makes the pastor responsible for the facilitation of the development of the Christian story.

Pastoral Care does not stop with care being for individuals narrative and the story of the community of faith. The pastor needs to take converstaion beyond the community of faith. Pastoral Care needs to include societal and cultural guidance (Gerkin, 1997: 90, 127). The pastor's role becomes one of caring systemically for the congregation and wider community, since Pastoral Care is seen as being partly responsible for the whole (Louw, 1998: 20) and the role of the pastor is that of interpretive guide (Gerkin, 1997: 117).

In American churches, and it seems most western style congregations, the pastor is overwhelmingly the one who is responsible for shaping the culture of the congregation. It is the pastor who is primarily responsible for interpreting scripture in the context of the congregation and community. The pastor, however, is not the only one capable of forming a community that is directed towards common goals, and the will of God (Marty, 2008: 310-312).

The pastor is then seen as the guide and leader (Gerkin, 1997: 126) but not the only one capable of being a guide or leader within the community. Pure psychology and pure theology are no longer sufficient on their own for Pastoral Care and pastoral theology. Pastors need to rather be able to maintain the connections between different fields, finding value in diverse skills and knowledge.

With an understanding of theory from the previous chapters, it can be understood how religion is formed largely within relationship in the community of faith. It becomes a comprehensive interpretive scheme, or a shared perceived reality, that supports the way in which people live. As such it affects communication of what is happening (Roderick, 1986: 112-113).

We know that within the parish there will be a complex set of relationships. The pastor needs to be able to enter into these, and direct the community of faith in entering in. In so doing they become a part of the story of the broader community.

If it fails to make this connection with broader society then the faith community runs the risk of becoming disconnected and irrelevant to people's actual needs. (Gerkin, 1997: 90). The responsibility of the pastor is to ensure that, when the connections are made, they reflect good theological understanding of ministry (Gerkin, 1997: 125).

6.2.4   Community of care

"The goal of church leadership is not to get people to follow the pastoral leader but to relate together as they follow Christ" (Stevens & Collins, 1993: 19). Church growth and Community Pastoral Care then becomes a process of all people in the congregation and community mutually growing and changing (Pastor C, 2011). The role of the pastor is then guiding in the process of others being able to interact with and interpret the context around themselves and to be a conscious part of it.

The key role of the pastor is then shaping a rich community life. When the leadership's role is that of imagining and generating a life-giving congregational environment, then the ideal of a congregation that is active and lively in the community is increasingly seen. This is a congregation that tends towards participating in joy, bringing justice and seeking peace (Marty, 2008: 311-313).

By understanding multiple systems the pastor is able to be open to understanding how things that are happening within families, work environments and generally in other systems affects the congregation. Conversely, they are able to creatively think about how changes in the congregation can affect the broader network of systems (Stevens & Collins, 1993: xxiii). This opens the pastor and congregation to engaging with ways in which every action of the church becomes intrinsically missional, or anti-missional.

It is about fostering a community that is in love with the possibilities of its togetherness in Christ and its responsibility of being available to the needs of others. With an eye on Scripture, a nose on creation, and hands that want to be extended out to the world, a pastor has the privilege of walking fellow believers into the joy of what he or she seeks as well – a chance to experience the abundant life that comes with being a part of this visible body – *ekklesia* – for which God so yearns (Marty, 2008: 325).

The pastor need not be the one that does all the work, the pastor need not even always be the most powerful or authoritative figure in the congregation. The pastor is however, in light of the current study, the one who is responsible for the forming of a community that is directed towards the work of making the Kingdom of God tangibly felt within the congregation and its surrounds.

6.2.5 Pastoral responsibility versus authority/ pastoral role and authority

The pastor finds him/herself in a unique position within the community of faith in that their position often gives them special ability to intervene in problems that they see. It gives them the ability to ask and inquire about problems, where other professionals may have to wait for the people involved to discover that something is not going right and seek help (Miller & Jackson, 1985: 2). This also allows the pastor to be further involved in interrogating contexts to see what problems are common, or are likely to develop and to lead others in systemic intervention.

Everybody within the Body of Christ has responsibility to minister. Yet some are set apart by vocation and training to be pastors. These set apart ministers play a principle role, not because of higher position or status, but because of their position as being set apart. Pastor C (2011) saw the need to resist the pressure to make decisions on behalf of the church, while Pastor B (2011) was the member of the congregation primarily responsible for forming the vision of the congregation and setting policy. These may both be valid positions. However, nothing done by the pastor should diminish the work of lay members of the congregation or community (Griffiths, 2002: 8-10). It is rather the task of the pastor to enhance the ministry of others.

Within systems theory, the position of the pastor can be seen as a very differentiated part of the system. In different contexts this will be interpreted differently, but will always allow a special position to the pastor, different to that of other members of the community. The pastor in his/her position in the system is vested with partial responsibility for the whole. In this Pastoral Care is care for the totality of existence (Louw, 1998: 20), the whole person (Lartey, 2003: 107-108) or for the purposes of this study, for the system in its entirety.

The pastor is, however, much more than a role within a system. He/she is also a person. It may become easy for the pastor to hide behind the role and persona of the pastor, without engaging as the person (Shawchuck & Heuser, 1993: 27). The authority and position have a specific role to fulfil. This is only to carry out specific responsibilities, acknowledging that there is nothing intrinsic within the individual that makes them the only person capable of carrying out these roles (Clutterbuck, 2002: 83-90).

Their will remain a tension between the ideal of equality and the practicalities of the pastor having a special role in the community. While there is structural hierarchy there is still equality. The pastor as being the leader will always have institutional authority, clearly seen in the liturgy of the eucharist. We see that pastors will always have authority, and will be expected to act within their position of authority (Clutterbuck, 2002: 82- 83). However, this should be authority and power used for empowering others as far as possible (McClure, 1995: 19-25).

If power within the church is used to empower, is used nutritively, then the church becomes a place of Social Capital. The church should be a place in which people can develop together, learn to be empowered and engage in participation. In this the church should be or become a catalyst for transformation (August, 2010: 50-51).

The ministry of the pastor is one that must then move delicately between taking up and using the authority that is given and allowing for others to be empowered, always using their position in relationship to the community and congregation for the holistic empowerment of the community and congregation. The ideal role here of the pastor in their position within the system is to call forward the resources available within the congregation and community, and actively work towards an environment where these gifts are welcomed and nurtured.

6.2.5.1   Building a resourceful community

The pastor's authority is then for the good of the community. It is to reach out, to empower and to guide the congregation in the work of the Gospel. When speaking of a resourceful community this study refers to one in which there are relationships that empower freedom, relationships that harbour resources that encourage life.

This is often not primarily about developing new gifts, but rather about drawing connections between, and making space for, gifts that are already there. The resourceful congregation is that one that is most able to recognize its current resources and to use them effectively. This is essentially Social Capital within and without the congregation. It requires releasing control to the community (Carter, 2003: 20), calling for "collective seeing" rather than individual insight (Lartey, 2003: 176). In this way Pastor C's approach of empowering the congregation would be carried into the community (Pastor C, 2011). This should however be undertaken in a very active way, such as seen in the ministry of Pastor B (2011) in his active presence at people's point of need.

In building a more resourceful community, the voiceless have a voice and those who cannot lead in public life can learn to lead. Congregations are places then where people can learn and develop skills that are useful in society. Through participation in the congregation people are able to develop skills and Social Capital (Ammerman, 1998: 363-364). Relationship that is nurtured within and around the congregation is, however, more than just bringing together people and resources (Portes, 1998: 7-8), but is able to put those people and resources into the correct relationship with God.

"Congregations are able to expend Social Capital to the community because they are recognised as legitimate places to invest by people who have Social Capital to spend" (Ammerman, 1998: 367). The dis-empowered are able to find themselves in relationship, as equals with those who are perceived to have more resources. In these relationships as equals resources are able to be discovered, built and developed.

6.2.5.2   Seeing the gifts: Proactive care

Things can be achieved more effectively if one is able to identify and use the resources that are available within the context (Ostrom, 2009: 18). Developing Social Capital is very important here for pastors and their ability to shepherd effective and efficient ministry.

