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is primarily “directed
towards the healing ...
of troubled persons.”

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(p4) Clebsch, W. A.
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Traditional and
historical pastoral
care began to change
in the early twentieth
century with the
development of
psychotherapy and

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psychological
counselling. As
communities and
people needs
changed, a tension
was created between
the need for historical
pastoral advice and
psychological help
(Benner, 2003: 13).

Definition of Pastoral
Care and Historical
Context ...

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The principal interest
of pastoral
care—whether
exercised by clergy or
laity—is the personal
welfare of persons
who are hurt,
troubled, alienated, or

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confused within. The historical expressions of pastoral care have focused on the predominant—but not exclusive—expressions of ultimate concern characteristic of the period in question.

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sheep. Taken from the biblical image of the shepherd, the pastor by virtue of his or her professional calling cultivates wise judgment in order to hear the hurting and offer guidance, reconciliation, healing, sustaining presence, and empowerment to those in need. This book will outline the

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quintessential
elements pastors
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need to wisely
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minister in today's
context by discussing
Exhibits
four major kinds of
lostness: grief, illness,
abuse, and family
challenges. The
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Guides is to fulfill the
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introductions to the
core disciples in
biblical, theological,
and religious studies.

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written with the need
of students foremost
in mind, addressed to
learners in a number
of contexts, Essential
Guides will be the first
choice of those who

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wish to acquaint themselves or their students with the broad scope of issues, perspectives, and subject matters within biblical and religious studies.

An expert in the field of pastoral care, John Patton demonstrates that pastoral care is a ministry of the church.

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He focuses on the community of faith as an authorizer and source of care and upon the relationship between the pastor and a caring community. Patton identifies and compares three paradigms of pastoral care: the classical, the clinical pastoral, and the communal

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contextual. This third paradigm emphasizes the caring community and the various contexts for care rather than focusing on pastoral care as the work of the ordained pastor.

In Calvin's Company of Pastors, Scott Manetsch examines the pastoral theology

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Historical and practical ministry activities of Geneva's reformed ministers from the time of Calvin's arrival in Geneva until the beginning of the seventeenth century. During these seven decades, more than 130 men were enrolled in Geneva's Venerable Company of Pastors (as it was

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called), including notable reformed leaders such as Pierre Viret, Theodore Beza, Simon Goulart, Lambert Daneau, and Jean Diodati. Aside from these better-known epigones, Geneva's pastors from this period remain hidden from view, cloaked in Calvin's long shadow,

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even though they played a strategic role in preserving and reshaping Calvin's pastoral legacy.

Making extensive use of archival materials, published sermons, catechisms, prayer books, personal correspondence, and theological writings, Manetsch offers an engaging and vivid

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historical portrait of pastoral life in sixteenth- and early seventeenth-century Geneva, exploring the manner in which Geneva's ministers conceived of their pastoral office and performed their daily responsibilities of preaching, public worship, moral discipline, catechesis, administering the

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Sacramental, and
pastoral care.
Manetsch
Essay With
demonstrates that
Calvin and his
colleagues were
much more than ivory
tower theologians or
"quasi-agents of the
state," concerned
primarily with
dispensing theological
information to their
congregations or

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enforcing magisterial authority. Rather, they saw themselves as spiritual shepherds of Christ's Church, and this self-understanding shaped to a significant degree their daily work as pastors and preachers.

'Howard Stone has given a very useful

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Historical gift to parish ministers and their congregations in this Perspective An Essay With Exhibits. (His) very concise, clearly written, practical, lucidly illustrated book. (His) contribution... grows out of the accumulation of practical experience, as well as scholarship.'---David K. Switzer, Journal of

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This book is a full
scale disciplinary
framework for
pastoral psychotherap
ists/pastoral
counselors at
intermediate and
advanced levels of
clinical training and
also for experienced
pastoral counselors
and psychotherapists

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in professional
practice. It harvests
the great potential of
postmodern
sensibilities to help,
accompany, and
support individuals,
couples, and families
in recognizing and
healing especially
painful psychic
wounds, and/or
longstanding patterns
of self-defeating

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relationships to self and others. Pamela Cooper-White's widely praised work, which has always integrated cutting-edge notions from the social sciences into pastoral therapy, here takes a distinctive and promising turn toward the relational and the theological. Pastoral psychotherapy, she

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Historical, argues, to find its framework in a strongly relational idea of the person, God, and health.

Illustrated throughout by four key case studies, Cooper-White shows in Part 1 how multiplicity and relationality provide a dynamic and exciting way of viewing human potential and pain. In

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Part 2 she unfolds the practical applications of this paradigm for a strongly empathic therapeutic relationship and process.

In this book, Gordon Heath and James Dvorak bring together three traditions that are not often brought together under one

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Orthodox,
Catholic, and
Protestant. Authors
from a number of
Protestant traditions,
as well as one from
Orthodoxy and one
from Catholicism,
have contributed to a
volume that provides
a grander vision of the
diversity of the church
as well as a deeper
sense of the

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Historical differences that divide and the similarities that unite. This book provides a much-needed and helpful forum for a variety of Christian positions to be presented and defended so that Christians can at least operate out of understanding rather than ignorance. The authors also hope that

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such understanding will nudge people closer together as baptized followers of Jesus Christ. The gracious spirit of each contributor to this volume indicates that it is possible. All contributors in this volume write about their own tradition, and a number write not just as academics

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historical as ordained
leaders in their
churches. The
insider's perspective
that each author
brings allows
passionate
presentations of each
perspective but also
committed defenses
of the same.

For those practicing
and teaching pastoral

Read Free Pastoral Care In Historical, it offers counseling, it offers historical insights into Perspective An the field. Essay With

"With generative
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wisdom, Gerkin
moves beyond the
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psychotherapeutic
paradigm in pastoral
care to a dynamic,
interactive process
which balances faith,
culture, community,

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and individual well-being. . . . Gerkin's history of pastoral care is skillful. . . . His analysis of the current transitions in the field of care will make this book a classic."--Jeanne Stevenson Moessner, Columbia Theological Seminary, Decatur, and the Georgia Association for

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Pastoral Care "Out of the abundance of his many years as a pastoral caregiver and theologian, Gerkin introduces readers to the history, theory, and practice of pastoral care. This book represents the best of Protestant liberal pastoral theology and fills a long-standing gap. . . .

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The narrative-hermeneutical paradigm which Gerkin offers holds and works with many of the complexities of pastoral care in postmodern times."--Carrie Doehring, School of Theology, Boston University "Gerkin's Introduction to Pastoral Care breaks

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new ground for an introductory text in its emphasis on care as 'the central metaphor of life in the Christian community.' Thus the scope is much larger than the more usual focus only on individual and family needs. He is deeply sensitive to both individual and community

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historical through
his quadrilateral
Perspective An
nexus of tradition,
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individuals and family,
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community, and
cultural

context."--James N.
Lapsley, Princeton
Theological Seminary
"The formula appears
simple: take the very
best of pastoral care
theory and research
of the past, build upon

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it the best of
contemporary
literature and practice
in the pastoral arts
and sciences, season
it with rich
experiences of a
pioneer in the pastoral
care, counseling, and
education movement,
and you have a solid
bridge to the 21st
century. Gerkin has
proven the formula. . .

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