It is important for pastors to develop the skill and discipline of seeing others in their uniqueness, as more than just functional parts of the church or community. Carter (2003: 22) believes that pastors need to be able to view people as sacred texts, to "search for another's potential for holiness." (Carter, 2003: 22). In

this they will discover that a pastor's role and mission is shaped by the individuality and gifts of others, by the culture and history of the congregation and by the pastor's gifts (Carter, 2003: 25-26).

All people have gifts. If we believe that only some have special gifts and only some are called to minister then it is very easy for us to become elitist. Carter states that "the unity of the spirit is expressed in the diversity of gifts..., services..., and activities" (Carter, 2003: 33-34). Each community will have a distinct way in which their resources and assets intersect with what is happening in the community (Roos & Temane, 2007: 282). The pastor needs to be involved in these ensuring that the gifts are seen clearly enough for the intersections to be understood and acted upon. Pastor C was very clear in stating that his ministry is that of empowering others to use their gifts (Pastor C, 2011).

These gifts are given for the common good of the community. It is vital then that the pastor recognize the gifts that are given to others and utilizes them. Perhaps more importantly, space also needs to be made for gifts to be nurtured without the pastors' personally noticing the gifts. This may require the pastor to have a sense of relinquishing some level of control (Carter, 2003: 20-22).

Gifts are not just what would commonly be call spiritual gifts. All resources would fall into the category of gifts when ministry is holistic. Within the community resources would include financial resources, buildings and structures, government structures, families and friends, etc. (McKinney et. al. 1998: 134-164). Pastors are far from alone. There are rich resources and gifts within each community that the pastor can draw on. Miller and Jackson (1985: 387ff) suggests the use of paraprofessionals, lay people with useful skills, skilled peers, print resources and further education of the community as important resources to be drawn on. This directs the attention of the pastor towards all the varying resources. It calls for awareness of the diversity of skills surrounding the pastor.

6.2.6   Integration: Freeing for ministry

When time is taken to understand the community, and to really see what is happening in the community, then a large amount of the need for care may be met by matching up needs and resources that are already available.

In this way the pastor is looking at systems actively, and engaging pro-actively, to identify and nurture strengths within the community, to grow individuals and groups and to draw connection between these groups. The implication of Carter's (2003: 21-22) writing is that pastors themselves need not always be directly involved in each specific project or program. This is confirmed by the pastors as well. They need not be responsible for each and every aspect, and can take a very hands off approach in some ministries (Pastor B, 2001; Pastor C, 2011). A pastor who succeeds in developing a caring and empowering context will be able to watch and enjoy as other members of the community exercise their gifts in caring.

The further challenge, and reason for this approach, is that when a need in a community presents itself then it often does so on different levels at the same time. Pastors need to be able to draw the connections between different issues and different fields. He/she will need to be able to work with a variety of different sources, some Christian and some not. This places the pastor in the position of interpreter or guide within the community, nested within the complex web of stories, drawing on strengths (Miller & Jackson, 1985:

399ff). The ability to develop and use the gifts of others in the community, especially in crisis times, gives the pastor the ability to use and develop the specific spiritual gifts that they have been given. This allows them to minister more effectively (Carter, 2003: 21-22).

An important part of pastoral ministry is shown to be the linking of different resources, drawing on the skills that are available within the relationships of the community. This could be very different in different communities. Here the study will then look at where to find the strengths and gifts, based on the prior theory. It will place strengths within the entire system, to be discerned, discovered and developed.

6.3   Pastor and resources

Pastors are never left alone to care for communities, but as stated many times before throughout this study, are part of a system that is always rich in resources. If it is his/her ministry to shepherd these resources, and to guide the process of developing the relationship between these resources then it is important for this study to look briefly now at what some of those resources are, systemically, from the perspective of the pastor.

6.3.1   The pastors themselves

Different pastors will do things differently,making use of different skills and abilities (Pastor A, 2011; Pastor B, 2011; Pastor C; 2011). Lartey (2003: 171) describes this as being in some ways like all others people, in some ways like some other people and in some ways like nobody else.

These differences must then have an affect on the ways in which pastors minister. Different pastors will have different gifts, as will different communities. The role of the pastor will differ according to the specific needs and gifts that are present in the context. When the pastor is secure in their own gifts then they become less inclined to strive for the gifts of others. It is therefore important for pastors to reflect on what their gifts are, and to discern the gifts of others, to avoid burning themselves out attempting to operate in the gifts of others who are also present and able to use their gifts (Carter, 2003: 26-28).

6.3.1.1   Resources and systemic care

If it is assumed that resources are limitless, then this would result in being able to ensuring that the needs of all are met. Realistically, we experience that there are limits to what we are able to accomplish. This causes the necessity of deciding how best to steward the resources that we have to work with. Pastors must sometimes choose who receives care and must sometimes turn away people in need of care (Verhey, 2003: 362-363; Pastor A, 2011). However, within communities there are vast untapped resources. The move towards mutual care and Community Psychology is a move towards mobilizing these untapped resources.

The challenge is then for pastors to move towards a community ministry in which they become increasingly aware of the wealth that they personally have, as well as the available blessing and resources within the congregation and wider community (Carter, 2003: 22, 25, 171). This moves towards a set of

relationships within the systems that encourage mutual, or systemic care, support and prosperity, rather than just individual care. This brings out the need for justice, although not retributive justice, but rather a justice based on ensuring, building and restoring relationship.

If the gospel comes through all, as is stated by Nel (2000: 7, 24) the question should be on of how well the community uses its blessings to address the needs experienced. How well is the entire congregation, and the community engaged with in discovering and caring for needs, as well as developing and transforming the current situation?

6.3.1.2   Community rich in gifts

The pastor is a person who is gifted and has special abilities (Carter, 2003: 26-28). The work of the church follows the resources that are available. These gifts are used for the good of the community, collaboratively. The gifts that allow one to be a pastor are then used in the service of the community (Cladis, 1999: 27). Even the authority of the pastor is a gift from God to be used in empowerment.

The rest of the congregation is also blessed with gifts and talents. Carter (2003: 33-34) sees the unity of the congregation as expressed in the diversity in distribution of these gifts. These too are resources for use in Community Pastoral Care. The pastor is to look beyond themselves and their gifts, to the gifts of others, allowing these to shape and form the ministry of the entire congregation.

To incorporate gifts into the conversation of the congregation and community is then to recognise their reality. It adds another level of insight to the 'communicative rationality', to the shared perception of the context. Seeing and understanding these gifts is an indispensable part of mobilising the gifts. It is therefore an indispensable part of forming an empowered community.

6.3.1.3   Focus on strengths

In saying it is dehumanizing to define people by what they are not, August was referring to the problems of defining people purely as poor, illiterate, orphans, etc. (August, 2010: 72). The focus must rather be on the strengths of the community (Mercy, et al: 1993: 25). The principle is that each person, group and community has strengths. One could say that God has given each person talents (Carter, 2003: 33-34). It is important for pastors to be attentive to the gifts, within relationship, that God has given to the people they are working with. By affirming strengths rather than weaknesses pastors are able to affirm the dignity, the image of God, in the people they are working with. This is often a powerful step in the direction of freedom from bondage.

6.3.1.4   Positive Prevention

Within Community Psychology there is another concept that runs alongside empowerment, this is prevention (Gilbert, 1995: 75; Mercy et. al. 1993: 24; Pastor A, 2011). Community Psychology developed at least partly out of the community health field, which implemented preventative and primary care medicine (Gilbert, 1995: 76). From this perspective pastors look at the community with an eye for struggles that are being experienced and seek to find ways to prevent these from occurring. This would again be to address all three of the levels of evil that this study has described. The representative Christian

would here be seeking to work, participating with the community, to find ways in which threats or stressors can be avoided. This must be seen in the context of salvation (Swinton, 2007: 55), as with any engagement with things that are defined as possibly being evil.

Prevention, which focusses on promotion (Naidoo, et. al., 2007: 13), must then be focussed on the promotion of the Kingdom of God, this is the promotion of a state of holistic well-being and resourceful relationships.

6.3.1.5 Empowerment and Power in groups

Gifts are best experienced in small groups. Each group will have its own feeling and make use of different gifts (Carter, 2003: 67-68). The basic goal of community development is empowerment. This empowerment is carried out through the meeting of small groups of people, where each person has a chance to have input (August, 2010). The groups are able to decide, for themselves, what they can and should do. By working together these small groups give a chance for people to develop and discover skills. It gives them an environment to uncover needs within the group and creates a space for each member to work together to improve the situation of each other member of the group (Robinson, 2003: 63ff; Burkey, 1993: 163).

This is a practical example of *shalom* spoken of earlier (Chapter 4). A well managed group will often reach a stage of looking outside itself to better the situation of others (Burkey, 1993: 63). When groups begin to work together, as an alliance of small groups then they start to gain greater power that can be exerted in political or economic platforms, this should again always be nutritive power.

There is a movement in many places towards a church with a lot of small groups. Carter (2003: 62-63) points out that a lot of the literature emphasizes small groups as a place of support, removing the need for the pastor to support all in the congregation. In the context of spiritual gifts, however, small groups are a place where spiritual growth can occur, and development of spiritual gifts can be encouraged.

Pastors are encouraged to work with small groups of people, both within and outside the congregations. They are encouraged to draw on the strengths that are present within and outside of the congregation, and develop the abilities of the small groups.

6.3.2 The broader system

There are however resources beyond small groups and individuals within the congregation. Pastors need to look to the system as a whole, engaging in relationship with the entire system.

6.3.2.1 Support structures

One of the most fundamental means of prevention is support. The church is called to bear witness to the light, but still to humbly recognize that God is also at work through other agencies (Croft, 2002: 135-136). The basic thinking that is used in Community Psychology is that strengths and support form a buffer between stressors and the individual. Burkey (1993: 37) refers to this social support as social

development. Social support provides resources that can be called on in difficult times (Levine & Perkins, 1997: 86-90).

The role of pastors here is to identify the support structures and to strengthen them. These will include family structures, schools, churches, and God himself. Often people don't identify the support that is available to them, and are therefore not able to use it. Where support is lacking then it is the role of the pastors and the church to find ways of putting support structures in place.

6.3.2.2   Government and other outside organisations

Pastor A (2011) and Pastor B (2011) both made good use of the support from groups or organisations outside of their congregations. Guernina (1995: 208) described the governments importance in the carrying out of community interventions. When there is a favourable environment created by government then it is very positive for community care. The appropriate involvement is different at different times, sometimes with funding being necessary and other times little government involvement is needed (Abbott, 1995: 6). But it is the ability to mobilise and develop links to these organisations that is important for Community Pastoral Care.

Government is not the only outside organisation that is valuable for community pastoral care (Pastor A, 2011; Pastor B, 2011; Roos & Temane, 2007: 283). A whole variety of organisations including businesses and NGO's are willing to be involved in care. These are important systemic relationships that cannot be ignored for holistic care and bringing change in communities.

6.4   Bringing change

All the above resources, when engaged with, will in some way bring change in the system. Change may be unpredictable, but it is a given. Pastors need to engage actively in the congregation and community in order to foster a process of change that is positive and inclusive.

6.4.1   The inevitability of change

The sensitive leader, in relationship with the congregation and community, is called to mediate between congregation an context (Gerkin, 1997: 116, 117). There will be times for resisting change and times for reactive change (Hanson, 1995: 58; Visser, 2007:27- 29), but the ideal is to anticipate and change. Anticipation is facilitated by analysis and discernment by the Holy Spirit (Robinson, 2003: 42-43).

There are two dangers in a congregation when it comes to change and transformation. The first is that there can be too much change. This can lead to a situation where there is a loss of identity and ensuing chaos. In these situations it is likely that cohesiveness of the group will be lost (Parsons & Leas, 1993: 20-23).

At the other end of the spectrum is a congregation where there is too little change. This will usually lead to stagnation in the congregation. It becomes most visible as a problem when the context changes but

the congregation doesn't adapt (Parsons & Leas, 1993: 20-23). The researchers found that congregations that were not willing to change, or couldn't envisage any change declined when the context changed. It is not clear if other congregations in the area would have also declined even as they attempt change, but it is clear that congregations refusing to adapt will suffer (Ammerman, 1998: 321-323).

6.4.2   Creativity and creating space for change and hope

The congregation is a part of the community, not working *in* or for the community, but working *with* it (Gornik, 2002:113). From Louw (2005a: 33), the art of the pastor is then not to be anything in particular other than present and aware. It is to use what is available to one to create a space in which the congregation and community can place themselves, in which they can develop and grow meaningfully. A context that encourages mutual free participatory conversation engourages goal directed action (Habermas, 1992: 134). "The atmosphere of goal-directed action creates the space for change and hope" (Louw, 2005a: 33).

Creating space requires the maintenance of tension between goal directed action and patiently lingering with people. It also requires a tension between warmly embracing people and acting against enmeshment (Louw, 2005a: 32-35). This is a space within the system, thinking about the interactions between the parts of the system, in which sustainable growth can develop.

There will always be stressors. The place in which the community finds itself will always have things that can lead to disorder within the network of systems. But it is the way in which this place that the community finds itself in is addressed that results in positive or negative change.

For the pastor as interpretive guide, the key resource here in creativity and creating space is nothing new. It is the old gospel which communicates creatively with each new context. Pastors should listen to Webber (1998) here in his saying that it is not important to come up with new spectacular ways of seeing things, but the aim in worship, as in Community Pastoral Care, is to revitalise the old.

6.4.3   Bringing hope for the future

One critical aspect identified for positive change of communities is hope for the future (Brydorf, 1996). It is through conversation that communities shape their futures, through hope filled conversation that they move positively towards that future (Breyer, Du Preez & Askell-Blokland, 2007: 47). This hope is not just a vein hope based on wishful thinking. It is rather a hope that is based on God's promise, on His past fulfilment of promise and His promise for the future. Ultimately our hope is pinned on the act of Christ, and the continuing fulfillment of His Kingdom. It points to God's activity of salvation, an activity into which people are invited and drawn by God (Sauter, 1999: 171).

Furthermore, hope is communicated through people's own experiences as well as the experiences of others, past and present. They can then look to the promises from scripture in confidence that they will be fulfilled, giving hope for the life of the person and community (Louw, 1998: 449). The only skill needed by pastors to bring this kind of hope is to expose people to a faithful God (Louw, 1998: 461)

Hermeneutically, Pastoral Care becomes the communication of the gospel within the existential context. "The communication of the gospel creates a horizon of meaning, which in turn equips people to deal with life issues more constructively" (Louw, 1998: 63). In one sense it is the contribution of the Gospel to the conversation of the community, the contribution of God's promises to the shared understanding of reality (chapter 3), that is able to bring hope and create a context for positive change.

Sauter commented on amazement at the fact that people are allowed to hope, to look forward to a better future (Sauter, 1999). It is God who gives us a future and it is in Him that people can place their hope. It is however the role of Pastoral Care to mediate that hope (Louw, 1998: 449).

This promise for the future cannot however be separated from present action. It has already been argued that action itself communicates. The gospel is communicated through tangible deeds as well as by words. Goal directed action itself plays a part in generating hope for the future (Louw, 2005a: 33). This action and increased sense of agency act to generate hope, while experiencing the blessings of the kingdom affirms the promises towards which the action is aimed (Pastor B, 2011).

It is the pastor's role to be at the heart of this conversation of hope (Pastor B, 2011; Pastor A; 2011), sometimes instigating and agitating (August, 2009: 237) for hopeful Communicative Action. Again here, as a context of care is encouraged, pastors are able to display the kingdom of God, to show fulfilled promise of God. People are able to meet with God, to express and experience a foretaste of the promise, and begin to exercise an active hope for the future.

The type of theology that is then called for is a theological encounter with the community that Hendriks (2004: 23-24) refers to as 'doing theology'. The promises of God stop being things that are simply read and talked about. They become things that are actively engaged with and as a result are tangibly experienced. In this engagement people are able to use all senses and all parts of their lives to bring the word of God (Wainright, 1997).

What is it that this hope is for? The hope that pastors communicate through the Gospel is a hope for transformation. Not just a few changes, but a movement towards a deep and total transformation.

6.5   Conclusion

While each context is different, and Pastoral Care will differ with the context, a few things stay the same. The congregation has the responsibility of engaging with those outside of the congregation in a way that communicates the gospel.

This chapter has described how different pastors' roles and ministries will differ, but that it is the pastoral role to lead the congregation in the process by which they minister to the community in which they are placed. It is his/her ministry to care for the relationships between the congregation and the rest of the system and to guide in developing these in such a way that they are able to take responsibility for developing themselves.

This chapter also argued that not every pastor will carry out each and every specific aspect that may be necessary for a meaningful ministry, but that within the congregation there will be others with gifts and talents, some of which may overlap with what is here defined as 'pastoral' ministry. In these cases it will sometimes be the pastors' ministry to create the space in which others can take on roles that would otherwise be seen as those of the pastor. This allows a pastor space and freedom to be involved in developing other aspects of ministry.

The systemic resources were then described in some small detail, portraying in part what it is that pastors can look at and investigate in building relationships within the system. It was reiterated that at each level of the system there are resources that the congregation can and should engage with in building a resourceful congregation and community. It is through these relationships that congregations become able to increase the Social Capital of those who are in some way associated with them, ideally increasing the Social Capital of the community as a whole.

Finally, it was seen that as the pastor engages all in faithful communication then this communication can become transformative and revelatory. As God communicates in and through the ministry of the pastor and congregation He is able to change the community. He is able to bring transformation to the relationship within the system, and He is able to bring His kingdom through those restored relationships. Showing Christ in the community reveals His Gospel of Salvation.

The pastoral ministry is then leading all people, especially the congregation one is a part of, in engagement with all people in a way that is faithful to the Gospel of Christ.

Chapter 7: Conclusion

The final task for this study is to evaluate what has been learned through this study. This will firstly take up the task of giving a brief overview of the study. It will then address the goals of the study, to see whether or not they have been achieved. Thirdly, it will discuss the the questions giving brief answers to them, and finally, this conclusion will state possible future actions and future studies based on the findings of this research study.

To begin with, the research problem stated that:

> There is a lack of Pastoral Care theory to support a pastoral engagement with the community as a whole in way that is true to scripture, keeping the specifically Christian focus of mediating the Gospel through the words and actions of the pastor and congregations, and is at the same time informed by scientific theory.

Based on this, the study engaged in the theory of Community Psychology and Systems Theory, primarily. This was in order to develop a scientific basis for Community Pastoral Care. Related fields of communication theory and Social Capital proved to be valuable for the study. This gave an understanding of community care that is based on the value of relationships. It was seen that while the problems in communities develop within the relationships, it is also within these same relationships that the strengths and resources of the community are found. The pastoral role in relation to this is care for the relationships with the community.

The normative activity of chapter 4 also displayed the importance of relationship and communication. It was seen that communication through word and deed are not only important for engagement with the human relationships, but also for mediating the God human relationship. The direction of this is, in relationship with God, developing relationships that bring holistic prosperity to the community.

Engagement with pastors, through semi-structured interviews, then provided an empirical aspect that contributed to the depth of the study. Theory of chapter 2-4 was engaged with and shown to not contradict the experience of the pastors as a whole. In some cases there was a very strong correlation between the experiences of the pastors and the theory presented. Some of the specific cases were the demand for participation, empowerment and prevention. Also, the principle of mediating the gospel through words and actions was clearly demonstrated and the necessity of the congregation engaging with the community beyond the congregation was explicit.

In chapter 6 the study sought to bring together these different strands of thinking from the previous chapter. These came together to describe the pastor as a part of the system, one who has skills and resources, as well as access to the skills and resources of others. The primary relationship of the pastor, in the context of Community Pastoral Care, was seen to be their relationship with God. It was seen to be the mediation of this relationship that sets pastors in their role apart from other community workers in their roles.

7.1 The goals of the study

The primary goal of this study was to contribute to the theory of praxis in Community Pastoral Care in a way that allows engagement with communities at their point of need, and within the context of the Christian Gospel. This was achieved by this study through the interaction with Community Psychology and related theory, and in a way that allowed it to interact with the gospel.

The theory provides an important area of focus for pastors who are seeking to engage in Community Pastoral Care. The engagement with the sciences describes an important set of consideration for the way in which pastors approach communities, and for the way in which they define how and where they focus, and how they define and approach problems and strengths that they seek to deal with.

The interaction with the gospel in chapter 4 provides a valuable normative framework that allows community care to engage real tangible needs while still maintaining a deep Christian character. It allows the pastoral ministry to be extremely practical and places an important emphasis on the pastor as a part of the community, but also as a mediator of care and relationship to the community.

In terms of each secondary goal of the study, each of them was achieved to a satisfactory degree. All are still very much open to further study, but all give a sufficient amount of direction to Community Pastoral Care. Each of the secondary goals will now follow, together with an evaluation of how well they were specifically achieved.

7.1.1 To gain a rich understanding of a limited number of pastors' experience and understanding of their role in Community Pastoral Care in order to briefly evaluate the literature research of the study.

Firstly, an acceptable understanding was gained of a small number of pastors' experience and understanding. A more in depth study with more pastors would have been preferable, and some adjustments to the process that was undertaken could have been beneficial. The interaction with the pastors was, however, valuable for the study and had a positive effect. The study gained valuable insights into the way in which pastors engage in Pastoral Care and the theological grounding that they have for their ministry. They also showed similarities in their ministry on a vast amount of the theory, but vast differences in ministry style. This suggests that these pastors already know, either by experience or study,

many of the principles expressed here, although different pastors expressed them differently, placing different emphases and with particular strengths in different areas.

7.1.2 To interact critically with Community Psychology related theory, as they relate to Community Pastoral Care and especially the role of pastors.

Secondly, the study aimed to interact critically with Community Psychology and other related theory from the arts and science. The study managed to do this, engaging with systems theory, Communicative Action, Community Psychology and Social Capital. This gave a good foundation for community engagement, seeing these concepts interact well together and forming a rich description of the way in which pastors and communities interact with each other.

7.1.3 To engage with an account of the Gospel that can be normatively applied to the role of the pastor in Community Pastoral Care.

The third of these sub-goals was to provide a normative framework for Community Pastoral Care. This was achieved satisfactorily through the interaction with the gospel and revelation. There were significant points of resonance between the gospel, as formulated in this study, and the prior theory of the study. The normative aspect, giving a distinct Christian characteristic that allowed care carried out in line with the secular theory to be carried out in a way that is intimately related to the Gospel and the communication of that gospel through addressing the real existential needs of the community.

The account of the Gospel and the related topics that presented themselves through the study, while being useful to direct engagement was perhaps not comprehensive in its search for a normative framework for Community Pastoral Care specifically. While it gave insights that are useful for engagement, the researcher feels that the connections between this account of the gospel and the rest of the theory was not drawn as clearly as it could have been.

7.1.4 To allow what is learned to guide an understanding of a suitable pastoral response to the community.

Finally, the study aimed to allow what is learned to guide a pastoral response to the community. This relates primarily to chapter 6 of the study. While a clearer line between the theory, theology and these implications could have been drawn, the researcher feels satisfied with the contribution of this section and with the level to which the goal was achieved. A valuable contribution was given to the understanding of the pastor as a part of the community, and to the role of the pastor within the community.

The researcher believes that no study of this sort will ever be comprehensive. There will always be different perspectives that can be used to give deeper understanding of Community Pastoral Care. For this reason

the theory of this study is able to direct the researcher in additional studies, and will hopefully be able to encourage further work in this field, as each goal of this study is open ended calling for more research.

It then follows that (1) each goal was achieved, to the satisfaction of the researcher. (2) Each goal leaves further room for study.

7.2 Answering the questions

In concluding this study it is important to look back to the original questions that were asked. The study sought to investigate what pastoral ministry looks like in Community Pastoral Care. It looked at literature from the arts and sciences, turned it's attention to the scripture, interviewed a small selection of pastors and finally sought to draw all of this together into a tentative formulation of pastoral ministry in Community Pastoral Care.

7.2.1 What are pastors' current experiences and understanding of their role in Community Pastoral Care?

Pastoral Care was something that the pastor was seen as having a special role in. The different pastors experienced and expressed this differently and saw their roles in the ministry differently. This ranged from being active in directing and providing vision for the congregation to creating an atmosphere in which the congregation developed vision.

The communication of the gospel was seen as non-negotiable for Christians who are seeking to follow God's word. This gospel is a message that should be communicated to all people, regardless of their needs or wealth. This communication was seen by the pastors as not being only about telling people about Jesus, not even firstly about telling people about Jesus. Community Pastoral Care was seen as being something that is primarily an act of love and service to the experienced needs of the community. While there was the ideal of all being cared for there was a special focus on those who are oppressed and a focus on breaking the oppression.

The most important thing for the pastors interviewed was presence in the community. It is presence with people, in their situation, meeting them at their point of need that is most critical for Community Pastoral Care. The rest of the theory of Community Pastoral Care that was put forward by this study was either agreed with by the interviews or not explicitly disagreed with. However, active presence was seen as primary to any other theory, and all other theory seemed to be an optional extra to actively caring for people in and through real relationships.

Finally, the other essential characteristic of Community Pastoral Care is that it requires long term commitment. Relationship is something that is built and confirmed over time. Pastors and congregations need to display authenticity over a long period of time.

7.2.2 What do the arts and sciences add to pastors' understanding of Community Pastoral Care?

The communities in which pastors seek to care are made up of many different parts. These parts, including the pastor and congregation, all have an influence on one another. Problems that need to be cared for are seen by systems theory as being primarily related to how the different parts of the community relate to one another. Caring for the community is then best achieved through caring for the relationships between the different parts.

This is achieved by engaging the parts in communication. Within the relationships of the community there will be resources, or links to outside resources. Through creatively engaging the community in conversation it is possible to develop their ability to access these resources. Within these communications the community is able to develop a common understanding of the situation in which they find themselves, as well as a common understanding of how to address the situation.

7.2.3 How does the Bible and Theology, especially "gospel", direct Community Pastoral Care?

Community Pastoral Care must engage with the community in relation to the context of the Gospel. This context of the Gospel cannot be understood outside of relationship with sin. However, it is shown through this study that it is right relationship with God that is primary to to sin, and the Gospel of Salvation that takes primary importance over sin in the hermeneutical task of understanding the pastors role in the community.

The communication of the Gospel is a communication of the hope of salvation and restoration. It is a communication through every and any means, of what God has done to restore relationships between himself and people. Through the communication of the gospel people and communities are able to gain access to the transformed situation. This may be experienced in part even without people believing the gospel of complete salvation. They are still able to, in part, experience the blessings of the kingdom of God.

The primary theme used in the Kingdom of God is the state of *shalom*. This is a way of living in peaceful relationships that are active and bring prosperity. This *shalom* is a way of life that is connected to God and to others. It values justice and dignity. Rather than being a state that takes people out of the world, it is a saving that frees people to engage fully in the world.

This communication of the gospel in Community Pastoral Care is very similar in many ways to Community Psychology and Communicative Action. It seeks to develop resourceful relationship and to bring restoration and fullness of life. This communication of the gospel is however more revelation than it is communication. Through Christians' words and actions God engages the community, revealing something of Himself through them. This goes beyond developing together, to developing towards an already given promise.

7.2.4 How does this study guide pastors in Community Pastoral Care?

This study calls for an evaluation of the way in which they engage with their congregation and wider community. It calls for them to think critically about the way in which they communicate with the community in which they are called to minister.

Some of the questions that may be asked are: How well does the congregation know what the needs of the community are? How does the pastor seek to empower the congregation and community? What relationship does the pastor have with the wider community?

The important thing is that pastors seek to develop a deeper relationship between the congregation, including themselves, and the community. However, the pastor need not be the one who does every aspect of the ministry. Further action for some would be stepping away from some aspect of ministry in order to create space for others to develop in that area.

Put simply, pastors can ask what needs to be done. Pastoral ministry will be different in different contexts. The key point, however, is that in Community Pastoral Care the ministry of a pastor is to be present in the relationships of the community. This will look different in different settings, sometimes with the pastor being more directly involved in relationships outside of the congregation and sometimes less directly involved by supporting and empowering others who are more directly involved. The pastoral ministry is however to guide the process as the member of the congregation who is set apart for the purpose of leading the congregation's ministry.

7.2.5 Recomendations for future study

Each aspect of this study could, or perhaps should be researched in more detail. A truly interdisciplinary study would be most appropriate, involving researchers from several different disciplines, rather than a single researcher engaging with different disciplines. In a similar way, a study in Community Pastoral Care that engages more intimately, at every point with the community, in a way that is congruent with the theory of the present study would be an appropriate follow on study.

The researcher of this present study is most interested in working with an interdisciplinary group of researchers and pastors to form a long term, in depth case study of Community Pastoral Care. Ideally this study would involve assessment of the community before and after to gauge any change in the community. It would then seek to work together with pastors in the area, any pastors possible affected who are willing to be involved, to develop a formulation of Community Pastoral Care that fits best within the specific community context. This would engage with other disciplines as the pastors, in communication with their congregations and community, deem it necessary to involve these different disciplines.

One possible goal of the study would be to gauge the ministry of the pastors and the depth of their understanding of Community Pastoral Care. This would be to evaluate the depth to which the pastors have engaged theory of Community Pastoral Care at the beginning and at the end of the study, and to simultaneously gauge their experience of the effectiveness of their ministry. The hypothesis here would be that there is a correlation between the depth to which pastors engage and think about the theology and relevant theory of Community Pastoral Care, and the impact that their ministry has in the community in which they live and serve.

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Appendix

Pastor A

What is the pastor's understanding of Community Pastoral Care?

The church has a responsibility to care for it's community, but primarily for it's people the church. The church is a community within a community. It is salt and it is light, so must have an affect on the outside ministry, however the church must "do good to all men especially those who are of the household of faith." Where there is a culture of care then it just comes naturally. Community Pastoral Care is then the task of a leader of fashioning a community where people can feel safe, find a haven, and know that they can come for help. Something that is pastoral needs to take you from somewhere to somewhere. It is to grow and develop something. In this is a sense of drivenness toward the end goal. Pastoral Care therefore needs to be strategic rather than just a bleeding heart with no hard edge.

Pastor A notes that Africa has been flooded by do-gooders, disproportionate to the amount of change that we see. He points out that in Pastoral Care the goal is to help people to help themselves. It is not about 'giving train fare'. Mere charity is not Pastoral Care. This is the reason why Community Pastoral Care needs to have a hard edge, to prevent it from trying to do everything that comes across its path and not actually accomplishing anything meaningful.

Pastoral has got to take you from somewhere to somewhere. It cannot just be putting a band-aid on something, "I am going to take them to somewhere so that they can grow and develop." It must be purpose driven, with an outcome in view. It is not just to give train fare or to deal with peoples problems, it's got to be purposeful.

What is the pastor's experience of Community Pastoral Care?

His first major experience of Community Pastoral Care was during the unrest of the 1980s. During this time he gave shelter to a group of mothers and children in the church buildings. At this point he had no specific plan for the action and received no support or sympathy from the congregation.

This was the beginning of a major phase of dysfunction in the church. After a series of incidents, and failure of the children in the congregation to integrate with the children sheltered in the church, Pastor A was instructed to find a new place for the group to stay.

Pastor A and a friend managed to arrange for some temporary dwellings that they constructed for the families on a piece of open land in Khayelitsha. They put up the dwellings on their own with members

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of the community simply watching them. Pastor A experienced this as something that "burnt" him. He notes having been idealistic and critical of the suburban people who didn't seem interested.

At the same time there was a flood of street children into Cape Town. Where before Cape Town's street children had been largely Afrikaans the new wave of street children included much more Xhosa speaking children from the townships.

In response to this he worked to start a children's home. Again he didn't experience much support from his congregation. The home moved around to different venues and was eventually run together with another church. This home is still running today, although he has no further involvement with them.

Once again he felt used, abused and burnt by the experience and reacted against it. At the time he didn't want to see any more street children. He did not want to the church to be like a hospital at the bottom of a cliff. The church could not just continue reacting but had to deal with problems early.

At the same time Pastor A was aware that every church needed social responsibility, every church exists for the weak and the voiceless. He did not want to lead a church that was waiting to pick up the pieces, he rather wanted to prevent that need, to catch problems before they start.

At this stage he was moved to a congregation near to an area that underwent significant political upheaval. Here after various involvements in the community a project was started to provide preschool care and education to children in the area.

The project went through various phases and re-evaluations before a successful model was found. This is one where carers from within the community are trained to care for and educate the children. They can then run the facility as a business, offering a high quality of care and education while earning money at the same time. In this way the project is both sustainable and beneficial to the community. The training received by the carers not only equips them to do the work, but also gives them a grade 12 level qualification, allowing them to do further studies if they desire. This project has now become self sustaining and is a significant player in early childhood education. Pastor A, while still involved, does not need to be responsible for it running.

Pastor A's current involvement in Community Pastoral Care is largely in his involvement with another, independently run, child care ministry. His involvement has been largely in the area of networking, having successfully brought together key people. Working together these people have funded, expanded, and grown the ministry. This availability to meet people and bring together resourceful people has allowed exciting developments for the future, and powerful partnerships between organizations.

When asked about the link between social responsibility and community development and the church itself, or the link between the two, Pastor A said that he keeps them apart. Sometimes it is useful for the pastor to separate "church work" and "community work", to separate the church structurally from projects that are run outside of the church.

The three reasons for this are that, firstly, it is sometimes complicated to involve the entire church in projects, and it is easier to ask individuals from the congregation to participate.

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Secondly, business and government are often not willing to support church projects. So if the project is a separate entity, one that is promoted within the church, then it is more likely to get outside financial support.

Finally, it is also often simpler to not have the project as a church project because it removes them from "church issues", such as strong views against fund-raising methods. This means that a lot of the church politics can be circumnavigated while still employing church support.

What is the pastor's understanding of his/her role in Community Pastoral Care?

Everything rises and falls on leadership. In order to make a difference "out there" the leader needs to be able to build a strong church community. The primary role of the leadership in Community Pastoral Care is to pass down and create culture. This is done through teaching example and structure, although that structure is just a support to the actual caring. Culture is the primary driver of change. That culture is what then drives care.

All communities have a culture. The task of leadership within a church community is to create and sustain culture. Pastor A describes the task as fashioning a community, as developing a safe place where people can come for help and where problems can be solved. He specifically refers to a culture of caring. If you have a community that is genuinely caring then you don't need to worry about rostering caring, it is something that people will just do.

If a church community can have this in its heart then it can do a much better job of loving than the government. The government can't make up for absent fathers. People say that men should be sent off to the army, but the army doesn't have the answers. If the church has a culture of caring for people then it can do a far better job than the army can do.

This is not, however, portrayed as being the work of just one man. It is important for a pastor to be able to "take faithful men and teach them to teach others". This is then mobilizing the congregation along a specific and focussed direction.

The next major role of the pastor is to give a unified direction to the church's ministry. With practicalities of Community Pastoral Care the role of the pastor is sometimes to say "no" and sometimes to say "yes". Every week there are new project that come and ask for support. It is not possible for the congregation to support them all. Even if the cause is very needy, sometimes the pastor cannot even allow them to make a presentation. The importance of this is that the church cannot have a fractured approach to its ministry. The pastor is not a social worker. Saying "no" is for the purpose of building the church into a resourceful church, and establish people as true Christians.

What the pastor thinks are important topics in Community Pastoral Care?

The most important topics are leadership, business and marketing. The need for these skills is expressed in examples such as a highly skilled and qualified social workers who may be unable to organize projects

or to get people to follow them. If they had had marketing, business skills and leadership skills they would have been able to make things happen.

Firstly, a pastor needs to have the leadership ability to strategise, create systems , and to get the best out of people. The key is to be able to inspire people, motivate people, get people "take the pain", to make the sacrifices necessary. This requires the pastor to be a visionary and to be inspiring. People need to be motivated towards some sort of goal, and lead towards it, in spite of the difficulties.

Secondly, Ecclesiastes says that "money is the solution to everything". Within business skills the important aspects for a pastor are that the pastor needs to know how to manage money. They need to have good bookkeeping skills, or have somebody with these skills. Linked to this, is that the pastor needs to be able to interact well with business people. The fact is that business people often have financial resources that are essential for ministry. The better a pastor is able to interact with these people the more chance there is of securing these resources. A pastor must be able to manage their time and set goals.

Thirdly, marketing is highly important to be able to get the word out there, and to get money in. Good marketing makes people want to be involved. A great example of marketing is a children's choir that is linked to a group of children's villages. The choir performs internationally and at prestigious events and for foreign dignitaries. This brings in a lot of publicity for the organization, and along with it funding and other resources.

If pastors are not able to make use of these skills then for all their hard work in Community Pastoral Care they are likely to end up being abused and feeling abused. They need to be the "shrewd manager".

What strategy does the pastor use?

Networking is the best strategy to getting big results in Community Pastoral Care. As a pastor one needs to find people who think in the same way, people one can rely on and have chemistry with. One needs to find close friends who can be called on when in need, these should be people who believe in you and are willing to support you.

For community pastoral work big things happen when the right people are put together. This is the skill of networking. Very often if a pastor can simply put the right people together then God can use that to do exciting things. With this skill or strategy God is able to "transmogrify" situations, that is to magically transform the situation.

Networking has got to be built on trust. Integrity is an absolute must.

Has the church empowered/enabled him/her to do work outside the church?

You have to align the leadership with what you are doing outside of the church. There is however a tension between the pastor's internal work and his ministry beyond the church. The leadership has the needs of the local church community as their primary burden.

If the church can reach it's goal of being a church of 1000, this would allow Pastor A to re-invent himself as pastor. By this he means giving himself to mentoring young people, networking, and travelling in Southern Africa.

Pastor B

Very early on the in the interview Pastor B asked what Community Pastoral Care means for the study, Understanding that it can refer to either care for the outside community, or care for the church congregation as a community. He sees congregational care and community care as two very different things. He would define community care to be care for those who never darken the doors of the church, as opposed to congregational care being for the members of the congregation. If by community "you are just thinking about he people inside the church on a Sunday I think it is a very narrow understanding of a pastor."

Pastoral Care the is responsibility to the sheep, the flock of the church, but also beyond the congregation. He sees the necessity to shepherd the sheep, the congregation, but also to pastor geographically, for the church to be there. The calling to pastor geographically is to always offer assistance to anybody's needs. He gave numerous examples of times when there was a crisis in the community, for the wealthy or for the economically poor, where a representative of the congregation was immediately present and caring for that person or community in time of need, regardless of the others religious affiliation. Last year over 30 000 people were cared for through the church's community caring organizations.

Context of Congregation 2.

Geograpically: This church is situated in a valley that has a richly diverse population. The community is very clearly bordered geographically by sea and mountains. This population is still relatively entrenched in apartheid boundaries, but relatively close to each other. Firstly, there is a lower income mainly coloured area of about 40 000 people relocated under the group areas act. Secondly, there is an informal settlement of roughly 40 000 people, largely housing black South Africans, with approximately 5000 foreigners. The final major portion of the valley is 30-35000 in the predominantly white suburbs of the area. The valley is economically diverse, ranging from the poorest of the poor to some very wealthy individuals and households. The average is however working class. It is "a very interesting community of somewhere over 100 000 people, and there is hardly one race in domination, geographically."

The church does not however limit its care to this geographical community, but sees the care of the congregation as needing to extend "to the ends of the earth".

The opportunities for care are limitless. The congregation is involved in substance abuse rehabilitation, health care, economic development, children's clubs, clinic activities, home based care, a health care centre and more. Due to the congregations continued presence in the community, and continuing care, when there were Xenophobic attacks in the informal settlement the police called this church, believing

that they could help, and during subsequent crises the congregation has been a point of entry, a drop off point and a first port of call for those in crisis.

Biblical foundations

The congregation has strong biblical foundations, based on Matthew 25 (I was hungry and you fed me...) and Isaiah 58: 6-7 which refers to "breaking the yolk of oppression, which I believe is poverty, untying the chords of the yolk".

From the great commission in Matthew 28 and the great commandments in Matthew 22 the church derives its mission. From these scriptures the congregation understands that it is to "love God, love people, make disciples." He believes that any biblical church must be involved in all three of these. Loving people applies to the community at large as well as the congregation.

Through doing this the congregation has been actively present in the community. He recounted, carefully and humbly" how when there is crisis in the community, such as xenophobia, church 2 is the first place that the people come to because they know that they will be housed there, or that the congregation will make a plan.

The church is strategically located and very visible, but the congregation has built credibility over the years. There is a long standing relationship with the community. In 1988 when the police came, with whips and bulldozers, to evict the community that church 2 was reaching then Pastor B was there on other business, and was the only white person standing with the community advocating for and with them. One example he gives was trying to reason with the police to allow a lady to collect her pass book from her shack before they bulldozed it.

The position of the church in the community is now as a result of years of being present and building relationship. "It is part of our God given responsibility, we are to pastor the area, the community, not just the church in the community."

Church's ministry

Furthermore, he believes that each church should be formed by the great commission, to reach everybody, and Acts 1:8 where Jesus sends the disciples to reach Judea, Samaria and to the ends of the earth. The church should extend its influence to all these areas, beyond its geographical area, to reach even to the ends of the earth, and then to reach all the poor and the needy. The church then seeks to have missionaries in every neighbouring country, and pays for that. The church is aiming to get to a point of giving 50% of its income beyond the church.

The church then has a Kingdom mindset rather than a denominational one. Rather than one of focussing on the particular label of the individual congregation or denomination. Pastor B is far more interested in seeing people come into the Kingdom of God. "We work with all sorts of churches" as long as they see that God has placed them there to reach the community around them.

Personal place in CPC

He described his personal place firstly with an example. When he first arrived at the church there was a small squatter camp of about 300 people, which was later demolished and moved. Being on private land, and therefore illegal, and in the 1980's none of the churches in the area had reached out to these people, "not one church had done anything." Helping the group would have been seen as as prolonging the illegality, therefore, nobody had tried to reach them for Jesus. Pastor B saw these as people for whom Jesus had died, and therefore they had to be reached. The church moved in and put up a building on the land from where they could minister, and moved the structure with the community when the new settlement was formally established. His feeling was that, "you've got to reach these people, that's where they are." So the congregation became present in that part of the community. When there was crisis, when the police were there, he was there.

He took a leading role in changing the outlook of the congregation, saying that he was very lucky or blessed to have a group of leaders who were visionary enough to go along with it. He was instrumental, as the pastor, in seeing needs and directing the congregation in meeting those needs. He established policy and lead in forming vision.

While he leads by example he does not see the work as being all his role. He is a face and presence in the community, but also leads his congregation and leaders as a whole in being present in the community.

Another example of this is that when he arrived he began instilling the need for the congregation to give 50% of its income directly beyond the walls of the church, and to use the other 50% for the running of the church. This would mean that staff salaries and maintenance, etc, would come from 50% of the congregations income. He began a process of moving towards this goal, a process that is still under way.

Things that need to be studied, leading on to personal experience and lessons learned

Dealing with every aspect of peoples life. A holistic church ministry would be one that cares for the person's body, soul and mind, every aspect of life. Holistic church ministry cares for the body, soul and mind. He said, "Jesus didn't want me to help him save souls. He wanted me to help him save people."

When trying to just save souls, what about the people, "what about their condition, what about their living, what about their lack of work what about their hunger, what about their needs". The church of course preaches about the need for salvation, but after they have served them and loved them. The point of entry is people's need. Church 2 pays attention to things like government department research in the community. The ministry then changes and adapts according to the changing need. One must focus on the community, he says, and find out from them what their needs are.

Training and focus must be on the key tenants of tthe gospel and then on what the specific needs are. It is very easy to go in and have an idea of what you think the needs are, but it is important to ask, and find out what they really are. Pastor B refers to the negative form of going in with a preconceived idea of the needs and how to fix them as being a Western paternalistic approach to caring for people.

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He sees the need to earn the right to speak to people about the gospel, to not just assume that you have the right, but to display the key tenants of the gospel. After serving people, and getting to know them, they generally ask about Jesus. He has examples of people who the church and those working within the organisations walked a long road with, caring for them and working with them. Some, after a long time, have come to ask about Jesus, one saying, "You've shown me Jesus, now please help me find Him." In this there was no manipulation of circumstances, just genuine care.

City councillor made a statement to Pastor B, "I have said to a few people that it would make no difference to [the area] if a certain churches close down, we wouldn't even know that they've closed. But, it would be a disaster if [Church 2] closed."

Things that have made a difference are not just the position of the church, its accessibility and its presence in the community, but also that the church does not have a locked door policy. It is welcoming to those who come seeking a place for help.

Response to key terms

Interdependence: Try to work together with civil society. Some people are naturally protective of their turf. He has some excellent fraternal relationships, but others choose to work in isolation.

"All who know and love His word should be able to work together." He referred to CPC earlier as being about the Kingdom and here said, again that he is "much more of a Kingdom of God person, which is interdependent." If something affects one church in the valley then in some small way it will affect all others, although there are some churches that seek to shut themselves off and operate independently.

Participation: "Absolutely". Wherever the church goes it still asks how it can help. Even with vast experience they never assume that they know the needs and solutions. Once you have asked what the need is then you can say that you have brought it, or sought to fulfil it.

Prevention: This is the biggest division of their community care division. It is important in all aspects of life. In the church Pastor B seeks to "teach the Word in such a way that it is a preventative tool."

They engage in a vast array of topics, such as debt management, how to draw up a will, ect. All with the intention of not only helping in present need, but also understanding that things like drawing up a good will help to prevent future conflict in the family.

Empowerment: Pastor B sees this as breaking the yolk of oppression, which is a key aspect for the congregation in loving all people. One of the programs that is running is all about empowerment, in the form of job training. It works with all types of people in skills training, business training, work ethic training, etc.

"Once you break the yolk of poverty you will break a lot of other things."

Shalom: After I defined *shalom* as I am using it in this paper, Pastor B describe *shalom* as being harmony, oneness, sincerity of a whole person. He said that once people have internal peace themselves then they can interact well with others and the community. The internal *shalom* then leads to an external *shalom*.

When I asked if it is the same in congregations, that they need internal *shalom* before engaging in the community, he said that he has found that there will never be a perfect peaceful congregation. Furthermore it is "much easier to pastor a church with an outward focus than one with an inward focus." The internally focused church is busy focusing on "me" and "us" and "our" and its personal place and power and neglects others. They will never sort out their "inward" as long as they are inward focused, but as they get busy ministering then they will begin to sort out their inward. The congregation that is busy ministering, he says, is too busy to fight, but also that as the members are ministering together they are able to minster to each other as well. The active focus beyond the church then relieves the need for the pastor to deal with some issues, because the congregation deals with them.

Additional points: What I have noticed through personal involvement.

Some of the different projects and organisation that form a part of the congregations ministry have boards and communities that are officially separate entities from the church. These organisations receive massive outside funding which is also separated from congregational funds. Pastor B plays little or no role in the day to day running of most aspects of this organisation. There are others who are employed to do this due to their expertise in specific fields. However, although within the life of the church there seems to be no separation between the community care organisations and the congregation itself.

One of the other major things that he does is to link the congregation to organisation beyond the church for funding and partnership. This allows the programs to engage in extensive work that is far above what the congregation can afford on its own.

Pastor C

The pastor's view of Community Pastoral Care.

The things that came to mind for Pastor C in terms of Community Pastoral Care were visiting, being with people in times of need, caring and love. Community Pastoral Care for him is primarily about presence with the person in a situation before it is about doing any thing in particular.

The context of the community

Pastor C serves two very distinct congregations in very different communities. The one (church 3) is situated in a middle to lower middle class area. This congregation is mainly elderly, and while the congregation doesn't have great financial resources it does have buildings that are a resource to the community. Pastor C describes the ministry and community of the church as including missions in small towns far removed from the physical buildings, as well as in a lower income area on outskirts of the congregation's immediate geographical area. The other congregation (church 4) is situated in a middle

to upper class suburb. This congregation is characterised by great resources in terms of ability, talent and finances.

The community that church 3 ministers in is also a vastly diverse community in which there is always opportunity to care and needs to address. There are many vagrants, a drug and alcohol abuse problem, disease, social services and police that could use assistance. Choosing ministry is just a matter of what people in the congregation feel passionate about or committed to. Church 4 on the other hand is a part of a geographical community that often don't think they need anything, or choose not to show any need, because that would perhaps be interpreted as failure. The people in general have the resources to "cope". Because there is financial backing and resources they don't see the need, or don't want the need to be shown. Right on the borders of the community are lower income areas in which the need is much more evident, and it is here that groups in the church are getting involved, generally through other programs that were already established.

Major scriptural themes

Matthew 25 is important here, "whatever you did to the least of these." Also people must love their neighbour as they love themselves. Here the church is called to be outside of the building. It must meet the needs of the congregation, but part of meeting their needs is that they must meet the needs of others. Pastor C sees not reaching out then as failing our faith. We must be the love that Christ calls us to be, and must therefore engage in ministry. Must engage with the people who are in need, "whatever that need be".

Personal place in CPC

He sees his ministry as equipping people, and that these people are the ones who must do the work, not just the pastor. He sees his job in a sense as working himself out of a job. More than just enabling them it is to "enable them to grow themselves in their faith." A part of this is reaching out to others. The pastors role in reaching out includes the role of "shepherding those in the church to enable them to reach those outside the church."

As people take things over from the pastor it frees him to do other things, but more importantly it gives them an opportunity to learn and grow. Pastor C works from the perspective that he is not going to start things, people in the congregation must have the passion and start things. One of his concerns is that ministries must be sustainable. If a person from the congregation sees the vision for a ministry and takes it on then it is more likely to succeed long term than if the pastor starts it and then has to hand it over to somebody else when he leaves. [This is partly in relation to denominational policy that the pastor can be moved by the denomination, and that pastoral terms are not guaranteed to longer than a few years]. But "'of course the pastor never gets tired'" and people expect the pastor to do more.

A prime example of this approach is a ministry recently where the person leading it needed to step out, the pastor taking over the ministry as a stop gap would have meant that the three people who did come forward to take up the ministry would not have.

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Pastor C also resists the perception that he gives the vision for the church. There are times where that will happen, but he sees it as being more dynamic if there are more people involved than just the pastor. Instead of being given a vision people need to adopt a vision for themselves. Although it does depend on the person, some need more guidance. While some pastors develop a vision and look for people to support it Pastor C prefers to find people and to then form a vision together with them.

Pastor C sees his pastoral role then as more about giving the freedom in which people can take on ministries, and have the freedom to run with them.

Present experience of CPC

The leadership at church 4 decided that they needed to pass on a large portion of the money that they had saved up over the years to mission. This was money that was not just to be given away, but was instead meant to be used in a way that also involved members of the congregation. One of the projects that the congregation got involved in was Habitat for Humanity. The build in 2010 was such a positive experience for the congregation that it has been committed to for 2011 as well.

This initiative, both to give the money to missions, as well as the specific choices, including Habitat for Humanity, were things that members of the congregation came forward with.

Another low key ministry involves the pastor and a lady from another church who minister together at a pre-school in the area. Some children from the congregation used to be at the school, but now even though the children have moved on, the ministry continues.

Ministries that have worked have been missions trips, and things that included personal involvement rather than just handing over a cheque. These are little things, and big things.

The only ministry that was specifically started by the pastor was a project similar to Stop Hunger Now. This is packing low cost food packages. This has been done together with one of the other churches in the congregational district. "There is a school of thought that if I push it more then somebody will come forward and do it." While there has been a response in the congregation, it has not been as heavily taken on as in two other congregations in the district that are having weekly sessions of packing. These other congregations both have individuals who have taken on the vision personally and organised these programs.

Relating to things that have perhaps not worked: Pastor C acknowledges that things have a season, that they may work for a while. Sometimes even though needs are being met a project never quite gets off the ground. Often this is just because there is nobody who is really driving it. Will not push people to do it if it is not their passion.

"You can only do so much, but we could always do more."

One of the lessons learned is that "community work is a lot of hard work". When things go well then it is wonderful. However, when things don't work we've got to have the courage to say, "that's it, it's reached

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its end." We cannot beat ourselves over the head about it. We've got to do what people can do, "its about loving, its about meeting the needs, its about relationship."

Important things for pastors to learn

Pastors need to learn to be able to see the need, and actually understand it. It's important to move into a situation where you are exposed to the need, not necessarily to do anything about it, but to be experience it. This may be staying in a township or walking in the city at night. This would take them from just thinking about the need to actually experiencing and beginning to understand it.

At the time of the interview the church 3 and 4 where preparing for their annual church camp. Pastor C said that these weekends away are priceless in the life of the church.

Sometimes the most life changing things are the least "Christian" things. For example a conversation on a hike may have a much bigger impact than a guest speaker at your church.

Conflict

Even something that can be hugely controversial, and perhaps even hugely devisive, can be hugely growing. He is quite happy if people don't agree, as long as they have worked out why they don't agree.

In relation to conflict here I commented that he seems to value conflict and disagreement within the congregation.

He commented that it is important to celebrate differences of opinions, that he doesn't 'like' conflict, and that he definitely doesn't try to instigate conflict,. However, if it occurs he sees it as being an opportunity to grow. Huge growth can come from the bad experiences.

If things do come up, and people are really passionate about it then his approach is, "lets talk about it". Allowing freedom is always a risk, but he hates controlling people or telling them what they should think.

Response to key terms

Interdependence: He agreed with the concept, but noted that often people are quite resistant, because they often think they've got it all right. Within the church, everything that happens in any part of the church does affect the entire church. Looking at churches interacting together, we are not going to have significant influence on and from other churches unless something is put together to bring that about. But there will be some sort of interaction, that happens within any larger community

He would prefer to say that there is an interaction rather than interdependence, as this suggests reliance. Interdependence he sees in marriage, but is less comfortable with the term to describe congregations relationship to other congregations and organisations.

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Participation: "Participation is vital" and essential. "If I am trying to grow people, I can't do it without participation."

Prevention: This is a good principle, but is difficult in communities. We need to be clear on what we are trying to prevent and cure and on what the results might be. People need to be able to have a say. But we mustn't prevent people from having their say.

Empowerment: Empower them to do stuff, "so that they can do what they need to do". People must be given the space, but they should not just be left there. It is important to then walk with them.

Shalom: This needs to be the aim, "unless we hold something to work towards we are never going to get there."

"The Kingdom of God is the Kingdom of right relationships" (Larson). It is relationships with people within and outside of your community. What you do affects them and what they do affects you. So we need to aim to have those right relationships, and *shalom* is a good way of expressing that.

Additional thoughts

[Community Pastoral Care] is hugely dynamic, because people are dynamic. It is hugely complex because people are hugely complex. "What you discover with this person, the next person... comes along and it [could be] a whole different sets of rules."